Beaders of the Journal, are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Jesus. Mythical or Historical? Reply to Mr. W. H. Chaney.

Three Jesuses or One-Josephus and the Marvels of the Crucifixion and Infancy of Jesus-Jesus of Nazareth and the Jesuses of Josephus-Judas of Gallilee and Jesus-The Double Character of Jesus-Did Paul Lie for the Glory of God?-Eusebius and the Forged Passage in Josephus-The Passage in Tacitus-Justice to Opponents, etc.

BY WM. EMMETTE COLEMAN.

In the Journal of September 22nd, Mr. W. H. Chaney asks information of me on certain points. So far as lies in my power, I shall comply with his request.

THREE JESUSES OR ONE?

Mr. Chaney speaks of the three different dates assigned to the birth of Jesus and asks me to tell him which of three Jesuses originated the "tribe of Christians" referred to in the spurious passage in Josephus. Such quibbling as this is pointless and irrele-vant, so far as regards the sober discussion of the historical existence of Jesus of Nazareth. No one knows the exact date of Jesus's birth The two New Testament accounts of his birth are legendary and unreliable. The older narrative-that of Matthew-places his birth during the reign of Herod who died B. C. 3 or 4; Luke's story names his birth as occurring at the time of the taxing under Cyrenius (Quirinus) about A. D. 7. Mr. Chaney is mis-taken in stating that the Cyrenian taxation took place eleven years after the supposed birth of Jesus in A. D. 1 (that is A. D. 11), and fifteen years after the birth of Jesus, B. C. 4 It happened A. D. 7, or eleven years (not fif-teen) after the present accepted date of Je-sus's birth in B. C. 4. For these two dates, B. C. 4 and A. D. 7, the New Testament is responsible; but the third, A. D. 1 is due to the carelessness of those who established the chronological era dating from the birth of Jesus. The probability is that the date in Matthew more nearly approximates the truth than the one in Luke, but I think the date A. D. 1 still nearer the truth. Luke tells us that Jesus was thirty years old in the fif-teenth year of the reign of Tiberius Cæsar. Tiberius ascended the throne A. D. 14, hence A. D. 29 was his fifteenth regnal year; and Jesus being thirty in A. D. 29, he must have been born B. C. 1 or thereabouts. Thirty years of age being the time when it was customary among the Jews for rabbis and public teach ers to assume the functions of their posi tions, it is very probable that Jesus began his public ministry at that age, as Luke asserts. The theory that Jesus was thirty-three when crucified is untenable. That Jesus taught three years rests solely upon the untrust-worthy statements of the gospel of John. The first three gospels limit Jesus's labors to but one year, and he probably met an un-timely death in his thirtieth or thirty-first

The gospel narratives of Jesus's birth and infancy arose at a late date in the nascent Christian Church, and were written to round out and supplement the narratives of his manhood labors and teachings. Being an obscure peasant, nothing was known at that date concerning the circumstances of his birth; and myth and legend took the place of historic verity. The three Jesuses are one, the contradiction in date arising simply from the New Testament made mistakes, for they were divinely inspired and could not have erred even if they had tried." "It will not do" for Mr. Chaney to apply such language to me for it is irrelevant and without point; neither does it apply to a large and constantly-increasing number of Christians, both orthodox and liberal. The old theory of ple-nary inspiration is being rapidly abandoned by the Christian world, and that mistakes are found in the Bibie is now candidly admitted by many of the leading Christian scholars. The fact that the exact date of Jesus's birth is unknown in no manner affects his his historic existence. The same is true of thousands of undoubted historic characters, in fact the precise date of birth is known of very few of the eminent men of antiquity. Oriental scholars differ to the extent of nearly two hundred years in the matter of the date of Buddha's birth, while the Chinese assign him various dates of birth five or six hundred years earlier than his true time of birth; yet these do not at all affect the reality or importance of the life-la-bors of Shakyamuni. So of Zoroaster: scholars place his birth from over 3,000 B. C. to 500 B. C.; yet no doubt is felt as to the grandeur of Spitama Zarathushtra's reformatory work in Baktria or Iran.

JOSEPHUS AND THE CRUCIFIXION MARVELS. Mr. Chaney asks why Josephus does not men-tion the wonderful occurrence attending the crucifixion of Jesus. For a very simple reason: they never happened. They are merely mythical adornments of an actual historic event, such being common in antiquity among all peoples. Myths clustered around the births deaths of many of the famed ones of the Orient; all ancient history is incrusted with myth and legend; but the myth and legend do not conceal from us the mighty personalities of Cyrus, Alexander the Great, Xerxes, Rameses the Great, etc., etc. We discard the legend, but we accept the historic fact; and so with Jesus, Paul, the twelve apostles, and early Christianity. I fail to understand why Mr. Chancy should write as if I were a believer in the myths and miracles of the New Testament. As many times as I have freely criticised the gospels and their legendary embellishments, he certainly should know that I accept as probable or as true only that portion of the Bible that will stand the test of the keenest scientific and rational anylitical criticism precisely as in the cases of all other writings of ancient or modern times. The myths and legends, the contradictions and absurdities, the unreasonable and unscientific in that book I reject, just as I do when found in the Vedas, the Avastha-Zand, the Quran, or the Tripi-

JOSEPHUS AND THE STORIES OF JESUS'S BIRTH. Mr. Chaney says he cannot understand how it was, if, as I declare, the New Testament, or any portion of it, had been written in the time of Josephus, that Josephus omits all mention of the stories of the Virgin Mary, the angel Gabriel and the Holy Ghost. By using the expression "any portion of it." Mr. Chaney implies the whole New Testament is based on the miraculous birth of Jesus devoid of a human father. On the contrary, aside from the narratives of his birth in the earlier chapters of Matthew and Luke no reference is made in the New Testament to his birth of a virgin, but au contraire, Joseph is uniformly spoken of as his father. Omit these chapters, as some Unitarians have done, and Jesus appears as the legitimate son of Joseph and Mary, as he doubtless was. So, almost the whole of the New Testament could have been known to Josephus, and he be in ignorance of the angel Gabriel stories of Jesus's birth. Although a portion of the New Testament was written before Josephus composed his writings, it is unlikely that he ever saw any of them. The Christians were an obscure sect, principally among the common people, and the circumstances of Josephus's life were not such as to bring him in contact with them. There was no printing in those days, and very few copies existed, most likely, of Paul's epistles, Revelation, and the earlier narraives of Jesus's life, now lost, on which the subsequent gospels were largely based; and these were in use only in the small Christian congregations dotting the land, with which Josephus had nothing in common. Besides, no allusions to the Gabriel stories were in existence, then, in the Christian writings, so far as we know. Mr. Chaney talks as if the New Testament was a homogeneous production written at one time, when its composition, in truth, extends from A. D. 56 to A. D. 175 approximately, and its contents are variant and discordant. Mr. Chaney's writings indicate that his knowledge of the true character of the New Testament is exceedingly scanty, but such is usually the case with the school of critics to which he belongs—the crude, flippant, dogmatic, iconoclastic, which violently denounces and ridicules everything connected with Christianity, often in the most unjust and scandalous manner, without any rational judgment or discrimination.

JESUS OF NAZARETH AND THE JESUSES OF JO-SEPHUS.

The theory, not original with Mr. Chaney, that the Christian Jesus was manufactured in after ages from the various Jesuses named by Josephus, is scarcely worthy of serious con sideration, and to broach such a far fetched and foundationless hypothesis as an expla-nation of the origin of Christianity, shows to what a strait the deniers of the historic Jesus of Nazareth are reduced. Jesus's name in

very reasonable, then, that among the multitude of names mentioned by Josephus, there should be several Jesuses or Yeshuas. Being so common a name, why could not Mary of Nazareth have a son called Jesus, who lived his own life independent of the Jesuses named in Josephus? Moreover the incidents in the lives of the Jesuses of Josephus do not at all pertain to that of Jesus of Nazareth: the name is similar, but naught else; one was a lunatic, one a captain of a band of robbers, one a governor of Tiberius, and two were high priests. Jesus the robber, while on his way to capture Josephus, had his plans revealed to Josephus by one of his followers, revealed to Josephus by one of his followers, thus enabling Josephus to capture Jesus instead, who on promise of amendment, was released by Josephus. "How much," says Mr. Chaney, "this sounds like the inspired words of the Gospel." What a lively imagination has Mr. C. to discover a Gospel parallel in this! But were the parallel perfect, we have undoubted historic evidence of the betrayal of Jesus of Nazareth written Jong etrayal of Jesus of Nazareth written long before Josephus wrote this story. Josephus published the work in which this narrative is found in A. D. 93. His adventure with Jesus the robber took place about A. D. 64. Luckily we possess an epistle written by Paul about A. D. 57, in which he speaks of Jesus's betrayal (1 Corinth. xi. 23), said betrayal having taken place over twenty years previously (Galatians i, 13, 17, 18; ii. 1). We have the certain testimony of Paul, as to the betrayal written sayar years trayal, written seven years before Josephus saw Jesus the robber, and thirty-six years be-fore Josephus published his narrative of Jesus. And yet we are told that the New Testament Jesus was manufactured from the Jesuses of Josephus. Such manifest absurdity does not merit any refutation; it refutes itself. The undisputed and certainly genuine writings of Paul, Corinthians, Galations, and Romans, prove beyond a reasonable shadow of doubt, that Jesus was a Hebrew, regarded by his followers as the Messiah or Christ; that he was crucified, at the least, some twenty years befor. Paul wrote the time of Pontius Pilate; that he had twelve apostles; that he was betrayed; that he was regarded by his followers as having arisen from the dead and manifested himself to his followers; that his brother James was a leader in the Christian Church at Jerusalem, and that Peter and John were also "pillars" of the church, or chief apostles. Paul tells us that he knew the brother of Jesus, James, and had conversed and counseled with him and with Peter, John, and the other apostles (see Galations i and ii.) Mr. Chaney, Dupius, Robert Taylor, and other uncritical, super ficial opponents of Christianity, tell us that Jesus and the Apostles are all solar myths and never lived on earth, and the accounts we have of them were written centuries after the time they are said to have lived. Paul however, writing A. D. 57-60, tells us that he was acquainted with the apostles; that he had sharp controversies with them, owing to their narrow Judaism: that James, the bother of Jesus, opposed his (Paul's) broader and more liberal gospel, and that in A. D. 57 there were Christian churches in almost all parts of the Roman Empire. Can a solar myth have a brother? If Jesus was not a man, how could James be his brother? If Jesus was not crucified as a man, how could the twelve apos tles first, at Jerusalem, and Paul afterward throughout the Roman Empire, preach and found churches based primarily on the fact of Jesus being a man chosen by God as the Jewish Messiah, and as such had been crucified at Jerusalem? To talk of a myth being regarded as the Messiah is the wildest absurdity. Such a thing could not possibly be The positive testimony of Paul, and the existence of so many Christian churches A. D. 60, proves beyond peradventure that Christianity arose from the life and death of a man called Jesus, whose brother, after his death, became the head of the church.

Mr. Chaney says that some of our best scholars think the New Testament was written long after Josephus's death, or "several centuries" after the time at which the events are said to have occurred; and this outre theory he accepts. Who are these "best scholars?" There is not a sound scholar in the world, orthodox or heterodox, Christian or Rationalist, who is guilty of avowing so preposterous an idea. Such cranks and pseudo-scholars as Robert Taylor may have once voiced such an absurdity, but no scholar, worthy of the name, is so foolish as to advocate such a theory. That Paul's great epistles and the book of Revelation were written in the first century is regarded as demonstrated by all the Rationalistic scholars of the world. This is a fixed fact, with no probability of any serious attempt being made in the future to shake it. So much is beyond controversy. It manifests deplorable ignorance in a public teacher to speak about the New Testament being all written several centuries after Christ. In my articles on Apolionius of Ty ana I gave a list of Christian writers from the time of Paul, in a continuous chain, down to A. D. 223—positive evidence of the existence of Christianity all through that period in a flourishing condition. Still in spite of the overwhelming evidence of such existence, Mr. Chaney so utterly fails to appreciate the "logic of facts" as to ignore all this wealth of positive proof and continue to claim that Christianity was manufactured to order "several centuries" after Christ. When a person deliberately shuts his eyes to the truth, and clings absurdly to exploded funcies and demonstrated falsehoods, he is the lack of knowledge of the real date on the part of the writers. "It will not do," form of Yehoshua (English Joshua), and this be more profitably employed than in trying says Mr. Chaney, "to say that the authors of. was a very common name with the Jews; it is

Mr. Chaney thinks it strange Josephus should mention the death of a lunatic Jesus in A. D. 70 on the wall of Jerusalem, and not mention the wonders attending the crucifixion of the Son of God. Nothing strange about it. Josephus's work contains a detailed account of the incidents attending the siege of Jerusalem, and the death of this Jesus was one of those incidents. Very naturally, then, he narrated it, he himself being a Jowish Gonoral taking part in the candian a Jewish General taking part in the conflict. He did not mention the crucifixion because the marvels attending it are mythical, and it was simply the hurried and quiet execution of an obscure seditionist, leading to no outbreak, and attracting no attention, taking place nearly ten years before Josephus was

JUDAS OF GALILEE AND JESUS. Not content with his several Jesuses, Mr. Chaney lugs in Judas of Galilee as a prototype of Jesus Christ, when no resemblance really obtains between the two. Judas was an armed revolutionist as well as sectarian philosopher. Jesus was a non-resistant, and raised no insurrection. One was executed for claiming the Messiahship, the other for heading a revolt against the Roman taxation. The sect founded by Judas soon died out, and not a particle of evidence exists that they became Christians, as Mr. Chaney asserts. He and his followers are referred to in Acts, v. 37, as something entirely distinct from Christianity. Mr. Chaney also says, that some commentators think that the names of Judas and Jesus, like Jesus and Joshua, are so nearly alike that they stand as synonymes of each other. This merely shows the eulpable ignorance of the commentators, and the same, or something worse, of their quoter. Judas is an Anglicized and Latinwhen the vowel points are added, to the Y and the U. No more connection exists between Judas and Jesus, than between David and Daniel, Solomon and Simeon, William and Walter, John and Joseph, etc., etc.

THE DOUBLE CHARACTER OF JESUS. Because Jesus's teachings were not always consistent, nor his practices always in strict accord with his precepts, it is not necessary to suppose, as does Mr. Chaney, that the lives of two or more Jesuses were brought under contribution in composing the gospels Two indisputable facts sufficiently account for the phenomenon—the imperfection of the record, and the imperfection of human nature. Words and acts are attributed to Jesus to which he was a stranger; the narratives are innaccurate and largely mythical. Besides Jesus, like all other persons, was not at all times consistent, nor did he, any more than any other human being, embody in his daily life the perfect ideal of his teachings.

Precept and practice never wholly agree. DID PAUL LIE FOR THE GLORY OF GOD? Mr. Chaney repeats the oft exploded mis-statement that Paul held it commendable to lie for the glory of God. Certain ill-formed free thinkers are fond of quoting from Romans iii, 7. For if the truth of God hath Romans iii, 7. For 11 the tisted of the more abounded through my lie unto his glory, why yet am I also judged as a sinner? understand the meaning of a writer, it is incumbent on us to read what he says, in connection with the context or the circumstances attending its utterance. It is very unfair to Paul to pick out a sentence like this, express ed in a doubtful, or interrogative form, de tach it from the context, and then claim that Paul commends the practice of evil in order to accomplish good. For what says the very next verse? In the following verse Paul says he is "slanderously reported" as saying, "Let us do evil that good may come," and he says further that those who lie for the glory of God are justly condemned. Paul wrote these two verses in strong condemnation of the evil principle which it is so often claimed he inculcates; and this is infidel justice. In the first verse Paul asks the question, why is he a sinner if he lies for God's glory? and in the next verse he tells us why-because it is wrong to do evil that good may accrue, and those thus guilty are justly condemned. Paul's system of morality was very stringent and far-reaching; and whatever intel lectual errors may have been his, his morals were pure and exalted, so far as his genuine epistles indicate. He was earnest, honest conscientious, a brave and fearless worker for truth as perceived by him-one of the world's truly great minds, despite his er roneous theology.

EUSEBIUS, AND THE FORGED PASSAGE IN JOSEPHUS.

Mr. Chaney has no legitimate warrant for the unqualified statement that Eusebius forged the spurious passage in Josephus relative to Jesus. This is on a par with his many other reckless assertions. knows when or by whom the passage was interpolated in Josephus—and there is no evidence that Eusebius did it. Eusebius was credulous and careless and not always as scrupulous as he might be, but that he was the wholesale forger certain reckless and not over scrupulous free thinkers assert we have no good reason to believe. As a rule he is as trustworthy as the average ancient historian and his writings are invaluable to the student of primitive Christianity.

THE PASSAGE IN TACITUS. Mr. Chaney says some of the best scholars committed to their trust. - Bacon.

of the present century have declared the pas sage in Tacitus concerning the Neronian persecution of Christians a forgery of the ifteenth century. This is a mistake. A Mr. Ross, a superficial scholar, in 1878, published a book laboring to show that, not this passage only, but the whole of Tacitus's Annals, sage only, but the whole of Tacitus's Annals, was a forgery of the fifteenth century; but his work made no impression in the literary and scientific world. The Edinburgh Review. October, 1878, published a review of Mr. Ross's book by a thoroughly competent scholar, in which he refuted successfully every point advanced by Mr. Ross and done every point advanced by Mr. Ross, and demonstrated that Mr. Ross was lamentably ignorant on many of the subjects he attempted to treat. Mr. Ross's work was full of blunders, historical, philological, etc., and often what he charged on the Annals as a blunder was simply his own blunder. His shallowness and ignorance were fully illustrated by the Edinburgh reviewer, and since then he and his loudiy-vaunted, bombastic book have fallen into merited oblivion. Other high-class literary journals published similarly adverse reviews, such as the Academy, Athenaum, etc. In America a few strongly-prejudiced anti-Christian "cranks," like Anti-Christ and the author of Bible Myths, parties deficient in the first elements of genuine. norant on many of the subjects he attempted ties deficient in the first elements of genuine. scholarship, have sought to galvanize into life the corpse of Mr. Ross's defunct theory, but no intelligent person heeds their futile efforts in that line. On the other hand, Mr. B. F. Underwood, one of the ablest of anti-Christian orators and writers, and a sound scholar, not long since, in the *Index*, of which he is editor, strongly advocated the genuineness of the disputed passage. All impartial scholars and critics are convinced of its genuineness; there is no good reason to doubt it. "The best recent German edi-tors," such as Ritter, Duebner, and Nipper-dey deem it genuine. That it was not writquoter. Judas is an Anglicized and Latinized form of the Hebrew Yehuda, meaning "praise." Jesus or Yehuda, meaning of Jehovah" or "Saviour." The Hebrew orthography of Judas is Yod, He, Van, Daleth. He (YHVDH); of Jesus, it is Yod, Shin, Van, Ain (YSHVH); only two letters in each are the same, the yord and van, corresponding, when the years points are added for the Yenning the Neronian persecution almost erning the Neronian verbatim, showing that it dates back as far certainly as A. D. 400. In the words of Mr. Underwood on this subject, "nothing is gained by employing against Christianity, a method of argumentation, which, if generally adopted, would destroy the value of all historical testimony."

JUSTICE TO OPPONENTS.

Instead of myself calling those liars who differ from me, it is rather the rough, crude free thinkers of Mr. Chaney's school who have a habit of calling those differing from them theologically hypocrites and liars. Such persons seem to think that those who believe certain things that they do not believe are necessarily insincere, and so they loudly denounce nearly all clergymen and leading Christians as hypocrites and deceivers. Some of them deserve this reprobation. but most Christians are as sincere as is Mr. chaney, Mr. Church, or Mr. Ingersoll. It is because I believe in being just to opponents, that I feel called upon to do justice to Jesus, the Bible, and Christianity as against the very unfair attacks of Mr. Graves, Mr. Chaney, et al.; and I am as ready to defend these gentlemen from unjust attacks as I am

esus, A. J. Davis, or the Journal. In re the subjects in controversy between Mr. Graves and myself, in addition to the endorsement of Prof. W. D. Whitney, already published in the Journal, I am in receipt of the following from eminent Sanskritists:

Max Mueller. Oxford University, writes me: I must send a line to say how much I appreciate your love of truth and the honest work you have done, free from all partisan-ship. I should think that your articles would prove very useful published as an independent book.

Monier Williams, Professor of Sanskrit, xford University, writes me: "I have already ooked through your articles. They appear to me to be ably written, and in most points agree with your statements. You are doing a good work in exposing the errors of Mr. Graves and the absurdity of the theory he advocates.'

Dr. C. P. Tiele is Professor of the History f Religions in the University of Leiden, the headquarters, so to speak, of rational theology, and the bete noir of Joseph Cook. Dr. Tiele is not a Christian partisan, but an untrammeled rationalistic scientist. No one living, probably, has more thorough knowledge of ancient religions and mythologies, and of the world's literature thereanent. Dr. Tiele writes me: "Your ably written articles, which I read with great interest and sympathy, prove your sound scholarship and clear udgment, as well as your extensive reading. I need not say that, to the best of my knowing, your conclusions are true, and that you have defeated your adversary totally.

I shall reserve for a future article, owing to the length of this, an exposition of the overwhelming refutation of M. Dupuis's mytho-zodiacal theory of religions, so warmly espoused by Mr. Chaney, as well as a few remarks concerning the delusions of astrolo-

Presidio of San Francisco, Cal.

Men seem neither to understand their ches nor their strength—of the former they believe greater things than they should; of the latter much less. Self-reliance and selfdenial will teach a man to drink out of his own cistern, and eat his own sweet bread. and to learn and labor truly to get his liv-ing, and carefully to expend the good things

Spiritualism in Russia.

The following article is translated from the French of La Revue Spirite, published at Paris for August, 1883, being a communication from the Prince D. K. at R. Petersburg, of June 18th, 1883, by W.W. Theobald, Woodland, Cal.]

Linvite the attention of your readers who are interested in the progress of Spiritualism in Russia, to a work full of interest, that has just appeared at St. Petersburg in Russian, written by the eminent Spiritualist, M. Aksakof (known to you as editor of the German Spiritual Review, issued at Leipsic).
The title of the work is: "Intrigue Unveiled"—History of the Committee of the Natural Philosophy Society of the University of St. Petersburg, for the scientific investigation of maximum in the committee of the Committee of the Natural Philosophy Society of the University of St. Petersburg, for the scientific investigation of maximum in Theorem tion of mediumistic phenomena.

This altogether remarkable work, of which I shall soon speak to you more fully, is a precious historical-monument for Spiritualism, proving the bad faith and animosity with which certain learned naturalists, such as Mendelef and associates, are animated in their self-styled scientific researches on Spir-

itualism. In May, 1875, the Society of Natural Philosophy studies of the University of St. Petersburg, upon the proposal of Prof. Mendelef, nominated a committee of twelve persons: Mendelef, Professor of Chemistry; Petrof, Professor of Mechanics; Petrouchefsky, Professor of Natural Philosophy, etc., to study the facts of Spiritualism. M. Aksakof, well known by his spiritualistic works, whose devotion to the cause in Russia, is above all praise, as well as the University Professors, Bouttlerof and Wagner, were invited to take part with the committee in its scientific researches, and to aid them in their efforts. It was imprudent to accept, since mediumistic phenomena do not always depend on the will of the medium and those present; but they could not foresee in advance the hostility and intrigue that were displayed against Spiritualism from the first sittings. At the session of May 9th; 1875, marked No. 2 in the report of the committee, the following points were agreed upon: 1st, that the mediumistic sittings to be analyzed, should be forty in number and continue until May, 1876; 2nd, all the bulletins, reports and sketches of the sittings and documents relating to the sub-ject, should be communicated to all those taking part; 3rd, each one had the right to make remarks, utter his opinions, before the final drawing up of the bulletin and his all Spiritualists of every shade can gather, signature, as usual in cases of a serious labor in common.

M. Aksakof sent the committee twelve workson Spiritualism in different languages, to give these ignorant learned men some conception of the question they were going to examine. With his customary devotion to the cause, he sought, at his own risks and peril, physical mediums, the only ones admissible, and made several trips to Germany and England, where, thanks to Prof. W Crookes of London, and his friends, he found three mediums, the two Petty brothers, and

M. Clayes, good mediums. The committee, after four sittings with the Petty mediums in November, and four with the medium, M. Clayes, in January, obtained mediumistic phenomena perfectly well proved; but judged proper, March 8th, 1876, to close its sittings, contrary to the programme unanimously agreed on. Still further, according to the documents published by M. Aksakof, several bulletins and reports of the committee were not even communicated to Mesers. Aksakof. Bouttlerof and Wagner, and

tee.
M. Prof. Mendelef deemed himself authorized (in the name of science no doubt) after only four scances with the Petty mediums. to hold, December 15th, 1875, a public con-ference against Spiritualism and medium-ship, and had it signed March 20th, 1876, considerably prior to the term agreed on; although an erroneous report by the thirteen members of the committee, with the exception of Aksakof, Bouttlerof and Wagner, and published it in No. 85 of the journal, The Goloss, a report that aroused general indignation among the public interested in the labors of the committee. But there appeared in the Russian journal, The Monitor, of St. Petersburg, No. 122, a protest signed by one hundred and thirty persons, all belonging to the intelligent society of the capital, against the strange doings of Mendelef.

Finally there appeared a book written by Mendelef, entitled, "Materials from which to Judge what Spiritualism is.'

In this book he affirms magisterially and officially, that "Spiritualism and medium-ship do not exist" as objects worthy of study and serious occupation; that they are only a formidable and stupid humbug; that Spiritualists are fools, and mediums charlatans: such is the conclusion of this amiable and competent judge.

Spiritualism obscures the common sense of the persons who busy themselves with it, confuses their ideas and renders their intellect obtuse, is what I affirm," says Mendelef in his book above named, p. 373.

This verdict, precious document, proving that a famous learned man sometimes lacks good sense, gives M. Aksakof the best reason to declare, in speaking of the members of the committee, "Whom the gods wish to destroy,

they first make mad.' Aksakof wanted to reply to this selfstyled scientific report, this coarse pamphlet against Spiritualism, by publishing the book spoken of above, but has been unavoidably prevented from doing so until now. This volume is full of reality, written with the hand of a master, in an attractive and persuasive style; it combats the spirit fearing Professor with his own weapons, demonstrates logically and courteously, documents in hand, that his mode of acting is neither scientific nor honest and is contrary to the truth. This book is very good for the actual condition of

spiritual literature in Russia. What ought especially to draw the attention of our French, Belgian and Latin brethren, is the profession of faith, as I call it, made by Aksakof in reply to the opinion expressed by the twelve members of the committee and signed by them, to wit: that "Spiritualism is a superstition."

Here is how M. Aksakof, page 226 of his book, expresses his views of the spiritual "Two centuries have pas ed by, since the time when the theologians forbade naturalists, under penalty of death, from spreading among the people the knowledge of the motion of the earth, and declared to the whole world that this doctrine was a dangerous heresy, a superstition. This meddling of the church in the domain of science would appear in our days, a thing impossi-ble, revolting, stupid. Yet the same spectacle is actually presented to us now, but the characters are changed. It is the naturalists who now impose silence on the Spiritualists and proclaim in the face of the universe that religious doctrines are nothing but superstition. Twelve naturalists of the University of St. Petersburg have unanimously resolved the question and proclaimed before the en-

tire world that that philosophico-religious doctrine is only a superstition, which distinguishes itself from other creeds by admitting the following truths, to wit: the co-eternity of mind and matter; an infinite quantity of transformations for beings who belong to our earth and to the worlds, invisible to our eyes, but existing in reality; the continuous and infinite development of organic forms in both worlds; the continual progress of man through the infinite scale of beings; the mutual responsibility of human beings to each other through all the degrees of their progress; the possibility of an objec-tive demonstration of this communion and this reciprocal action; the continuity and universality of divine revelation; a doctrine which proclaims the law of the spirit, the law of love as the supreme law of creation and of life; in a word, the doctrine called Spiritualism is taxed by these gentlemen as superstition.' Thus our natural philosophers of Russia have proclaimed. Alas! they have failed to understand that spiritual facts and religious or philosophical doctrines are beyond their jurisdiction or competence."

This credo, you see, is perfectly in harmony with the principles and tendencies of Franco-Belgian and Latin Spiritualism, based on the free discussion, outside of dogmatism, of

all hypotheses and all theories. M. Aksakof says in his preface that being hostile to all a priori theories, he supports none, but occupies himself only with the proof of facts, leaving to the future, the work of building up theories based on a criterion of facts, gathered in ample numbers and conscientiously studied. The question of re-incarnation, adopted by the Franco-Belgian and Latin, but not yet by the American Spir-itualism, has not been touched on in this book of Aksakof, but in his eredo is found the idea of the evolution of the soul and its progress. Whether a part of this progress is made in this world by re-incarnation, or in other worlds by incarnation, or the ethereal space in the condition of transitoriness (erraticity); these are questions, says M. Aksakof, that remain open, and for the present, opinions may be more or less correct concerning them, but always personal, and not to be proclaimed or denounced by any form of Spiritualism.

For Russian Spiritualists, divided upon questions of detail, M. Aksakof's avowal is of great value, and is a banner around which sire of studying Spiritualism or spiritual psychology and realizing the truths that

flow from it in acts. For my part, though a follower of Kardec and accepting the hypothesis of re-incarnation, as the logical and inevitable consequence of spiritual studies. I am happy to find M. Aksakof, representing Spiritualism in Russia, fully up to the height of his task, without predilection for any system whatever. Men like him, Bouttlerof and Wagner are too honest in a scientific sense, not to accept the

truth, from whatever quarter it may come. Thus philosophic, religious and scientific theories, based upon experience and facts and conformed to reason and logic, will always be duly considered by these gentlemen, as they have been by Allan Kardec. The vicious circle of mysticism and dogmatic sectarianism to which, unhappily, Russian Spiritualists are too much inclined, will be broken. I doubt not, before the learned and persuasive utterances of M. Aksakof. This gentleman has just published in the Moscow this in spite of the conditions that had been fixed and accepted by common consent by all the persons taking part in the committee.

this question, may rest in peace; new religious sects (there are already too many in Russia) will not be formed by true Spiritualists, since Spiritualism is not a religion, with forms of worship and priests and never will be in the sense usually attached to these words. Its philosophy belongs to the faiths of all times—those based on the existence of a spiritual principle and its immortality. Spiritualism in its very essence, is hostile to all constraint and is imposed on nobody. It leaves every one free to raise his soul towards God, to implore the principle that governs all things, in the way best suited to the needs of his heart and the advancement of his intelligence. Therein lies its force and its greatness—that is what puts it above all the systems of philosophy and all religions; its universality forms its power.

PRINCE D. K. St. Petersburg, June 16th, 1883.

The editor of the Revue Spirite expresses his accord with the views of Prince D. K. and his esteem for Messrs. Aksakof, Bouttlerof and Wagner.]

For the Religio-Philosophical Journal. At the Christian Convention.

BY HUDSON-TUTTLE.

The discussion at the Christian Convention, which lately met at Chicago, was about an equal mixture of sense and nonsense, and Mr. Moody, as is his custom, with a great deal of bosh, made some very timely and practical suggestions. One question of profound interest met with unusually lively discussion: "How shall we interest our children in the Gospel?" The Rev. Ray said it was certain that our babies have the same sinful nature as Cain and Abel. He regarded it as an instructive fact that when Jesus was holding little children he spoke most terribly of hell. Every child should be brought to receive Jesus Christ as its Savior.

Children do not desire to attend church. yet it is necessary that they do so, that the ideas of the sects take root in their plastic minds, and the habit of attendance be formed. It is well known that if the child escape this early influence, it will not accept the dogmas of theology when arrived at mature years. Hence one of the most urgent questions before the churches, is how to promote the attendance of the children. The Sunday school is the vestibule and through it some advantage is gained. Even this, however, is not sufficiently attractive of itself, and chromos have been resorted to as a reward for punctuality. In a large and prosperous city, at one school, a suit of clothes was given. after a certain number of Sundays, and a new overcoat promised each scholar if the attendance continued until Christmas. The value of religion gained under such circumstances may not be great, but the clothes are of practical worth, and the overcoats will be

appreciated. After the Rev. Ray had spoken, Mr. Moody hit the nail squarely on the head by saying that the reason why the children, did not come, was because the ministers did not want children in their congregations. This awoke a hornet's nest, and several ministers demanded of him to take back the charge. One said he constantly urged his people to bring their children, for even if they slept through the sermon, the habit of church gocases out of ten, when they got the children to meeting they gave them nothing! adding,

"Now go on!"

This created more confusion, and he was again ordered to take it back, but he did not, but sustained himself by a speech in which he said that up to the time he was seventeen years of age not a solitary word was addressed to him from the pulpit, so he used to go to sleep and snore so loud the minister had to send some one to wake him!

Mr. Moody shows a thorough understanding of the subject, but he gives no remedy. Talking five minutes to the children," is of no avail, for what shall the preacher talk about, unless he wastes his energies on subjects outside of religion? The themes the pulpit discusses are, by their metaphysical nature, beyond the grasp of their adult hearers, beyond even their own. The wisest and the best men of the past have wasted their intellectual strength in striving to fathom them without success. Ever and ever these dogmas have been explained, yet ever await explanation. The strongest mind soon wearies in the vain attempt to grasp, and is content with the vague and soothing reflection that the mystery of godliness is past understanding. How then can the child become interested in the dry discussion? To become in-terested it must understand, and this is impossible. To interest the children the minister must talk on live subjects, such as appeal to the imagination and satisfy the inquisitive disposition to know the why and wherefore of the world around them. This would open the fields of science, awaken thought and thereby endanger the desired result, of the acceptance of the creeds.

After all, was not the minister right who thought best to have the children attend church though they slept through the sermon, iust to establish the habit of church going? We are creatures of habit, of educational prejudice, and it is as well, rather better to sleep through a sermon we do not understand than to weary ourselves by a vain attempt at understanding.

For the Rengio Philosophical Journal. Letter from Mexico.

HERMOSILLO, Mexico, Sept. 25th, 1883. This city of about ten thousand inhabitants, is the capital of the State of Sonora and is situated about one hundred miles in-land from Guaymas (pronounced Wy-mous), its port, on the Gulf of California. As its name signifies, this is a "little beauty" of a place (pronounced Eer-mo-see-yo); the plaza as in all Mexican cities, the most attractive place within it, is laid out with walks alone which are set orange trees interspersed with flower beds and evergreens, a music stand in the center and rows of seats arranged along the outside walk.

The public buildings are also about the same as in other Mexican States: The Governor's Palace (?), Mint and attendant offices and two churches.

In this State education is compulsory, but the methods of teaching are many genera-tions behind the age, though Don Rudolfo forres, a gentleman very highly educated (in the United States) and speaking fluently several languages, is keenly alive to the necessity of improvement in this direction, but is compelled in this as in every effort to improve his people and State, to be very cautious and patient in urging reforms.

His brother, ex-Governor Don Felizado Torres, is Director of the Mint, and also a thoroughly educated and refined "caballero" (fine entleman), is energetic and earnest in a isting in the general advancement which is taking place in this State. Another brother is about completing his education in a school of Technology in the United States, and will soon be working with his elder brothers in every direction possible to educate and uplift their fellow countrymen who have had fewer or no advantages. This is a remarkable family in many respects; each member is particularly bright, and the sisters vieing with brothers in their efforts to advance the people; they dress plainly though richly, and n excellent taste, and with a view to continued good health (sensible); their example amounts almost to law, and the name of Torres is a tower of strength wherever in Sonora it is heard.

GUAYMAS

has a fine harbor which abounds in fish, in cluding the lobster, crab and shrimp, affording an excellent and cheap item of food to about six thousand people. As a rule these cities are healthy, though recently a fever has prevailed which was thought by some to be yellow fever, and so reported, but was really a fever which sometimes takes hold of persons unacclimated but never affects them when once acclimated. It is expected here that very soon a line of steamers will be put on, plying between this port and Australia, the distance being 1,400 miles shorter from New York than by way of San Francisco, and perhaps another line to China and Japan.

SONORA

being the north-western Mexican State, has been visited heretofore more by Californians than Eastern Americans, but latterly, many from the Eastern States have settled here the coast lands are level and fertile beyond description, though the temperature is high. Wheat, barley, corn, oats, beans, cotton, flax, tobacco, sugar cane, oranges, lemons, citrons peaches, pomegranates, melous, guava and plantain are cultivated with success, and not infrequently a succession of crops is raised on the same ground each year. In some portions of the State the grape vine grows and yields abundantly, and the manufacture of brandy and wine is becoming an item among the industries of the State Peaches, apples, pears, apricots, etc., all do well, and vegetables are raised with little labor and in great quantities. Sonora has also excellent grazing lands, and immense herds of horses, horned cattle, sheep and goats are raised annually. The mountainous egions have a climate about like that of Central Illinois, while as you descend to lower altitudes and toward the coast, the thermometer stands at higher range.

MINES. There has been great quantities of metal xtracted from the mineral regions of this State, and some good mines still exist, but like all Mexico, "it is believed that the best are yet to be found," and again I wish to say to your readers, if you are not a practical miner, have nothing to do with mines, uness you make the venture as a venture knowing that it is more than a thousand to one, that you will never see the return of a cent of your money. It is the most reckless and desperate of all kinds of gambling, and none should indulge in it, who by reason of a lack of skill, knowledge and capital can-not control any enterprise into which they may be invited. Some men make money out of mining, but, dear reader, it is not you. Look about you, and show me one man in a hundred thousand of the "dear people" who ing would become established. | hundred thousand of the "dear people" who | precious mine.—Mr. To this Mr. Moody replied that he would has ever made a penny in mining; for every | St. Louis Magazine.

take it back and make another: that in nine one, I will show you ten who drew the capital prize in a lottery.

In comparison with the State of Chihuahua. prefer Sonora very decidedly. It has more tine lands, better timber, is better watered, has greater variety of soil and climate, is nearer to market, has cheaper transportation, has coal deposits and the governing class of its people are superior in education and ability, and in no respect, except in area, is there inferiority to be justly charged to Sonora. The area of Sonora is about 125,-000 square miles; its population but about 145,000 or 1 16-100 per square mile. Land of the same quality is cheaper than in California many fold; it is a pity that Sonora was not an American instead of a Mexican State. CAROL.

P. S.-Excuse the invasion of woman's prerogative—a postscript, but by accident my attention has just been called to your leading editorial in the issue of June 24th, 1882, entitled "The Situation." Nearly a year and a half has passed and to my mind, the article can be better appreciated now than then. I wish that all may read it now. CAROL.

Tuttle-Coleman - Empty Harangues-Boston Spiritual Paper, etc.

To the Editor of the Religio Philosophical Journal: Allow me to congratulate you on having on the list of your correspondents, such "level-headed" men as Hudson Tuttle and Wm. E. Coleman. The letters of both those gentlemen in your last paper (Sept. 29th) are worthy the especial thought of your readers.

The position taken by Mr. Tuttle and so ably illustrated, is, of course, not presumed to be a new one; but it is one always important to be kept before the people. It is the very essence of that religion of humanity and that individuality of soul growth and responsibility which reason and experience will ever sanction. His "thus saith the spirits," as Mr. Tuttle holds and as we have heretofore argued in your columns, is but a revised edition of the ancient, "Thus saith the Lord." Neither one should be implicitly relied upon in the conduct of life or the fostering of growth; i.e. (in ancient thought and expressisn) "the working out of the soul's salvation.'

It is true, there will always be leaders of men, gifted with larger knowledge and higher intuitions, whose announcements, both in this life and in or from the next, will command attention and respect, because they are worthy of it. But such announcements should never be bowed to as oracular, or relied upon with unquestioning reverence. Had these simple precepts always been the rule of the world, instead of being the exception. how much of folly, how much of suffering, how much of retarded growth towards perfected conditions might have been saved. Even such minor follies as Mr. Coleman relates, of the Spiritualists of California, beguiled by the tricks and schemes of a somewhat prominent improvisatrice, would have been avoided, had they more wisely watched the indications of her verbose and off-times empty harangues; or had they listened to the more than hints given in your Journal, concerning her unsoundness. We remember once writing of her absurd balderdash in the line of science, about planetary conjunctions and perihelions and the wonderful significance of the star, "Alpha Draconis," in con-nection with the Egyptian Pyramids, which was the merest stuff, no more worthy of scientific notice than the veriest empiricism of the whilem astrologer.

Such nonsense fully satisfied me at the time, what was more than suspected before that her assumed oracular utterances under the equally assumed influences of great names, were as "sounding brass and a tinkl-

ing cymbal."

There are others, prominent in the ranks of Spiritualists, worshipfully looked up to as almost infallible, who have been attempting the same role in scientific fields, and made little out better. Their unreliability will in due time appear, and the ever old les son which mankind are so slow to learn, be again repeated.

Your contemporary and special friend (! the editor of the "Boston spiritual paper, seems to be the standing champion and up bolsterer of all forms of rottenness and deceit. When will the many good people who now-read and value that sheet, have their eyes opened to the weakness (or wickedness? of its principal editor? The more we extend our observations, the better we are satisfied, that amongst the fraudulent and tricky, aided by such papers, will be found the most earnest opponents of the organization of Spiritualists into a body of rational seekers after true growth. J. G. J.

Hockessin, Del., Oct. 1, 1883.

Do Your Best. .

Do not underrate your ability to achieve success in a noble undertaking till you have fully tested your powers of action and endurance.

Pluck is the main spring of human power, and the one quality lacking to success where failure is written on many a well begun

It is strength and determination of spirit more than strength of body, that enables one to carry on to successful completion a noble, though it may be arduous undertak-

A little yielding here and there to disinclination, an unconscious succumbing to flagging energy, spoils more life prospects than real inability to attain some coveted

Indofence is a sort of second nature with many of us, which it takes a great deal of will power to uproot and supplant. Not being compelled by stress of circumstance to do a thing, becomes with us a sufficient reason why we should not do it till we allow necessity to become the only spur that can goad us to action.

Some grow disheartened and relinquish a beloved project, because the heights to which they aspired seem more inaccessible than their first awakened ambition pictured them. Seeing the success but not the struggles of those who have preceded them in their chosen vocation, they think the way is easy, and so being unprepared for 'obstacles, are fain to turn back when they meet with them.

While there is no royal road to success, the way that is, is free to all, and none should deem himself too lowly to attempt the best that his heart desires, and though the scope of his abilities may fall short of what others have attained, he will deserve none the less laudation if by his untiring zeal he wrests from himself the very best that in him is Many possess within themselves rare jewels of precious worth, of which they are quite unconscious till they begin to delve the precious mine.-MRS. HATTIE A. CHUTE, in

The Vatican-Priests in Rome.

ROME, Sept. 26.-Never since 1870 have so many priests been seen in the streets of Rome. More than 2,000, including the Cardinal Archbishop of Turin and the Archbishops of Milan, Florence, Naples, Palermo, Cagliari, Siena, Perugia, Pisa, and Spoleto, have arrived within the last week from Sieily, Sardinia, and all parts of the peninsula, the advance guard of the great Italian pilgrimage of which the lay section is to assemble Monday next. This morning the ecclesiastics were received in audience by Leo XIII. in the great hall of the Canonization above the vestibule of St. Peter's. Including the ecclesiastics of Rome and the district. there were 5,000 present. The Pope received them seated on his throne and surrounded by many Cardinals and members of the Pontifical Court. An address was read by Cardinal Alimonda, Archbishop of Turin, to which the Pope replied at some length.

In the course of his speech he said: "This union is at one and the same time our strength and glory, and fulfills the supreme prayer of the incarnate Word of God, 'Rogo. Pater, ut omnes unum sint.'" He told them that in opposing themselves to the fatal work of those who aimed at the destruction of religious unity, which by the mercy of God Italy had always enjoyed, they would prove that their love for Italy was true. If they were accused of being enemies of their country because they continued faithful to him and to the Apostolic See and desired that its prerogatives should remain intact and even its civil sovereignty be saved, that instead of disturbing should strengthem them. In that way they would show themselves the truest and most faithful friends of their country, for the Roman Pontificate was the most splendid of Italian glories, the richest source of her prosperity and greatness.

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"—The Republican St. Louis.

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"Much of bigotry that now obtains would then be dissipated and a broader, truer view of Christianity would be the result."—National Republican, Washington, D. C.

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Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

HOME.

the what is home? that sweet companionship Of life the better part:
The happy smile of welcome on the lip,
Upspringing from the heart.

It is the eager clasp of kindly hands, The long-remembered one; The ready sympathy which understands All feeling by its own.

The rooy cheek of little children pressed To ours in loving glee; The presence of our dearest and our best, No matter where we be.

And, fating this, a prince may homeless live, Though palace walls are nigh: And, having it, a desert shore may give The joy wealth cannot buy.

Far-reaching as the earth's remotest span, Widespread as ocean's form,
One thought is sacred in the breast of man—
It is the thought of home.

That little word his human fate shall bind With destinies above, For there the home of his immortal soul Is in God's wider love.

CLIPPINGS CONCERNING WOMEN.

A Miss Ella Green gets \$1,800 salary as commercial traveler for a St. Louis jobbing house.

Mrs. M. M. Munger is superintendent of public schools in Nebraska. That State has ten women physicians, one woman lawyer, one woman minister, and six women county superintendents.

Helen P. Clark is superintendent of schools for Montana Territory.

Miss Eliza Gordon publishes a successful stock journal at Springer, New Mexico. She has recently been appointed postmaster at that place.

Mrs. Mary Ann Dacomb Scharlieb and Miss Edith Shore are the first two women to se-eure medical and surgical degrees from an English university. Mrs. Scharlieb is to go to Madras, and Miss Shore has been given the medical charge of the women working in the general postoffice.

Mrs. James Brandon who left Edinburgh three years ago, on her appointment as Her Majesty's Inspectress of Schools in Madras, has just passed the examination for "high production in Tamil." This examination entities the successful candidate to a special grant of £100, which has only once before been claimed in the Madras Presidency by an inspector of Schools.

Mrs. Emily V. D. Miller of Vicksburg, Miss., has invented and patented a cotton-picker. It is made of gutta percha, and is expected to be of considerable advantage in the cotton

Three bundred women voted at the school election at Binghamton, N. Y., on September 23th. The first time they had the privi-

back in early days. She resides at Forest Grove, in that State, and is still in good health. The saddle on which she rode across the plains forty-five years ago is still in her possession. Her son, C. H. Walker, the oldest white person born in Oregon, was with her in Portland on the day of the recent railroad parade.

The Tribune has the following: "Carmen Sylva, otherwise the Queen of Roumania, has lately retold the story of the Wandering Jew. She has treated it from a wholly modern point of view. The wanderings of her Ahasuerus are undertaken to find proofs of the existence of a God. Many stages of existence, many metamorphoses of being and mind, has Ahasuerus to go through before he is brought to the knowledge that God is no visible great king, but a spirit and a truth, and a working Power, pervading all things, whose manifestations have been evolved and made evident through the ages in the form best suited to the peoples and the temper wherewith it dealt. Very tender as well as powerful is the scene in which he comprehends that God is the Life of the universe. He falls on his know and eries: 'My God, my God, my God! I sought Thee on the whole earth: I sought Thee in sacrifice and renunciation; in sin and in madness did I seek Thee. I have suffered all wee on earth, have drunk of all grief. Doubt was my food, darkness my But now my eyes see. God is in human life. And having thus spoken, the spell that bound him is broken, and he dies.

" A royal court is commonly supposed to be a centre of luxurious and extravagant influences, but that of Roumania certainly is not. Queen Elizabeth, when first she entered the country as Princess, was struck by the pomp and lavish extravagance of dress that prevailed, and has ever since been energetically working against it, and in favor of simplicity, modesty and economy. For herself she is fond of the plain costume of the Roumanian peasant girls, and habitually wears it at her summer home, among the Carpathians. Her manner of life, too, both there and at Bucharest, is unassuming. She rises early, often at 4 o'clock, even in midwinter, and without disturbing any of the household, lights a lamp and sits down to her work. Her rooms are richly adorned, in great part with her own handiwork, and she welcomes visitors in the most affable and unconventional manner. On State occasions, however, she bears herself with imperial dignity and is every inch a queen."

The Editor's Easy Chair of Harper's Monthly, contains the following pertinent remarks. It cannot be too strongly emphasized that woman's work must be done as well as man's, to be successful:

WOMEN IN JOURNALISM.

"The nature of the work to be done is not changed by the fact that it is a woman who undertakes it. It may be done better, more delicately, more shrewdly, more honestly, but it is the same work and requires the same qualities, whether the worker be a man or a woman. There are, indeed, some special branches of labor upon a newspaper, such as that which relates to the dress of women, to needle and other work of the kind, with which women are naturally more familiar than men, and women will therefore treat them more satisfactorily and intelligently. But 'a woman's duty upon a newspaper' is sub-

nalism was Harriet Martineau. For some years | 430; St. Stephen's at Vienna, 443; and St. she wrote editorially for a London paper. Her | Paul's at London, 384.

articles were upon the current public questions of the hour—the policy of the Government at home and abroad, the characters of eminent public men and the various problems of political economy. There was no editorial contemporary of Miss Martineau's who was more fully equipped for the office of public censor, and the volume of obituary biographies which was collected from her contributions to the paper, are as admirable and vivid as any which appeared in any journal of the time.

The Woman's Club of Richland Center. Wisconsin, held its first annual meeting lately in the Baptist Church of that place, Mrs. Julia A. Bowen, president. From her address of welcome we take the following:

"As a club we have grown in numbers from a membership of twelve to fifty. We have the nucleus of a library—have taken a short course of study in political economy—given four public lectures, and sent petitions to county, congressional and State legislatures for prohibitory and equal suffrage amendments to the State constitution. We hope to go steadily on with our work with the good people of the country to help us, until every man and woman shall feel it both a duty and privilege to join in making the State and Nation a type of the pure, exalted Christian

The objects for which we work are better homes, better laws, and better charities. We do not expect to revolutionize the continent, do not expect to revolutionize the continent, but hopefully and steadily to help each other in the knowledge of the truth of every day life which makes us all free. Truths concerning home and the Nation, the study of which naturally leads us into grave questions of right and wrong. Taking for our essons the pure teachings of heroic women of our time who have made the path so easy of our time, who have made the path so easy

to follow, our way has been pleasant. "God has anchored woman's heart to the cradle by chords of love too strong for custom or law to sever; but while engaged in motherly cares her heart instinctively inquires, what next? When this accident of my being, this son, shall enter the larger home of the State, can I still throw around him the safeguards of my love crystallized into laws? Ah, no, mother! Thus far and no further. Sit here in the vestibule and weep. Thy son is too great to be hampered by womanish whims. A career is before him too grand for thy conception. Henceforth thou art not equal to share with him great thoughts. What wonder, then, if after cen-turies of weeping she brushes away her tears and heroically asserts her womanhood and tries to enter in after him.

Science and Art.

Successful experiments have lately been made at Coblentz in the training of ravens as carrier birds in place of pigeons. The latter are more subject to the attack of birds of prey than ravens. The trained ravens were made to fly a distance of forty miles, and their performances gave much satisfac-

Probably the fastest train in America is the afternoon express on the Canada Atlan-

Selma has the most wonderful artesian well in the world. Two separate streams of Ways to do thing: How success is won; Anna water of entirely different properties flow Maria's Housekeeping; C. Y. F. R. U.; Post water of entirely different properties flow Maria's Housekeel from this well. This effect is produced by Office Department. the insertion of a two inch pipe within a four inch tube. The larger pipe descends four hundred feet; the water has no mineral qualities, and is very cold. The inner pipe descends seven hundred feet; the water is strongly impregnated with sulphur and iron, and compared with the temperature of the twin stream, is quite warm. - Selma (Ala.)

bers, more than 600 egg germs, which develop gradually and are successfully laid. Of these 600 the hen will lay 20 in her first year; 135 in her second, and 111 in the third. In each one of the following four years the number Rev. W. F. Crafts, and "Homiletic of eggs will be diminished by 20, and in her cles," by Dr. Holme, are suggestive. ninth year she will lay at most 10 eggs. In order to obtain from them sufficient product to cover the expense of alimentation, they should not be allowed to live over four years -Annales de la Sociedad Odontologica, Ha-

Mr. Chamberlain, of Saratoga Springs, N. Y., extirpated woodchucks by the following device: After they had refired for winter quarters, and the surface of the ground had been deeply frozen, he chose a cold night and shut up all the holes with earth, pressing it down so that the entrance and exit were hermetically sealed, excluding the air. With all their strength they could not dig out of their prison, and died as in the "black hole of Calcutta;" not one came out alive. This plan is better than a bounty or "drowning

The English sparrow, which has become so prevalent throughout the country, has demonstrated itself to be a first-class nuisance. fighting and squawking continually among themselves, and driving robins and other domestic birds from their usual haunts. How to get rid of the ubiquitous sparrow is now the question. In Germany and England the sparrow is a game bird, and is much sought after for pies, which are highly prized. By all means says one of our contemporaries. put him on the list of game birds in this country, and make the season from January 1 to December 31. In addition to this it would be well, suggests the same authority, to offer rewards for methods of popularizing the sparrow as an article of diet.

The Washington correspondent of the Cleveland *Leader* writes: The Washington monument is the wonder of Washington, and its beauty the admiration of both Americans and foreigners. Already over 350 feet high, it rises from the banks of the Potomac a great white marble shaft, piercing the clouds, and backed against the blue of the sky. It is already the grandest obelisk the world has ever seen, and in the mons of the future, should the nations of the day pass away, leaving no more records of their progres than the mighty ones of the Egyptian past, i will surpass the Pyramids in the wonder of its construction. It is already higher than the Third Pyramid, and within a hundred feet of the size of the second. It is taller than St. Peter's Cathedral, and when finished it will be the highest structure in the world. To-day the Cathedral of Cologne, 512 feet high, is the tailest work in the world. stantially the same with that of a man.

"Perhaps the most conspicuous and noted of women who have been employed in jourthe Second Pyramid, 453; then St. Peter's,

The Presse, of Vienna, lately described an operation, the transfusion of blood, successfully carried out by Professor Nothnagel in conjunction with Herr Ritter von Hacker. On account of the unsatisfactory results recently obtained in several cases by using human and lamb's blood, it was resolved to try a butter with declaration and lamb's blood, it was resolved to try a better method, already suggested by several physiologists. This consisted of a solution of common salt of 0.6 per cent rendered alkaline by two drops of concentrated solution of soda. The patient treated on this occasion was a young man who was in imminent danger from weakness of the heart, con-sequent upon loss of blood by reason of an abscess in the stomach. An incision was made in a vein in the upper part of the arm. and by means of a funnel-shaped receptacle about two pints and three-quarters of the fluid in question were introduced into the system of the patient, who is now expected to recover.

The Wisconsin State Medical Society, durine wisconsin State medical Society, during its recent annual session, passed a resolution virtually declaring consumption to be an infectious disease, and urging the necessity of the proper isolation and disinfection of those suffering from it.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO

SIBYL. A Poem. By George H. Calvert. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. 53 pp. Price, 50 cents.

As there is said to be "nothing new under the sun," Mr. Calvert will probably not con-sider it severe criticism if we question the originality of his "Sibyl." It is a touching little poem embodying much the same thought as Whittier in his "Two Rabbies:"

"Hope not the cure of sin till self is dead." It exemplifies the thought that a great sorrow can be best assuaged by helpfulness to others; that the selfish promptings to escape the pain, no matter at what cost to other, reacts, and only add to the pain we vainly try to ease. Sorrow that is brooded over belittles; that which causes us to feel

for others, strengthens and elevates. The poem breathes a spirit of deep reverence for Nature and her beneficence and ability to draw the thoughts from those

"Self caressings, Unconscious drunk with incense from the *me*, Which dims the higher vision, *the* mind gropes While thinking that it mounts triumphantly." We quote also the following:

"Deep Nature's lifetu voice
Is ever tuneful, ceaseless paran, paid
To the creative Spirit,—a call
On many-tongued creation to rejoice
In being, with cadence musical,
When cataract or lion roars,
Each is in tune with robin's early pipe,
Or the low-nested lark that singing soar

Magazines for October not Before Mentioned.

WIDE AWAKE. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece, "You'll be my Grandmamma," I sighed; A Child's Par-ty; The little Gold Miners of the Sierras; The election at Binghamton, N. Y., on September 28th. The first time they had the privilege of voting was three years ago, when they polled only forty-seven votes. The election was very orderly. The voting of women has coused to attract attention. In Boston, Mass., the number of voters has greatly increased. The widow of the Rev. Elkanah Walker is probably the sole survivor of the women who role across the plains to Oregon on horse-Tales of the Pathfinders; In case of Accident;

THE HOMLETIC MONTHLY. (Funk & Wagnalls. New Yorko The new cover and broader margins show it off to advantage, and its contents are fully up to its high standard of excellence. The foreign pulpit is represented by Dr. Parker, Rev. Stopford A. Brooke and Rev. C. H. Spurgeon; while Dr. J. M. Buck-ley, Dr. Buttz, of Drew Seminary, Dr. Dobbs, Dr. Jeffrey and others, sustain the American The hen has in her ovaries, in round num-ers, more than 600 egg germs, which develop gradually and are successfully laid. Of these by's "Light on Important Texts;" and Dr.Curry's "Great Preachers Whom I have Known," are continued. "The Minister's Study," by Rev. W. F. Crafts, and "Homiletic Specta-

> THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York.) Contents: Metaphysical Medicine: Swallowing Batrachians; Saurians and Ophidians; Insanity; Is Disease Hereditary; Timely Catharisis; Cutaneons Diseases; Inertia; The use of Jequerity in Eye diseases; Extremes of Heat and Cold.

THE SIDERAL MESSENGER. (Win. W. Pavne. Northfield, Minn.) A monthly review of Astronomy.

An enricher of the blood and purifier of the system; cures lassitude and lack of energy; such is Brown's Iron Bitters.

KEYSER, W. VA.-Dr. W. D. Ewin, Says: Many esteem Brown's Iron Bitters as an excellent tonic.'

TREDELL COUNTY, N. C .- The Ex-Sheriff, Mr. W. F. Wasson, says: "Brown's Iron Bit-ters has improved my digestion and general

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All poisonous matter is carried off from the system by Samaritan Nervine. \$1.50.

Justice without power is impotent. Power without justice is tyrannical.

There is no grace to a benefit that sticks to the fingers. Reason should not regulate, but supple

ment virtue. Eczema (Salt Rheum) Humors and Pimples, worst forms cured by Dr. C. W. Benson's Skin Cure.'

Startling Facts in Modern Spiritualism, by the well known writer, Dr. N. B. Wolfe, M. D., price, handsomely bound in cloth,\$2.25. This edition is revised and corrected from the one that had such an enormous sale a few years since, and will be found interesting, as it gives a graphic account of the phases of spirit phenomena that have occurred since the advent of modern Spiritualism to the present time. To be had at this office.

Spiritualism at the Church Congress, by M. A. (Oxon). This pamphlet is sent forth in the belief that it will be welcomed in many thousand homes where Spiritualism is little known, and it is so low that all can buy at least one copy. Price, ten cents. For sale at this office.

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal:

During the past few weeks a movement has been made by those having the charge of the spiritual meetings in this place, to find better hall accommodations in which to hold their meetings. Success has seemed to crown the labors of the committee. Upon approaching John C. Tilton, of this city, one of the largest real estate holders, and a gentleman who has real estate holders, and a gentleman who has never allowed a building owned by him to be used for the sale of spirituous liquors in any form, the committee learned that his hall 36 Main Street, known as Tilton Hall, could be leased for a term of years, which has been accomplished, and its interior has been refitted and put in good order, and now presents an inviting appearance for the society and its friends. The name of the hall has been changed from Tilton Hall to Brittan Hall, in honor of our ascended friend and brother. S B. Prittan. The first service was hold in the Hall, Sunday, October 7th, at 2 o'clock, P. M., with one of the Lake Pleasant converts to the spiritual platform, Mr. Anthony Higgins, of New York city, who took for his subject, "Ancient Spiritualism." If Mr. Higgins has really taken a departure from the Woodhull-Severance platform, then will his future labors tell, and applicable of the second of the sec bors tell, and undoubtedly every friend of Spiritualism will bid him good speed. Haverhill, Mass. W. W. CURRIER,

The little volume "Beyond the Sunrise. Observations by Two Travellers," just issued by the John W. Lovell Company, is in many points one of the most notable of the series. Iwo well known American writers, who choose to remain anonymous, give here the choose to remain anonymous, give here the results of long experience in certain phenomena in Psychology, Clairvoyance and Theosophy. The facts embodied suggest Robert Dale Owen's "Footfalls on the Boundaries of Another World," but are of a higher order, passing beyond the mere story of apparitions into the region of causes and effects. The spirit of the little book is peculiarly reverent and quiet. Spiritualism as ordinarily unand quiet. Spiritualism, as ordinarily understood, has no place in its pages, though everyone at all familiar with the best thought of that often deservedly maligned topic will recognize the fact that it harmonizes with it, and is full of hope and promise for a better future. The "Little Pilgim" has done much to familiarize the public with the faith of the higher Spiritualism, and the present volume is in the same line of thought, and will reward even the same line of thought, and will reward even the skeptical and questioning reader. The final chapters, which hold "The Professor's Story," and embody certain thoughts on marriage, are of real power and beauty, and the "Conclusions" can hardly be questioned by any who believe that, in the condict of good and evil good always wine conflict of good and evil, good always wins, though the victory sometimes passes on and is not seen by mortal eyes. (Lovell's Library, paper, 20 cents) .- The Continent.

Oahsne. The New Bible in the words of Jehovih and his Angel Embassadors. It is a history of the Earth and her Heavens for twenty-four thousand years. Bound in sheep

Books Received.

THE SINGER'S WELCOME. By L. O. Emerson. Price 75 cents. Boston: Oliver Ditson & Co. Chicago: Lyon & Healy.

GUY MANNERING, by Sir Walter Scott. Paper cover, 15 cents. Philadelphia: T. B. Peterson &

BEYOND THE SUN RISE, by two Travellors. Price paper cover, 20 cents. New York: John W. Lav-PANIEL WEBSTER, American Statesmen Series,

by H. C. Lodge. Price \$1.25. Boston: Houghton,

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and IN SPIRIT-LIFE: Or Life as He Now Sees it from a Spiritual Standpoint.

CARRIE E. S. TWING, Medium. Pamphlet form, Price, postpaid, 20 cents. For sale, wholesale and retail, by the Religio-Patlosophi-cal Publishing House, Chicago.

GUIDE-POSTS

IMMORTAL ROADS. By MRS. JACOB MARTIN.

The author says: "As a fixelly among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair." Price 25 cents, pestage 2 cents extra. For sale, wholesale and retail, by the Religio-Philosophi ML Publishing House, Calendo.

THE RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE;

THE LAW OF CONTROL. Two Papers Given in the Interest of Spiritual Science.

By the purported dictation of the late PROF. M. FARADAY. Pamphlet form. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chingo.

A SAILOR THIRTY YEARS.

About three months ago I was taken with severe name for the small of my back, in the region of the kidneys, from which I became a terrible sufferer. I consulted with a number of physicians, and finally placed myself under their treatment, they felling me I had the sclutic rheumatism and kidnev complaint.

On examination, my urine was found to be in a very bad condition, of a very dark color, and impregnated with a heavy red brick-dust deposit, and very offensive. I had the most careful and best medical attendance, and trica all the popular remedies without experiencing any relief. Fortunately about this time the virtue of Hunt's Remedy being called to my attention, I bought and used a bottle, with such satisfactory results that I continued on for six weeks, when, having used four bottles. I found I was as well as ever and entirely cured. All pains left me, my water returned to its natural color. I am new in excellent health, and able to attend to my business (grocery).

Whenever an opportunity occurs to recommend your valuable medicine I always du 10, 20 I am confident it will do all you claim for it, and that every time. Yours, with gratitude. CAPT. JOHN KIMBIDALL.

New London, Conn., May 9, 1883.

ALEXANDER'S CASE.

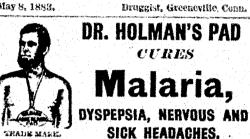
About one year ago I was taken with a severe attack of disease of the kidneys, from which I suffered severely. I applied to our local physician, and not receiving any help I called on Mr John A. Morgan, our druggist, and stated my case. He immediately handed me a bottle of Hunt's Remedy, effering it as the great specific for that complaint. I commoneed using it at once, and from the very start I began to improve, and by the time I had used the bottle was entirely well. I would advise any persons having difficulty with the kidneys to give Hunt's Remedy a trial, I know of one ease besides my own being cured, and would cheerfully recommend it to any

CHARLES H. ALEXANDER. Foreman Dyo House, Shotucket Mills.

Greeneville, Conn.

I certify to the above being a true case, having sold the medicine to Mr. Alexander, and know him to be a gentleman respected highly in the position he helds.

JOHN A. MORGAN,



ngew, Typhold, lillous and Intermittent Freeks; and will care Chronic Discribes, Summer Complaints, Children's Discases, and conditions from which many ladies suffer in slience. Beware of Initiations. For further informa-ation send for Pamphilet or write to Dr. Holman personally. If not found at your nearest drugglist, send registered letter discrete to this office and get your Pad by return mair Regular Dais2.0m. Special Pad \$2.0m, lost and duty (for Canada), paid. HOLMAN LIVER PAD CO., P. O. Box 2112 93 William St., N. Y.

THE INDEX!

RADICAL WEEKLY JOURNAL PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Editors, (W. J. POFTER:

CONTRIBUTORS:

Moncure B. Conway and George Jacob Holyacke, of London, will write for The Index every month during 1832. Among the other contributors are Prof. Felix Adler, John W. Chadwlek, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. B. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Date, Mrs. Sars A. Underwood, Miss M. A. Hardaker.

The aim of The Index 18—

To increase general intelligence with respect to religion: To faster a nobler spirit and quicken a higher purpose, both in the society and in the individual;

In the society and it the individual;
To substitute knowledge for ignorance, right for wrong, truth
for superstition, freedom for slavery, character for crood,
eatholicity for higotry, love for hate, humanitanianism for
secturianism, devoltion to universal ends for absorption in
selfish schemes.
In brief, to hysten the day when free and rational thought
shall take the place of dogmatism and ecclestasticism
throughout the world, and when the weifare of humanity
here and now shall be the aim of all private and public activities.

tivities.
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Entered at the postoffice in Chicago, Ill., as second class matter.

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When newspapers or magazines are sent to the Jourwar containing matter for special attention, the sender will please araw a line around the article to which he desires to call notice

CHICAGO, ILL., Saturday, October 20, 1883.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued: but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

Evangelism.

It takes a great variety of people to make a world, as has been often said, and the oldest and most observing man is in a state of chronic surprise at discovering new species of the genus homo, and the odd freaks they indulge in. Not the newest revelation of this sort, but a very prominent one in some places, is the Evangelist and the system on which he works. Evangelists are in season in the same months with oysters. What is the precise relation of these two species o "hard-shells" is unknown; but it is certainly true that the average evangelist finds his season begins in September and ends in April. and is best in coldest months. Whether the external cold suggests the need of internal warmth, or the kindred suggestion of prayer that "the fire may descend," would seem somewhat superfluous when the thermometer is in the nineties; whatever the reason, the result is the same, evangelists and oysters are tabooed in the months that have no R in them. Circumstances must be exceptional, indeed, that would make a church

organize a revival in the summer time. Revivals times when old trutha blaze forth in men's minds with new light-are not new in the history of the world: but the professional Evangelist is. John the Baptist is said to have gotten up a very respectable revival, but he did not hunt for engagements. nor bargain for so much pay for his services sub rosa. The evangelist, from Moody down, always professes supreme indifference to money, but is particular as to his board and lodging. Perhaps because of this affectation of indifference, the getter-up of revivals gets well-paid generally; and as the same sermons will serve in a hundred places, the work is much easier than that of a stated pastor; so the crop of evangelists is larger every year.

Of course, as Evangelism comes to be a recognized industry, a host of new appliances, unknown in immature ages of the world, are pressed into the service. Mr. Moody, who stirred our city slightly a short time ago, is having two immense iron buildings constructed for him in London; but the American genius is ahead of the British, as might be expected. The following item has appeared in some papers:

"The Fallroad car fever has struck a missionary, named E. A. Harris, who has been so excited by the spectacle of the ease and comfort with which Mrs. Langtry, Boucleault and Modleska have traveled over the country in special cars that he is trying to raise \$16,000 by subscription, in order to build a 'mission car,' upon which he can go scooting across the surface of the North American continent saving souls at the rate of stay miles an hour."

Ordinarily, when a minister in any church has preached his old sermons with as many new texts as could be made to fit them with a little stretching, when the people have got tired of listening or sleeping, and begin noticeably to stay away from church, making the pastor feel lonely and impecunious, then the church officers begin to mourn the "deadness in Zion"-perhaps to hint the sermons are not so good as they used to be. For self-preservation the pastor bestirs himself, perhaps invites a "satisfying preacher" for a few weeks. The people crowd to hear the new speaker, but find him so utterly bad, that faith in their old preacher revives, and they are content to hear with satisfaction the sermons they had scorned. But mostly, a revival is sought for. The evangelists

sure to receive applications-urgent ones-'guaranteeing conversions" for low pay, so soon as it is suspected there is a chance of engagement. Then meetings are held night and day, for two or three weeks, or until the interest seems to flag; then the revival ends, and the evangelist carries to another church his sensational sermons, his frantic exhortations perhaps, with some of them, acrobatic displays, not dangerous, nor yet very amusing, though sometimes startling.

What is the result? What the effect on individuals and community? Much less than is claimed. Many are brought into the church in a hurry, who would have otherwise come in deliberately. Some "hard cases" are saved. they say; but unless they, too, become revivalists, they are apt to turn to the old excitements, and, after a time of seeming prosperity, another revival is needed.

Religion becomes a series of spasms-not a life, and the church is really weaker after each convulsion. What is the effect on community? If any, not good-let our daily papers testify. Crime rife as ever, apparently. A few liquor-stores closed temporarily. but the sale of opium and chloral largely in-

Dr. Talmage, of Brooklyn, is quoted as saying that out of 600,000 population, not more than 100,000 go to church, and not over 20,000 get any good by going. These last figures are probably exaggerated. Another preacher, in a recent sermon, declares the young men persistently ignore the morning services, at least. Perhaps it is only social reasons which draw them to the church in the evening. This feverish religion, this flush and chill, this grotesque life, this seeming death. is probably only an exaggerated illustration of the alternation which is the law of life, the "mild dissipation" of the church; but it is impossible to avoid a suspicion that if a more reasonable theology were taught, and men urged to avoid sin rather than to evade the suffering it causes, there would be less need of excitement; the world might miss some amusement, but it would have a quieter, and, on the whole, a truer life.

And right here comes in the Spiritualist' philosophy as a solvent. Let preachers of every sect study it more and they will profit thereby. Let people come to realize that they should act right because it is right so to act, and not because of rewards or avoidance of punishment. Impress upon the mind until it shall take root and become a part of the individual, that the other side of the grave is but a continuation of life and not a new one: that spirit friends quite like those left behind, will at once surround the individual there, and that his situation, prospects and progress depend as much upon individual effort as when here; that there is no free ticket to Paradise; no royal road to bliss; no advancement even in spirit-life except by exertion.

We are glad to learn from the current news of the day that Secretary Folger has a kind heart. It appears that John Carroll, for ten years a watchman at the Treasury Department, has been going down to the grave during the last year with consumption. One hundred and eighty days ago he grew so weak that he could not leave his home and report for duty. He has been carried on the rolls of the department, however, and by his salary has been enabled to liquidate the usual heavy expenses needed to a long illness without becoming a burden to any one. Finally he was dropped from the pay-roll and he was notified of the fact at once. He did not sleep the following night, and in the morning a carriage conveyed him to the treasury department. His weight was fifty pounds. He entered a room occupied by the watchman and requested a talk with the Secretary. A messenger announced to Secretary Folger that Carroll was in the room of the watch, and asked that he be granted the privilege to see the Secretary at his room. The messenger added:

"Carroll is a mere skeleton, poor fellow, and cannot live many weeks. Shall we carry him up to see you? He says he would bore you but a moment?" Secretary Folger replied: "No, do not ask him to stand that ordeal. Poor fellow, he ought not to be out such a day as this. No, I will go down-stairs and see him." The old watchman whispered but a few words to the Secretary (he was too weak to speak aloud) when Mr. Folger admonished him not to talk further, saying: "Go to your home and have no more care for your position. Your dismissal shall be revoked this day and you shall never want." Those who saw the meeting or learned the facts are lauding the kind-hearted Secretary of the Treasury to the very skies.

On the Watch.

To the Editor of the Religio-Philosophical Journal:

I see in the Journal an advertised watch called the New American Lever Watch and a recommend to the readers of the JOURNAL to buy the watch as a good time-keeper. Please let me know if you recommend the watch.

Kokomo, Indiana. GEO. W. PEARCE. We know nothing of the watch beyond the information contained in the advertisement which comes to the Journal through a reputable advertising agency. We exercise as close a supervision as possible over our advertising columns, but cannot in the very nature of things be expected to hold oursolves responsible for the bona fide character of the goods advertised.

Mr. Geo. P. Colby, Mrs. Simpson and others addressed the Spiritual Communion Meeting last Sunday, conducted by Mrs. S. E. Brom well, at the West End Opera House. Miss watch the market, of course, and a church is | Williams furnished the music.

J. Frank Baxter in Trouble.

On another page will be found an account which places Mr. J. Frank Baxter in a most unpleasant predicament. We publish the statement of a correspondent of the Syracuse (N. Y.) Journal and follow it with Mr. Baxter's explanation. Immediately after the occurrence we were flooded with letters calling attention to the matter, also with numerous papers containing severe denunciations of Mr. Baxter in particular and mediums and Spiritualism in general. As is our rule in all such cases, we took prompt measures te learn the bottom facts in the case. The result of our efforts is a mass of testimony, which Mr. Baxter's communication renders unnecessary to publish, as his statement agrees substantially with the account in the Syracuse Journal so far as the contents of the envelope are concerned.

To continuous readers of the Journal is goes without saying that in considering cases involving the honesty of a medium no sectarian or party feeling, no personal friendship, no fear of "hurting the cause," no false interpretation of charity has the slightest weight with our judgment or colors our criticism; the sole object of our endeavor is to do strict justice, regardless of commendation on the one hand or denunciation on the other. No pecuniary incentive and no ties, social or consanguineous will ever sway us from this course. Our secular contemporaries and casual readers are referred to the files of this paper for proof of our assertion. and we desire to impress this strongly upon every reader before expressing our convictions in the case under consideration.

The circumstances of the case are briefly these: A lecturer on Spiritualism who also claims to be clairvoyant and clairaudient, offers his services to the public; the most interesting feature in his platform work is the séance at the close of his lecture, during which he describes, personates and gives names of those who have died, with dates and, sometimes, striking incidents connected with their lives. This lecturer goes to a little town, lectures, gives the usual scance and departs; following his departure an envelope is found in his room containing data which might have been for use, at least some of it, to make success certain at the customary seance; material which every opponent of Spiritualism will eagerly declare, and with apparently good reason, shows incontrovertible evidence of fraudulent practices; material which even the average Spiritualist will be disturbed to hear of, and whose suspicions can only be removed or confirmed by further explanation. The circumstantial evidence against the accused is fearfully strong, as conclusive as would have been the discovery in like manner of counterfeit money in the possession of a travelling live-stock buyer in a community which had suffered from counterfeiters; possession would be seemingly

evidence of a guilty intention to utter it. In his dilemma, what is Mr. Baxter's salvation? CHARACTER! and this alone. He makes a plausible explanation, but of itself alone without the moral support of character to re-inforce it, this would not be accepted by the great majority of Spiritualists. In this trying ordeal Mr. Baxter can proudly point to his life's history, to his reputation for truth, to his upright life in corroboration and support of the truthfulness of his statement. He has a right to ask, ave! to demand! that Spiritualists at least, shall accept his statement. He has earned this right by an honorable career: Spiritualists can do no less than to believe he tells the truth, and the rest of the public should certainly give him the full benefit of his record.

We make it a part of our business to study the character and history of every medium. lecturer and writer who comes in any way prominently before the public, so that when occasion arises we may not act hastily nor unjustly. We have studied Mr. Baxter; we have followed him from his boyhood days in old Plymouth up through his youth and mature manhood; we are familiar with the history of his development as a medium; we have had him in our own home for a month at a time, where we watched his every expression of word or countenance; we know his weak as well as his strong points. We believe we know him well enough to give a verdict as to the truthfulness of his explanation of the Georgetown affair; our verdict is that he tells the truth.

It may be superfluous to continue; but to more completely inform the reader of the impartial character of our judgment, we will add: Mr. Baxter is not, and never has been, we think, a subscriber to, or regular reader of, the JOURNAL, neither has he ever done us or the JOURNAL a personal favor that has come to our knowledge. We have not always approved of his views on moot questions which have come up in the past, and probably shall not in the future. But on this point, the clear, emphatic language embodied in the platform of the American Spiritualist Association expresses our view:-"Character is the supreme consideration not the belief so much as what we are." We believe he will even now see more clearly than ever before the wisdom of the Journal's course in discriminating between mediums and mediums and giving the public the benefit of the classification.

So long as Spiritualists, as a body or in any considerable number, lump mediums. honest and tricky, together and demand equal consideration for each, regardless of their respective merits, just so long must Mr. drunken rowdy, Charles E. Watkins.

Mr. Geo. P. Colby at Lester's Academy.

On Sunday evening last, George P. Colby, trance speaker, delivered an excellent address at No. 619 West Lake Street, taking for his subject: "The Needs of the Hour." The controlling influence carefully and critically analyzed the present status of Spiritualism, pointing out the many defects that exist and which are obstructions in the road of progress, and which must be removed by systematic culture on the part of mediums and Spiritualists generally. The mediums who have been selected, in a great many instances, by those in spirit-life for the transmission of their thoughts, have been uncultured, and hence illy adapted to give expression to exalted ideas, and therefore the progress they have made in enlightening the world has been comparatively slow. This course, pursued by advanced spirits in selecting their mediumistic instruments heretofore, has been absolutely necessary on account of the religious and intellectual bias of those who have been systematically educated in the schools of earth, rendering them so unpliable that they are illy adapted to receive an influx of light from the supernal realms. As Spiritualism advances, making ling reading matter upon Oriental philosophy, converts in the domain of literature and science, this condition will gradually change, and instruments adapted for the expression of a higher order of thought, can be more easily obtained.

The controlling influence impressed upon the minds of those present the necessity of more thorough culture, and a more complete understanding of the philosophy of our glorious cause, on the part of mediums as well as others in our ranks. He deplored the existence of fraud in our midst, but claimed that it would gradually give way under the influence of an enlightened public sentiment which would in the course of time, take full possession of the minds of the people. Our halls should be larger; they should be made so attractive by systematic adornment, that people would naturally gravitate to them for spiritual instruction, and the world be made gradually better thereby. The lecturer closed with an earnest appeal for Spiritualists to be more active and liberal in the work of disseminating the grand truths of Spiritualism. The address throughout was listened to with close attention. Mr. Colby will lecture again at the same place next Sunday evening.

The Notorious Anna Eva Fay.

The Portage Democrat facetiously states that Spiritualism took a "great boom" "last Sunday night," when 500 people forsook their church duties and went to hear Anna Eva Fay's "religious illustrated lecture," claiming that if the "fool killer, had stood at the door when the audience came out, he couldn't have found a victim in the crowd." Commenting on the above The Radical, of Randolph, Iowa, says:

"We do not know that the general public of Portage are to be blamed for being humagged by this Annie Eva Fay Combination. but there are very many intelligent Spiritu-alists in that city who certainly are blameworthy for not exposing the real character of this notorious spiritual fraud. The woman Annie Eva Fay, and her assistants, Melville H. Fay and, we presume, Charles C. Braddon have have been known for years as spiritual impostors, and have been repeatedly de nounced as such by the Religio-Philosoph-ICAL JOURNAL, Chicago, and other spiritual papers of the country. And were not this the case, every intelligent person at all familiar with the phenomena of Spiritualism, would know from reading their advertisements that they were frauds.

Death of Prof. Wm. Denton.

Just as we were going to press this week, we received the following note from Mrs. E. M. F. Denton:

"I just received a cablegram from the East Indies, announcing that Mr. Denton is dead. My sons are coming home."

With deep regrets we read the announce ment of the transition from earth to spirit life of Prof. Denton. Eminent as a geologist. eloquent as a speaker, widely known as an author and profound thinker, and universally esteemed for his many sterling qualities his premature demise is a great loss to Spiritualism and the world. No man in the whole ranks of Spiritualism can fully supply his place: In our next issue we shall allude more fully to his life and incidents connected therewith.

Cremation.

When the Belgian chemist M. Creteur was charged with the purification of the battlefield of Sedan, he was compelled to resort to cremation in order to dispose of the heaps of half-covered bodies. Not one case of illness occurred among his 250 workmen, though they were at work under a blazing sun. After the battle of Worth and Gravelotte and the two sieges of Paris the bodies of the slain were cremated, and none of the usual contagious disorders occurred. In Russia, after the retreat of the grand army, corpses were burned wholesale, and later, before Paris, 4,000 were cremated with a similar avoidance of bad effect. It is said if a similar method had been adopted in Egypt the cholera would not have broken out at Damietta.

The Denver (Col.) Republican publishes a lengthy article upon cremation, giving the views of physicians and others of that city upon it as a sanitary measure. Dr. Bateman said that he was thoroughly convinced that if cremation was the custom, instead of burial, epidemics would cease."Decaying bodies." said Dr.B.. "emit gases so subtle that they | pin finding-one unsuccessful and the other Baxter, a temperate, virtuous, honest man, a | can peretrate anywhere and everywhere. The gentleman, remain on practically the same | air becomes inoculated, and human beings in footing as the hoodlum, Jas. A. Bliss, or the | turn become touched with the virus, and disease ensues."

GENERAL NOTES.

Notices of Meetings, movements of Lecturers and Mediums, and other Items of Interest, for this column are solicited, but as the paper goes to press Tuesday M., such notices must reach this office on Monday.

Dr. E. D. Babbitt has removed to 143 Cutter St., Cincinnati, Ohio.

Macon, Georgia, has a somnambulist who is only two and a half years old.

English church dignitaries are interested just now in the work of evangelizing the people of Terra del Fuego.

Mr. John McDongal of New Orleans, passed through Chicago last week on his way home. having spent the summer in the North. A lady in Augusta, Me., possesses four kit-

tens, a few days old, which are connected together in somewhat the same manner as were the Siamese twins. G. B. Stebbins spoke at Whittier Grange

Hall, near Gurnee, Ill., on Sunday last at 11 o'clock, to a good audience, notwithstanding the storm and bad roads. On Monday he left the city for Detroit, to reach home after a busy month in Iowa. The Theosophist for September is to hand

and contains the usual amount of interestart, literature and occultism, mesmerism and other sciences. Price. 50 cents a copy; for sale at this office.

Mrs. O. E. Turner is the name of the author of the "Sturla-Stiles Tragedy," instead of Mrs. O. G. Turner, as announced in the Jour-NAL. The book can be obtained by addressing the author at Fredonia, N. Y. Price \$1.00: postage 9 cents.

The Rainbow is the name of a paper just started at Sydney, New South Wales, and devoted exclusively to the interests of the Children's Progressive Lyceum. It is neatly printed and will, no doubt, be instrumental in doing great good.

A social meeting was held under the auspices of the Glasgow Spiritualists' Association. on the evening of the 11th of September, on the occasion of presenting Mr. David Duguid with a testimonial, in acknowledgment of his long and valuable services on behalf of Spiritualism.

The Liberal says: "The progress being made by the Australian Secular Association is of the most gratifying nature. Although not yet a year old, its member roll now numbers 500, and fresh candidates for membership are constantly coming forward. At the present rate of increase we fully expect to see the association at no distant date, become a very strong body."

Wm. C. Bowen will lecture for the Brooklyn Spiritual Fraternity in the Church of the New Spiritual Dispensation, Clinton Avenue below Myrtle, Friday evening, Oct. 19th, at 7:30 P. M. Subject: "Spirit Mediumship." Hon. Wm. Coit will lecture in the same place Oct. 26th. Subject: "Humanity's Search after God and a Future Life." Scats free and all are welcome.

On Saturday evening of last week, Mr. Geo. P. Colby gave a scance in the editor's library. Mrs. L. B. Sayles being present. Three spirits controlled, gave their names, fully identified themselves and spoke at considerable length. The first was Dr. Samuel Maxwell, the second, Mr. Shepard, the husband of Mrs. Ophelia T. Shepard, the lecturer, and the third, Malcolm Campbell. an acquaintance of our boybood whom we had not thought of in many years.

Apropos of Matthew Arnold's visit to America, Professor Beers, of Yale, will discuss, in "Open Letters" of the November Century. Matthew Arnold's curious criticism on American civilization, published nearly two years ago. In a humorous, yet appreciative vein, he will point out the value, to America, of the gospel of "sweetness and light," and the peculiarities of the American Philistines.

The Edmunds plan of putting an end to polygamy by disfranchising those who are guilty of it has not proved a success, and is doomed to further failure. The evidence of polygamy is in the hands of those to be punished, and they will not furnish it against themselves. Gentiles cannot penetrate into the recesses of Mormon homes to find out what are the real relations existing between those who say that they are living together as brothers and sisters. The church solemnizes all marriages in secret, and gives no certificates and furnishes no record of any kind.

W. S. Pettit. of Alliance. Ohio, writes: "Lyman C. Howe at Alliance, Ohio, was greeted to a grand surprise Sunday morning, 7th inst. Our janitor, Mr. Jos. Osterstock, sur prised every one by his beautiful decorations of the platform at Independent Church. On one corner stood several sheaves of wheat; on the other several of oats, with flowers, ferns. fruits, etc., etc., between. Also on the speaker's stand stood the beautiful "Gates Ajar." covered with white carnations, roses and tube roses, supported by a base of smilax. Subject for lecture, 'The Summer is ended, the Harvest is passed; and for poem. 'The Beautiful Gates Ajar.' Everybody was satisfied and happy."

Mr. Irving Bishop, September 15th, gave his farewell performance in Liverpool, Eng., which consisted, says the Post of that city. of some conjuring experiments, a little thoughtreading, and a superabundance of egotistical description and wholesale vituperation anent the recent Labouchere challenge. Though a high price of admission was charged, and the experiments, etc., lasted for three hours, all that was attempted was the exposition of Psycho, the cabinet trick, two attempts at prevented—and the reading of a bank note after three distinct attempts. Taken as a whole, the exhibition was pronounced a failcall last week.

Mr. A. Boggs of Indiana spent several days in the city last week.

Our valued contributor, C. W. Cook, gave us a call last week while on his way to Neonah, Wisconsin, where he will make his home hereafter.

Mrs. Lita Barney Sayles, one of the directors of the Association for the Advancement of Women, and a contributor to the JOURNAL. the Index and other papers, is this week the guest of Mrs. J. C. Bundy.

Giles B. Stabbins is not a very warlike man, but as he affective service in the late Iowa campaign, the republican papers of that State insist on calling him "General" Stebbins. He no doubt did much good in a general as well a generous way-because he is one of the Journal's trusted correspond-

The November number of the North American Review will contain a contribution from Dr. Norvin Green, president of the Western Union company, in opposition to the proposed Osawatomie.

sall are likely to secure the permanent services of Mr. E. W. Wallis as their resident lecturer. Mr. Wallis will, it is expected, shortly remove to the above town, and there is no doubt that his able services will prove commend him to the friends as an earnest, upright and able worker in the vineyard."

Mr. S. J. Dickson, whose consultation and operating parlors are at 266 Wabash Avenue. is making some cures by the simple process of "laying on of hands" so astounding as to contracted limbs, spinal trouble, nervous prostration, cancer-so-called, tumor, etc., etc., have yielded to his magical touch. Mr. gentleman. He can be trusted to deal honorably with all who may need his services.

Mr. and Mrs. Simpkins of Grant's Pass, Oregon, who have been readers of the Jour-NAL for ten years, are to celebrate their golden wedding on the 24th, and have kindly sent an invitation to the editor and his wife to be present. As cold weather is coming on and the walking is getting bad, we fear the distance will be too great; but, if we cannot be present in person, our kindest wishes will go out to this worthy couple. May they have a golden time, and ere long when called to "climb the golden stair" may they not be separated, but hand in hand make the ascent hopes shall end in sweet fruition.

Last week the leading merchant of Onawa, guished herself anew by her successful engi-Iowa, having bought an immense fall stock, took his grip-sack and overcoat and hurried to the train; he felt in duty bound to get home to vote. Depositing his luggage in the sleeping car, he went in pursuit of a basket of peaches and on his return found his train had left. It took all the psychological power in the JOURNAL office to reconcile him to the situation, but by devouring his peaches and promising to youch for him to his wife and the Republican party he was at last calmed down. What would have been the result had he not been a subscriber to the JOURNAL. is painful to contemplate.

The new movement in India in social, edneational, and religious thought strikingly manifested itself a few weeks ago. At a meeting of the official board of Bombay University, an influential Brahmin member proposed that henceforth in all the laws and regulations of the university the pronoun "he" and its derivatives be deemed to denote. either sex. The motion, after being seconded by an English member, was adopted without a dissenting vote. Thus quietly but emphatically were the two sexes written down equals in the rights of intellect by probably the most important learned organization in the land. In the natural sequence of affairs, the body following the head, this action should be imitated elsewhere, and finally incorporated in the Constitution of the Empire. Such a revolution may not soon, if ever, be wrought.

The Chicago Tribune sets forth that a "study of the doctrines of the Mormons shows that the principal difference between them and other Christians is, that they claim that they are not so much citizens of the United States as citizens of the kingdom of God. Their doctrines, considered apart from the assertion that they are on conversational terms with Divinity and that they derived thence a guarantee for their conduct, which is, of course, of a higher authority than any thing that Congress or the police may say, are about such as the average Christian would easily assent to. They believe in God, the divinity of Christ, the punishment of sins, the life everlasting, and so forth. Their point of divergence is, that they insist that in consequence of their peculiar relations with God they are the only people who are always right, and that the revelations of their priests are the only laws really binding on their consciences, though for politic reasons they are permitted to bow to human authority when it gets them into a tight place."

Camp Ground at Clinton, Iowa.

To the Editor of the Religio-Philosophical Journal:

Being in Clinton, Iowa, some three weeks since, I met Mr. Skinner, the veteran and devoted Spiritualist who owns the grounds used for a camp meeting of Iowa Spiritualists last summer. We went to the place and over the enclosed space of 20 acres together. It is a | ed themselves brothers to every man in need

a good road to the heart of the town of some 12,000 people, and is on the hill sides and high ground some sixty feet above the plain below, with a beautiful prospect of town and prairie, of the broad Mississippi, and the hills on the Illinois and Wisconsin side of the

A large plain hall, in which 1,600 can be seated, some other buildings, wells for water and convenient, airy, dry places for camp tents were seen, and all showed it to be an excellent place—healthful, accessible by railroads from all points, near good hotels and a fit centre for a goodly host of Spiritualists and inquirers from Iowa and adjoining States

to meet. The Iowa State Conference of Spiritualists have lately chosen new officers for the coming year, and have made changes which indicate an aim for a clean and well conducted camp meeting next summer. Their good aim deserves encouragement. G. B. STEBBINS. Detroit, Mich., Oct. 15th., 1883.

The Congress of Women.

The Women's Congress, which is holding its eleventh annual session in this city as we go to press, is composed of representative government management of the telegraph; women from twenty-six States of the Union. also, an article on John Brown, by the Rev. | Among their number will be found physici-David N. Utter, which is calculated seriously ans, teachers, ministers, lawyers, farmers, to affect the popular estimate of the hero of bee-culturists, professors, astronomers, editors, authors, and practical philanthropists. The Herald-of Progress of England, says: They are mostly women who have conquered "We learn that our esteemed friends in Wal- | their own place in the world, and are therefore and thereby qualified to advise and assist other women to fit themselves properly to fill whatever place they, also, may be inclined to work for in the great market of the world. For it is in many cases, the great necessities of very great value to the cause in his im- of the world as much as the demands of their pending new sphere of labor. We heartily own growing natures, that has urged these women out of the old-time seclusion of their homes, and brong t them to take prominent positions among workers of the opposite sex. So many respected names are connected

with this Association, that a selection from them may seem invidious. Yet we may venbe almost unbelievable, were not the patients | ture to quote Mrs. Charlotte B. Wilbour, at living witnesses of the facts. Many cases of | whose move the Association for the Advancement of Women came into existence, and of whom we will speak further, in a future JOURNAL: Prof. Maria Mitchell, LL. D., of Dickson is not only a successful bealer but a | Vassar Observatory for many years; Mrs. Hester M. Poole, the able editor of the woman's column of this Journal; Mrs. Mary F. Davis the lovely and beloved wife of A. J. Davis, well known in our ranks; Mrs. Hester Pendleton, President Free Medical College for Women, New York City; Rachel Bodley, Dean of the "Harmonial Philosophy" to do with your private quarrel? They have nothing at is-Prof. Frances E. Willard, former President of Woman's College of University of Illinois, Evanston, III.; Mary Livermore, the successful lecturer; Mrs. Julia Ward Howe, the present President of the Association, who has just added to her previous writings the "Margaret Fuller" of the Famous Women Series, being published by Roberts & Co; Clara Barton, of to that glorious land where their life-long the Red Cross; Mrs. H. L. T. Wolcott, the business, and be more useful to mankind by white-haired lady who takes care of the trea. | following secular occupations. Don't be led from your path by peaches: I sure of the Congress and who has just distinneering of the Woman's Department of American Industrial Exhibition now in progress in Boston, where she has filled a whole acre of space with woman's work and inventions; none being displayed that do not merit investigation and patronage. These good women were among the one hundred and fifty who signed the Call for the 1st Congress in New York City in 1873:

> We only add Art. II. of the Constitution of A. A. W.:

"OBJECT: Its object shall be to consider and present practical methods for securing to Women higher intellectual, moral, and physical conditions, with a view to the improvement of all domestic and social rela-

The Ethical Society of Chicago.

We desire to call the special attention of our city readers to the Ethical Society which, under the supervision of the talented and devoted laborer. Mr. W. M. Salter, is doing work right in the line of the highest spiritual thought. Mr. Salter lectures every Sunday morning in Weber Music Hall, southwest corner of Wabash Avenue and Jackson Streets, and deserves to have an overflowing house. We listened to him last Sundaymorning and thought it the finest thing we had heard in a long time. We have only space to publish an abstract of his remarks on Char-

He severely criticised the motives of various public and private charitable systems as being merely to get rid of an annoyance. He wanted the old impulse of charity; the Christian impulse—for nothing had so powerfully acted on the Western world in this respect as Christianity—the burning, zealous love of human beings, the pity, the quickness and tenderness of the heart at the sight of want and suffering. Such springs of action would go on moving the world when every meaner motive had spent its force and been long forgotten. In the line of such deeper charity was industrial education—the putting of boys and girls in possession of themselves so that the body should be the ready servant of

the mind. Another public question frequently regarded from a deplorably low point was that of proper dwellings for the poor. He had seen crowded, filthy tenements in New York City, but did not suppose that in this young and ambitious City of Chicago with its ample territory there would be any such. It was as bad here, however. He quoted the public press to show the horribly overcrowded state of several parts of this city, and also to show the public sentiment on the question. The hardness of heart, the absolute contempt of human beings was painful to contemplate. The newspapers discussed it from a business standpoint; the churches let it alone. Churches were not a proof of religion; zeal in paying off debts and mortgages was no proof of religion. Better sell the mortgaged churches and turn them into tenement-houses [applause] if they were not too gorgeous for plain people; after they had prov-

Augustus Day of Detroit made a fraternal mile west of Clinton, with good walking and and made a community from which human misery and wrong were banished, then might they turn to the unseen Power in glad thoughtfulness. The speaker concluded with a brilliant peroration on the higher standpoint of morality; the putting self out of sight in aiming for the universal elevation of mankind in a common sphere of brother

For the Religio-Philosophical Journal Letter to Geo. P. Colby.

DEAR SIR:-"For justice and truth," I am yours, amen! Bad counselors have advised you to go to law with Dr. Mullen. If he has ommitted a "breach of the peace" you have yourself to blame, for you provoked him to do it. If you attempt to injure a man that has done you no wrong and he hurts you while defending himself, you have no legal or moral right to redress. You attacked Dr. Mullen as I understand it, without provocation. He is not a Spiritualist and was not present at the meeting where you defamed his character, but is nevertheless held in good repute in the city of Michigan. I hold that it is possible to be a good citizen with out attending either platform or pulpit meet-

ings.
Now then, you follow lecturing for a live lihood just as other public speakers do, and gather shekels as a reward for your talk. Any man of ability may do the same thing, if he is so inclined, and especially if he likes chicken pie, flannel cakes and sympathetic flat-

While speaking to an intelligent audience in Michigan City, Indiana, you named a spirit well known to your hearers, as being present. Of course they were on the qui vive at once and became curious to learn what the spirit maiden had to communicate. Well! her object seems to have been if we'understand it, to get even with her doctor, against whom she implied the charge that he had sent her to the Spirit-world before her proper time, which in plain English means manslaughter. But you say, "I hold myself re-sponsible to the law for every word I utter while entranced, believing it to be a dangerous precedent to establish the irresponsibiliy of mediums for their utterances, with the present stage of human development.

I thank you, Brother Colby, in the name of justice and truth for your fearlessness in writing such a noble sentiment. It should be printed and prominently displayed in every spiritual publication in the land. You and I think exactly alike on this subject. We have no differences to settle on that point, between us. Let every man of a sound mind be held responsible for what he utters, no matter whether he speaks with his eyes open

With this understanding of your individual responsibility, why should your friends appeal to Spiritualists throughout the country to send you money to carry on a lawsuit with Dr. Mullen? What have believers in sue. There is no principle involved unless it be to hold mediums harmless after they have poisoned the minds of a community with slander, and smirched the reputation of its individual members with implied crime; but this you disclaim!

For one, I will not give money to fee lawyers to persecute or prosecute people who have been publicly defamed by trance mediums. I'd rather contribute to drive them from the platform. They can get in better

Spiritualism is an exact science, governed by laws which are not influenced by our private affairs. It does not require any special pleading to place it "among the immortal things that are not born to die!" It is there, Brother Colby, and neither you nor I are absolutely necessary to the final success of its great mission on earth. We do not add to, but borrow lustre from it, even when we do our best. Let us do no wrong to any man. Cincinnati, O. N. B. WOLFE.

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CURES EVERY CASE OF PILES.

Passed to Spirit-Life.

Charles Mier departed this life last month at Cliffdale, III He was a German, upwards of 60 years of age, and a Spiritu alist in bollef and fact. He met the change cheerfully and peacefully. May he rest in peace. WM. H. REED.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A. M. and 7:45 P. M. at the Hall, corner of Fulton and Bedford Avenues. J. Wm. Fletcher, speaker. All spiritual papers, on sale in the hall, Meetings free.

WM. H. JOHNSON, President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 188 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 3 and 7:80 p. M.
Lyceum for young and old, Sundays at 10:30 A. M. Abraham J. Kipp, Superintendent.

Ladies Aid and Mutual Relief Fraternity, Wednesday, at Church Social every second and fourth Wednesday, in each month, at 8 p. m.

Mutual Improvement Fraternity every first and third Wednesday evening in each month, at 8 o'clock. Daniel Coons,

President.

Psychic Fraternity for development of mediums, every Toursday evening, at 8 o'clock, sharp. Col. John D. Graham, President.

Brooklyn Spiritual Fraternity every Friday evening at 7:80.

S. B. Nichols, President.

Brooklyn, Sept. 24, 1888. (P. O'address 16 Court St.)

At Stock Hall, No. 11 East 14th Street, hear Flith Avenue New York City, the Harmonial Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordially invited. These meetings continue without intermission until June 11th, 1884, Services commence and conclude with music.

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be conducted by the Spiritual Light Seekers every Sunday at 10:45 A. M., in Lester's Academy, 619 W. Lake St. Lecture in the evening at 7:45.

Mrs. S. E. Bromwell conducts the Spiritual Communion Meetings, at the West End Opera House, 433 West Madison Street, every Sunday at S.P. M. Trance speaking, tests and ne music, All are cordially invited to participate.



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DR. BARRITT: DEAR SIR:-I have examined with some caryour Mealth Guide, Jetc., I and cament refrain from expres-ing to you my conviction of the inestimable value of these works. They must form the text books of the new school of Therapeuties which physical science is sure to evolve and should be studied in every family.—A. E. Newton.

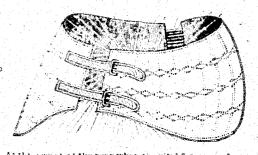
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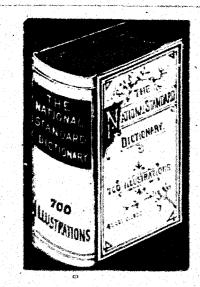
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Voices from the Leople,

AND THE PRINCIPLES ON VARIOUS SUBJECTS.

Love's Morning Call.

DE JAMES 4. ULARS.

Come ever the valley, my darling, my own.

The flowers are waking in gladness and dew,
The spirit of night has deserted its throne.

Thereby a blush of delight on the mountain's

dark blue: The acrows of morning are winging their way
From a puver of gold on the billow's broad

heeds.

The lales of the seems are purpling with day.

The mean les geleep at the gates of the west. I've seen the wild waters encompass your form A4 you reached in the darkness for comfort and light.

I've hear's your low call in the din of the storm, And fels your soft touch in the stillness of might:

Your life shall forget all the anywich it bore Whon adult and alone on a desolate deep; The phantom of corrow shall haunt son no more Mid the cares of the day nor in visions of sleep.

(th, love to of being the glory and grace.

The conver, the impulse, the voice and the breath! It can test at the light of a dearly loved face,

Yet is stronger than edicts, and ruler o'er death;
If planets and systems between us should roll,
And our paths by the spaces be sundered apart,
I should know when a shadow swept over your

and, And in syngel by the innermest pulse of your

Come out from the lowlands, my beautiful one, I've crossed the dark mountains that hid you erom mo: The young worning's hugh ripples up from the And dimples with smiles the sad face of the From the highlands of gold to the valleys of green The voices of summer are singing in tune.

And roses are waiting to welcome the queen

With their red lips unturned for the kisses of June, -Abbo"a U. S. Monthly.

Private Correspondence With a Southern Truth Seeker.

The following letters were not written for publication, but it has occurred to us that they might be of some use to other readers, as Mr. Champlin is not alone in the ideas expressed in his first letter concerning the duty of mediums .- Er. JOURNAL. Dear Ser:

A friend of mine intends visiting the exposition at Louisville, Ky.; and I am trying to persuade him to continue on to Chicago and see something of "spirit phenomena" that we of the South read so much about, but never see. Would be be likely to find good "Bundy proof" mediums there during the month of tutcher? As there any metablishing mediums of betober? Are there any materializing mediums in licago? His visit, if satisfactory, would add to your subscription list many new subscribers. When we ask a person here to subscribe, the question invariably ie, do you of your own experience know spirit return to be a fact? We then must candidly answer, "No!" What we read in spiritual papers is all we know, and that is only hearsay evidence, although we of ourselves feel that there must be sometime in the North Section 1. The South is sadly behind on this one oct, whether it is our own fault or not, I caunot I wrote to Thomas Hazard over two years ago calling his attention to our want of mediums. He re-ferred my letter to the Ranner of Light and the Burner referred it to the waste basket I suppose; at any rate I have not heard from it. I knew when he referred the same to the Hanner of Light that nothing would be the result, for I asked him to please explain why the guides of Mrs. Richmond. Slade and Colville, called them North, East, West and even across the whole Atlantic and failed to send them South where their services are so much needed; we would welcome them and treat them kindly.

I should long ago have written to you on the same subject, but noted your reply to a Texas correspondent, somewhere about a year or so ago, where he wrote you, asking how mediums could be induced to

Come South, and you very kindly informed him to come South, and you very kindly informed him to raise his own mediums, or something to that effect. Woll, we shall patiently wait and, perhaps some one may come to our relief, but I do not look for much until a good spiritual paper is published here in our midst, or until the Journal, or some other spiritual paper induces such mediums as Slade to come South. Truly yours, Chas. C. Champlin. Pass Christian, Miss., Sept. 11th, 1883.

CHAS. C. CHAMPIIN, Esq.—Pass Christian, Miss.) Door Byother.—Your breezy letter of the 11th, covering \$5.00 on subscription was duly received.

There is no medium for form materialization in this city whom I can commend to your friend. Indeed there is no public medium for form materializations whom I con, without reservation or replanation, commend. I do not mean by this to say that they all practice fraud. I assure you that the best results of investigation are not to be had by witnessing these public exhibitions. They must be wrought out through study and labor in the home or neighborhood circle. In referring to the fact that prominent medicing have gone exerciples and into the South mediums have gone everywhere but into the South, you seem to convey the idea that they have been shirking duty by not so doing; that in some way they are under obligation to go there. Now, my good friend, when mediumship becomes a matter of mer-chandise it is at once amenable to the laws of trade and goes where most is to be made out of it. If you want Slade or Mrs. Lord or Mrs. Simpson or any other good medium in the South, that is if southern people want them, they can be had by opening negotiations as you would for a lawyer or any other pro-fessional. I sympathize with you all most deeply in your desire for further knowledge on this subject, but the hard facts are just as I have stated them. If you and every other Spiritualist in the South, will go to work determined to develop your mediums, in less than two years you will have as good as any in the world. Should the friend you spoke of, or any other southern friend come to Chicago, I shall be most happy to see them and pay them any attention posilble with a busy life. Yours very truly, JNO, C. BUNDY.

Dear Sir:

I feel it a duty to acknowledge the receipt of your favor of the 25th ult... and at the same time to state to you that I am convinced that you really are interested in the advancement of the truths of Spiritualism and that your "tirade," as I was wont to call it often to myself, against certain mediums was just-

I care not how exalted the gift of mediumship-if the same be subject to barter and sale to the "highest bidder," then in that event, I take no stock in such mediumship and must acknowledge that your advice to your Texas correspondent was perfectly right when you instructed him to try and develop his own mediums, and I shall try and the by your whole-

some advice.

I shall show your kind lefter to friends, so that they too may be convinced that Jno. C. Bundy is not

I have always thought (up to the receipt of yours of 25th) that the "guides" of such mediums as Mrs. Richmond, Henry Slade, W. J. Colville and others were working incessantly for the good and spread of the truths of Spiritualism, and that naturally they (the guides) would disect their media to go where most needed, or in other words to those in spiritual darkness and under the bondage of orthodoxy. I also thought it the duty of our press to call the attention of those mediums who were not guided (?) to such "fields and pastures new," therefore my breezy letter as you term it. I find (I am sorry to say) that letter as you term it. I find (I am sorry to say) that my opinion of the spirits guiding and controlling these several gifted persons called mediums—(which I now see means "go between" where there is the most money), was too hastly formed. I looked upon them as exalted personages (if I may use this term) wasting through these mediums, solely for the good of humanity spiritually—not solely (as I now see) for their media's pockets. These "guides" certainly must be what are termed in Boston, "earth-bound spirits," and I now see the necessity of an or-

ganization, so broad as to cover North, East, West and South. Then if we are visited by mediums they must bring credentials, showing them to be genuine. We can in that event keep posted as to all who are pure and at the same time those who are addicted to perpetrating frauds.

I can now plainly see why you and your Eastern friend, the Banner of Light, do not agree on all subicets, and from this day, I promise to desist from ex-claiming (after reading an article in the Journal, on fraud) "There's another Bundy 'tirade' on an innocent medium."

I cannot help but feel that you are really trying to I cannot help but feel that you are really trying to purge our ranks of all, save those who are working for the good of their fellow creatures, and the blessed truths of Spiritualism. I am forced to acknowledge that one genuine medium is worth a thousand tinetured with fraud. Then let us know who are pure and the balance let us stamp "oleomargerine," that every seeker after truth may be properly posted, thereby oxidility being imposed man.

thereby avoiding being imposed upon.

Let me stop right here or I shall make this (intended acknowledgement of yours of the 25th) a long letter. With many thanks for your brotherly advice and sympathy, and wishing the Journal, every success, I remain yours truly and fraternally,

Pass Christian, Miss., October 2nd, 1882. All good, honest mediums work for the good of Spiritualism; so far as circumstances will permit. their work is unremitting. But in the very nature of things they must adapt themselves to the circumstances under which they live and work, and cannot be considered derelict in duty if they fail to go forth as pioneers, dependent upon the benevolence of those whom they are trying to enlighten concerning Spiritualism. Latent powers of mediumship exist in every neighborhood; if spirit communion and spiritual culture are desirable and valuable, they are worth working for.

So long as the public expects to buy spiritual knowledge, as it does its groceries, in the open market whenever wanted, rather than to cultivate it at home, just so long will there be a market for inferior and adulterated goods; and in the last analysis it will be found that the moral responsibility for this rests in a general way upon the public to a greater degree than upon the purveyors of these imperfect or spurious spiritual wares.

We believe an honest competent medium whose time is given up to the public should be richly paid, especially in view of the fact that most people prefer to buy their spiritual knowledge with money rather than to work it out for themselves. The possibility of spirit communion being admitted, and that it can be had through persons possessing medium powers, it were far better to go diligently to work to discover and develop this power, than to spend time in bewailing the dishonesty of those who make a business of supplying it, or waiting for the "guides" to guide an honest medium to the door of the seeker. These remarks are in no manner intended to apply personally to our esteemed friend Champlin; they are for the general public or whoever may profit by them.

A Vigorous Voice from Ohio.

To the Editor of the Religio-Philosophical Journal:

I desire to write you a personal letter of thanks for your good fight for decent and rational Spiritualism. I have been grieved at the lack of good sense shown by so many Spiritualists. Look at the absurd and ridiculous claims put forth in the advertisements of nearly every spiritual paper. Your own paper, the Religious Philosophical Journal, is not quite clear of them, still it is less faulty in this direction than any other that I know of. The claims of fortune tellers, astrologists, clairvoyants and of fortune tellers, astrologists, clairvoyants and healers are so nearly the same as to subject all to suspicion. I have paid some money to investigate the claims of these advertised healers, and character readers, and I have found yet nothing but fraul, and I very much question if one in a thousand of them have any ability to do anything like they claim to do. Spiritualism has enough of genuine merit to attract the thinking class, but this absurd kind of claim will drive off every true and honest investiga-tor. Free-love and its kindred vices cannot hurt the cause more than these fraudulent practices. Spiritualism must become rational or it will sink into a worse condition of superstition and terrorism than our orthodoxy of to-day. There are Spiritualists that would crucify me in a modern fashion for finding fault with jugglers, astrologists, healers and fortune-tellers, acting under the guise of mediums and clairvoyants. There has never been any form of religious belief that has attracted more diversified intelligence to itself in the same time than has that of Spiritualism. We find the most eminentscientists believers in its phenomena after due investigation and the most rigorous experimentation. It is truly an experimental religion. Everything can be rigorously tested by experiment, and yet there is no re-ligion worse freighted with error unless we honor the theology founded on the erroneous dogmas of the hurch religion, and there is but little of degree in religious error anyway. The reason that the errors of the Spiritualists are worse than others is because they (the Spiritualists) appeal to reason, while the orthodox ignore reason and appeal to authority.

I want to thank you for the stand you are making for right and reason. All good thinkers must come to your way of viewing these things. No free lust under the guise of personal liberty should be tolerated as a part of Spiritualism. The doctrine of humanity should be engrafted onto our belief. Every believer should be liberal and intelligent in views held by others. No belief should be promulgated not founded on absolute experimentation. Rigid morality as developed in the nineteenth century should be insisted on in the lives of Spiritualists Men in all the walks of life should be just as good as women, and all should be as good as the best in

society anywhere.

Again thanking you for your manly fight for the right, I am, yours truly.

Margaret Patty, of Windsor, Ind., writes: preceived your letter of Sept. 22nd, and it is impossible to express my thanks to you and Mrs. Simpson for your kindness. On last Saturday I received a regist-ered package from some unknown friend containing 10 dollars. I prize such favors more highly, coming unsolicited on my part. I did not expect my letter to appear in the JOURNAL, but it must have been to appear in the JOURNAL, but it must have been right, since so much good has grown out of it to me, and I hope good will result to all concerned. I can't fully express my thanks, there being no language that can express my gratitude. I would say to my unknown friend that no favor was ever received at a better time. Good spirits were surely engaged in it, and I feel then the last and I feel thankful to all.

Mrs. Patty has ere this seen the Journal of last week and knows all we know of the \$10,--ED.]

M. M. Thornburg of Santa Maria, Cal., writes: Spiritualism is neither dead nor slumbering in this place, but slowly and cautiously working up the best material we have. We have here two very reliable test mediums for trumpet manifestations, and although they require darkness as one condi-tion, the minds of the sitters become wonderfully illuminated as they receive the most astounding facts, tests and truths ever heard by mortal man. We would be glad to have a trance speaker come here, one that could assist in enlightening the minds of those who are afraid to investigate in the dark.

Mrs. Julia Jamieson of Kendaliville, Ind. writes! Such scances as were held here appeal to our closest reasoning, and challenge the investiga-tion of those who would contend that intelligence cannot exist outside of matter. The Journal is highly spoken of here, and for, its independent course, is entitled to the support of all persons who desire to elevate the cause of Spiritualism.

Lewis Kirtland, of Minneapolis, Minna writes: Spiritualism seems to be beoming here just now, having three new mediums from abroad to talk and give readings every Sunday: Mrs. L. A. Coffin, Mrs. C. M. Steers and Mrs. Cornelia Gardner. The last is a host and takes us all by storm as a lecturer. Miss. Sunda M. Johnson, however, keeps the field the same

The Father of Fish-Culture.

Seth Green's Ideas About the Finny Tribe and Sond of His Varied Experiences.

(Tarf, Pivid, and Farm.)
"How did you ever come to devise this scheme?" "I have been working at it ever since I was large enough to bend a pin."

The above remark was addressed to Mr. Seth Green, the veteran fish culturist, who is known to the entire world, and his reply indicates the extent of his labors.

"When I was quite young," he continued, "I would lie on the limbs of trees that reached out over the water entire afternoons watching the movements of the fish and studying their habits. In this way I discovered many characteristics which were before unknown. I saw, as every observer must see, the destructive elements that are warring against fish, and I realized that unless something were done, the life in the streams of this country would become extinct. To counteract this disastrous end became my life work, and I am happy to say I have seen its accomplishment." Were you successful on the start?"

"No, indeed. Up to that time all artificial attempts to hatch and raise fish from the spawn had failed, and I was compelled to experiment in an entirely new manner. The work was a careful and tedious one, but I finally succeeded, and to-day I am able to hatch and raise fully seventy-five per cent. of all

"Enormous! Why that is a larger percentage than either the vegetable or animal kingdoms pro-

duce in a natural condition."
"I know it, but we exercise the greatest care in the start, and guard the little fellows until they be-

come able to care for themselves." The foregoing conversation occurred at Caledonia where the representative of this paper was paying a visit to the state fish hatcheries. It has been his privilege to report very many interesting sights within the past twenty-five years, but the view presented here exceeds in interest anything ever before at-

"How many fish are there in those ponds, Mr.

"As we have never attempted to count them it will be impossible to say. They extend way up into the millions though. We shipped over three millions out of the ponds this year and there seemed to be as many afterward as before. We have nearly every variety of the trout faully and many hybrids."

"You speak of hybrds, Mr. Green. What do you mean by that?"
"I have experimented for years in crossing the breed of the various fish and am still working upon it. We cross the female salmon trout with the male brook trout, and thus produce a hybrid. Then we cross the hybrid with the brook trout, which gives us three-quarter brook trout and one-quarter salmon trout. This makes one of the finest fishes in the He has all the habits of the brook trout, lives in both streams and lakes, develops vermillion spots on his sides, rises readily to a fly, is far more vigorous and fully one-third larger than ordinary brook trout of the same age. The possibilities of development in the fish world are great and we are rapidly ascertaining what they are."
As the man of news watched the countenance of

Mr. Green while he was giving the above account, he could not but feel that he was in the presence of one of the few investigators who, from a rich and life-long experience, bring great benefit to the world. Let the reader imagine a strong and stalwart frame, surmounted by a head strongly resembling that of Socrates, and covered with a white silky beard and luxuriant gray hair. Seth Green, the father of fish culture, is a picture of health, and the reporter could not help remarking so.
"If you had seen me the last winter and spring,

oung man, you might have thought differently, said the veteran.

"How is that. One would think, to look at you, that sickness was something of which you knew nothing" nothing."

"And so it was until last winter. I went down into Florida in the fall to see what kind of fish they had in that State and study their habits, and was attacked with malaria in its severest form, and when I came home I realized for the first time in my life that I was sick. My symptoms were terrible. I had dull, aching pains in my head, limbs and around my back. My appetite was wholly gone, and I felt a lack of energy such as I had often heard described but had never experienced. Any one who has ever had a severe attack of malaria can appresent ciate my condition. I went to bed and remained there all the spring, and if there ever was a sick man was the one.

"It seems hardly possible. How did you come to recover so completely?"

"My brother, who had been afflicted by a severe kidney trouble and threatened with Bright's disease was completely cured by a remedy in which I had great confidence. I therefore tried the same remedy for my malaria and am bappy to say I am a well man to-day and through the instrumentality of Warner's Safe Cure, which I believe to be one of the most valuable of medicines. Indeed, I see it is in-dorsed by the United States Medical College of New York, and that Dr. Gunn, dean of that institution, ias written a long article concerning its value."

"And are you now as well as formerly?"
"Apparently so. I keep the remedy on hand all the while though and do not he sitate to recommend

it to others."
"One question more. How many ponds of fish have you here and how are they divided? "Well, we have 43 ponds which are divided up as follows: 22 ponds of brook trout, 2 ponds of salmon trout, 4 of McCloud river or rainbow trout, 2 ponds of German trout, 3 of California mountain trout, 2

pones of hybrids, 4 of one-quarter salmon and three-quarters brook trout, 2 ponds of gold fish, and 1 pond of Carp. Then we have what we call the centennial pond or happy family, consisting of crosses of different fish, including Kennebec salmon, Land Locked salmon, California salmon, brook trout, salmon trout and hybrids. These fish range in size from minnows to 18-pounders, and in age from one-and-one-half-months to eleven years. I forgot to say, also, that we have a 'hospital' pond, which is entirely empty, which speaks pretty well for a community of many millions. Indeed the whole secret of fish culture can be summed up in four things. Impregnation—using no water. Plenty of food. Plenty of pure water and cleanliness."

The numerous fish exhibitions which are taking place in all parts of Furnamend the manufacture of the pure parts of the pure parts.

place in all parts of Europe and the unusual inter est which is being manifested in this subject throughout the world all owe their origin to the process above described as originated and conducted by Seth Green. It is certainly cause for congratulation to every American that this country produces so many men whose genius brings value to the world, and it is proof positive of the greatest merit that a remedy even with such high standing as Warner's Safe Cure is known to have, should be so strongly endorsed and recommended by one so reputable and reliable as Seth Green.

Tests of Spirit Presence.

Yesterday, a lady in deep trouble called to see me. Her name is E. V., residing in the suburbs of the city. She had faithfully attended for several years a very sick man; did all that could be done for him, passing through some trying scenes incident to his troubles. However, the sick man, R., meant to compensate the good family of friends who had faithfully served him, but like many others, he waited until too late. A few days ago the spirit of R. came to me, saying, "Well, Ellen, after all, things are in a dreadful muddle, and I am in deep sorrow and darkness. I find that I still live. E., all the dreadful scenes you passed through with me, are ever before my eyes. I am heartily sick of them; they will not vanish until justice is done. You well know that I meant to do right. My surprise on arriving on this To the Editor of the Religio Philosophical Journal meant to do right. My surprise on arriving on this side was great. There came before me a little glimpes of light, which, I learn, is a small spark of the gimpse of light, which, I learn, is a small spark of the divine life, and that is all the light I have, my physical sight being gone. I am earth-bound, and would be in darkness, but for this faint gleam of the spiritual ray. Who will help me? First I want justice done you. My relatives cared nothing for me, and I did not wish to make a will to have upset by attorneys, and now I very much regret to see things wasted by the selfish and unjust. Take warning, all, upon this subject. There is no pleasure for the debauched and low here." and low here."

The above was fully recognized by the lady. The man was not known to the medium. C. D. man was not known to the medium. Cincinnati, Ohio.

Wallace C. Downs writes: I consider the JOURNAL the best spiritual paper published.

The Brooklyn Spiritual Fraternity.

To the Editor of the Religio Philosophical Journal: An appreciative audience assembled to hear Judge A. H. Dailey's lecture, "Organization for Practical Work." The Judge declared the subject had engaged his attention ever since he had begun to study Spiritualism, for the need of organization was always apparent. The subject could only be spoken of in the most general way. He defined the argument of two or more to do any particular thing as an organ-ization. The conference is an organization, so is the Church of the New Spiritual Dispensation. Objection is often made, "You have too many now; are not able to support what you have." These organizations are small ones, adapted for local work; we have nothing that appeals to the whole country or to other com-

tries.
We hear much of the apparent insignificance of Spiritualism. "It does no great work," they say. This, if true, is caused by want of organization, affecting other than merely local interests. There are three questions needing answer: Is there a need! What shall be the plan? Can it be effected?

In the early days of the spiritualistic revelation, the

In the early days of the spiritualistic revelation, the phenomena chiefly attracted attention, but it was speedily discovered that back of the phenomena was a wide, far reaching philosophy, an evidence of con-tinuity of life beyond the grave. If this discovery bad been in fitting hands the world would have learned it faster; for as soon as it was discovered that it was something greater than more or less amusing phenomena, as soon as it claimed recognition of its thought, of deductions from its facts, they who had hitherto told men what to think, feared and denounc-

Pointing to the Old Testament where they found some similar phenomena, they said it was diabolism. They succeed at our mediums, claiming that this revelation, if genuine, could come only to the high revelation, if genuine, could come only to the high and holy. So the organized teachers of science and religion in their colleges and churches, attacked and denounced Spiritualism—the "high and holy" would have nothing to do with it, because there was no organization—because there was organization most complete and powerful opposed to us. The better class were scared away and the worser element prevailed, capping the climax by raising Victoria Woodhull to prominence, thereby justifying some sharp things said about Spiritualists. There are said to be eleven millions of Spiritualists in the United States, I doubt it; but I am sure that out of the fifty millions of our population, at least forty millions have had of our population, at least forty millions have bad their opinions materially modified by persistent at-tacks of Spiritualism. It is a comfort, too, that conversion with us is permanent. Once a man becomes convinced, he never changes.

We need an organization that shall combine our

We need an organization that shall combine our numerous societies, so as to present an unbroken front to the foe everywhere, that, planting itself firmly on a few basic truths, should defy all attempts to corrupt these. There is no greater enemy to Spiritualism than a medium who is busied in laying before the world teachings that would sap the foundations of all morality. There should be no uncertainty in our utterances about free-love and common honesty. Whatever else may be in our organic law, these points must not be overlooked. Most of the objections to organization, so far, have come from those whose lives were not pure. Organization was forced on us physically and mentally; it was the means of advance for all men and all things. To us have been made the greatest revelations of any age, and it is time we told the story to larger audiences; and waked the echoes of the whole world by procia-mation of these wonders; it is time we devised the system of organization which alone would enable us

The Judge was followed by S. B. Nichols in one of his brief but telling speeches against materialism, atheism, free-love, frauds and other evils. He closed by calling Mr. Albert Smith to the platform, who paid high compliments to Mrs. Hyzer and Mr. French, contrasting them with others who spoke according to previous bias, and taught evil. An organization free from dogmatic certainties but based on mera truths, is needed and in his judgment could be ha l Messrs. Tice, Douglass, Cushing and Cole each mad. short addresses closing a very enjoyable session de short addresses, closing a very enjoyable session de Brooklyn, N. Y., Oct. 5th: D. M. Cole

In Memoriam.

To the Editor of the Religio Philosophical Journal: A brave captain in our midst has fallen! A noble soldier who valiantly fought upon the battle fields of life for the God implanted principles within his soul, has fallen! One who so oft stood in the advance guard, of what almost seemed to be "the forforn hope," and fought against the combined forces of church-craft and ignorance which sought to crush God's truth as revealed to him, has fallen! And a void has been made in our ranks, that none other can fill.

Yesterday, all that was mortal of Uriah Jones was consigned to earth, and his career in this mundane sphere ceased; his life has been tollsome and his struggles have ofttimes been hard, yet he has ever stringgles have outlines been hard, yet he has ever been cheerful, hopeful and submissive. The funeral services at the house were performed by our gifted Sister Hyder, assisted by the choir of the Third Society. Mrs. Hyzer paid a glowing tribute to the worth and merits of our Bro. Jones, in fervid language of rapturous cloquence, that burned itself in upon the hearts of all listeners. The rites at the grave were performed by Rev. Pullman (Universalist) and the choir; the remarks of Mr. Pullman were very happy as well as cloquent.

ist) and the choir; the remarks of Mr. Puliman were very happy as well as eloquent.

My acquaintance with Bro. Jones dates back 25-years or more, and I can say he was a true type of manhood, and faithful in every position of life in which he was placed. In the early part of the late war, I said of hint: "If you want a man that can be trusted, a man that is a gentleman, intelligent, industrious and honest, take him." The next day he was assigned to the place, which was a most inwas assigned to the place, which was a most im-portant one, and most faithfully did he perform every duty required; then neither of us were Spiritualists. I had not at that time given the subject the slightest consideration. I spoke of him purely from the worth I had found in him.

After he accepted the truth of spirit communion, he devoted himself to the cause of Spiritualism, with the same zeal and fidelity that have distinguished his

Ridicule and opposition could reither induce nor force him to lay down the heavy cross he had taken up. He chose to obey the behests of his God and wear the crown of thorns that scoffers placed upon his head, and bear its pangs, rather than deny or forsake the cause he had accepted.

Bro. Jones, like all others who early espoused the cause of Spiritualism, and those who accept it even now, had to bear the pangs of friendship separated, and the contumacy of professed followers of the meek and lowly Nazarene, who assume that all others must think and act as they do, otherwise they cannot be saved by the same grace that saves them nor can they become members of the same fashion-able church or society in which they move; in plain English, they wear the "Livery of Heaven and serve the devil," and would make all men serve as they do: even though their false, guilty, and perjured souls dare not look into the mirror of truth and honesty. Against him they could not prevail; that you all I and others, may resist the wiles, temptations and thrusts of church-craft as he did, is the prayer of Raltimore, Md.

CARROLL. Against him they could not prevail; that you and

Wm. Drury writes: Approving of your methods of handling frauds and dead beats, and your efforts to make Spiritualism respectable, I take pleasure in renewing my subscription to the Journal and paying for two new subscribers for one year each, hoping many of your old subscribers will do likewise. I believe in the ultimate triumph of pure and undefiled Spiritualism.

E. S. Caywood writes: I am one of your oldest subscribers, and I hope to be able to take the Journal as long as I can read it, for it has been of

S. C. Fay writes: I most assuredly wish the JOURNAL continued; it has become a household treasure, and we welcome its coming weekly.

Charles J. Warren writes: I am highly pleased with the able manner in which your paper is conducted, and the fearless manner you attack traud wherever found.

Sarah T. H. Pearson writes: The Journal, as conducted now, I consider the most valuable present I know of for the money.

S. S. Skinner writes: There is nothing that will fill an aching void for me so well as the Bello-10-Philosophical Journal.



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Come, cuddle your head on my shoulder, dear—
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And we will go sailing away from here
To the beautiful Land of Nod.
Away from life's worry and hurry and flurry,
Away from earth's shadows and gloom,
We will float off together to a world of fair weather,
Where blossoms are atways in bloom.

Where blossoms are always in bloom. Just shut up your eyes and fold your hands-Your hands like the leaves of a rose-

And we will go sailing to those fair lands That never an atlas shows? On the north and west they are bounded by rest, On the south and east by dreams, "Tis the country ideal where nothing is real,

But everything only seems. Just drop down the curtain of your dear eyes— Your eyes like the bright blue bell— And we will sail out under star-lit skies
To the land where the fairies dwell.

Down the river of sleep our bark shall sweep
Till it regular the progress into

Till it reaches the magical isle

Which no man hath seen, but were all have been,
And there we will pause awhile.

I will croon you a song as we float along
To that shore that is blessed of God,
Then, ho! for the fair land, we're off for that rare

land, The beautiful Land of Nod.

-Ella Wheeler.

Prayer for the Queen. An incident which has just occurred at the Roman Catholic chapel at New Brighton, near Birkenhead, has (says the Liverpool Courier) caused a good deal of gossip at that place. The Rev. Canon Frith, who is in charge of the mission, desired that the prayers for the Queen should be used in that chapel, but some of the male members of the choir objected, one of them saying that he would prefer to pray for the Queen's death or for Mr. Parnell. However, the Canon insisted upon the usual offices of the church being gone through, and Sunday week last the choirmen left the building rather then take part in that portion of the service. During the week negotiations appear to have taken place between the clergy and the recalci-trant members of the choir, and the result was that Sunday last the prayers for the Queen were altogether omitted. This concession to disloyalty has offended a considerable section of the congregation, who are loyal Englishmen as well as good Ca holics, and it is understood that the subject has been formally brought under the notice of the Bishop of Shrews-bury, who has jurisdiction at New Brighton.

A Little Mourner. A common-looking dog dead in a gutter is a repulsive object. Past such a one people were hurrying yesterday, when a diminutive boy, thinly clad, and hobbling on a crutch, calls, "Here, Bowser," and then taking in the situation dropped his crutch, and kneeling by the dead dog, cried as if his heart was broken: "Oh, Bowser is you dead, and can't go home with me?" It took but a moment to change the expression on faces from one of contempt to that of pity and sympathy. The boy was but a poor waif, but he kneeled by the side of his best-loved earthly friend, and he was dead. Merchants and well-dressed ladies stopped with kind words and expressions of symbathy for the little words and expressions of sympany for the fittle mourner. One gentleman, appreciating the grief of the boy called an expressman, and told him to take the boy and his dead pet to his home, or to some place where he could be buried, as the boy might direct, and call upon him for his pay. The burying of a dog is not much, but the binding up the wounds the heart of the transfer her has a like with the same of the transfer her has a like with the same of the same in the heart of that poor boy on his crutch was an act worthy of permanent record.

Golden Fish-Hooks. The Tuscan Citizen says: "E. J. Smith, the County Coroner, has four gold fish-hooks that he uncarthed in the South American placers. He was mining in a river-bed near the city of Call, in the State of Cauca, United States of Colombia, in 1866, when he pulled up a small tree by the roots, and there in the sand lay an even baker's dezen of regularly shaped gold fish-hooks of the ordinary size. They are not bent in the Limerick fashion. Without doubt they are the work of prehistoric Indians governed by the Ineas. When Mr. Smith research 18 Sec. Pays in the Ineas. turned to San Francisco be gave some away, lost others, and now he has only four left. He has been re-peatedly asked to put his price on these, but refuses to do so. The other day he refused an offer of \$20 for one. It was such trifles as these that excited the avarice of Pizarro and other vandals, who tore down better governments than have ever occupied the same

Three Subbaths in a Week. In the city of Jerusalem three Sundays are observed in every week. The Mohammedaus observe Friday, not by closing their shops and resting but by going to the mosque at certain hours and reciting prayers. The Jews observe Saturday, being very strict as to their conformity to ancient custom and ordinance. They close their shops and are not often seen on the street until after noon. Then they appear in their best clothes. Sunday is observed by the Christians of various denominations. On that day the flags fly from the Consulates of the Christian nations.

The Table Turned. Certain zealous Scotch The Table Turned. Certain zealous Scotch Sabbatarians, outraged at the lauding of some fish recently on the Lord's day, set upon the impious fishermen with sticks and stones. For this breach of law they were arrested, tried, and sentenced to six months imprisonment. Mr. Spurgeon now writes demanding their release, and expressing a hearty wish that "we had a people in Eugland good enough to be capable of this Scotch crime—the crime of fearing God so much as to use violence for the preserve. ing God so much as to use violence for the preserva tion of the l)ay of Rest."

Brought Back to Life. Mr. Tibbals a farmer of Montgomery County, thio, has a Bartlett pear tree which three years ago was to all appearances dead. He had heard that salt was good for ear trees, so he spaded half a peck of common bar-rel salt into the ground close to the tree. The next year, to his astonishment, it leaved out and bore a few pears. The tree improved steadily the second and third years, and was lately in a healthy and flourishing condition, fairly weighted with delicious fruit.

Slavery in Cubit. Three fugitive slaves who arrived in Boston last week from Cuba say that they were held on a plantation ten miles east of Santiago called Atiko, and owned by Mariano Valanti, who has about 155 slaves, thirty-five of whom are women. They till the soil, pick fruit, and make sugar, and are obliged to labor from 4 o'clock in the morning until 8 o'clock in the evening, their meals meantime being ning bananas each.

Walked Two Miles in Her Sleep. The Providence Journal says: "A remarkable case of sleep-walking occurred in Woonsocket early on Wedneeday morning, a young woman of that section leaving her home at 2 o'clock, and walking two miles into the country. Being missed a search was made, when she was found and returned home by a friend at whose house she had stopped. She did not awake until arriving there.

Catholic Cometery Quarrel. Father O'Sullivan, of Salem, Washington County, N. Y., refused the key of the Catholic cometery, which William Conner, of Amsterdam, demanded to inter the remains of his brother. William broke open the gate
and buried the body. The deceased is said to have been a Catholic in good standing.

Mrs. M. A. Jackson, of Portsmouth, N. H. "I had Catarrh for three years! Two or three times a week my nose would bleed. I thought the sores would never heal. Your Balm has cured me."

A Boston letter-writer says that Whittier received \$100 for his latest sonnet, and that the publishers of the Youth's Companion are to pay Tennyson \$1,000 for a poem which they will publish in that paper

For sufferers Chronic Diseases, 36 pages, symptoms remedies, helps, advice. Send stamp—Dr. Whittier St. Louis, Mo. (oldest office.) State case your way.

An immovation. The Roman Catholic churches of Michigan have been forbidden by their Bishop to raise money by raffles, fairs, excursions or balls.

"For 9 years my daughter had epileptic fits," writes J. N. Marshall, of Granby. Mo., "Samaritan Nervine cured her." At Druggists.

Two Millions. The American Bible Society is making arrangements for issuing 2,000,000 copies next year, and even with such an enormous distribution the supply will fall far short of the demand.

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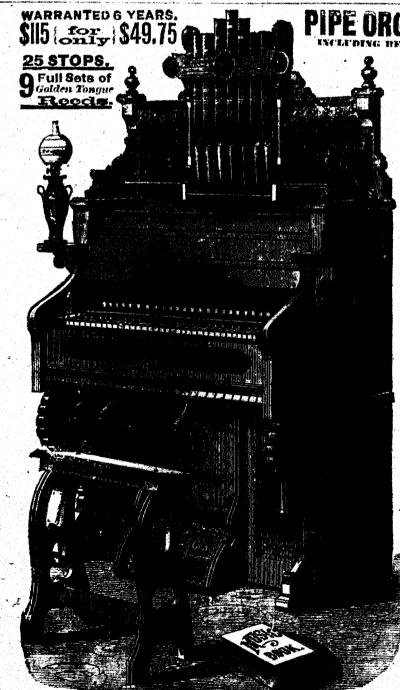
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J. Frank Baxter.

He Gets into Trouble at Georgetown, N. Y., by Leaving in His Room an Envelope which Creates Grounds for Suspicion and Causes him to be Denounced as a Fraud. He offers a Full Explanation of the Mat-

(Syracuse, N. Y., Journal.)

GEORGETOWN, Madison County, October 1 .-We give for the benefit of the readers of The Journal, the following explanation of the method employed by Frank Baxter, of Boston, to bring manifestations from the spirits of departed friends to a mixed audience:

The Central New York Association of mod-

ern Spiritualists held their annual convention at Brown's Half in this village, and had for their chief speaker, Frank Baxter, of Boston, whose sole occupation is to go from place to place to lecture and give these wonderful communications. While stopping here Mr. Baxter had rooms at a private house, and after his departure the lady of the house found in the bed in the room Mr. Baxter had occupied an envelope containing printed and written obituary notices of the people who had spiritually manifested themselves(?) to him while he was here, and twenty-five obitnary notices of people who had lived in and about Saratoga Springs, where he was going to lecture the coming week; and also many more miscellaneous ones, some from Norwich N. Y., and vicinity, where he lectured before

Mr. Baxter told us he was going with a party direct to Freeville, N. Y., via De Ruyter, on Monday; then via U., I. & E. R. R. to Canastota to take the Central Read on Tuesday.

These notices were found Monday forenoon and caused considerable excitement in our quiet village, gratifying to the opposers of Spiritualism and surprising to its devotees, one of whom, Dr. Beals, of West Winfield, on examination of the notices pronounced them to be a "clumsy fraud," that the writing was not like Mr. Baxter's and that Mr. Baxter did not leave them there, but that they had been put there by some unknown person to injure

Mr. Baxter and the cause generally.

Monday, between 9 and 10 P. M., Mr. Baxter returned to the house where he had stopped In Georgetown and said he had lost either there or at the hall a package, some money, part silver and part bills, and two lectures. and asked the man of the house if he had found an envelope containing some slips. On being given these he accompanied the man of the house upstairs and while the man turned to examine the bed to find the money, Mr. Baxter spoke, "Ah, I remember! I pinned the money to the end of this bureau," and further remarked he would go to the hall to find his lectures. Tuesday forenoon, the people where he stopped, deeming the evidence of Mr. Baxter's having called for these slips which he would so much need at Saratoga as sufficiently proving that these notices were left by axter, gave the proof to their neighbors. Dr. Beals called, still claiming it was a fraud and that Mr. Baxter had not left them there, that this centleman and his wife who saw Mr. Baxter at their home both times were mistaken in the person the last time; but I have

are true, if it should be necessary.
FRANK E. WHITMORE.

To the Editor of the Religio-Philosophical Journal:

Your telegram received, and I haste at once to mail you a statement of the New York affair. I know not what you may have received or what special points should be met, but I do implore that nothing be hastily or-need-

On Saturday and Sunday, Sept. 22nd and 23rd, I lectured on the afternoon of each day in Georgetown, N. Y., and in accordance with my usual custom, supplemented my addresses with spirit delineations. At any leisure moments after the exercises are through, oftener while quiet and alone in my room, and yet sometimes while in an audience listening to exercises from others. I write off in very brief form on such paper as may be at hand, leaves from blocks or diary, sometimes on newspaper margins, etc., a memorandum of each of such descriptions as I may recall. While doing this frequently spirits have come to me and I have been compelled to write their names and such data and circumstances as they gave me. An instance of such coming you may recall while in Chicago. was that of your son announcing many things concerning himself and compelling me to draw as I did, all in private in my room, and previous to its final development in the hall on Ada St.; or that of the spirit whose influence for days I felt whenever I would pass the door of a neighboring house to your own, and which eventually found open expression in name and circumstances a Sunday or two later in the same hall. These things often have occurred, and nearly as often have I noted them on paper at the time, keeping the memoranda of spirits visiting me both in public and private, and generally till such a time as I could transfer them for future reference or pleasure, put them into an envel-

ope or my diary. Of late, particularly since the Lake Pleasant meetings, I have rarely had a quiet moment that some spirit or spirits have not been attracted to me, and many of them distinctly stating that their object was the better accomplishment of communication through me when I should have reached their old home to give an anticipated lecture. When I expected to go to Norwich, Georgetown, Granville and Saratoga, I was scarcely ever free from spirit influences. A few purporting to once live in Norwich, two only, I think, in Georgetown, some in neighboring places and many in Saratoga, visited me. What could it mean? Why must I constantly devote my time? I was informed by spirit communication that my mediumship was undergoing a change whereby a greater good would come to humanity—that sooner or later I would be forced to sit wholly in private, not to receive inquiries and investigators, but to allow various spirits an opportunity of expression through me, and I to forward whatever it might be, as directed to parties all over the land. But be that as it may, whatever the outgrowth, the fact is that I am more than ever in my life importuned by spirits. As to my experience since August, of so many spirits announcing pleasure that I was to visit their homes, and giving me certain circumstances relative to their life and passing on, so many indicating Saratoga, that I felt to recognize them, if possible on their reappearance there, and so I put the memoranda of such so far as I could on a sheet by themselves. In Saratoga on Tuesday evening, Sept. 25th, I told the audience composed of some two or three hundred, of this strange experience, of innumerable ones coming in

before. Some of the Spiritualists thought I bught not to have mentioned such an experience, but I differ. Whether those manifesting on the three evenings following had pre viously visited me or been recorded, I cannot say, save in one or two cases where I knew they had. Some spirits came to me at night while on the cars going to Norwich, and I made a minute as best I could, on the outside of an envelope and of two on the margin of a newspaper. Since last August, some of these, I myself have found corroborated by newspaporial items—but a very few. I had, however, cut these, or torn them, from the paper and put them with all this other data into an envelope and placed all in my pocket. There was one regular obituary notice, but of no one that manifested, and if the back of the paper had been examined and the folding of the same noted, evidence of its possible, not to say probable utility to me had been discovered, for several passages of scripture were thereon collected, suitable for reading at funerals of Spiritualists, and that was my object in retaining it.

After my lecture of Sunday, Sept. 23rd, a large number of descriptions were given, and I was detained talking them over with many, till a late hour. I did not go away from the building in which was the buil till from the building in which was the hall, till very late, but still conversing, took a lunch with some friends who were eating from their baskets, etc. As late as 5:30 or 6 o'clock, I was about to go to my room in a neighboring house, when a lady came up to me, saying, "Don't you remember when you gave your tests this afternoon, you named a soul child of Otselic and a Beebee woman of Cazenovia? Well, I thought I remembered seeing their obituaries in our Advocate, and knowing a friend who always kept the papers, I've been there and found them. Here they are." She handed me two clippings, one containing a single obituary and the other comprising two, though one was of no moment to either of us. Whether this woman passed these to me because of her suspicion, to see what I would say, or as corroborative evidence, I do not know. If she was a friend and means no insult, she will, it seems to me, come forward, through a card in the paper; but if she meant mischief, why, I hardly expect any word from her. Hundreds come to me from one motive or another and I cannot remember them, for the majority I do not know. However, I always receive them kindly and whatever this lady's motive, I received her clippings as evidence of the truthfulness of my descriptions in these two cases. I placed them in my diary and when got to my room, I put them into my envelope, recorded one or two afternoon descriptions briefly in pencil, but as it was too dark to continue, I put all the various memoranda from séances and private visitations, with the few printed items of corroboration. and the four obituary (per se) notices into the envelope, and as I was to change my white vest of the afternoon for another, I threw the envelope on the bed. In changing my vest I took the contents of the pockets out and placed them on the bureau. While divested of coat, I took from my valise some the attested oath of the De Ruyter livery man | things in order to pack away my vest, some who brought Mr. Baxter to my house which I | music, a lecture and some few stray things, will send together with the affidavits of my-self and my wife, that the above statements to ride over to De Ruyter, eight miles from there, to stop over night with some friends. lars in bills, a part of that paid me that day. and when I was removing a button-hole bouquet, I saw the money had been separat-Ed by the draught and I took the pin which had held the bouquet and stuck it through the bills, after folding them, and pinned upon the end of the bureau, and then went on packing, etc. I saw the man go by to the house, I thought, who was to take me to De Ruyter. It was quite dark now, and in my haste in putting things into the pockets of the other yest, I entirely overlooked the money

and the envelope. I soon was gone. I spent the night in De Ruyter and the next morn went to Freeville, intending to visit with friends till the afternoon, or, possibly, till Tuesday morning. Monday forenoon, however, when I would put with each lecture for Saratoga its, poem and music, I could not find two of the lectures, and one was the very one I wanted on my opening night. Where were they? In Norwich, De Ruyter or Georgetown. Not in Norwich, for I remembered having them in Georgetown. But I looked again through my valise and felt in my coat pockets (for they were on small manuscript, say 6x4 inches), and then for the first time missed my envelope of slips. Where was that? But that I was in no hurry for, but the lectures I must have. I did wonder what any one would think to find it. I telegraphed to De Ruyter. Nothing had been found. There was no telegraph office in Georgetown save that connected with the railroad, some three miles away from the village, and those wires were in use, so I could not telegraph, even though I had known the full address of any one there, which I did not. I must go there. There was no train from Freeville till 5:30 P. M., however, and it was raining. But I took it, thinking, if it clears by 7 o'clock, when I get to De Ruyter, I'll go to Georgetown in the evening; but if still storming, I can stop in De Ruyter and go very early in the morning. On the cars I bethought me to make memorandum of my expenditures and receipts as per custom, and then missed my bills and recalled putting them on the bureau in Georgetown. Then it was I felt I must go. On arrival at De Ruyter the rain had ceased, but the wind had increased. At the livery stable no objection was raised against going and we went, getting there about 9:45 o'clock. I asked upon arrival and entrance to the house, if any lectures, money or envelope of slips had been found. The answer was: "We found no lectures or money, but did find an envelope." At the same time it was voluntarily brought forward and placed before me. I had not even asked for it directly, but, of course, I should have. I subsequently found the lectures and money, though by accident the latter, for noticing my wilted button-hole bouquet on the bureau, reminded me of the use I made of the pin. I returned to De Ruyter that night—starlight and the wind had skewed it out. It was loadall the way—and did so, because I knew I could leave that place in the morning and connect all right for Saratoga, because the connection from Georgetown was uncertain and because my man had had to return alone. It were unnecessary for me to detail this matter of way and time of going to George-town and getting my things, but for the many printed insinuations of an "unexpect-ed," "stealthy" manner of securing my "stock in trade" amid a "fearful gale and

storm" at midnight," etc. Tuesday morning I started for Saratoga, but on the way took the envelope from my pocket, thinking I could copy on to one sheet, some spirit purporting to belong in Saratoga, of of the loose bits, and then noted, for the first my attempt at keeping a list of the same, and time, that an examination of the contents self, a minute later, standing beside my enthat if I identified any I should so say, but had been made, and that some one had made a gine. It was so dark I could scarcely see my

that I had deemed it best for reasons to destroy the record. Also told them when through that evening, that most of those manifested, though not all, I did recall as visiting me that the state of the occurred to me before what a ground for suspicion the discovery of such matter would afford, especially when accompanied by no explanation. I believed I was suspected, and my heart sank. I then and there tore up every scrap and threw them away, and-although my wife thinks it a rash resolve—l have determined to keep no memoranda further at all.

If ever a man tried to do right and take an honest course, I certainly have. It is only now, for me to keep and assert my manhood, for little comfort comes from any other source than from the consciousness of right living. Popularity and public opinion frowning upon Spiritualism, mediums all live in an atmosphere of poisonous suspicion. I say to all, and say it truly, were it not for the encouragement of the Spirit-world, and the approval of a clear conscience. I never had withstood nor could I now withstand such opposition and treatment; exposed to the venomous darts of foes and the stinging accusations from hasty-judging and suspicious

Really trusting I may still merit the confidence and esteem of all of those to whom my statement shall be presented, I remain yours, fraternally and truthfully, Chelsea, Mass. J. FRANK BAXTER.

Premonitions of Danger. A Railroad Engineer Gives His Experience.

"A fortnight or so ago I was on my way to the far West, travelling on a fast through B. and O. express. On a bright Sunday morning I awoke in my berth and realized that the train was standing still. I raised the curtain and peeped out. The sun was well up in the beavens and the train stood in a days wand heavens, and the train stood in a dense wood away from any living creature. It did not move for some time, and I arose, made my toilet, and went outside. The train stood partially on a long trestle-work or open bridge and I could see smoke rising from the end of the structure furthest from us. I walked out past the locomotive and on the bridge, where met a number of gentlemen talking.

"'What's the matter?' I inquired of one.
"'Oh, a section of the bridge has burned,

replied the gentleman.
"Lucky that the engineer saw the fire in time to save us. I remarked, gazing dc wn into the water below, and shuddering at the thought of being piled up in a sleeping car, in the chasm that yawned for me.

"'But the engineer says he didn't see any fire when he stopped,' exclaimed one.
"'No,' said the engineer, who stood hard by I saw no fire. I had a presentiment as I approached the bridge. Something seemed to warn me that it was not safe to cross the bridge, and it came upon me so strongly that I just stopped the train and got out of the cab, and I hadn't walked twenty steps before I saw that the act had saved many lives, for the whole train would have gone down that hole, although it is but the length of two rails. The fire didn't show up much above the ties as it was confined mostly to the timbers be low. Right there in that little shed a watch man sleeps,' said the engineer, pointing to a diminutive dwelling a half dozen rods away, 'and it was his duty, and it has been for years to be out here, and to pass over the bridge just before and after us; but somehow I felt that he was not faithful, that he might be asleep, and I could see in my mind, as I approached the bridge, the whole train going down to death, and could hear the cries of the dying, and so I just stopped, as I said. The watchman, sure enough, was asleep. Oh, you needn't laugh, for this is not the first time presentiments have saved lives when my hand was at the throttle. No, sir, I've been in just this position before,' said he, blushing to the tips of his fingers, as two or three gentlemen smiled and whistled a bit. "'No,' said he, 'I had a foreboding of danger

stronger than this a few years ago. I was running then on a division of the Sandusky. There is a little station on that road where the passenger trains seldom stop. It has a siding for freights, however, and there was nearly always a freight side-tracked as I pass ed through on the fast express. That little place is on a long stretch of splendid track, and for years the engineers had that as a racing ground, and I tell you some mighty good time has been made there. At the time I had this presentiment the rivalry among the en-gineers on that stretch of track was at its height. It was a sharp winter night that I approached the station, on the down trip. It was foggy, and a fierce wind blew. I hadn't stopped there for three months, and as I went into that good track with a dash, and approached the village at a terrible speed, never thought of stopping. My locomotive was the fleetest on the road, and I was congratulating myself, as the fireman drew his watch, that I was making the best time on record, and was thinking to myself how I would appall the trainmen side-tracked as I dashed through. When a quarter of a mile from the station something whispered to me to stop. I didn't want to stop; and reflecting how chagrined I would be if I would have to stop when in the heat of a successful race, tossed my head, opened the throttle a little more, and oh, how we flew! Seems to me ! never saw a train come so near flying, and yet she just lay as close to and smoothly on the track as could be. Quick as thought I was commanded by an inner being to stop, or it would make a run to death; and, without effort, my hands reversed the engine and applied the air. There was no signal, no whistle nor bell sounded, and the fireman was astounded to see my frantice movements. The train lay still a few feet past the depot, and as jumped from my engine I felt so embarrassed that I almost burned. I could make no explanation to the conductor or the trainmen who came about me. I looked all over the engine. Everything was all right. I cast my eyes along the train. Nothing appeared wrong. Then I walked down the track in front of the engine. When I had gone less than a hundred feet, and beyond the rays of the headlight I ran against a box car! It stood right out in front of the appine full or stood right out in front of the engine, full on the track. The switch had been left open ed with carbon oil. Had I not seen it, scores of persons would have been killed and burn-

"'I am positive that there is such a thing as being forewarned, continued the old engineer. That warning which had stopped me up on the Sandusky came only a few months after I saved, by a hair's breadth, a whole train from being wrecked in a culvert. I was dashing along one rainy night a few months before that. The country was open and my train was the fast express. I had no reason to suspect any trouble, and didn't; but something told me, as I was approaching a crossing, that I should stop; and that desire to stop the train fastened upon me until I found my-

not have seen them had I not stopped and walked right up on them with a lantern. Did I ever see another engineer who was a believer in presentiments? Lots of them. I know old Jack Crane; and Jack Crane will swear that a foreboding is surer than eyesight itself. I remember of a thrilling story that he told me many years ago, and I have thought of it every time I have been stopped. He was running an express up in northern Ohio several years ago-it may have been on the B. and 0 .- and one night he fell behind time. When he ran into a station he got out to oil his engine, and was doing it in the most mechanical way, totally absorbed in thought, when the conductor came up and remarked that they were very much behind and he hoped they would be able to make up some time before they reached the end of the run. "I shall do my very best," said Jack, "but we will be delayed at the covered bridge." conductor asked how the delay would be caused, and Jack remarked that he didn't know. ed, and Jack remarked that he didn't know, but there was something wrong. He contended that there was trouble ahead, and the conductor couldn't laugh it out of him. Jack said he dashed along over that road with all the speed his engine would give him, and as he neared that bridge he made up his mind not to make a fool of himself by stopping, even if he did meet with an accident. He said even if he did meet with an accident. He said his heart sank within him as he came within sight of the bridge, but he nerved himself, and when within 200 feet of it thought he would go right through, believing his impression that something was wrong—gotten at the station—was but a fancy. When within 100 feet of the Long Bridge, which looked dark and threatening, he was seized with a desire to reverse his engine. A terrible fore-boding of disaster and death took hold of him. He could see the train crashing through the structure and hear the screams of agony as the loads of humanity were hurled to death below. Like a flash of lightning he reversed his engine and screamed down brakes. The train ran 300 feet before it stopped-almost through the bridge. Jack got out and walked ahead of the engine a few steps. There he found that which had caused him to stop. The rails were opened just a few inches on either side, so that the gap could scarcely be detected, and yet so that the train would have been derailed and would have gone through the bridge and into the river. You can't make Jack Crane believe there is nothing in forebodings and premonitions.—Washington

Judge Tiffany-- A Reminiscence.

To the Editor of the Religio-Philosophical Journal: The announcement recently made in the

JOURNAL, that Judge Tiffany was once more to participate in active work in the cause of rational Spiritualism is significant and cheering. I never was personally acquainted with him, would not recognize him if I met him; but a good many years ago, I happened to be one of the witnesses of proceedings in which Mr. Tiffany made a life-long impression upon me. I was a young man then, and took no personal interest in Spiritualism. I was working as compositor in the office of a weekly paper, called The Spiritual Universe, at Cleveland, Ohio. A great contest was being arranged for to take place in that air Spiritual Universe. arranged for, to take place in that city. Spir itualism was to be tried in the ordeal of a regular debate between President Mahan (of Oberlin College, I think) and some noted re presentative of Spiritualism from the city of Brotherly Love. It will be understood that I am only giving some personal impressions. and make no claim to anything like historical accuracy or completeness. Considerable interest was aroused. I remember looking around upon the sea of interested faces nightly assembled in the opera-house-audiences remarkable in numbers as well as for the many prominent people they contained. Of the distinguished auditors present I now remember the name and features of only one: Andrew Jackson Davis, who occupied a seat on the platform. The representative of Spiritualism, the Philadelphia man, opened the debate. He had prepared for the encounter. He commenced by reading a catalogue of the manifold things that the spirits had done, and that could be proven to have been done, in diverse places. As he continued reading and unrolling his register of facts, the paper gradually reached to the floor and the end was not yet. It seemed a fearful array to contend against, but President Mahan made short work of it. With considerable dramatic effect, the ready and able champion of orthodox Christianity at once admitted all the facts the other side had enumerated or might wish to enumerate, but emphatically denied that a single one of those strange phenomena was caused by the spirits of the departed. This position somehow seemed to embarrass the lines of argument planned by the other side, and it soon became apparent that Mahan was the stronger man of the two. After one or two nights, the Philadelphia man was unexpectedly called away. In his place appeared a new man; they said his name was Tiffany. His appearance, voice and treatment of the subject at once showed a man of superior caliber. A firmer grasp of ideas and better resources of argument became at once apparent. Personalities did not enter into the contest-it was the wrestling of cultured intellects. Mahan knew the weak and sore places of Spiritualism. He read extracts from some of its bad books, literary swash and scientific twaddle, attributed by the deluded subjects of a diluted inspiration to various great men, Lord Bacon, Martin Luther, etc.; but Mr. Tiffany met and repulsed every onslaught. He not only had a large share of facts and personal experience to draw from, but knew how to use such material for the construction of an impregnable chain of argument. Although I have long since forgotten most of the details of that memorable encounter, I never can forget the matchless vigor, the consummate skill and evident sincerity with which that man then and there labored to vindicate the claims of Spiritualism to scientific and religious recognition.

Since I have become a Spiritualist myself, and been a careful reader of the better class of its literature. I have often wondered what had become of that man; wondered whether he was yet among the living here below, and if so, why such a cogent thinker, devoted and experienced worker was utterly silent! You can now imagine, Mr. Editor, what a pleasant surprise I experienced in reading your editorial about Judge Tiffany in the Journal of September 22nd. The re-enlistment of such a man I look upon as one of the evidences that the lower elements at work in the great cause shall not triumph. A welcome to the Veteran Recruit! G. L.

Geneseo, Ill.

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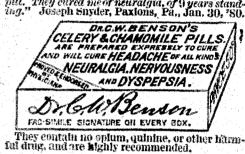
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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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The Colby-Mullen Case.

To the Editor of the Religio Philosophical Journal:

A communication from Dr. N. B. Wolfe of Cincinnati, Ohio, published in the JOURNAL of September 22d ult, if correct in its propositions, is, it seems to the writer, well cal-culated to cause apprehension in the minds not alone of trance mediums, but of Spiritualists generally; and, for one, I rise for further information. The following, extracted from the Doctor's letter, (italics mine) contains the gist of the matter:

The circumstances of the case, as given me by Colby, were these: At a public meeting, Colby, while in a trance or unconscious condition, said that a spirit was present whose name was———; that she was sent to the Spirit-world before her time by medical ignorance....Dr. Mullen, the attending physician,....naturally became irateand his first impulse was to thrash the

man who had defamed him....Colby shifts the responsibility from himself to the spirit ...and smiles to think how cleverly he can escape the punishment he deserves. I think Colby made himself amenable to punishment; and had Dr. Mullen flogged him, I do not think the cause of Spiritualism would have suffered in the least....Dr. Mullen is the party aggrieved. Had he taken the law he might have made of it a cause celebre, and

a martyr of Colby." Without pausing to consider the many questions indicated by the foregoing, such as these: How is it possible for Dr. Wolfe to know that the alleged charge of malpractice was not well grounded, and therefore defamatory? Is the fact that a slander suit may result in a cause celebre, and thus advertise an antagonist, a justification for assault and battery? Granting that the cause of Spiritualism might not suffer from the set of a ruffign is that fact a pollisticm the act of a ruffian, is that fact a palliation of the ruffianism? Is not the vision singularly oblique which, while it detects in the soliciting of contributions for a lawful purpose something criminal, sees in the flogging of one human being by another, nothing reprehensible? And if a thorough observation of the "Startling Facts in modern Spiritualism" have failed to suggest prophylactic for such a case of moral strabismus, where, then, may we hope to find a remedy? Without seeking a solution of these and other natural queries which will suggest themselves to the render of Dr. Wolfe's letter, let us come at once to the one question that dominates all others. Can a medium be rightfully charged with the offense of slander for words spoken by or through his organism while he is in a condition of unconscious trance? There it is. That is the question put; and it is answered by Dr. Wolfe in the affirmative. It is not purposed in this article to undertake to refute the conclusion. It may be true; but the writer had supposed (being but a tyro in Spiritualism—albeit acquainted to some extent with the law of slander, which always regards the intent to defame, or the absence of it, as a controlling circumstance) that a medium so far entranced as to be wholly un-conscious or so thoroughly under control as to be without a will, was as wholly innocent at the bar of conscience, and rightfully as un-answerable anywhere for spirit language ut-tered through his organism, as is the phono-graph for repeating the words that have been spoken to it. I have been led to form this opinion by all that I have ever read or heard

goodly number of the fathers and mothers in this new Israel, and such others, wise in spiritualistic matters, as feel that they can speak ex cathedra, will deem it a duty to discuss this seemingly complex problem at length, to the end that the exact truth may

There is no room to argue the matter in its secular aspect; the law and the courts know nothing of mediumship-more's the pity-but we expect the day when it will be otherwise, and one way to hasten its advent is to prepare ourselves and fellow beings for it by discussion, agitations. Mankind for many years of the dark past were used to hang, drown and burn mediums. In these lighter days they are tolerated. We trust some day to see them honored instead of marked and branded as libelers and slanderers in consequence of something that may have been said through them in a manner something similar to the transmitting of messages through the con-

The foregoing was written before the Jour-val of Oct. 13th came to hand with articles upon the subject from several old Spiritualists, including Mr. Colby himself, whose opinion that he is answerable to the law for spirit utterances through his organism, has little or no bearing upon the question in hand. It was the opinion of Rev. Wm. Dodd, executed in the last century in England, for forgery, that his taking off by means of the gibbet was somehow a shining example of the majesty and righteousness of the law that ended his earthly career. The question now is: Can a medium be justly question now is: Can a medium be justly held answerable for phenomena transpiring through his organism while he is either un conscious or under complete control?

The position taken by the scholarly author, Hudson Tuttle, if I comprehend his article, is that the medium has power to so gauge or con-trol the trance that he may know the character of the spirit operating, or at least anticipate the quality of the message offered for transmission, and that he may accept or reject it ing truthfulness, awoke a nation's wrath. In whole or in part. Also I gathered from Mr. T.'s letter that a medium is responsible write more. It is likewest true of the finishthe latter point. I fear that "in the present stage of human development," we are without mediums who are safe under such a rule; in other words. I think it doubtful that there exists a medium with a sensitiveness and a morality so exalted that there is no danger from the influence of disingenuous spirits. If the position first alluded to: that the medium can control the message offered, is correct, then, of course, his failure so to do would render him amenable both at law and in conscience. But is this theory borne out in the experience of mediums in general? I was under the impression that trance mediumsand especially those in whose presence occur the physical phase of manifestations—were peculiarly liable to the influences of deceptive intelligences, the same as we embodied spirits are often deceived by the superior magnetism and intercourse of certain faulty fellow men. How often do our very heart's idols crumble into dust even while we are engaged in adoration of them! How often have we been irresistibly drawn toward a man or woman, feeling that in that one case, at least, there was, there could be, no mis-take, that he or she was all that could be desired of probity, friendship, and all the graces of life, only to find ourselves dismally misled at last! Is, then, a medium, partially entranced and peculiarly moral and sensi tive in any better predicament—any nearer to omniscience? Being, as before stated, only a novice, I thus inquire without at-tempting to answer. W. N. DAVIDSON. tempting to answer. Luverne, Minn.

For the Religio-Philosophical Journal. The Delicacy of Mediumistic Conditions.

BY HUDSON TUTTLE.

The most skillful maker with the choicest woods and perfect appliances carves and fashions a violin with utmost patience and care that it may be so far as human ingenuity may devise, exactly like one from which some great master drew forth sweetest melodies. When, however, it is completed, its tones are by no means so sweet and clear as was expected. There is harshness, jarring and crudeness, for the parts are not in unison. Compared with the mellow tones of those old instruments with which the masters two centuries ago delighted their listeners, their sweetest tones are discords. But are we assured these old instruments were no better when new? The hand of the masters have by repeated touch, brought their parts into harmony. The vibrations of sound has rearranged the very fibres of the wood, until they are attuned to each other, and allow the soul of the player to express itself with perfect freedom. Patience, oh! maker, nor discard the product of your art. The hand of the master must touch the strings, and by repeated striking compel the stubborn fibres to obey the higher law of harmony. The years may come; the years may go; the mantle of the master fall on unborn heirs, and these may find your instrument of incompar-able worth and capacity to express the most refined emotions and shades of feeling. The instrument is modified by, and treasures in itself, all the music it expresses.

The master can play on the poorest and the best, yet how different the sounds of the imperfect instrument, from the one through which the most delicate touch of feeling flows unimpeded! Thus it is with mediumupon the subject, and if that opinion is wrong I desire to be assured of that fact, in a manner as logical as that by which the false notion was gained; and I trust that a logical as that by which the false notion was gained; and I trust that a logical as that by which the false notion was gained; and I trust that a logical continuous touch of the logical continuous touch of the logical continuous that medium is inspired by large touch of the logical continuous that medium is inspired by large touch of the logical continuous that medium is inspired by large touch of the logical continuous that medium is inspired by large touch of the logical continuous that medium is inspired by large touch of the logical continuous that medium is inspired by large touch of the logical continuous that the contin

divine touch, yet few are so delicately organized as to give a perfect response. The thought comes distorted and obscure, as the harmony of the master breaks into discord on the jarring string. Too often is this first practice, the attempt of novitiates, on instruments important taken as an example of the ments imperfect, taken as an example of the best, and subjected to derision. Wait until the day of practice has gone by and the medium is attuned. The poet writes imperfect verse, halting in rhyme and rhythm. After a time the thoughts clothe themselves in splendor of diction, and as he becomes more and more in unison with the invisible world, the stream of inspiration flows broader and stronger; unknowingly is he cultivating his mediumship. Unknowingly is ne cultivating his mediumship. Unknowingly he is pursuing the proper course to attract the spirit of poesy, as embodied in those departed ones who on earth made it their life pursuit. It is not the control of a puppet; nor that control which requires presiding and less of trol which requires passivity and loss of self-hood, but that which demands the most positive self-assertion, and as it streams into the mind, modifying and intensifying be-comes a part of the individual.

In illustration how many attempt to write poetry, and how few succeed. How singularly few pour forth their song in an uninlarly few pour forth their song in an unin-terrupted stream! How many at some cer-tain time reach for once a full tide, and write a single song, a few stanzas, and noth-ing more. One writes "Sweet Home" to thrill the heart for all time; another an "Elegy;" still another a "Battle Hymn," and surprise is expressed that nothing follows worthy of comparison. Then there are a few worthy of comparison. Then there are a few who write with even thought, as though they drank at an exhaustless fountain; for they are in constant unison with the source of their inspiration.

It is the same in literature. The author of "Uncle Tom's Cabin" had written books be-fore, and many since, but weary and dry are they compared with that one, which by its wonderful simplicity of language and startl-

Invention, the practicar application of the principles of nature as revealed by science, gains its grandest achievements, at times when the mind has been long overwrought and is despairing in disappointment. Then suddenly the clouds break and the clear light myself up. reveals the desired methods.

This is mediumship which may be cultivated and at every step yields profit and hap-

A Remarkable Dream.

Some years ago, while traveling through a mountainous region of Wales, I stopped at a farm house and asked for a drink of water. A middle-aged intelligent-looking woman po

litely bade me enter and rest myself. In looking around the plainly furnished but tidy apartment, I noticed a crude painting in a rough, home-made frame hanging against one of the walls, and I went up to it and was examining it when she returned. The painter was evidently no artist, but the design was at least original. It was intended to represent a wild scene among the mountains, with a man just stepping over a precipice, to fall upon the rocks below, which formed the bed of a swift-running stream; but the novel part of it was that in the clouds high above the falling man, was a head, sup-posed to be that of angel or spirit, from which went a stream of light to a farm house in a dark corner. I was turning away, when the mistress of the house who had come up behind me, observed, in what I fancied was

rather triumphant tone: "That, sir, was the work of my son, and he was only 14 years old when he did it." 'Indeed!" returned I.

"Strange picture, isn't it, sir?" pursued the

"Very—quite original. I am certain I never saw anything like it in my life, and I have seen a great many remarkable paintings." "Ah, me! it was a strange occurrence and d one," sighed the mother.

"It is more than a fancy sketch, then?" "Yes, it's a dream and a reality. If you like I'll tell you it's history while you sit and

"I should like to hear it," said I. "Are you a believer in dreams?" "I cannot say that I put much faith in

Well, I've been told some remarkable things in dreams, and this, you see, is one of them. A good many years ago, after Igot married, my husband bought this place, and we came here to live. It was a pretty wild country round here then—and, for that matter, is yet; but since then the land has been more cultivated, and we now have a neighbor within a mile of us.

"Years passed on without any accident till my son that painted this picture, was about 10 years old, when one day my husband put a grist upon his horse and started for the mill which was seven miles off, saying I needn't be uneasy if he should happen to stay out pretty late. I told him I should be uneasy, but if he could get it done, it would be better to wait for it than make two journeys. Some how I feit more sad than common when I parted with him that day, and told him to re-member how miserable I should be if anything happened to him.

places where it ran along the edge of a frightful precipice, where it would be almost certain death to fall over. Besides these two precipices there was another, a few rods off from the horse path, and about half a mile from the house, with a stream of water run-

ning along at the bottom of it.
"Well, you must know that all that day, after my husband had left, I felt very sad and low spirited. Though I said nothing about it to my son George, yet I noticed that he felt uneasy, too; and two or three times, along in the afternoon, he spoke about his father, and hoped he would get back safe. After night hoped he would get back safe. After night had set in he would jump up every few minutes and run to the door, and then walk back slowly looking very much disappointed. I finally persuaded him to go to bed, telling him I would sit up myself, and let him know when his father arrived.

"The pight had set in dark and cloudy and

"The night had set in dark and cloudy, and the clouds were very low, and the air grew damper every hour, till at last there by an to be a fine mist-just the worst night possible for seeing anything or finding one's way through a thick wood. And as the hours pass-ed on toward midnight I became so restless ed on toward midnight I became so restless that I couldn't sit still, and I got up and began to walk the floor back and forth. I might have done this for half an hour, when all at once I began to feel drowsy, and this feeling increased on me so much that in a very short time I found great difficulty in keeping my eyes open. At last I stapped and sat down, and I think I must have gone right off to sleep, for I don't remember anything after that till I had my dream, which I am now going to tell you about.

"I dreamed that I saw my husband coming along the path, about half a mile from here, walking along slowly, on foot, feeling his

along the path, about half a mile from here, walking along slowly, on foot, feeling his way with great caution, as it seemed, and leading his horse, which had the grist on his back; and I remember wondering why be didn't let the animal pick the way for himself and follow him instead, as such a beast can always get along better and surer than a man in a dark night. Well, at length he stopped just where the path ran nearest to the precipice that overlooks the stream, as you see it in the picture, and then he seemed to leave the horse and turn off in that direc-tion, as if to feel out his way; and I remember thinking that if he kept on a little further he might step off before he knew it. This

"I thank heaven! it's only a dream, after all, I said to myself. And then somehow, I fell to sleep again, and dreamed that I saw the horse standing in the path, just as before and my husband, unaware of his danger, coming nearer and nearer to the awful precipice, over which I seemed to know he would fall. Again I screamed and woke; and this time I shook off all drowsiness; and I ran and called George, and told him that he must get up at once and come with me, for I was gong to the ledge to see if there was any truth in it. The poor boy was terribly frightened, of course; but by the time I had got the lantern ready he was ready too.

"Don't know how long we were in reaching the place. Our nearest way to get to the precipice wan to follow the path that led up on top of it; and when I got to where I had seen the horse in my dream, and found he wasn't there, I began to breathe more freely. But I couldn't feel easy till I could know for certain that my poor husband wasn't lying mangled on the rocks at the foot of the ledge. We called him as loud as we could, but didn't get any answer; and I determined to go and see for myself. By going round the hill a little way we could get down to the stream without any danger; but the night was so dark and nasty that it took us a good quarter of an hour to get to the exact place.
"And then what did those eyes behold?

There lay my poor husband, mangled and dying on the rocks. I don't remember what happened next; but my son says that I picked up his father as if he was an infant, and carried him all the way to the house, and that when I got him placed on the bed I fainted.

"I remember coming to and finding myself beside the mangled corpse of my husband and poor George sobbing and wringing his hands. His father had breathed his last on his own bed; but he never spoke after we found him, and was unconscious when he died. The next day the poor boy called in some of the neighbors, and they remained with us till after the funeral. Ahl th se were sad days, and the mercy and goodness of God carried me safely through them!"

On further consideration I learned that her on, grown to man's estate, was still living with her. I was glad to know that she was not childless, and breathed a fervent prayer that each might long be spared to each other.
—Davenport (Iowa) Gazette.

The American University.

Many Prominent Educators Hold a Meeting and Discuss Plans.

About 100 persons attended the education al meeting in Berkeley Hall last evening. The object was to discuss the measures which should be taken to establish the "American University." The university might, perhaps, be said to be established, for it is an incorporated body and lectures have been delivered three months in Berkeley Hall.

Professor R. F. Humiston was in the chair

was advocated would abolish all social evils. The examples of the schools at Fellenburg, at Hofwyl, of Wichern at Hamburg, Howe in Ohio, and Rich in Troy, N. H., were cited, and it was claimed that they had done all that had been promised by them. The principles involved in the organization of these schools were to be legated in Paster

sity to be located in Boston.

The following letter from Wendell Phillips

was read: was read:
My Dear Sir—I am very sorry I cannot attend your convention to day. Some time ago I read your volume (Moral Education) with profound interest. It stirred new hopes within me.I welcomed most earnestly your large, generous views of human nature, its duties and responsibilities—your novel but not revolutionary philosophy. And it is because I do not agree with you on every point that I do not agree with you on every point that I more deeply regret I cannot listen to the dis-

cussions to-day.

Your analysis of human nature, and your outlook for its future and its development, engaged my deepest therest. It seemed to me that whether men reed entirely with me that whether men reed entirely with you or not, your argument is destined to work a most beneficial change in our educational plans and methods—indeed in the whole philosophy of education—a change imperative in self-governed States, and sure to result in yest improvement.

vast improvement.
So important do I consider your suggestions on this matter that I count your convention an event, almost an epoch in New England agitation. Indeed it is your invaluable and very practical suggestions touching education that most interest me.

I earnestly wish that you may be able to get the attention of the best minds among us, and that your movement will rally round it aid and co-operation enough to ensure its fullest consideration in Massachusetts. Very

cordially yours, WENDELL PHILLIPS.
Letters expressing most cordial sympathy
were also received from Rev. James Kay Applebee, H. Steven M. Allen and Rev. B. F.
Barrett.—Boston Daily Globs.

For the Religio-Philosophical Journal Brooklyn Spiritual Fraternity.

"Medium's Meeting" had been announced, and drew a good audience. 'Mrs. Stryker spent some time in arranging a group of mediums in front of the platform with the intent of a concentration of magnetic power. Then going under control she spoke for some time on mediumship. She referred to eighteen centuries ago, when in an upper room the professors of a new faith were assembled, waiting for the descent of the Spirit; of the medium as definable as one who stands between, so organized that he or she can transmit or express the action of other spirit organizations. Every one was more or less of a medium. We can look back and trace the mediumistic qualities of Jesus of Nazareth, bestowed on him to fit him for his great work. He was peculiar in his sensitiveness and the universality of his mediumship. The power manifested in the past is shown here; the blind receive their sight, the sick are healed, and Spiritualists are endeavoring to lift up humanity without reference to class distinctions. Phenomena cannot be dispensed with. We have the advantage of our sectarian friends, in that we can demonstrate our truth. One fact is worth more than all the eloquence that can be uttered in awakening attention and convincing. Our audiences are thinking men and women; if one in church begins to think for himself, sooner or later he comes to us; and this the Spirit-world rejoice in. A host of spirits here present attest the truth of this. After singing, Mrs. Tryon declined making an address in her own personality, there were so many spirits waiting opportunity to communicate with us. Under control, she said that all were mediums at least to the extent that their lives impinged upon, and had much to do with molding, the lives of others, even of persons unknown to us. Hence the need of purity of thought as well as action. Specially is this true of the more sensitive ones generally called mediums-necessary that they be able to receive communications from pure spirits. It is useless to rail at cabinets, they are indispensable to condense and concentrate the magnetism which attracts the spirits. Every manifestation of a spirit should tend toward purity and truth. If Spiritualism cannot make men better it is useless. Then passing under control of an Indian spirit, she gave some remarkable tests.

Mr. F. Haslam said it was important to have more than one view of mediumship. He reminded the audience that when he spoke to them last he was trying to find himself and he could not say he had succeeded even now. While apparently teaching I am still learning. He described construction of galvanic battery and induction coil and the differing results of their action, and was proceeding to trace analogies bearing on mediumship when the president suggested that this meeting was intended for illustrations of mediumship, and on next Friday evening the theory of it would probably have careful consideration, and anything he might have to offer would be welcomed. Mr. H. gracefully and good-humoredly subsided, and Mrs. Stryker went through the audience giving tests wonderful for their particularity and accuracy. The session closed half an hour later than usual. so great was the interest and every one felt that our first medium's meeting was a pro-nounced success. Next Friday evening Mr. W. C. Bowen is to lecture on "Spiritual Medi-ums."

Brooklyn, N. Y., Oct. 12th, 1883.

For the Religio-Philosophical Journal. The Delusion of Astrology.

BY WM. EMMETTE COLEMAN.

Astrology, as a supposed science, is of very ancient date. Egyptian hieroglyph and Akkadian cuneiform inscription attest the existence, in remote antiquity, of a belief in the influence, for good or ill, of the heavenly bodies upon man's state and fortune. As tronomical science, as now unfolded, was then, however, in its infancy and permeated with errors manifold; hence the prevalence of the superstitions of astrology. Kalse and delusive systems of astronomy fostered false and delusive systems of astrology, the one as unreal and, in the light of the science of today, as irrational as the other. The delu-sions of a baseless astronomical philosophy sustained and magnified the delusion of a baseless astrological philosophy. All through the ages, from the historical beginnings of ancient Egypt and Chaldea down to the days of Copernicus and Galileo, astrology flourished in every land, patronized by peer and peasant, by king and serf. But as soon as the truths of a genuine astronomy began to be disseminated, pari passu, the fictions of astrology commenced to be resolved into nothingness. The rising sun of the Copernican system of astronomy dissipated the dense fogs and superstition-breeding miasmata of astrological nescience. Astrology received its death stroke from Copernicus, and since the establishment of correct ideas concerning the sun, moon, stars and planets the votaries of astrology have been, among the intelligent, few and inconspicuous. Occasionally some man of moderate intelligence some scientific smatterer, has arisen, professing a belief in the disproven vagaries of ancient astrologic lore; but no one in our day, worthy the name of scientist, could ever be guilty of such stultiloquy as to seriously champion the absurdities of judicial astrology. At present this science (!) is almost entirely confined to unscrupulous charlatans, calling themselves astrologers, who earn a dishonest livelihood by pandering to, and preying upon, the wonder-loving and superstitious elements of weak human nature, as exemplified in the unscientific and the illit-

Spiritualism being a system of occult philosophy, par excellence, dealing with the weird and mysterious, the marvelous and the recondite, it is not surprising that attempts should be made to encumber it, among other fanciful things, with the delusions of astrology; and so we find purported spiritual communications endorsing astrology as a true science, and we have persons calling them-selves both mediums and astrologers. These things only add renewed odium to the cause of Spiritualism, and serve to intensify the feeling abroad in the world, that Spiritualism is a humbug and a delusion throughout. Before Spiritualism can attain to the dignity of a true science, a genuine philosophy, or a rational religion, all such relics of exploded superstitions must be totally dissevered from it. Astrology is, beyond all reasonable doubt, totally devoid of foundation in nature, a delusion and a squre, in complete opposition to science, philosophy and common sense. In illustration of this truth, let us consider a few historico-scientific facts.

Astrology claims that each of the planets exercises a certain peculiar influence on the destinies of men and women, and that the respective positions of the planets, the sun | blessings to the earth, Jupiter the planet and the moon, at the period of birth of each | must be of a similar character. Mars, from disposition of the child, and influences in a all through life the relative positions of these heavenly bodies at certain epochs causes certain events in our lives to occur; in other words, that our character, mode of life, and all the events of our lives are regulated and governed by the seeming positions of the planets, etc., as observed in the heavens from our earth. One fact in science disproves the hypothesis—the law of heredity. Our char-acters and dispositions are derived from those of our parents and ancestors, subject to medifications of the environment from the time of conception to birth, primarily (the antenatal condition), and from birth to death, secondarily (postnatal conditions, developing an acquired character). Our characters being derived from our ancestors, as modified by

termined by the seeming position of the planets at the moment of our births, where were our minds prior to that natal moment? If this preposterous theory were true, no mentality could exist in the infant before birth; its brain must be completely empty of the rudiments of mentality, but just at the moment of birth, according to the position in the sky of a few wandering stars, a certain peculiar kind of mind is forced into the child's brain. Because Venus occupied such a place, Mars such a place, and Saturn such place, at the precise moment of birth, the infant must be of a cheerful, loving-disposition, and of a certain physical make up, having dark hair, a heavy build, imposing appearance, etc.; for not only does astrology determine the character of the child, but its

physical characteristics also, from the con-

figurations of the planets' positions. Had

the child been born a few hours later, when

the planets' positions, as well as those of the

the conditions of the utero-gestation, what

possible influence can the planets have in

determining whether we shall be jovial or

saturnine, mercurial or martial, lucky or unlucky? If the nature of our minds is de-

sun and moon, had undergone a change, then the mind and the physique of the child had been quite different; it would have been of a gloomy, morose temperament, with red hair, of ordinary size, and undignified mien Had its birth occurred a few hours earlier, under another planetary configuration, then its character would have been again different-an impulsive, amorous, hot-headed enthusiast, with light hair, a slender build and a dashing, debonair deportment. All can see how absurd this is. What possible difference

in our dispositions or our personal appear-

ance can a few hours more or less of ante-

natal existence produce? save, perhaps, in a lew exceptional cases where the mind of the mother may be subject to some very powerful emotion which might, to some extent affect the unborn child; but with these the planets have no relation. We know that in many cases the mind of the child before birth has been seriously affected by circumstances in the life of the mother; we know that circumstances contemporaneous with its conception most seriously affect the infant's mentality; this shows its mind to be a growth from conception to birth, and that

the accidental (so to speak) planetary configuration at the instant of birth has not the remotest connection with the mind's bent or inherent nature. All this is determined by laws operating here on this planet, not on far-distant Saturn or Uranus. And so of the infant's bodily make up. Its general build and color of hair and eyes, will remain the

same whether born at seven, eight, nine, or ten months, no matter how the planets may be arranged at its birth.

and the destiny through life, then, necessarily, every person born under the same planetary arrangement of position must be precisely alfre in form and feature, mind and character, and in all the acts of his life. And yet how far from the truth is this? Every minute various persons are being simultaneously born widely dissimilar mentally and physically, with almost nothing in common in their lives. Even in case of twins, often we find them different in mental attainments, physical characteristics, and the general tenor of their lives.

THE FICTITIOUS BASIS OF ASTROLOGY.

Each planet less a certain influence, we are told. If this be true, how was it discovered? and how was the special influence of each planet ascertained? How did the ancients discover that Saturn was an evil, malefic planet, and Jupiter the opposite? What god revealed the secrets of astrology to man? and does modern astronomic science-facts not fictions—confirm the supposed influence of the several planets as laid down by astrology? Is there aught in modern astronomy to show that Saturn affects our earth for ill or Jupiter for good? that Venus incites the earth to love or Mars to war, or that Mercury stimulates the intellect? Certainly not. On the contrary, every astronomer knows that these influences of the planets have no existence in nature, and the belief in their existence merely the outcome of ignorance and superstition. But why did the ancients attribute such influences to the planets? How many of the so-called astrologers of to-day have any knowledge of the origin of the fundamental bases of this pseudo-science: Does Mr. W. H. Chaney, who lately defended astrology in the Journal? If he does know, then he knows astrology to be false in toto, almost the aeme of absurdity. If he does not know, it is time he informed himself thereupon, so that he may cease receiving money from credulous or superstitions people in exchange for astrological horoscopes not worth, intrinsically, the paper on which written. Why is Saturn supposed to exert an evil

influence? We must go back to the ancient

Akkadians to ascertain. Saturn is the most

distant of the seven planets known to the

ancients (the sun and moon were included in the seven), and it shines with a very dim light. From this fact the Akkadians called it Mi, "the Black," and Cus, "Darkness," From its dimness, they associated it with the noeturnal sun, Nin-dar, which with the Ak-kadians, as with the Egyptians, Assyrians and Grecians, formed an integral portion of their mythology. From being connected mythologically with this "Sun of the Under-World," the "Sun of Blackness and Darkness, arose the idea of Saturn being of a dark, gloomy and evil nature, and in formulating their astrological system, the Proto-Chalde ans ascribed an evil influence to Saturn; and from them, through the Greeks and Romans, this imaginary malignant influence has descended to us. No scientific fact underlies this delusion. It is simply an outgrowth of the mythology of the early inhabitants of Karduniyas or Akkad. So with the other planets—their supposed influences upon the inhabitants of earth rest primarily on mythological fictions and fables. On account of its brilliancy and size Jupiter was named after the king of the gods, and for that reason it was supposed to be a benevolent planet. Jupiter (Jove) being the great dispenser of blessings to the earth, Jupiter the planet human being determines the character and lits ruddy appearance, was named after the god of war, and hence its influence was of a marked degree its future destiny; and that martial character. Venus, from its beauty and effulgence, was called after the beautiful goddess of love, and accordingly its influence was said to lead men to the pursuit of pleasure and the delights of love. The god Mercury being the fleet messenger of the gods, the innermost planet was named after him on account of its celerity and its peculiar movements among the stars. Mercury only requires eighty-eight days to complete its orbital revolution, hence the appropriateness of naming it after the god ever on the wing. Mercury is the Roman name of the Greek Hermes, the god of science and letters. The Egyptian form of Hermes is Thoth (Taut or Teti), who is fabled to have taught letters and the sciences to the Egyptians The planet Mercury is therefore fabled to rule the intellect of man, in astrology. See how absurd all this is: Mercury makes men intellectual because named after the god of science; Venus inclines men to love, because named after the goddess of love: Mars makes men warlike, on account of bearing the name of the god of war; Jupiter brings good for-tune to men, because named after the King of Heaven: Saturn brings darkness and illluck to earth, because its original name was "Darkness," "the Black." The qualities of each planet were derived from the haphazard name given it in an age of mental darkness and superstition. Each planet's imaginary influences are simply the imaginary attributes of certain imaginary deities, engendered in men's ignorance of Nature and her immutable laws. How absurd to think that because a certain star happened to be named Venus some thousands of years ago, by per-sons who really believed that a goddess Venus did exist, therefore this star embodies the attributes ascribed to the goddess and constantly exerts their influence on every per-

> son on the earth. Moreover, the relative influence of each planet according to its seeming position in the heavens is most preposterous. The heavens are divided into twelve equal spaces called "houses," and each "house" pertains to a different portion of man's destiny; and the position of the planets in each "house" affects the particular portion of man's life the "house" is devoted to. For example: "house" number two is "riches." Saturn's influence in the house of "riches" causes loss of fortune, while Jupiter's leads to increase in wealth. How did the astrologers find out concerning these twelve "houses," and who revealed to them the nature of each "house?" How did they know number two is "riches" and number seven is "marriage." These im-aginary "houses" were devised by ignorant men, and mapped out arbitrarily, with not a single scientific fact to guide them. Why should the first twelfth of the heavens above the eastern horizon, be the house of "life." the twelfth next above that be "riches," the third "brothers," and the twelfth one, the one next to the western horizon, be "ene-mies?" If the first one is "life," one would suppose that naturally the last one is "death;" but instead of being the twelfth one, "death" is the eighth. It is easily perceived how arbitrary and absurd is this arrangement born of ignorance and folly. Besides, the positions of the planets in these "houses are not real, but only seeming. The movement of the earth in space, coupled with the motions of the other planets, causes us to perceive certain seeming movements of the heavenly bodies, which often do not correspond to the actual movements in space. These were a puzzle to the ancients, necessitating the invention of ingenious theories to

If the position of the planets at birth de-termine the character, the bodily make up, emaic astronomy. Astrology being based on emaic astronomy. Astrology being based on the apparent, rather than the real, movements of the stars, is perforce a delusion.

Again, even if it was a true science, astrology must be very defective, owing to the ignorance of its expounders of the influences exerted upon earth by undiscovered planets. Saturn was the outermost planet known to the ancients. Since then Uranus (or Herschell) and Neptune have been discovered, and we have astronomic facts pointing to a planet beyond Neptune; and there may be several more beyond it for all that is known. Each of these planets must have its specific influence on the destinies of man, if astrology is true, and yet astrology is in ignorance of them, except in case of Uranus. This planet was unknown to the world till 1781. and its influence for good or ill till then unsuspected by astrologers. Of late we see astrologers referring to the influence of Uranus in their calculations. Pray what savant was it who discovered the nature of Uranus's influence, and how did he ascertain it? How do we know that he was correct in his diagnosis of this planet, and what assurance have we that the introduction into horoscopes of to-day of the supposed Uranian influences may not vitiate their correctness and value? So far I have seen nothing concerning Neptune in astrological calculations, but Neptune must have its influence, and so of the undiscovered planet or planets. Now, as each of the planets, in astrology, affects the others according to their relative positions, Neptune and the others are constantly modifying the influences of the inner planets, and exerting their influence on the destinies of us all. All horoscopes then must be largely erroneous and misleading. Neptune and the others are daily passing through the twelve "houses" exerting their influences, yet astrologers know nothing of their nature. All horoscopes, then, must be worthless as guides, if astrology is true. It will be impossible for astrology to be a reliable guide— should be obliged to disrupt all government to man, if true, until the specific nature of the influences of every planet in the solar ganization implies the power to protect, to system is accurately discovered. Till then it must be largely delusive, inaccurate, misleading. No account is taken, either, in astrology of the influence of the asteroids between Mars and Jupiter, nor of the various 'moons" or satellites of the planets, aside from our own moon. All these must exercise some influence, and, reasoning analogically, even the meteoric masses in the solar system, as well as the comets, should have some slight influence on our lives and fortunes. Verily, astrologic science is very imperfect and inutile.

Mr. W. H. Chaney, in the JOURNAL, says he will not debate with any one relative to the truth of astrology, but will prove it true by "tests." As for myself I have already been favored with some of Mr. Chaney's "tests," and the result was as might have been expected. Sixteen years ago, to "test" the truth of astrology practically, I procured from Mr. W. H. Chaney a horoscope of myself which I still possess. In it is given what claims to be a description of my disposition and character, my physical characteristics, marked incidents in my life and those of my immediate connections up to the time of casting the horoscope, with predictions of important events in my life for a number of years in the future. I also read similar horoscopes of two lady friends of mine, given by Mr. Chaney, here being three practical "tests" of the truth of astrologic science. All three were of the same character—a series of guesses, a few being applicable, but the greater part being untrue and inapplicable. Now let us see. The power being conceded to be in the people to do any act necessary The descriptions of character and of physical peculiarities were in great degree erroneous; the dates of important events in the past and the events themselves rarely had any application; and the future events predicted to occur at certain dates have never happened. I think I need no more "tests" of the unre-

liability of all such speculations.

In a future paper I shall endeavor to indicate the total overthrow of Dupuis's astrotheological theories by the truths of modern

science. Presidio of San Francisco, Cal.

A Rock Brought 40 Miles, and Hurled on to the Third Floor, in Troy, N. Y., without Showing any-Trace of its Course.

To the Editor of the Religio-Philosophical Journal:

About ten days ago I was called by a party in Troy, to go about fifty miles to the mountains to examine and tell them if mineral of any kind existed there on certain lands. Consequently I went to Troy from Saratoga Springs, and on my arrival, I met the party and made arrangements to take the early train the next morning to the place in question. We were to sleep in his office rooms where he had good beds; two men besides myself were the only occupants on that boor. Before retiring all the doors and windows were closed and fastened down to the street entrance. We went to bed at twelve o'clock each having a separate bed, but each one in view of the other. We turned down the gas to a dim light, and after laying in bed about ten minutes, I saw the form of an old man standing in the door between one of the parties and myself, looking very intently at me. I recognized him as an old miner, a Spaniard, as he called himself. After the spirit had moved about the room for five minutes, he disappeared, and in a very short time a rock was hurled through the front room or office, and hit the partition between us and fell to the floor with a crash. This brought us out of bed at once, and lafter turning up the gas and searching for some time, we found the rock. It will weigh about one and one-half pounds, and it is unlike any other that I ever saw. We at once examined all the doors and windows, finding them all fastened as we left them: no traces whence the stone come. I know that neither of the men had seen this rock before, and I am sure I had not. The remainder of our sleep was not very refreshing that night.

In the morning we took the train for the place desired, and after spending the day on the grounds, I found no rock like the stone thrown into the room. After returning to Troy, one of the party sent a sealed letter to Mr. Flint, of New York, asking the spirits who threw the rock, and where it came from. In three days a letter and answer was receiv ed, saying that the old miner brought it from the place we had been, and threw it into our room, and that when you find a sample of rock like this, you have a good thing. He also says it does not show itself above ground,

room, and that when you find a sample of rock like this, you have a good thing. He also says it does not show itself above ground, but lies hidden twenty or more feet under the surface.

Now, what will we do with such manifestations? I know that no one in the body threw the stone, for it would have been simply impossible to do so under the arrangements of the rooms, and certainly it could not have come from the street and not made its mark. I never, during my investigation, believed that solid substances could be brought through closed doors without traces of it; but in this case I am forced to believe it was done. I have a part of the stone in

my possession, and I never in all my examinations of mineral rocks, saw a sample like

The parties are making calculations to sink a shaft, and if they do it, they will then prove whether it comes from this point or not; and should they not discover rock like the sample, it does not explain how this piece of hard mineral was hurled into my room at midnight, without physical contact, and not leaving its mark visible. I will say that during my investigation on this land in question for mineral, I found traces of silver in the rocks, and also color of gold on the bed rocks in a brook on the premises.

W. B. MILLS. Saratoga Springs, N. Y., Oct. 5, 1883.

For the Religio-Philosophical Journal Whiskey-The Disease and the Remedy when Prohibition Falls-A Solution of the Problem.

No argument is needed to prove that the use of ardent spirits is the curse of the country; the all-powerful breeder of crime, vice and corruption; and the one source of evil in all social communities. These are con-ceded facts. That its use should, for the good of society, be abridged or restrained, is also an admitted proposition. Now the question is, what is the remedy? License has been tried, and has proved but a partial suc cess. Prohibition has been tried, and it is said, has also proved a failure. That there is a remedy is a conclusion from the nature of things. There must be a remedy some-where. To argue to the contrary, is to ad-mit that society cannot protect itself from the consequences of a confessed evil; that it is powerless to overcome an enemy which is destroying its morals and its life; that there is an element in the social system which is eating out its vitals, and which the system cannot eradicate. If such were the facts, we promote good order and the well being of the whole body, and, by natural sequence, it also implies the absolute and, if need be, the despotic power to eliminate any and every element which tends to defeat the object of its existence. No man can deny, no sensible man will deny, the evil nature of spirituous liquors, and that, if there is any method by which its use can be restricted, that method should be tried. Some measures to this end having failed, let us try others. For more than a hundred years, human slavery was tolerated in this free country. Its existence gave rise to much controversy and was a bone of general contention. All sorts of efforts were made to effect its abolition, but they all failed until the right chord was struck, when the shackles of the slave fell off, as if by magic. When the Southern slave-owners insisted that they would move with their chattels into the free territories of the United States, and there hold men in bondage, the indignant North rose up and said, "Take your slaves where you will, but if you go into our territories consecrated to freedom, SLAVERY SHALL NOT HAVE THE PRO TECTION OF LAW." The problem was solved. If the slaves were not to be deemed property. and as such entitled to be protected under and by the law, there could be no slavery. The same principle applied to whiskey will solve that problem also. Take from it the protection of law, deprive it of the character

to the well being of the whole body, we will take this whiskey problem at its root, and solve it for all future time, and for all coming races.

Whiskey shall not be regarded as property, and shall be entitled to no protection as

property.

There will be no license to sell, high or low. We will not license crime; but every man shall be at liberty to make, manufac ture, sell and drink, to the full extent of his will, whenever, wherever, and however he pleases. Thus no man will have any cause of complaint that his rights are restricted. or his personal liberty abridged. The whole thing shall be free, but the Courts maintained at the general expense of the public, shall not be open to the enforcement of any contract of which wiskey is the basis or the consideration. For example: no note given for the price of whiskey, or for any matter connected with its manufacture or sale, shall be the subject of any suit to enforce payment, but all such notes shall be void absolutely. No contract for the sale of whiskey, or for the sale of any article used in the manufacture of it, shall be valid or enforcible. The price of grain sold, malt, hops, fuel or other material used in the manufacture of whiskey, shall be invalid. No laborer shall recover the wages of his labor given in the manufacture or sale of whiskey. The price of stills engines, machinery, etc., used to manufacture whiskey, shall not be recoverable in the Courts. Rents of buildings, where wiskey is made, manufactured or sold, shall not be sued for or recovered. Transportation companies shall receive no compensation for carrying it, and no suit shall be maintained for loss or damage to the article while being transported, nor shall any replevin or other suit be permitted when it is not delivered by the transportation company. No insurance policy shall be valid when issued upon whiskey, or upon the machinery used in the manufac ture thereof, or upon any building where it is made or sold. In short, it shall simply be declared that whiskey is not property, and

not entitled to the protection of law.
Once establish this principle and there will be no difficulty in settling the question forever. In the first place, it will of necessity make all the business which may be done, cash. The making of machinery, stills, engines, and all the appurtenances of a distillery, will be hazardous. The sale of grain, malt, hops and other material, will be attended with danger.

The laborer will be loth to work, if he knows his wages may be repudiated. No owner will rent his building if he knows his lease is void and his insurance will be forfeited. No railroads will care to transport an article, for the carrying of which they can legally get no pay. But, more cogent than all these reasons, no man will carry on a business upon which he can get no insurance. He will not risk his property to a dangerous hazard, when he cannot be protected by in-

benefit, if the person paying the money refused to prosecute.

OCTOBER 27, 1883.

The destruction of the article by any person at any time or place would be no crime, and he would not be punished for it. This is but an outline of the idea. Of course

there are many other arguments and considerations to be brought to bear on the subject, but I submit the proposition to the thoughtful consideration of the parties now moving in the matter, feeling assured that it contains the germ of a new departure, which will eventually settle this vexed question.

As an addenda to the above, permit me to suggest to parties living in States where prohibitory laws now prevail and where the temperance cause has majorities in the Legislature, that they can make a very simple test of the whole question, for which purpose no long, elaborate or intricate legislation is needed.

In the State of Iowa. Vermont or Maine let an act be drawn containing less than ten lines to the effect:

1. "That no policy of insurance shall be valid or enforcible upon any building where whiskey is made, manufactured, sold or given away, and this whether the sale be open or secret.

2. "That no lease shall be valid and no rent collectable upon or for any building where such sale is made or business is car-

ried on." The passage of such an act would be very likely to create a commotion.

GEO. A. SHUFELDT. Chicago, Oct. 17th, 1883.

Horsford's Acid Phosphate

BEWARE OF IMITATIONS. Imitations and counterfeits have again appeared. Be sure that the word "Horsford's is on the wrapper. None are genuine with-

Fraud generally lights a candle for justice to get a look at it; and a rogne's pen indites the warrant for his own arrest.

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" By this sign then shall conquer !

Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

And ye, beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow—
Look now! for glad and golden hours
Come swiftly on the wing;
Oh! rest beside the weary road,
And hear the appeals sing! And hear the angels sing!

For lo, the days are hastening on,
By prophet-bards foretold,
When with the ever-circling Sears
Comes round the age of gold;
When Peace shall over all the earth
Its ancient splendors filing,
And the whole world send back the song
Which now the angels sing.

nd the whole worm with the whole work with the angels sing.

E. H. Sears.

Grace Greenwood is now in London, writing a biography of Queen Victoria for young

Miss Margaret Thomas will make a number of reduced copies of her bust of Fielding which Mr. Lowell is to unveil at Taunton,

Miss Kate Field is in the San Juan silver mining district in Colorado, the guest of a party of New York people. She has descended into the mines, and gone on horseback journeys of twenty-five miles a day all through that wild region.

The Tribune contains the following account of a meeting in New York last week: Mrs. Sarah Winnemucca Hopkins, granddaughter of Captain Truckee, the great chief of the Piute Indians and warm friend of Colonel John C. Fremont, delivered an address in behalf of her people at the Rev. Heber Newton's church yesterday. The speaker was introduced by Mrs. Elizabeth Peabody of Boston. Her costume was of dressed deer skin, buff colored and heavily fringed with beads, reaching a little below her knees, and displaying her legs encased in red leather leggings and a pair of moccasins trimmed to match her dress. Pendent at her side was a handsomely embroidered pouch. Her black hair, which reached below her waist, was brushed smoothly back from her forehead. · She is forty years old, less than five feet high, and her features though large, are attractive. She is the wife of Lewis H. Hopkins of Baltimore, who has spent thirteen years of his life among her tribe. As she talked of her people and told the story of their wrongs she was overcome with emotion, and there was not a dry eye in the audience.

"Mrs. Hopkins advocated the appointment

of women as Indian agents instead of men, and said that she would petition Congress to restore her tribe to its former home in Ne-

The Queen Bee of Denver, Colorado, edited and owned by the indomitable Mrs. C. M. Churchill, is full of life and sparkle, graphically expressed. Mrs. E. D. Slenker is a constant contributor. The following is an example of her trenchant style:

TRUE REFORMATION.

"Our prisons will be schools where the pu-pils will be taught to be good, wise and hap-py by legitimate means. Work will alternate with study, and pleasant recreation be furnished for all. If possible, each individnal will be allowed to do such kinds of labor as best suits him or her individually, but nearly all should do a little work in a garden or field. This nearness to Nature is one moral reformatories, as

well as a health generator physically.

"Few people are criminal because they really love to be so. Heredity, environment, and other bad influences, lead them on imperceptibly step by step, till they finally become what they are-cancers on the body of

Prisons and other punishments, never reform, but generally degrade and demoralize still more the criminal. Every blow a parent or teacher gives a child exerts an evil influence upon its moral character by rousing in its mind the spirit of wrath and revenge, and fostering feelings of resentment and hatred. Love, kindness and educational influence alone are the true civilizers and protectors of

"To be born well is first of all. Heredity and mental influence are nine-tenths, and environment and training the other tenth. Shall we then hang, murder, imprison or

whip an individual for being born sick, crip-pled, or insane in mind proclivities and tendencies? The nine-tenths that are in him in spite of himself plead for kindness from us just as surely as does the fury of the maniac or the stolidity of the idiot."

A FRIGHTFUL CALAMITY

is impending while I write. The prohibitory amendment in Ohio, forbidding "the manufacture of, and traffic in, intoxicating liquor to be used as a beverage," is probably carried in that State, though the count, at present date, is not complete. About one-twentieth of the total State manufactures will be stricken from the commerce of the State, and \$16,000,-000 of liquor annually lost to mankind!

And to this impending catastrophe, women have contributed their might. Mrs. Mary A. Woodbridge, president of the Ohio Woman's Christian Temperance Union; declares that "if the amendment is lost we will begin the battle over again,"-and thousands of misguided women will join the ranks.

Strange that they will not concede the right for the dealer and the drinker to imbrute the intellect and debase the spiritual nature as well as destroy the body, in order to crowd our asylums and prisons with paupers, insane persons and criminals! Strange that women do not wish to see indescribable curses entailed through heredity, upon the innocent offspring of the tippler; strange that they are not content to behold the flower of young manhood, debauched and ruined, falling, rank after rank, into the drunkard's grave! Strange that women do not like to see other defenceless women with their little children abused, neglected, frequently killed by the hands that should protect, instead—hands that are the unconscious instruments of crazed and imbruted brains! Strange that they are willing to unite and attack this hideous monster, intemperance, when he is constantly ruining our brightest and our best!

And yet, spite of all noble effort from able

and determined men and women to put down the manufacture and the traffic, they will not succeed till the curse of the nation is attacked in a philosophic manner. It is treated as a mere matter of taste and

habit, instead of the result of wrong physio-logic and psychologic conditions. Generally the drunkard loathes the taste which enslaves him. But whether this be or be not the case, there can be no doubt that something beside State laws must be changed ere intemperance can be checked. It is a question of hygiene. The whole life must con form to those laws obedience to which is purity, health and sanity. Stimulating food, rels between the laborers and their employ- er consolation or realiste hours, irregular habits of life, social in- ers. Mr. Harrison is well known in England thing in such a case.

fluence, over work, or undue exhaustion from there are comparatively few who are strong enough to resist the demands of an appetite which is fostered by many apparently harm-less customs and observances. In a life of excitability and haste, with rich food and to a lower pitch and moves in a more natural manner, the temptation to use stimulating drink will be infinitely lessened.

Reception to Mrs. Breed.

To the Editor of the Religio-Philosophical Journal:

About thirty-five years ago, two little girls heard queer noises. One of them said, "Now count fen after me," and the invisible power obeyed. Thence on, the church has said it was the devil; scientists have said it was humbug and a delusion; worldlings have said that it was a fraud, and yet the little "raps" go on counting, until church, scientist and worldlings dero not investigate their ist and worldlings dare not investigate their nature. The minister alludes to Spiritualism with an apology to his congregation, for he knows that the leaven is working largely in every department of his church The scientist investigates it through the poorest channels he can find, so that it shall not prove a truth; and the worldling goes seldom but once to see a medium, for generally he or she knows more about his or her private affairs than is desirable. As a man of millions once said, "Clarke, do you know

"Yes," said I. "Have you been to see her?"
"Yes," said he, and added, "She knows a
d—m many things she has no business to

He has not been to see her again, and has good reason for not going, but the day is coming "when we shall see as we are seen and know as we are known," and in that day "may God have mercy upon us all." While this new philosophy or new religion is struggling against fearful odds, there are many beautiful scenes brought to view. Great, grand souls every now and then stand out, the admiration of the multitude. Only last evening there came one of those scenes so rare and yet so beautiful, that it is Joyous to know that it comes unto mortals. Mrs. Washburn, a lady of our city, knowing that Mrs. Breed, one of our best mediums, had re-turned from her ranch and summer vacation, to renew her grand work of teaching by the most wonderful of tests, that there is a world of spirits roundabout us, generously threw open her spacious and elegant parlors, which had been beautifully decorated with vines and flowers, to give unto Mrs. Breed and friends a welcome reception and god-speed in her noble work. The company of sixty people, after spending a social evening in pleasant communion with themselves and the angel world, were still more astonished when the doors were thrown open, and all invited to partake of the bounties and luxuries of an overburthened dining table. There was one especial fact to me. Although a well known pronounced Spiritualist for the last ten years, of all these guests assembled to rejoice in the cause and meet our angel friends. I had met only seven at any previous occasion. It was another proof of how little we appreciate our work and how few we

It is but justice to say to you, brethren upon the Atlantic Coast, that this reception tendered to Mrs. Breed by Mrs. Washburn is no new or strange act of kindness. For a number of years a weekly scance has been held at her house, to which all friends were welcome.Entertainment after enterts.inment has been given and as Mrs. Washburn said last evening, "My parlors and my house is the home of the angels, and where they are and ever will be welcome." At 12 o'clock a few ladies were wondering whether cars would make connections to distant parts of the city, when I overheard Mrs. Washburn say, "Never mind the cars. I have sleeping accommodations for at least ten of you to which you are more than welcome." You thus see that we have at least one great grand woman in our city, whose name ought to be sounded out to the uttermost parts of the earth, as an example of a noble woman using her home talent and property to open wide the gates of heaven and to make angels and men go on life's journey hand in hand, and to see that the little "rap" of thirty-five years ago shall echo and re-echo until all human kind "shall know the Lord."

know who are hand in hand with us.

T. B. CLARKE. San Francisco, Cal.

Benefits of Trade Unions.

Some remarkable statistics of the strength and work of the trade unions of England were given by Mr. Frederic Harrison recently in an address before a trade-union congress in London. The most common idea of a trade union is that it is an organization of workmen designed chiefly to give them support in strikes against their employers. Mr. Harrison shows that so far as English unions are concerned, this is an error. They have more than doubled their numbers and incomes during the past sixteen years. Five of the principal unions, which did not in 1867 number in all 60,000 members, now have an aggregate membership of 125,000. During the same period they have doubled their incomes and their reserve funds. Trade in England suffered severe depression during these years, and the strain upon the unions was very great. Seven of them spent within six years nearly \$10,000,000 in support of men out of work and for other charitable purposes, drawing upon their reserve funds for nearly \$1,000,000, yet now they have an aggregate balance on hand of nearly \$1,800,000. The Engineers' Union alone paid \$750,000 to men out of work in 1879, and during five years the same society paid for the same object \$1,935,-000. During the hard times in 1879 more than 46,000 persons were wholly supported by the funds or five unions, which in the same year spent \$5,000,000 in aiding the sick, paying insurance on tools and lives, and for other purposes. Out of the total expenditure of \$10,000,000 in six years, only \$800,000 was spent in settling strikes and trade disputes of all kinds; and during the last year, when their aggregate income was \$1,650,000, and their aggregate resources \$3,450,000, they spent only \$25,000 in settling disputes, or less than one per cent. of their resources.

These figures show that the unions have grown into great provident societies, which are as great a benefit to the state as they are to the workmen. No one can dispute Mr. Harrison's assertion that it is a vulgar error to say that organizations which devote ninety-nine per cent. of their resources to charitable purposes and only one per cent. to the settlement of disputes, exist mainly for the purpose of encouraging and sustaining quar-

as the foremost champion of the trade unions any cause, produce a craving which stimulants alone satisfies. The tippler "feels better," and is spurred to undue effort; reaction supervenes and each time the craving grows more imperative. Now, until social life is so arranged that these causes are obviated, there are converged to the satisfaction of seeing all that these causes are obviated, the satisfaction of seeing all these are seen of seeing all these causes are obviated. sentiment, as it was manifested in the press was bitterly opposed to them. He has maintained his position in the face of all obstacles, and has the satisfaction of seeing all the ablest journals of England come over one after another to his side. The Spectator not only cites his figures as proof that unionism is spreading, but shows from them that "it is a good thing that it should spread." The Pall Mall Garette says the old destring that late hours, the young man feels the need of Pall Mall Gazette says the old doctrine that a morning dram. When every thing is toned | no bargaining on the part of the workmen can have any effect in making their wages ligher "is now for all practical purposes as dead as Queen Anne," and adds: "Whatever new dangers the development of trade unionism may yet bring with it, the movement has at least opened out to us a new hope. It has given men a new confidence, which theorists were wont to discourage, in the power of the workmen to raise their condition by combination, and a new belief in the truly social doctrine that the advancement of one class, however it may at first seem to threaten others, must conduce in the long run to the ad-

vantage of all."
One of the most important things shown by Mr. Harrison's figures is that strikes are growing less frequent every year. As the unions increase in power and wealth the number of disputes between employers and laborers dimini-hes. The reasons for this are not far to seek. The strength of the unions not only makes employers more cautious about provoking them, but has a restraining influence upon the unions themselves. They have more to risk, as the Spectator well points out, and are in consequence less inclined to risk it. Their large reserve fund represents the labor and self-denial of many years and many men, and they will hesitate long before risking its sacrifice in what may be an unsuccessful strike. This is in accordance with an old and familiar law. The man who has nothing is always more ready to acnot only makes employers more cautious who has nothing is always more ready to accept risks than the man who by self-denial has saved something. By gradual development the trade unions of England have become great mutual benefit associations, which, by improving the condition of their members, have increased the proficiency of their labor, and thus directly enhanced its value to their employers.

The trade unions of the United States have little in common with those of England. Here they are chiefly combinations for the purpose of affecting wages and assisting in strikes, and have few of the beneficent objects which are so commendable in the English societies. Yet it is a fact which we think few persons will dispute, that strikes are becoming less frequent in this country every year. The failure of the iron-workers' strike in Pennsylvania and the West last year, and of the telegraph operators this year, has undoubtedly had much to do with making the workmen more reasonable in their demands. By enlarging the scope of their organizations and modelling them after the English pattern, the American unionists would be certain to achieve the same happy results which have been obtained in England.—The Nation.

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Pullo-SOPHICAL JOURNAL 1

FREE TRADE AND PROTECTION.

There has been and is a great diversity of opinion on the subject of free trade and a tariff for the purpose not only of supporting the expenses of the government, but of protecting the various struggling industries. A great deal can be said on both sides of this question, and figures have been made, if not to lie, to tell strange stories as they were marshalled under the skillful hand of the statistician. The great political parties have often struggled on the line of this issue, and 'tariff tinkering" has become a favorite avocation with so-called statesmen. Setting aside all party considerations and looking at the question calmly from a scientific point of view, there has been no recent work published, bringing more light on this subject than The American Protectionists Manual," by Giles B. Stebbins. They who believe in free trade, of course, will disagree with him, but at the same time they will be compelled to admit that he has stated the case with matchless clearness, and brought forward by way of argument and facts, all that can be said on his side. Mr. Stebbins has been preparing for many years the matter he has pre-sented, and has been most fortunately forwarded in his studies by his relations at Washington. He has presented in a con-densed, yet clear and forcible manner, the arguments in favor of protection and against free trade, and those who wish to understand this intricate subject, will do well to read and study his book. It has been circulated in several States as a campaign document, and as such will prove of more than the usual value of such literature. H. T.

THE SOCIAL IDEAL, a Lecture before the Society for Ethical Culture, of Chicago, May 27, 1883, by W. M. Salter. Chicago: Press of Max Stern, Printer and Stationer, 84 and 86 Fifth Avenue,

This is an excellent lecture, replete with exalted thoughts and sentiments.

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Pedantry crams our ears with learned lumber, and takes out our brains to make room

When the skin is parched and freckled by strong winds, use Dr. Benson's Skin Cure. \$1. druggists. A coquette is a woman 'thout any heart

that makes a fool of a man that aint got any Samaritan Nervine is the great specific for general debility, and for ladies in change of

We must consider humanity as a man who continually grows old, and always learns. It is a species of agreeable servitude to be

under an obligation to those we esteem. Whether happiness may come or not, one should try and prepare one's self to do with-

Give to a wounded heart seclusion. Neithér consolation or reason ever effected any Magazines for October not Before Mentioned.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: "The Greek Question," by Professor Josiah P. Cooke; In-fluence of the Environment on Religion, by Professor J. T. Bixby; Ischia and its Earthquakes, by Ch. Velain; A Plea for Pure Science, by Professor H. A. Rowland; The Remedies of Nature—The Alcohol-Habit, by Felix L. Oswald, M. D.; The Age of Trees, by J. A. Farrer; Some Unsolved Problems in Geology, by Dr. J. W. Dawson; Inlets for Infection, by R. T. Thorne, F. R. C. P.; Remarks on the Influence of Science, by Leslie Stephen: A Homefluence of Science, by Leslie Stephen; A Home-made Telescope, by Dr. George Pyburn; The Utility of School-Recesses, by Joseph Carter; The Chemistry of Cookery, by W. Mattieu Williams; Sketch of Lamarck; Correspondence; Editor's Table; Literary Notices; Pop-

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: A Roman Singer; Ezra Ripley, D. D.; The Trustworthiness of the Hebrew Traditions; Charon's Fee; Newport; A Noble Lady; En Province; Omens; The Bird of the Morning; Random Spanish Notes; Recollections of Rome During the Holian Payantion: An Only San. During the Italian Revolution; An Only Son; Venice; The New Departure in Negro Life; What Instruction Should be Given in our Colleges? A Good-by to Rip Van Winkle; The East and the West in Recent Fiction; James Buchanan; The Contributor's Club; Books of the Month.

THE MODERN AGE. (No. 16 East Seneca St., Buffalo, N. Y.) Contents: The Devil's Flirtation; A Famous Novelist's mode of work; Christian Bach and the Prima Donna; The French Newspaper Press; Thirteen at Dinner; Modern Dress; Merum Nectar; Two "Pards;" Cycling: Richard Wagner's Grave 1883: Say. Cycling; Richard Wagner's Grave, 1883; Sayings and Doings; Books and the Book Men; Stage and Studio.

THE SPIRITUAL RECORD. (Hay Nisbet & Co., Glasgow.) Contents: Testimony of the Earls of Dunraven; Direct Spirit Writings and Drawings; Louis Agassiz on Evolution and Re-Incarnation; Something regarding "The Last Judgment;" Thirty years ago; The Glasgow Trance-Painting Medium; Editorial Notes and Comments.

THE VACCINATION INQUIRER. (No. 114 Victor ria St., Westminster, England.) This Health Review is the organ of the London Society for the Abolition of Compulsory Vaccination.

THE SEASON. (The International News Co., New York.) An illustrated monthly Magazine containing all the newest Paris fashions and the most elegant designs in Fancy-Work, Needle-work, Embroidery, and Crochet.

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By ANDREW JACESON DAVIS.

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For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

THE SCIENTIFIC BASIS

SPIRITUALISM.

BY EPES SARGENT.

Author of "Planchette, or the Despair of Science," "The Proce Palpable of Immortality," etc.

This is a large 12mo, of 872 pages, in long primer type, with an appendix of twenty-three pages in brevier.
The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration, to any faithful investigator, therefore spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now the present of science, as I called it on the title-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a mat-

ervers its claims to scientific recognition are no longer a mat

Cloth, 12mo., pp. 372. Frice, \$1.50. Portage, 10 Conts. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

THE HALO:

AN AUTOBIOGRAPHY OF D. C. DENSMORE.

This volume is intended to be a truthful autobiography of the author, so far as pertains to experiences and thrilling adventures which are believed to be more exceptional than representative. It is designed to illustrate spiritual philosophy; or, in other words, to demonstrate the fact that, our friends in spiritific attend and act upon us while we small material bodies; and that they frequently influence us for good, watch over us in the ups and downs of life here, are cognizant of every thought, wheer us when desponding, and give us hopeful words of encouragement when misfortune assails us.

Salis us.

To the struggling, discouraged men and women of the world, to those bent down with sickness and cares, this volume is respectfully dedicated; and if the perusal of its pages shall gladden the heart of some wayfarer, in his gloomy pilgrimage through the world, with fresh hopes, one great object of the

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SHERIFF'S REPORT.

Under date of May 16, 1883, Mr. ISAIAH COOK, formerly sheriff of Skowhegan, Me., writes as follows: "I have been afflicted for over twenty (20) years with a weakness of the kidneys and liver, and have had severe pains in the back and sides, which were brought upon me in the first place by ex positio during my stay in California during the early settlement of the land of gold. At times my water troubled nie very much, and after trying many different means without receiving any benefit, I was induced to try Hunt's Remedy, although I was much projudiced against it and all other medicines. I purchased a bottle at Cushing's drug store, here in Skowhegan, and I found that the first bettle relieved all pains in the back and sides; and I have, in my family, used ave bottles in all, and have found it a medicine of real merit and of great value, and have gladly recommended it to many of my friends and neighbors, who universally praise it in high terms. You are at liberty to use my name for the benefit of suffering humanity."

TIMELY ADVICE.

'I have been troubled with kidney disease and gravel for a long time, with severe pains in my limbs and back, with inflammation of bladder. My sufferings were terrible. Italed several physicians all to no purpose-I found that I was growing very feeble. I was discouraged, and lost faith in physicians and medicine, when a friend from Malden, who had been cured by Hunt's Remedy of gravel and liver come plaint, recommended it to me, and from the flist bottle I commenced to improve, and three bottles have entirely cured me, and I heartly thank my friend for his timely advice to nee Hunt's Remedy, for all the pains have gone from my back, and I am in excellent condition, and I feel that a word from me may be the means of saving some friend that may be suffering as I did, before taking Hunt's Remedy, the best kidney and liver cure. Samuel Littlefield.

May 12, 1889.

No. 1482 Washington Street,

HORSE RAILROAD MEN.

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Watchman South Boston Car Stables. South Beston, Mass., May 12, 1889.

THE INDEX!

RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Editors. W. J. POTTER.

CONTRIBUTORS:

Moncure D. Conway and George Jacob Holyake, of London, will write for The Index every month during 1882. Among the other contributors are Prof. Felly Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. B. Cheney, Mrs. Auna Garill Spencer, Caroline H. Dale, Mrs. Sars A. Underwood, Miss M. A. Hardaker.

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REMARKABLE SPIRITUAL VISITATION.

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CHICAGO, ILL., Saturday, October 27, 1883.

NOTICE TO SUBSCRIBERS.

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Did Jesus Preach Vicarious Atonement?

The key-note of the theology of to-day is

the doctrine of Vicarious Atonement. Even the question of plenary inspiration of the Scriptures, basic as it is, really the most impertant of all, for all other questions hang upon it, fails to appeal to men as a matter of personal interest, as does this question of the Atonement. Consequent upon this, it is customary to preach, directly or by implication, upon the Atonement. All through the year, to them to make God cruel and unjust; its every sermon, every prayer, every hymn, tells | tendency, to make man careless of sin; to with more or less distinctness, or the blood believer has it persistently spread before him that his righteousness is but "filthy rags," and he must be clothed in the "robe of Christ's righteousness" if he would be saved. It is not strange that this question receives so much attention. Before Christianity, ontside of Judaism, men always were finding a "God manifest in the flesh," some proof that "the Gods have come down to us in the likeness of men," as the Jesus-hating Greeks said of Paul and Peter. All the Saviors the world has ever known, including Jesus, were thought to be divine, because they helped man in his physical and social relations. some with more completeness than others: all of them persecuted and fugitive while living; most of them killed by those they would have saved; none held up as divine till after death. Reading the life of Jesus of Nazareth by itself, apart from theologic speculation, it is remarkable how like he was in his course to those Saviors who have preceded him. Reverence for God, "our Father who art in heaven," love for man, his child; love for man here in physical relations; healing the sick, raising the dead, feeding the hungry, preaching stern, severe judgments of ourselves, a loving charity that would "cover a multitude of sins" of others—these epitomized his life and consecrated his death. He did not teach theology, but love; was a member of the Jewish Church till his death, almost his last act being the celebration of the Passover.

Many years after his death Paul, the selfappointed Apostle, became converted and began to preach where before he had persecuted. He took with him in his new work all the proclivities years of culture had produced, and began to philosophize on Christ's teachings, to argue and infer. He was a lawyer, and speculated of divine law and its penalty. He was a Jew, and strove to find relation between the sacrifices he was familiar with, and the death of Christ. By processes conceivable enough, the idea of "God manifest in the flesh," the eternal possibility all men had dreamed of, his Jewish idea of the greatness and unapproachableness of God—the idea of one sinless, one bearing the punishment of all the sin that had been, was, and ever would be, was evolved, and he "determined to know nothing among men, but Jesus Christ and him crucified." His energy, his masterful spirit, spite of the opposition of the other apostles, made his work live, and to-day Paulism, and not Christianity is mostly preached.

Statements like these have been made before, and passed unchallenged. But lately the Rev. Dr. Lawrence, of this city, took up the question and attempted to settle it. The Inter-Ocean of October 1st, reports him as

It has been recently observed that Christ

understanding of the recent criticisms upon the teachings of the evangelist from abroad and of the spirit and law of the recent Christian convention.

Now, I call your attention to this in no spirit of acerbity; with no thought of unkindness to any one who, in the free exercise of his right, shall speak his opinion. But whenever any man gives utterance to an opinion and makes certain claims for it, that opinion must stand the test of trial; and whenever any one says of Christ that the whole of his gospel was included in the moral maxims that are to be found in the sermons on the mount, we must assert that such at least is not our understanding of the life of Christ nor of his teachings

When Christ stood with John he was alluded to in this language:

"Behold the lamb of God which taketh

away the sins of the world!" How did a Jew understand that but in the light of his own sacrifice and the doctrine of substitution. But let us take Christ's own language. What does he mean when he says, The Son of man came not to be administered unto, but to give his life and ransom for

Certainly it is not ambiguous what a Jew would understand by the term ransom, nor is it difficult for us to understand what is meant by that same term.

What John thought on that matter is not under examination now; it is a misunderstood passage. What did Jesus teach? The text quoted above proves nothing, except that he was to give his life, which he did to physical exhaustion, over and over againnot his death. This was an entirely different thing from vicariously bearing the sins of the whole world. There are passages often quoted to prove this, which are misused; for example, Isa. 53:4:

4. Surely he hath borne our griefs, and carried our sorrows; yet we did e-teem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

Quoted as clearest prophecy of vicarious atonement. Compare it with Mat. 8:16:

16. When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his

word, and healed all that were sick; 17. That it might be fulfilled which was spoken by Esaias the prophet, saying, himself took our infirmities, and bare our sick-

Is it not plain how the evangelist bore our griefs? The help he brought was relief from physical pain. Not by his dying but by his living came the salvation he spoke of. Men were required to believe so they might be able to receive the help they needed then and there, so they should not repel the magnetic current of healing. No man can prove a negative and demonstrate that Jesus did not teach, but the preacher who took the affirmative has failed to prove that Jesus did teach his Vicarious Atonement.

Spiritualists do not accept the doctrine of Vicarious Atonement in any form. It seems of Jesus, that washes white as snow. Every in the last breath, when all the "pleasures of sin" possible have been enjoyéd, one may say, "I believe" and be at once fit tenant of one of the "many mansions" of the blest. Truer. in their thought, is the utterance of Ezekiel "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The soul that sinneth it shall die." As the Vedas express it-An inexorable law binds the sin and the suffering together. There is no pardon for sin, it must be atoned for in person.

That "Ghost" Mystery.

The Fort Wayne News says that the "tremendous gliost mystery the Gazette has been feeding its readers on has been at last explained. Mr. Johnny Hanna, son of Sam. Hanna, Esq., is the wizard who conjures up the spirit and makes it walk at pleasure Young Hanna is the owner of a strong magic lantern, and on one of the sides is a finely executed picture of Hiram Power's famous statue the 'Greek Slave.' With the lantern concealed the young man has been able to throw a strong, spectre-like form in the mist that gathers about the river bottoms, and has had no end of fun at the expense of others. A few young men of the illusionist's acquaintance have been partners in the neat deception, and have frequently been convulsed with laughter at the Gazette reporter as he pursued the phantom over the commons at the west end of Berry street and struck at it with his walking stick."

Encouraging Work at Chattanooga.

On last Sunday, the Spiritualists assembled in Convention at Chattanooga, Tennessee, took the initiatory steps toward establishing a splendid camp meeting enterprise with a capital of \$50,000. Eight thousand dollars is said to have been subscribed on the spot. Many of the business men of the city are taking andinterest in the matter. Such a camp meeting will be of great value to Spiritualism in the South; it can be held a month or two earlier or later than those of the North. and thus be able to secure a larger number of able speakers and powerful mediums than could otherwise be had.

Caution to Southern Spiritualists.

Southern Spiritualists must be on their guard against the horde-of adventurers who are likely to swarm down upon them from the North. The increased interest in Spiritualism in the South, is already attracting the attention of those who are using the cloak of Spiritualism to ply their nefarious games. Let Southern Spiritualists look out sharply for these carpet-baggers and demand their credentials, both as to character and ability before offering them either hospitality or patronage.

offered no atonement. At least, such is my Mrs. Ophelia T. Shepard at Lester's Academy.

> Mr. Geo. P. Colby had been engaged for last Sunday, but Mr. Trefry the manager of the meetings considerately released him in order that he might fill a telegraphic request from Mr. Hagaman of Chattanooga, sent to the JOURNAL to be filled. In this emergency, Mrs. Shepard very kindly consented to speak, although suffering severely from temporary ill-health, and came in from her country home for the purpose. Her presence was joyfully acknowledged by many old friends, and her permanent return to the rostrum is ardently desired by all who know her abilities and devotion to the truth as she understands

> The speaker paid a glowing tribute to Giles B. Stebbins, to whose name Iowa papers had prefixed the title of "General." When she gazed at his fragile physical organization, and surveyed his benign countenance and saw thereon such a benevolent expression, such kindness of heart and sympathy, the title of "General" seemed to her exceedingly inappropriate and ludierous; but when she took into consideration his life struggles, his constant efforts as a pioneer in reform—in connection with slavery, free thought, Spiritualism and governmental affairs, being a prominent leader in all those different movements, she then discerned at once the significance and appropriateness of the title; for Mr. Stebbins had in a general way taken such decisive steps in the advancement of humanity in all departments of life, that the title of "General" should be conferred upon him by acclamation. His achievements had not been won amid the terrific strife, carnage and tumult of the battle field, but on the rostrum, in the councils of the early abolitionists and in the ranks of Spiritualism, where his voice had always been heard in advocacy of purity, justice and right. The title belongs to him in virtue of the spontaneous feeling in his behalf on the part of every lover of truth.

> The speaker then alluded to the various psychological influences that are constantly being exerted, but she could not readily understand that sitters for tests, communications or evidences of a future life, could so induence the medium that the thoughts expressed or sentiments given should be perverted or distorted. She entertained the idea that every medium is surrounded by a band of spirits that possess sufficient force or power to circumvent any influence that might tend to pervert whatever they saw fit to give. She did not take much stock in the oft repeated statement, that "sitters would always obthat. Under all circumstances mediums should be held rigidly responsible for any wrong or deception that may be perpetrated through them.

> The speaker alluded to a very singular circumstance, illustrating in a highly graphic manner, the power of mind over mind, and showing the subtle influence that under certain circumstances, one individual has over another. In brief, two gentlemen living in the South, became very much attached to each other, and at the same time both unfortunately became suitors for the heart and hand of a highly cultured, intelligent and beautiful lady. One, whom we will designate as A. frequently exercised his powers as a mesmerist over B-could relieve his headache instantly and throw him at once into a sound sleep. Time passed on, and when the lady in question exhibited unmistakably her preference for B. A became insanely jealous and mad! An intense hatred for his former friend took complete possession of his soul, and on the evening when the marriage ceremony was to be performed, though an invited guest, he refused to go, remaining sulkily at his home, only a short distance away. At the appointed hour for the nuptial ceremony to be performed, he stepped out of his house, and enraged to the extent of complete frenzy, he pointed his pistol in the direction of the house where the pair were about to be married and fired, and at that very moment the bridegroom fell dead, exclaiming, "I am shot!" He was carefully examined, but no mark of a bullet or other injury could be found. Under no event, however, could the ball have gone the distance intervening between the parties. If not an illustration of psychologic or meameric influence, or of the power of mind over mind, what could have

caused the untimely death? The speaker also spoke of psychological in fluence as manifested among the negroes of the South, referring to a marked case where a colored woman is said to have cast "a spell" over, or voudooed a man and his wife, completely prostrating them on a bed of sickness, and no medicine administered by skillful physicians could afford any relief. Another colored woman revealed the tricks and sly methods adopted, searched the bed and found therein balls of feathers, putrid remains of animals and images thrust with pins. The reporter, however, who has lived in the South and who has carefully investigated the methods adopted by Voudoos, has always failed to find the exercise of any potent psychological influence in connection with such cases. That they do at times cause serious injury by depositing putrid, poisonous substances in beds or about the clothing power extends no farther in his opinion.

The speaker alluded to the responsibility of mediums, to the absolute necessity of each one building up and maintaining a charac- | brain.

ter that would be above reproach, and that could not fail in being an excellent example to others. The lecture throughout was eminently a good one, and was listened to with close attention.

Women's Congress.

The Association for the Advancement of Women has held its eleventh Congress in Chicago during the past week. The weather was generally favorable, the attendance full, the essays averaged very well; some of them may be classed as excellent. The discussions upon the papers were mostly interesting and awakened the lively attention of the audiences. The writers of some of the Papers not being present, readers were appointed by the President, Mrs. Howe. This absence is to be regretted, as an essayist can do so much more justice to her own subject by presenting it in person. Twelve subjects were treated by this Congress, which is its usual number. Miss Clara Barton, now of Sherborn, Mass. and Superintendent of the Reformatory Prison for Women located there, was present and read a paper upon the"Work of the Red Cross' with which all our readers are more or less conversant, and which was received with great pleasure by the large and appreciative audience assembled to greet her for her active and far-reaching devotion to the cause of humanity. It was a great disappointment to many of the citizens that her new cares and responsibilities enforced her direct return to the East, instead of allowing her to remain long enough to receive individual congratulations.

Rev. A. B. Blackwell's paper upon "Heredity," was read by Dr. Julia Holmes Smith, of Chicago, the efficient chairman of the local committee of the Congress, and was filled with results of Mrs. Blackwell's individual investigations upon this subject, which must prove very useful to students of this department of the study of man. This will be published by the Association, with several other papers.

dren, was read by its author, Mrs. H. L. T. Wolcott, of Boston, referred to in our last issue, and was closely listened to by the sea of sympathizing faces that were upturned toward the eloquent narrator. It was a report of a fragment of her life-work, which is crowded with helpfulness to those who need her

Work for the prevention of Cruelty to Chil-

aid, and appealed fully to the hearts of the fathers and mothers before her.

Mrs. Jennie Marsh Parker's paper upon the the "Duty of the white women of the North to the black women of the South." was read by Mrs. Sayles, and brought forward in distain from the medium what they went for; if | cussion, Mrs. Frances E. W. Harper of Philthey visited the medium for the purpose of adelphia, a colored woman, who has for years unearthing fraud or deception, they would be been working for the elevation of her people, sure to find it?' She thought that the guard- and who by her simple earnestness and natian band of each medium is always of suffi- | ural eloquence won the hearts of those who cient power to prevent any such catastrophe | listened, till they forgot her black skin and only remembered her white soul. This good woman has been a member of the A. A. W. from the first, and is always gladly accepted among them. The absence in this body of "race prejudice" and "caste distinctions" is proved by the cordiality with which she is received upon their platform, and put forward in discussion, and acknowledged equality evinced by her sitting with them at table at the Palmer House, where excellent lunches were in readiness after each session of the members' meetings. Dr. Smith, a Southern lady by birth, followed Mrs. Harper and re ferred affectionately to her chilhood's surroundings, and to the capabilities of the black woman.

The President, Mrs. Howe, made an address at the opening, which reviewed the past work of the Congress as well as to that which lay directly before it at these sessions. She afterward read the political paper of the meetings, which was "The Benefits of the Suffrage for Women," and was received with applause.

One of the very useful papers presented was by Dr. Julia Holmes Smith, upon "Mourning Garb," which deserves wide circulation. the subject being now much discussed throughout the country. We have no room to give proper report of this paper here, but hope to do so in the future.

Mrs. Augusta Cooper Bristol presented in her characteristic manner her conclusions upon Labor and Capital, and was listened to in rapt attention the last evening by the crowded audience, very many of whom were gentlemen attracted by expectation of hearing the subject clearly treated by this well known orator and thinker; and that they were not disappointed was very evident. Mrs. Bristol is a true and carnest woman, not only an ornament to the society in which she moves, but an indispensable adjunct to the efficiency of woman's work in presenting the feminine idea of Political Economics to the world of learners, parallel to the masculine idea on the same subject.

We have only room in this issue to announce the unanimous re-election of Mrs. Howe to the President's chair of A. A. W., a position which she was only induced to retain by the universal suffrage she received. The Board of Officers is composed of twentysix Vice-Presidents of States and twenty-four Directors. Mrs. Kate Gannett Wells having declined re-election as Secretary, Miss Ella C. Lapham, of Buffalo, was elected in her place.

Ir ving Bishop, the London mind reader who was bitterly attacked by Labouchere not of individuals, he has no doubt, but their long ago, failed four times in succession one Saturday night to give the number of a banknote, and afterward fainted. He has since been dangerously ill of congestion of the

PROF. WM. DENTON.

Incidents in Connection with his Early Life-His Literary Work-A Monument Proposed.

When it became generally known last week that Prof. Denton had passed to spirit-life in a remote country, while carefully and critically pursuing his scientific investigations, a feeling of intense sadness took possession of the minds of those who had heard his eloquent lectures, or who had read his excellent thoughts embodied in book form, or who through social converse had formed feelings of friendship for him. The announcement of his untimely demise, and under unfortnnate circumstances not yet revealed to his friends at home, was a terrible shock to those who were looking eagerly forward to the time when he should return to this country, freighted with new gems of thought garnered during his trans-Atlantic tour, and which through the instrumentality of his pen and lectures, would have been spread broadcast over the land, enriching the minds of those brought within the immediate sphere of their influence. It is, however, consoling to know that he lived long enough to present to the world the following valuable works: "Is Darwin Right?" "Who are Christians?" "What is Right?" "The Soul of Things," "Our Planet, its Past and Future," "Genesis and Geology," "The Deluge in the Light of Modern Science," and "Radical Rhymes," together with numerous valuable pamphlets. Had he lived he would undoubtedly have left as a heritage to the world, works even more valuable than the above. He was universally esteemed for his many sterling qualities, and in his death Spiritualism has met with a loss that is certainly irreparable at the present day. That others at no distant date, will be raised up to continue in the work so nobly commenced by him, we have no doubt; but at the present moment, no one seems to possess the requisite qualifications to carry forward in all of its varied phases, the work he so earnestly and auspiciously inaugurated. From a pamphlet before us, written by J. H. Powell several years ago, we obtain the leading incidents of his early life in England and this country:

Prof. Denton was born, like many another whom the world shall love to honor, in comparatively humble circumstances. He came into being on Jan. 8th, 1823, at Darlington, England, with neither a silver spoon in his mouth, nor a geologist's hammer in his hand; yet he had the germ-principle, which enabled him to secure both; the one to sup milk with, the other to strike the rocky mountains and loosen the teeth of the orthodox devil. Common and maybe saddening was the event of the dawn of another infant at the Dentons. They were poor. As child after child claimed food, clothing and education, the mother was necessitated to employ every available hour in binding shoes. The whole family occupied one large square room at a cheap rent, finding life not all a bed of roses. Amongst the friends of Mrs. Denton, was a kindly old woman, Nelly Sedgwick. She maintained herself by keeping a small school. The boy William was only three years of age when it was arranged for Nelly to initiate him into the mysteries of education. His progress was rapid, owing in a great measure to the help of his father, who spent every spare minute in instructing the boy. At four years he could read the Bible, a pleasing fact for his parents. He was finally transferred from old Nelly's school to the British Penny School in Darlington.

Finally, as time passed on, William com-menced i is studies in Geology, reading closely on the subject and preparing, hammer in hand, for future researches. He was hired by a currier of Darlington for a year, and paid a half-crown, about 60 cents, a week. During his stay in the currier's shop, the boy had an opportunity of exhibiting for the first time, his powers in debate. A split in the old Methodist society excited the religious world. The spirit of reform wore the disguise of the devil and stirred up immense commotion. Multitudes grew tired of the rule of authority in Methodism. It was to them Popery, and nothing better. They desired to have a voice in the regulation of the church. Hence the split. William's father, a firm Methodist of good standing, took sides with the progressives. William himself stood on his father's platform. An old man working with William asserted himself true blue to the old society, and looked upon the dissentients as infidels. The wordy conflict between the man and boy was hot, but it had the effect on William of a strong mental stimulant. Doubtless there was much surprise manifested by those who heard the depate, at the ability of the youthful disputant.

At ten years, William became a member of the Temperance society. At fourteen he was apprenticed to Timothy Hackworth, to learn he trade of machinist. He soon learned to use the file, and discovered his employer to be an old file with small regard for conscience. Working on iron during the day, our future Geologist did not waste his leisure hours at night. He became a member of the Shildon Mechanic's Institute, read Lyell's Works, and attended scientific lectures.

At sixteen, he joined the Methodist Association Church, and before his seventeenth year, commenced to lecture on Temperance and to give addresses on Religion at the Sunday school. Occasionally he would go round with the minister, and give out the hymns, and offer the initiatory prayer. His mind was ever active. He wasted no time in friv-

Finally a more excellent way was shown than the rigid views of the Methodists. Important questions were discussed, relating to Church government and personal adornment. Use, rather than beauty was the outward sign of Christianity. It was a sin to indulge in useless gew-gaws or extravagance in dress. Young Denton caught the ascetic fever, and presented himself in a coat without buttons and button holes. What need had he for them. He did not require to button his coat. A sensation was created by his Quaker-like practice of wearing his coat. Still he was for a time master of the situation, despite the ridicule of worldlings, He continued to read and study, growing away from the Methodism of his youth. Once sat-isfied that he was right, he cared not for consequences. The church and he were not en rapport. He could not assume a faith he ild not believe, so the two became estranged. His mind merged to Radical Unitarianism, et he did not attach himself to the body of Unitarians. Once free from the narrow

shackles of creed he preached with new

Not afraid to investigate and assert results our indefatigable student entered the mystical realm of Mesmerism. He resolved to do so with his customary care. He operated on subjects, producing at once pleasing, and to him novel manifestations. No sooner convinced that Mesmerism was one of the verities, than he became an advocate in its interest. Unswerving and devoted as ever. he lectured from town to town on the tabooed science of Mesmerism, illustrating his lec-

tures by experiment.
While living in Ashford, he was accustomed to announce the subjects of his lectures, and time and place of meeting. No one inter-fered with him in connection with his daily avocation. "All went merry as a marriage bell," except the orthodox opposition and spite resulting as an inevitable effect of his advocacy of reform. At length "he became a mark for blight and desolation. The bellman was sent round to announce a Sunday lecture on "The Hireling Ministry." Good beavens! was the man mad? The church minister came and begged of him not to lecture, assuring him that he would lose his situation if he did Denton was incorrigible. The minister went to the superintendent and the directors, and telegraphed to the president. All was useless. Denton would lec-A posse of special constables was sworn in. Sunday came. So did Denton, but on account of the disturbance he was com-pelled to relinquish his efforts.

He found that he could not live without constant sacrifices in England, unless he consented to conceal his radicalism. This he would not do—so resolved to emigrate to America. The New World had often unfolded her wonderful treasures in dreams to the emigrant. He had hope and courage, and could not but feel rejoiced at the opportunity of tempting fortune where so many heroic ones had succeeded after failing through long years in England. In the year 1848 he landed in Philadelphia, hoping to find it a real city of brotherly love. He was not so poor as thousands have been on first pressing the soil of America, yet he was not to be com-pared with Crossus. To remain in Philadelphia without money and friends would be a folly not to be dallied with for an instant. The best thing to do was to go to a friend who resided at Pottsville, over one hundred miles distant. The journey was quite an undertaking for a man with but three cents in his possession. Reaching his friend, Denton hoped to be employed through his agency The fates were unpropitious. What could he do? Shedding tears would not aid the matter. He resolved to return to Philadelphia and seek employment there. His friend gave him fifty cents, and parted from him with the kindest feelings. The indomitable Den-ton walked all night across the Blue Ridge to Harrisburg, a distance of thirty miles. From there, he purchased for twenty-five cents, a ticket to the nearest depot on the Philadelphia route, arriving thereafter many thrilling adventures, the following Sunday night. Moneyless and hungry, Denton was necessitated to pawn his watch. No sooner did he get a loan on it, than he entered a store and bought a loaf, and, like Franklin, went eating it through the streets. On Monday morning an advertisement in The Led ger, calling for a teacher, attracted his attention. No time was lost. He lessened the miles by quick walking, reaching the village of Jenkintown after fancying every man he saw going in the same direction an applicant for the situation. Fortune was once more propitious. Nothing like perseverance. Sit-Che Mailin something to turn up, is not the way to honest success. He felt this in every nerve of his highly sensitive organization. He was examined and appointed to the school, but had to wait until the vacation was over. He boarded with one of the school directors, a Methodist, and most excellent man. Whilst at this school Denton was active as usual. He lectured in the schoolhouse to crowds of eager listeners. He also lectured before the Lyceum at Abington, near Jenkintown. About this time he commenced writing

"Common-sense thoughts on the Bible." Summer came; school closed. He must turn his attention to something profitable, his responsibilities not admitting a recess for him from labor. With a brave heart he went to Gloucester, opposite Philadelphia, and entered a machine-shop in the capacity of clerk. Pressing ahead and living economically, he was enabled to save money. All sailed along pleasantly. Scarcely a foreboding cloud marred the horizon of his paradise, when, like a startling thunder clap from the serene heavens came the death of his wife. No language can describe the effect of this unlooked-for bereavement. Philadelphia had no longer anything to hold him. For a time he seemed careless of everything. His friends, studies, ambitions, all were as naught. So soon as he recovered from the terrible shock which had prostrated his energies, he resolved to take a trip to Western Virginia. There at Guyandotte, which he reached by canal and rail over the Alleghany mountains, he settled on a few acres of land, most of it woodland, with a log cabin upon it. Here he lived by himself for six weeks. Not because he had any predilection for absolute solitude. There was no neighbor nearer than half a mile. He sent for his father, mother and youngest sister, Annie, the eldest sister, being engaged as governess in a private family. Denton worked with his pen, axe and spade, chopping wood; planting corn, potatoes, watermelons, etc., and writing essays on scientific and reformative subjects. Nor was geology forgotten. He rambled through the woods, adding to his store of facts on that most interesting and instructive branch of science. By invitation, he taught school in the neighborhood, and occasionally lectured. Trouble loomed in the atmosphere. His anti-slavery sentiments oozed out, and vengeance threatened to ride him on a rail. He then went down the river to Cincinnati, hoping to obtain a school. Another disappointment. Cincinnati was not yet ready to offer him a position in any capacity. This time he did not turn his face towards Guyandotte, but went to Dayton by canal, and was installed in a school near Dayton. The log cabin had no longer any charms for Denton. He sent for his parents and sisters, and they were once more comfortably settled together. Fortune smiled on the family. The sisters both got schools and added their savings to those of the brother, towards building a house in Dayton. Just as prosperity began to sweeten their life-cup, old Mr. Denton's earth-career closed, like a flower in the night. The golden bowl was broken, the silver cord loosed. The son delivered an affectionate discourse at the funeral of the sire. Death had put in his claim. What could offset it? Not surely vain lamentations. Work! work! this was Denton's motto. He finished writing "Common Sense thoughts on the Bible," wrote and talked on Temperance, Slavery, and general Religious Reform. For the third time, he tried Cincinnati,

and was successful at length. Employed in one of the Public Schools, he labored zealously, teaching day and night, to increase his income. This became necessary to enable him to pay off a standing debt on the house at Dayton. The schoolhouse in which he was at Dayton. The schoolhouse in which he was doomed to teach through long hours was dark and ill-ventilated, which preyed upon his health. Cincinnati offered a field for intellectual aspiration. He was not remiss in taking advantage of it. Amongst his acquaintances were the Longleys. They induced him to write for their Phonetic paper, The Type of the Times. Elias Longley had charge of the printing department and employed female compositors amongst whom ployed female compositors, amongst whom was Elizabeth M. Foote, who subsequently became Mrs. Denton. Mrs. Denton proved to be a psychometer. A new world magical as America, on the rapt vision of Columbus, must have dawned in glowing glory on our Geologist's inner sight, as he pursued his investigations slowly and cautiously. He was finally employed in a school at Covington, but in one month was dismissed for infidelity. He now made a solemn vow, live or die, he would never teach another school. Thus closed from tutorship, it was necessary to decide on action in some department of la-bor. Lecturing had been his forte hitherto, he loved it, and decided to make the platform his business. Struggles must needs come, disappointments and suffering follow, still there remained the satisfaction of being able to shed light in dark places. The themes he chose embraced Phonetics, Anti-slavery, Temperance, Geology, Bible Questions, and Spiritualism. The Longleys issued an edition of "Common Sense Thoughts on the Bible." Denton went back to his home at Dayton, bought type, and with the assistance of his wife, printed a second edition of five thousand. Carrying his pamphlets with him to sell at his lectures, he was occasionally able to keep the wolf from the door. Sometimes, unable to meet his railroad expenses, still he "toiled on, hoped on." His next work was a yolume, "Poems for Reformers," issued from his own press. Discussions crowded upon him thick and fast, one of which was published. He lectured through Indiana, Ohio, Illinois, Wisconsin, Michigan, New York and Canada. In January, 1856, his name appeared conjointly with John Patterson as editor of The Social Revolution, a monthly serial published in Cincinnati. To this magazine he contributed considerable in prose and

All are familiar with Prof. Denton's career as a lecturer in behalf of Spiritualism. Eloquent, logical, highly magnetic and thoroughly sincere in his efforts to promote the welfare of our cause, wherever he went he made numerous friends who will mourn his loss. and deeply regret that he could not have returned home to bless his family and enrich the world with new-garnered thoughts. He has now attained the "Oncoming Eden of Glory" as set forth as follows by himself in his "Radical Rhymes:"

THE ONCOMING EDEN OF GLORY. We travel not back from the Eden of old, Bright garden so famous in story, But forward, to gain with the noble and hold The encoming Eden of Glory.

Its gates are aye open, and no cherub stands To guard with a flame-sword its portals; But angelic bands are outstretching their hands To welcome home timorous mortals.

On low bending trees hang ambrosial fruits, 'Mid leaves for the sick nation's healing; And paradise birds, breathing music like lutes, Are heavenly secrets revealing

There famishing spirits unfed by a crumb,
Who secretly pine in their sorrow,
Shall banquet with gods in that Eden to come,
Unhaunted by thoughts of to-morrow.

The weary soul there on a flowery bank lies: Peace, henceforth he claims for a mother; The sleep of a baby steals over his eyes,
And angels think dreams for their brother.

The down-trodden felon, forsaken and sad, Love-strengthened, scales boldly the mountain: He bathes in the streams that weary make glad, And quenches his thirst at the fountain

The sin-clouds unroll from his purified soul,
As mists from the brow of the morning; The unsullied spirit, resplendent and whole, Shines forth in its native adorning.

There Love, like the sun, sheds his beams upon all, And soul-buds expand into flowers; Spring brightens to summer, but winter and fall Breathe not on its amaranth bowers.

We travel not back, then, for Eden of old Bright garden so famous in story; But forward, to gain, with the noble and bold, This oncoming Eden of Glory.

A TRIBUTE OF RESPECT FROM LYMAN C. HOWE. To the Editor of the Religio-Philosophical Journal:

I am stunned and profoundly saddened to hear that Prof. Denton has gone. I have known and loved him for 24 years. He was one of the noblest, truest and greatest of the earth's immortal children. Our cause loses a great champion, and his place will not be filled in a generation. He was so temperate and true to himself I thought we would have his counsels and scientific help for 20 years yet. He will not stop work, it is true, but we shall miss him, oh! so much. His memory will fill the earth with sweetness and regrets, and I sigh, and fain would weep that he is gone out of this vineyard that needs him so much. LYMAN C. HOWE.

Alliance, Ohio, Oct. 19th, 1883. A MONUMENT PROPOSED.

On account of Prof. Denton's popularity and the high esteem in which he was held by all acquainted with him, it is not strange that some one should suggest that a monument be erected to perpetuate his memory. Dr. A. B. Dennis, of Cedar Rapids, sends us the following:

To the Editor of the Religio-Philosophical Journal: Mr. Denton's great service to science and Spiritualism, demands of all lovers of their race to see to It that his body is brought to this country for interment, and while he needs no monument to perpetuate his and while he needs no monument to perpetuate his greatness and goodness, as well as his service to his fellow man, yet as a mark of our high appreciation, I would be in favor at once of starting a movement for a monument to be erected over his sacred ashes. Of all the men I ever met in my life, none have so impressed me with greatness and purity as Wm. Denton; and never before have I so anxiously awaited my one's return as his. He stonned with me in his any one's return as his. He stopped with me in his last lecture tour through here in 1881, and from the time I took his hand to bid him an aff-ctionate farewell, it seemed that a great luminary was forever gone, and I am so glad that through my influence I induced him to sit for a negative which is a good one, and perhaps the last one of him) in America, unless taken in San Francisco some weeks later. Science has lost one of its workers and the race a great benefactor when Wm. Denton took his departure from our planet. I trust that some one that is competent will write a biography of him, and put all his lec-tures and writings into book form, for I know that as the race ascends to higher planes of intellect it will love and appreciate his thoughts more and more, for much of his writings is a century in advance of this age. If you think favorable of starting a fund for the purpose indicated, please let me know at once and I will see to it that this part of the West will render a just tribute to a great man. Cedar Rapids, Iowa, Oct. 15th, 1883.

A. B. DENNIS. Prof. Denton, during his long and eventful | CAL PUBLISHING HOUSE, Chicago

career on earth, has reared a monument for himself superior in all respects to cold and lifeless marble or granite, one which will grow in grandeur and survive as long as time endures. His thoughts and example still remain, and his books, as each succeeding edition shall be issued as time passes onwill prove a monument more enduring and valuable than the artistic genius of man can invent. Now in spirit life, with his vision and mind grandly illuminated, we are sure that he only desires his memory perpetuated in the excellent teachings and ideas that he has promulgated to the world and which are now embodied in book form, and we are certain that his spirit would frown upon the suggestion of putting a costly, towering monument over his grave. It might be well, however, that his remains be brought to this country for interment.

It is with particular pride that we refer to Prof. Denton's support and endorsement of the Journal in its effort to elevate and purify Spiritualism, and make the human family wiser and better. His cordial aid and sympathy have been most cheering, and now in his supernal home he can realize more fully than ever before the grandeur of the JOURN-AL's mission.

He Sees His Victim.

The old man Nelling, who has confessed that he cruelly murdered Ada Atkinson, a young lady residing in Indiana, has had some curious experiences. He was asked by a reporter, "Do you think under these circumstances that it would be -just to punish you with the extreme penalty of the law?"

"That's not for me to say," he replied. "I sleep and eat well. Ada came to me Monday night in my cell, and said: 'Don't trouble about me, Jake; Emma and me are having a good time.' She was dressed in white. I never saw her so white before. Maybe she was buried that way. I was lying awake when she came, and was not a bit scared. Emma is her dead sister. I never took any stock in such things before. I am a Methodist, and used to belong to church but not for a long time."

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Spiritual Meeting in Minnesota.

The Minnesota State Association of Spiritualists will hold The Minnesota State Association of Spiritualists will held their Annual Meeting November 24th and 25th. Good speakers will be in attendance, and it is hoped there will be a good representation of the Spiritualists throughout the State. As there is important business to be transacted, involving the holding of a Camp Meeting on recently denated grounds for that purpose, and some form of organized effort looking toward the local and general interests of the Cause. Comel friends, and let us counsel together.

Per Order Executive Committee.

SUSIE M. JOHNSON, President,

Spiritual Meetings in Brooklyn and New

York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 a.m. and 7:45 p.m. at the Hall, corner of Fulton and Bedford Avenues. J. Wm. Fletcher, speaker. All spiritual papers on sale in the hall. Meetings free.

WM. H. JOHNSON. President.

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aonta, at 8 P. M. Mutual Improvement Fraternity every first and third Wed-esday evening in each month, at 8 o'clock. Daniel Coons, President.

Psychic Fraternity for development of mediums, every
Thursday evening, at 8 o'clock, sharp. Col. John D. Graham, President.

Brooklyn Spiritual Fraterulty every Eriday evening at 7:30.

B. Nichols, President.

A. H. DALLEY. President.

Brooklyn, Sept. 24, 1883.

(P. O. address 16 Court St.)

At Steck Hall, No. 11 East 14th Street, near Fifth Avenue New York City, the Harmonial Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is most contially invited. These meetings continue without intermission until June 11th, 1884. Services commence and conclude with music.

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be conducted by the Spiritual Light Seekers every Sunday at 3 p. m., in Lester's Academy, 619 W. Lake St. Lecture in the evening at 7:45.

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returned again from the earth to the sun in slow, distinct waves.

Whenever this interchange between the sun and planets is uninterrupted, natural, healthful conditions prevail. When these conditions are disturbed upon any portion of the earth's surface, by local causes, such as imperfect conditions of soli and climate we have meteorological changes which deprive this portion of our earth and the atmosphere of their proper share of the sun's magnetism. In such conditions the Magnetic emanations from the sun are converted into electricity and other forms of force and expended in correcting and restoring harmony so necessary for animate life.

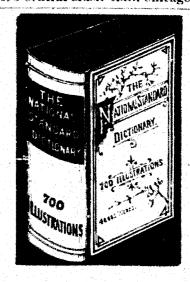
It is a mistake to confound magnetism with electricity and temporary in its manifestations, while magnetism is a permanent form or force universally diffused, manifested in gravitation, molecular motion, and all primary movements of the elements of matter,

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For the Religio Philosophical Journal.

The Web of Life.

BY HATTIR J. RAY. Finely spun with golden lustre Are life's tissue threads so fine, Running through the warp of action

Ever brightly do they shine. Love is thickly intermingled Through this web in shining gold, Faith and hope doth also sparkle, Lighting every rounded fold.

Sparkling wit and animation Doth the buds and roses twine. Their rich tints are brightly shining Through this wondrous web so fine.

Patience with untiring fingers Weaves the tiny sprays between While Forbearance, pale-hued blossom, Rests among the leaves of green. Gratitude with cords of silver, Forms a border, firm and true;

Constancy adds little garlands, Pale forget-me-nots of blue. Bright the cord of honor glitters, Shining with resplendent light, Virtue with her waxen lilies,

Purity in threads of white. Light and shadow intermingled Threads of golden splendor bright, Graceful garlands thickly cluster, In this web within the light. Truth and justice bind together Many threads and garlands fair,

Modesty and meekness enter, With their tiny blossoms rare. But beneath the leaves and blossoms,

Close beside the threads of gold. Deep dyel threads are also twining, Care and anguish we behold. Crimson tinted threads of sorrow, Gulit and wrong of deeper dye, While within the shaded foldings,

Regret and grief together lie. Selfishness and pride are mingled In the shadows quite obscuie. While the cord of jealous feeling Twines among the lilles pure.

Deep within the darkest shadows We behold black threads of crime, With their artful machinations Running through this web sublime. Swiftly flies the silver shuttle, Through the shadows of each fold, Through the deep dyed threads of sorrow, Through the garlands and the gold.

Spec is along upon its mission, Ever brightly does it shine, Through this wondrous combination Proves its architect divine.

Thus we see throughout the workings Of this mighty power and strife, Beauties rare and hideous phantoms, All within this Web of Life.

Re not Faithless but Believing.

To the Editor of the Religio-Philosophical Journal:

After reading Dr. Bowker's "rather skeptical" letafter leading Dr. Bowker's "lather skephica" let-ter in the Journal of Sept. 20th, I thought of Christ's reply to Thomas, "Be not foithless but believing," as applicable to all yet in doubt as to spirit agency. The Bostor says there is lacking in his experience, "any proof or the phenomena witnessed in the presence of so-called mediums as the product of spiritagency." This may be true in his case. It may be equally true, though one should be raised from the dead, as expressed conturies ago, by the same personage who addressed Thomas having been raised from death unto life, and who returned as a spiritual embodied en-tity, proving thereby not only the fact of man's im-mortality, but his return to earth as accredited by the highest authority known to the Christian world.

But we are not confined to such authority so much cherished by Christian people. The modern proofs of spirit return by such mediums as Dr. Slade, Mrs. M. E. Lord, Mrs. Simpson, and a host of others of less note, is all sufficient to thousands, yea, millions of people, equally as capable to judge of these things as many who express their doubt, though favored

with better opportunity to learn of them.

There is one frail apology used favoring such:

"What is true to one, is not necessarily true to auother." Yet withal, there are facts proving spirit agency as true to our experience as the light of heavon, or the earth beneath our feet which none can evade or successfully deny.

There was a time in our remembrance, when three of the sons of men met, and Bowker came also. And Jones (one of the three) said unto Bowker, "There stude by your side a bright spirit boy; he holds in his hand a bouquet of white flowers." The description rendered was fully recognize as the spirit of ton rendered was funly recognized as the spirit of the loved son of him who claims to be a "full convert to the beautiful doctrines of Spiritualism," which implies spirit return, spirit phenomena and spirit agency. Nor is he alone, for there are many so con-stituted, and whose claim upon us is one of charity. It may involve the question of consistency if we consider the intelligence and necition our friend or consider the intelligence and position our friend occupies as a prominent representative in a cause re-quiring so much decision and zeal for its support, for surely, if its truths and principles are to be questioned by the heads of its own household, what might we expect from those without, who feast upon the ilifounded expressions of one who claims so much

yet aims directly at its citadel, which is proof.
We are reminded in the same communication that
Spiritualism "is burdened with a terrible load of fraud;" that he found fortune tellers in Chicago as well as the fraud, Doctor Shea, to whom in my opin-ion, he pays just tribute. In my opinion, we have less to fear from that class than from the more pretentions, faltering class, for while the former are busy "digging their own graves," the latter are add-ing fuel to the fires of skepticism, at the expense of that which is most sacred and emobling to those capable of grasping, not only the philosophy of Spiritualism, but its manifest truths, from the simple rap to the higher forms of spiritual phenomena.

A man might go to Chicago, or to the ends of the earth in search of "more light" upon this subject, yet on his return might find it at his own home and fireside. Upon this point I would refer to the excellent little pamphlet, entitled, "Home Circles." Every family should have it for its spiritual worth. The necessity of home circles is apparent to all as a reliable means of investigation.

It was the home circle at Rochester that wrenched from the church its sceptral power by dethroning its Death, "king of terrors," and gave meaning and force to the words: "O Death where is thy sting, O Grave where is thy Victory," Leadville, Col.

S. Augustus Sanders. of Summerville, S.C., writes: It is evident that the truths of Spiritualism are becoming wide-spread and I am glad to notice this in our State. We have a circle in our town, the members of which are strongly developing in power and influence as mediums—co-operating against the unnatural blindness of skepticism. It is remarkable that even men of recognized intelligence are unwilling to accept facts when these are plainly exhibited in their presence; and that they doubt and dispute any open phenomena, however convincing it should prove. We have to contend against ridicule and ignorance as the result of unphilosophic minds, but the truth will manifest itself more fully as time pro-gresses, and, before many years, our cause and our religion will be able to defy all unjust criticism and denunciation. I am a strong medium and Mr. Richard Cook of this town and myself, have shown some wondrous results at our scances. We have opened the eyes of some and they do much hard thinking. As a writing medium I think Mr. Cook has no superior, and although an ordinary penman, he writes with amazing rapidity when under spirit control.

Jame Watson writes: Good mediums will compare favorably with the better class of clergy; the mean and debased are like ministers who preach just for the loaves and fishes, wolves in sheep's cloth-ing, that pray upon the people. It is a fact that one minister each day on an average the year round is convicted of some crime.

The Impress of a Noble Life.

To the Editor of the Religio-Philosophical Journal:

In addition to what has been published of the life and labors of Hon. O. H. P. Kinney, of Waverly, N. Y., I feel it due to the cause of Spiritualism to offer this tribute to his memory. His political record is before the world; but comparatively few are aware of the work he did for Spiritualism and humanity. In all his official stations he has given his voice and inducate for reform. He was conscious assume induence for reform. He was especially earnest against "capital punishment" and for prison reforms. His writings have done much to shape public sentiment and inspire the people with just and humanitarian ideas of government and broad progressive religious sentiment. His "Short Sunday Sermons" in the Elmira Sanday Telegram did much to give the Elmira Sunday Telegram did much to give that paper its popularity, which in about three years time from the date of its establishment obtained a circulation of about sixty thousand copies weekly! Thousands sought the paper expressly for the sermons, which, while not distinctively spiritual were in harmony with and predicated upon the spiritual philosophy, and were eagerly sought and read by all classes and denominations of religious faith. There were 180 of these sermons published in the Telegram and were only discontinued when his strength failed, his mind being as clear and active as ever. He was President of the Chemung County Association of Spiritualists, and also of the society at Waverly for many years, until death called him to a larger work. He was the brains of the Republican party of Tioga County and the most popular and effective political speaker in that region.

County and the most popular and effective pontical speaker in that region.

On great occasions his voice was equally effective in proclaiming the truths of Spiritualism to assembled thousands, as at the great meetings at Eldridge Park, Elmira, where from ten to fifteen thousand assembled at the annual meetings. Though an earnest and outspoken Spiritualist for thirty years he had the confidence of the entire community of all parties and religions. The press of Elmira and elsewhere, both Sunday and secular, spoke in the highest terms and religions. The press of Elmira and elsewhere, both Sunday and secular, spoke in the highest terms of him, gave a fair report of the funeral, and frankly announced that he was a Spiritualist. I never saw so large a gathering at a funeral. Not one quarter of the people could get within hearing of the speaker's voice. The most elaborate and beautiful doral decorations were sent by admiring and sorrowing friends from many distant places, Cortland, Elmira, Towanda, Brooklyn, Philadelphia, etc., and the air of the room was mellow and sweet with the perfumes of Nature's Eden. The music was exquisite and the of Nature's Eden. The music was exquisite and the iong procession was led by a brass band which played in a sweet subdued way an exquisite dirge as they slowly marched from the house to the cemetery. The Odd Fellows, of whose order he was a prominent officer, were largely represented from many different

Let us pause and ask why this unusual expression of public sympathy and sorrow? There is but one answer. A great and good man had departed. His answer. A great and good man had departed. Its life was deeply impressed upon all as one of spotless character and royal virtues. When the Hon. G. O. Chase, of Smithboro. was informed of his death he tenderly said: "A life without guile." A wife and three sons (adults) are left and deeply they feel their loss, but trustfully look to heaven and await the re-

Mr. Einney was a reader of the Journal and has occasionally contributed for its columns acceptably. I esteem it an honor to be counted his friend. No brother could be dearer to me, and while I rejoice in the promises of our faith and look up to him as still my loving friend who may help in my work and keep the "gates ajar," I grieve that he no longer en-ters actively into the tangible relations of this world. May I so live that he can approve and bless his sor-

Noble brother, guest of the pure in heart honored companion of the angels, faithful husband and indulgent father, whose counsels we have trusted and whose memory we revere, through the light of the faith so dear to thee we look with tear-dimined eyes for tokens of thy love and evidence of thy spiritual nearness while the shadows of mortality blind us and sadly sigh, Farewell!

SPIRITUALISM AT ALLIANCE, OHIO.

I was warmly greeted here and like the feeling of the people. The platform had been artistically decorated with a wheat stook and vase of fich ripe fruits on the right, a stook of oats on the left, a large vase of ferns and flowers in front, and over the Bible on or terms and howers in front, and over the bine on the stand a moss carpeted mound wreathed in emer-ald, on which rested the "gates ajar" in rare floral design, the whole making an impressive and beauti-ful welcome, which the artist informed me had been any vanity (!) I might feel flattered. As it is, I take it the audience were complimented and the artist rewarded by the manifest appreciation of his work for their (and my) pleasure, and which was a complete surprise to all—not even the President having any suspicion of it until he entered the church Sunday morning. The music is excellent; no church has better, few as good. In the evening, in addition to the organ and choir we were favored with an exquisite piece of instrumental music by the Haines family, five in number, with violine, bass viol and horn. It was a treat. This society have many of the best citizens, and have taken in many of the first mem-

bers from other churches.

During Mrs. Lillie's last engagement here they took in thirty new members, mostly from other churches and of the best classes. Mrs. Lillie is deservedly popular here. She has done much to harmonize and unite the elements and give strength and permanency to the Association. No other speak-

er can fill her place here. I have not yet had the time when I had the strength and conditions to devote to organization; but others have said it better perhaps, and my turn may come yet. For many years I have advocated organization as nature's method and waited for wisdom to develop it in a practical and unobjectionable form. Organ-ization for work, without dogmatism or despotic creeds, fostering charity, liberality and justice ought to unite all earnest souls for a common cause and se-cure order out of chaos, strength out of weakness and give efficiency to a practical Spiritualism and do something the world can see and feel. The cause is surely advancing and the better fruits of the long years of random work begin to ripen in the sunshine of truth and yield the reward of patience and righte-LYMAN C. HOWE. ousness. Alliance, Ohio.

A Ghost on Staten Island.

(New York World.)

On Monday Under-Sheriff Brown, of Richmond County, who is also proprietor of a variety theatre and hotel at Stapleton, S. I., went on a fishing excur-sion with a party of friends, among whom were Andrew McGuinness, John Cusack, James Donaldson, William Sanberg, John Lowery, Thomas Foley, James A. Healy, James Mortimer and Detective O'Malley. It was late at night when they returned to Stapleton and they turned into Mr. Brown's hostelry to rest their wearied limbs. Owing to the lack of proper accommodation they were forced to sleep on the floor. That was at midnight. At 2 a. m. they were awakened by "a ghost of the most horrible aspect." They all beat a hasty retreat and could not be induced to again enter the place.

At daylight Mr. Brown mustered up sufficient courage to visit the scene of the disturbance and found that the furniture in the room had been wreck ed. Yesterday Mr. Brown, Mr. Sanberg and Mr. Cusack went before Justice Garrett and made affidayits, of which Mr. Brown's is given as a sample. It is as follows:

as follows:

Richmond County, State New York:

Thomas Brown, being duly sworn, says that he is
Deputy Sheriff from Richmond County, his brother
being the present Sheriff; that he is also the proprietor of the Enterprise Variety Theatre; that on the
night of October 8, 1883, he and a number of New
York friends, whom he had been entertaining in his
hotel, were disturbed by the annearance of a chastly hotel, were disturbed by the appearance of a ghastly spectre, who broke the furniture and deluged the parties present with water; that the apparition seem ed to be in flames and to be in great pains, and that he, the said deponent, was sober at the time and under no excitement whatsoever, and that he now firmly believes that the aforesaid was the ghost of the wife-murderer Reinhardt, who had been his prisoner prior to his execution; that he is confirmed in said belief by the fact that when he struck at said apparition his hand encountered no substance.

Sworn to before me this ninth day of October, '83 FREDK. KASSNEB, Notary Public, Richmond Co.

THOS. BROWN.

J. M. Rogers writes: I have taken the Jour NAL for over three years and do not see how I can do without it. Go on dealing death blows to fraud and

We are never so happy nor so unhappy as we imagine. Every one complains of his memory; but no one of his judgment.—La Rochefoucauld.

Reflections upon "A Few Thoughts."

To the Editor of the Religio-Philosophical Journal; "A constant reader's" queries attract me to him very much as, "like attracts like." I, too, am much puzzled with queer and crooked communications. I find, however, that we learn by varying the phases of the phenomena; that is, by sitting at intervals in the circle for phenomena manifested by the speaking medium, then the writing, clairvoyant and perhaps finally by the raps and table tips. I wonder if we are all aware of the facility with which one spirit can seize the control from another. I am told by the manifestations that one spirit may seize the conthe manifestations that one spirit may seize the con-trol from another almost instantly, and that no break may appear in the act. As I firmly believe this to be true from experiments I think it worthy of closer consideration; it may prove the key of solution to much that is mysterious. In the writer's family we sit for manifestations nearly every evening, receiving

them always and in abundance.

As an almost nightly occurrence the writer's father manifests his presence. On such occasions we do not proceed with the presence as if real, but first resident to the state of the s quire tests, such as family secrets or matter connected solely with him who is professing to communicate. I asked the intelligence present to rap out the name of some domestic animal which he owned dur-ing his life. Two were correctly spelled; upon a third being called for, "Jennie" was spelled out. The first two could not well have been guessed; but as to the last, how many families have not had some domestic animal by that name? One, at least, had not. My father never owned such an animal. An immediate test showed my father was not there. The following intelligence bore his test well and assured us that another spirit had taken the control from my father. The name of a family physician (Norris) was being spelled and had reached the third letter correctly, when it proceeded, "rowow."

Here a test showed that the spirit who began the name was absent. As to the false suggestion of the death mentioned by "constant reader." I do not think it at all remarkable. We all agree that millions of spirits are ready, and perhaps anxious to communicate with feelings akin to those of their brethren mestic animal by that name? One, at least, had not

spirits are ready, and perhaps anxious to communicate with feelings akin to those of their brethren here. Some wag who knows your correspondent and the old lady, could easily make the report. In the space of an hour we have had as many as twenty different names given; possibly they were correct, probably not. I think many come to gain strength; I think it because they say so and because it looks reasonable. I notice that many communications bear evidence of something like that game which young folks occasionally play, wherein one suggests a grammatical subject, a second a predicate, a third an object and others modifications, etc.

I received a message at one time purporting to come from a deceased friend who gave the particulars of his death and requested me to send to his wife the cheering information that he was happy. I doubted, of course, and waited further developments.

doubted, of course, and waited further developments. I was told by another whom I could trust, that the name had been truly given by another bearing it, and that a different control came at the same moment, changed the relationship and gave the false

We talk much of spirits reading our minds. I wonder if it has occurred to all of your readers that only about one ten thousandth part of these intelligences can read the mind when we try to get them to do so; and yet we try to force ourselves to believe that they do actually read things stowed away on memory's shelves, which have not been thought of for many years. For instance, there may have been six members of your family; a deceased brother is controlling; you picture the figure six distinctly in your mind and say to him—"Can you tell me the number which I have in my mind?" Invariably you may expect a negative response. Then ask, "How many were there in our family?" and doubtless you will at once get six for an answer. If it came from the mind in the second instance, why was the first a failure? A large percentage of the contradictions, nonsense and absurdities in Spiritualism become explainable when we remember that all kinds of spirits are striving to communicate and that one message is then dovetailed into another. Still we are forced to admit that it is all shrouded in mystery.

Concordia, Kans.

B. R. Anderson.

Test of Spirit Presence.

To the Editor of the Religio Philosophical Journal: If it will not be intruding too much, I will relate an incident which occurred some years ago through the mediumship of W. B. Mills, of Saratoga Springs, N. Y. He was doing business, selling goods in a store, and manufacturing potato starch, in the northern part of this State, town of Willmington, Essex Co., N.Y., and his business was such that he was obliged to go to Troy, Albany or New York after goods to replenish his stock every two weeks. One time he went to Albany on Saturday and returned to Sarato-ga at night, to be with his family over Sunday and always when he left his store at Willmington, it was closed until he returned. At this time on Sunday af-ternoon, it was written through his hand, from one purporting to be a spirit guide, that there was trouble at his store, and lots of goods being carried off by a mean man in Willmington, and to hasten back. Mr. Mills took the first train back, to Whitehall, then boat to Port Kent, then by stage and private conveyance to his place, about 35 miles west from Port Kent into the country. He heard of nothing unusual during his return trip until within ten miles of his store, when he was told that his place of business had been robbed of a great many goods and the whole town was being searched for stolen property. On arriving at his store he found by close calculation that between three and four hundred dollars worth of goods was gone, and no trace of them could be found in the town. The same spirit wrote through his hand that if he would go about his business, that in two weeks he would know who the guilty parties were, consequently he let the mat ter drop. In about ten days after, the men were dis-covered handling over some of the stolen goods, and In about ten days after, the men were dis were scared away, leaving some pieces which he identified as his, with his mark on them. All the of ficers and many of the inhabitants went in pursuit of them, but the guilty parties got to Lake Cham-plain and crossed into Vermont too quick for them and the chase was abandoned, for the reason that the two men were from Lincoln, Vt., and it was thought, that, being in their own State, the chances were small to catch them; some four weeks after that, he heard from them in Vermont, selling some goods which, no doubt, were those taken from him at Willmington. The communications from the spirits proved correct in every particular and could not have been mind reading or a communication from any one at Willmington, N. Y., as the theft was committed on Saturday night and no telegraph lines to that point nearer than 50 miles, and a letter could not reach him under any circumstances during Sunday. It is an undeniable fact in my mind that this intelligence came from some superior mind outside the material body. I have had several messages from the same spirit, and in every instance they proved correct. Many times when Mr. Mills has been in New York and in the west doing business, I would receive a communication from the spirit through his hand telling me what I was doing on such a day and even the hour, oftentimes, would be stated. M. M.

Progressive Work in India.

The London Spectator says: "The plan for employ-ing female doctors in India, one of the few thorough-ly sensible plans recently started by philanthropists, ly sensible plans recently started by philanthropists, seems likely to be a success. A sum of £4,000 has been raised in Bombay to guarantee salaries for two or three years to English ladies—one of them is Miss Pechey, M. D., a most successful student, who fought through the great Edinburg fight—and £20,000 to start a native hospital for women; while in Madras four ladies have been admitted to practice by the local medical college. One of these is that remarkable woman, Mrs. Scharlieb, who came to England to perfect her medical education, and distanced all competitors at the London University. Lastly, Mr. Rivers Thompson, Lieutenant-Governor of Bengal, in a minute full of clear sense and sympathy for native suffering has overridden the opposition of the tive suffering has overridden the opposition of the Council of the medical college, and ordered the ad-mission of female students, if qualified by general education. The number of entrances is certain to be large, and in a few years each of the Three Presi-dencies will have a staff of female doctors thoroughly familiar with the language and inured to the cli-mate. They will reduce the sum of human misery far more than a dozen orders admitting lads with an English veneer on them to positions for which they are hopelessly disqualified. We are glad to notice also that the new doctors intend to make a business of their work, to claim fees from those who can pay, and to earn if they can a good income for themselves. One fortune made by a woman as a doctor in Calcutta will keep the supply more regular than any amount of philanthropy in individuals who after a few years

Letter from Oregon.

To the Editor of the Religio-Philosophical Journal:

As the distant State of Oregon is now within six As the distant State of Oregon is now within six days of Chicago, something about it may be of interest to your readers. For population, value of exports, etc., see census. As a progressive state, it is ahead of many in just and liberal laws. Woman here is equal with man before the law with regard to property, children and right of suit before the courts. This law was passed three years ago by the untiring efforts of the well known friend of women, Mrs. Packard. Mrs. Packard.

Mrs. Packard.

Next June the men of Oregon decide whether woman shall be able to cast the ballot with them, or not. If they have manhood enough to give to their sisters what is their nature-given right, Oregon will be the foremost State in the union for liberty and equity. There are many liberals and progressive Spiritualists in Portland, but whenever there is a gathering together of the liberal elements, a three-handed free fight between the factions of Materialists. Liberal and Christian Spiritualists goes on until ists, Liberal and Christian Spiritualists goes on until they break up. There are many here who heartily indorse the action of the Journal, in its endeavors to crush fraud, and see its pages often. The Spiritualists of this State at their camp meeting at New Era last summer gave the advocates of promiscuity and immorality "the bounce," the same as the people of Lake Pleasant did.

Oregon is also now noted, or soon will be, as being the worst monopoly-ridden State in the union, not excepting California, which has heretofore held that honor. In this State there is not a railroad or a tie but what is owned or controlled by one company while in California there are a few miles of inde-pendent, competing railroads. But Portland is rejoicing at the change of masters from the merciless Central Pacific to the no less merciless Northern Pa-

cific.

Owing to bad drainage and outrageous drinking water, both Portland and the rapidly growing East Portland are very unhealthy. Great stinking green pools of water stand in vacant lots, and many buildings are built on scaffolding over other pools. The water for the whole of Portland is pumped from the Willamette river just below a score or more of slaughter houses and tanneries. The Chinese now hold the very best portion of the city, and are spreading like a cancer.

What Portland needs is the fresh, energetic blood

What Portland needs is the fresh, energetic blood of the East in regard to material, intellectual and spiritual things. Heretofore being so remote from lines of travel, liberal and progressive speakers have been few and far between. Now, it is to be hoped something will be done here by the best talent of our repulse of all the declarations. anks. Liberals of all shades have been forced from lack of speakers to go to the churches, and it some instances they have captured them—"horse, foot and dragoons!" Here, as everywhere in this country. Spiritualism is the only thing that holds the churches together. ALFRED DENTON CRIEGE. Portland, Oregon.

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal:

In that curious and interesting book, "Beyond the Sunrise, Observations by Two Travellers," (just published by John W. Lovell & Co.,) I find an incident related which I copy for your excellent sheet. Having long known a member of the Scotch family who are spoken of, and who are remarkably gifted clairvoyantly and clairaudiently, I can vouch that they all relate the occurrences named below, precisely as the authors of "Sunrise" have described:

"In fact," he half reluctantly replied, "my mother was a dreamer and a seer. You know she came

was a dreamer and a seer. You know she came from Scotland when about sixteen years old; but you do not know, for she seldom speaks of it, that she is the granddaughter of the impoverished and unfor-tunate Lord B... The gift of dreaming and seeing de-scended from her mother.... I have often heard her describe the marvellous occurrences which took place at C. Castle on the west coast. On the father's side there had been great recklessness and extravagance for several generations; at that time nothing was left but the entailed estate, and that was fast going to ruin. Her grandfather and father were both dead, and there her mother, two sisters and herself lived in that sectusion and poverty which is so trying to a gentlewaymen with denghers to rear and ing to a gentlewoman with daughters to rear and educate. Often have she and the old nurse, Elaseducate. Often have she and the old nurse, Elaspath, told me of the strange scenes witnessed there. And she really believed, as did her mother before her, that those who had so recklessly wasted their inheritances, were compelled by the law of justice to return to the scenes which they had frequented during life. Among other things, she told of seve-ral occasions when all had retired to rest, and that small wing in which the retinue lived (the only inhabitable portion of the once magnificent structure) was silent as the grave, they would be awakened by the sound of carriages driving up the old roadway to the grand entrance. Rushing to the windows-children, nurse and domestics, they would see ponderous vehicles approach the roadway, deposit their loads of gentlemen and ladies, dressed in the festal costumes of a by-gone date, then turn away and proceed toward the dilapidated stables. Footmen, drivers in livery, prancing steeds and cumbrous carriages, all were apparently as substantial as anything in the world. Yet no hand lifted the huge knocker of the barred and bolted door, and no foot crossed the threshold. It was only a spectral appearance, a weird reminder of the time when just such things were enacted on the self-same spot. Half an hour at a time these things were seen and heard, and not by one or two, but by all in the house, consisting of eight persons or more,"

I am informed that other incidents are authenticated by some of the readers of the Journal..

New York, Oct. 1883.

S. C.

Maud E. Lord at Providence, R. I.

To the Editor of the Religio-Philosophical Journal: This afternoon the Spiritualists of Providence had the pleasure of listening to the experiences of Maud E. Lord, who gave in Slade Hall a history of a small portion of her early mediumship. About two hundred were present, and for nearly two hours she held the audience in close sympathy and as quiet as a funeral. She engaged the hall herself, charging fifthen cents admission at the door. After her address she gave tests to a number of the people, saying that she saw spirits with each one present, but could not, for want of time, describe but a few, and those not Spiritualists who desired it, she would describe for them. Looking at me she said that two children are the said that two children are the said that two children is the said that two children are the said that two children is the said that two children is the said that two children are the said that two children is the said that two came to me—one was my son; the other said, "He is not my father, but my uncle, though he loved me as a father." She then said that a sister had her arms around my neck, and that she passed away at my house. [She was the sister of my wife, and the mother of the boy who called me uncle.] My father and mother were described as being present. Turning to my wife, Mrs. L. said: "Your mother is here; she pats you on the check and says, 'My dear child."

We had the pleasure of meeting Lita B. Sayles at the meeting—one of our valued friends of old times, talented and active in good works and words, and one whom it is a pleasure to know. Notice was given that Dr. Storer would lecture afternoon and evening, Sunday, Oct. 7th. J. Frank Baxter is engaged for January 13th and 27th; Feb. 17th and 24th. We have yet no regular organization.

T. G. HOWLAND.

A new field for woman's work is likely to be opened soon in London. Six women, who are students in the South London College of Chemistry, have so distinguished themselves in their classes that there is thought to be no doubt of their ability to pass the examination of the Pharmaceutical Society and re-ceive certificates entitling them to become druggists. They will be the first women to undertake the business of pharmacy, an employment which is in many ways especially adapted to them. It is light and neat work, and the only objection which has been made to their performing it is their lack of the requisite scientific knowledge. That they can acquire this by the necessary application has been shown by the six London students. Certainly it cannot be claimed that the male druggists have slavered. claimed that the male druggists have always shown that exact scientific knowledge which is necessary in the business to make fatal mistakes impossible. There is no reason to suppose that women would be less careful in compounding medicines than men are.-The Nation.

Afirm faith is the best divinity; a good life the best philosophy: a clear conscience the best law: honesty the best policy, and temperance the best physic.-

Literature is a mere step to knowledge, and the error often lies in our identifying one with the other Literature may, perhaps, make us vain; true knowledge must render us humble.-Mrs. Santford.

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Negro Reflections.

Come er long an' put on de crown Au' put on de flowin' robe; Ye ken praise de Lawd in sich a gown An' laugh at the biles ob Job.

I fell from grace, but now I'se back— Dun gone in de fold wid de lamb; An' I cuts a caper wid a mighty fine knack As I cats de religious ham.

Every man orter b'long ter de church Ter keep outin de way ob sin, Fur den he'll not be lef' in de lurch, But will shine like a new breas' pin.

My old marse was a mighty bad man, An' he nebber would sing an' pray; An' where he's gone he needs a fan, Fur wid him it's a mighty hot day.

But marster's wife was a good ele soul, An' she prayed ter de Lawd on high, An' now she's got de crown ob go!' An' lives on de heabenly pie.

Psso good now dat Pli steal no mo'
When I stan's on do gospel boat;
But once in a while I'll step on de sho'
When I sees a nice fat shoat. -Arkansas Traveller.

Stryker, a young man aged about 19 years, was killed this morning while engaged in digging a well at the residence of John Dickinson, on the Shore Road. Last night Stryker dreamed that a large stone had fallen into the well and killed him, and this morning so deep an impression was made on his mind that he related the dream to many of his friends and requested his uncle, Benjamin Stryker, by whom he was employed, to use extra caution in the work. Three or four others were also engaged in the task, and this morning water was reached, and preparations were under way to wall in the well. Stryker, who was at the bottom, hung an empty bucket on the hook, but it appears did it in a very negligent manner. When more than half up the bucket slipped from its fastening and fell on the young man, instantly killing him.—Brooklyn (N. Y.) Eagle. Fatal Realization of a Dream. George

King of Burmah. The honor of an audience with the King of Burmah involves some inconveniences. In spite of the frightful sun of that country, it is strictly forbidden to open a parasol after passing the first palace gate, and then one must cross an enormous courtyard bareheaded, without any shade except a little fan. One must also either avoid passing hafore the central cross of the release. avoid passing before the central gates of the palace-building, or else do so with the body bent almost at right angles. Finally, when you come to the side door, by which alone it is lawful to enter, you must door, by which alone it is rawful to enter, you must leave your shoes at the bottom of the stairs and walk for several hundred yards over the scorching planks until you reach the throne hall when you must squat, taking care to hide your feet as much as possible, until the King deigns to issue from his private apartments. When he does come he speaks from habited a careary and a confidential extendent rebehind a screen, and a confidential attendant repeats his august words.

Mormonism. The facts about polygamy are a good illustration of the practical working of this system. The laws of the United States say that polygamy is not to be indulged in. Their priests say that God has revealed to them that polygamy is one of his west invested to them that polygamy is one of his west invested to them that polygamy is one of his most important ordinances. Hence the Mormons obey God and disobey the United States. The priests tell them that it is God's will that no Mormon priests tell them that it is God's will that no Mormon in Utah should trade with a Gentile storckeeper, and on this is built a great mercantile monopoly contrary to the whole spirit of American economy. The same priests say that God does not wish any Gentile elected to any position in the political government of the Territory, and these instructions are as faithfully followed out as the others.

Hand of a Printer. A Russian statistician has amused himself exiculating the distance traveled by the hand of a printer. He takes the principle that a skillfull compositor, working ten hours a day, allowing for distributing and correction, sets up 12,000 letters. In counting the year at 300 working days, he makes them a total 3,600,000 letters. Consequently the distance from the case to the stick and from the stick to the case being estimated at two feet, makes in all 7,200,600 feet; there being 23,-500 in a geographical mile, so that the distance 500 in a geographical mile, so that the distance made in a year under these conditions by a printer's hand is in the neighborhood of 300 miles, or a mile a

Curious. The Secular Review relates an incident going far to show that dogs have a consciousdent going far to show that dogs have a consciousness of numbers. A bitch had fifteen pups, and she was seen looking at them in a very doubtful manner, and then at her teats. Of these she only had twelve. Fifteen pups and twelve food-suppliers was a clear case of over population, which the bitch at once realized. She, however, did not argue the point like a human economist or discuss the possibility of increasing the food-supply. She out-Maithused Bradlaugh and adopted the simple reform of multiper berfaceth through the skulls of three of the putting Her teeth through the skulls of three of the

pups. There is something more than instinct here. The Difference. Dr. Talmage's church in Brooklyn has a membership of 2,775. They gave last year to home missions, \$192, to foreign missions \$112, and to the cause of education \$95. It does not appear that this great church, the largest Presby-terian Church in the United States, gave anything to either the Church Erection Society, the relief fund for freedmen, or for sustentation. In pleasant contrast to this, the First Presbyterian Church of New York, with only 468 members, gave to home missions \$12,056, and to foreign missions, \$26,517.

Strange. The Christian Advocate says: "The career of Mr. Beecher on the Pacific coast is notable in. more ways than one. In many places his audiences are small, and the committees are losing money. But his addresses are reported in full. In the opinion of several discreet correspondents, neither bigots, nor illiterate, nor prejudiced, they are little less injurious to Christianity in their quality than the harangues of Ingersoll, and worse in their ef-

Whose Ox? The Liberal says that in England the pious newsvendors and printers are allowed to caricature the holy virgin, the pope, and all the saints of the Catholic Church, but it some sarcastic Free-thinker gives rein to his wit he is incarcerated in jail for a year or so. It makes all the difference in the world to the average Protestant whose ox is

The Poor A Paris philanthropist has opened a restaurant for poor people, furnishing soup, meat, vegtables, bread, wine, and dessert, all of perfectly wholesome quality, for 7 cents. The establishment kills its own ox every day, and serves daily about four thousand meals.

The Beath-Mask. A "death-mask" of Luther is still in existence in possession of the Marien-bibliothek at Halle. It was made Feb. 21, 1546, when the great reformer's body rested in the High Church at Halle, on its way from Eisleben to Witten-

A French sailor died in San Diego, Cal., some time ago, and on his breast was tatooed an ingenious illustration of the crucifixion. The skin, about twelve inches square, was cut from the body, sent to San Francisco, tanned, and is now on exhibition in San

England owes about \$2,000,000,000 more than the United States, without a tenth of our capacity to pay debts. The failure of republican institutions, so apparent to the British aristocrat in 1861, is not so

perceptible now. The Roman Catholic Church claims 1,000,000 followers in New England.

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Whenever you commend, add your reasons for doing so; it is this which distinguishes the approbation of a man of sense from the flattery of sycophants and the admiration of fools.—Stele.

Mr. Jas. Murphy, of Cuba, Fulton Co., Ill., says: "Samaritan Nervine cured my daughter's epilepsy."
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Philosophy easily triumphs over the misfortunes that are past, and over those that are to come; but the trials of the present triumph over her.—La Rochefoucauld.

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Organization.

Hon. J. G. Jackson's Reply to "M. A. (Oxon)."

[A late number of our esteemed London contemporary, Light, published a communication from the well known author who writes over the nom de plume of "M. A. (Oxon)," upon Organization, which, while not opposing Organization, expressed doubts of its practicability. Mr. Jackson has forwarded a reply to that paper and kindly furnished the JOURNAL a copy which is given below. For JOURNAL 1. low. -- ED. JOURNAL.]

DEAR SIR, -Attention has been called to the remarks of "M. A. (Oxon)" in your issue of September 22nd, touching upon the expediency or possibility of organizing Spiritualists into a practical co-operative body of humanity, for the promotion of good in the world. While entirely disposed to treat with due respect the well known sterling character, experience, ability and candor of your learned correspondent, we can not unite with the general drift of his remarks, or their complete applicability to the condition of

Spiritualists in this country (U. S. A.)
In the abstract, it would seem to us, if
there is good in Spiritualism, that the very statement of the proposition, to organize or not organize, should be sufficient for every practical mind to decide it at once, a priori

Your correspondent surely does not sup ose—intelligent Spiritualists surely do not believe, that this age of mankind is the first to have received influxes of thought and knowledge from the Spirit-world, by the method of "permeation" or otherwise.

By what logic of thought or experience, then, is it proper to argue that the influxes by which we are now affected in so marked a manner, shall not eventuate in practical good through the same methods whereby man has always realized his growth and advance-ment in the welfare of body, mind and spir-

So much for the first abstract view, thus very briefly stated, and that could be indefi

nitely enlarged upon. We might as well, in our foolish dread of creed or individual restraint. throw away all the organized powers of civilized society and enter at once into the anarchy that would surely result from unrestrained license, "per meated" by both the true and the false—both the good and the evil influxes from the Spiritworld; as to refrain, on account of such fear. from intelligent efforts through combination, to purify and render available for the benefit of the race, the noble lessons that we have, through growth, been able to receive.

It has been claimed that good resulted to the world from organizations based upon former influxes from the realm of spirits, even though they, in almost every instance, became formulated into fixed creeds and dog-

If then those revelations of the past could yield their modicum of benefit, how hopeful may we be, who are ready to unite our efforts upon the broad basis, that "eternal progress is the birthright of the human spirit," and to incorporate into our platform the right to tevise and amend our declared principles.

Is M. A. (Oxon) historically and literally correct in stating that "it was not till cen turies had passed away that the teachings of Christ were crystallized and his followers or ganized into a church?" In the Acts and Epistles of the Apostles Peter, Paul, etc. that were hardly written "centuries" after the time of Jesus, frequent mention of the organization of churches is found. But even if correct such a statement would appear of little moment. The world moves faster in these days, and if we make not proper use of the facilities now at hand, we are simply not doing our duty to the age we live in.

He says (reciting the Christian organiza-tion), "it will apparently be long before this latest attempt to renovate and guide human thought is similarly embodied in an organization that can act successfully as the medium of its spirit influence.'

He further says, speaking of the action of spirit: "its potency is evident." Let us not b (deceived as to this "potency" of spirit influence, for herein rests a matter of deep philosophy, as old as the race and fully confirmed by human experience.

Spirit friends may aid, incite, advise; but we have our own salvation to work out in the practical application of those modern influxes as well as in everyother line of growth. Whether it will be a long or a short time that the world will have to wait for the share

of its salvation that will inure by the proper digestion and application of the grand truths bursting upon this generation, will depend largely upon the immediate, active, unselfish and efficient co-operative action of its people. There is some truth in the old writing,

"God's spirit will not always strive with We now have enough of truth for the time being, if we will only use it rightly. and this can only be done through organization for assisting its promulgation and enhancing its practical efficiency. Fear not; nor become birds of ill-omen be-

cause a few previous efforts have failed—one of them (perhaps the most marked) because it was an attempt to tie to our angel of spirituality the putrid form of free loveism. The time is riper now and earnest, self-sacrificing efforts will succeed.

Let our motto be: Try! try! try again! This "permeation" business is, after all, but a "putting of new wine into old bottles." Should it not burst them it may for a time add new life and ferment to obsolete creed and dogma; but newer, more rational and extensive organizations can alone guarantee the preservation of the true "Wine" of Truth's coming kingdom.

Perceiving clearly the danger of unyielding creeds and that the ne plus ultra of the human spirit is never reached; seeing how often in the past simple and saving truth, has been corrupted and has become an engine of oppression, we are all the more intelligently able to feel our way towards realizing in fullest possible measure, the benefits of our freshly rising sun of righteousness.

J. G. JACKSON, Pres. American Spiritualists Association. Hockessin, Del., U. S. A., Oct. 15th, 1883.

Materializations at Memphis. Mo.

To the Editor of the Religio Philosophical Journal:

Believing that an account of a visit I recently paid to Mr. Mott, of Memphis, Mo., might prove of some interest to your readers, I have taken the liberty to place it before you for approval.

My object in going to see Mr. Mott, the materializing medium, was for the purpose of removing, if possible, a load of doubts from my mind in regard to the fate of one of

His death had been first announced through the mediumship of Mrs. Simpson in Chicago, to one of my daughters visiting your city some five years ago. I have also had information from other mediums, of a conflicting nature, and lastly a blackmailing arrangement from some parties in Hot Springs, Ark., connected with other parties in our city. Their game was transparent and was not a lists, as she lived in Amsterdam, I success in a financial point of view, but a quisite taxes, and possessed civil success in allian me with auxiety. I then has requested immediate redress.

resolved to go to Memphis and see Mr. Mott

and see what could be got from him. A few friends and myself had a seance, and as is customary at all of Mr. Mott's scances, those who had never been there before, were introduced to the first materialized form that of "General Bledsoe," who conducts the seances. The seances are not totally dark; the lights are merely turned down, so that one can easily distinguish persons in the room; the cabinet is of the usual type for such purposes. The first form to appear after General Bledsoe was my grandson, Fred Rain, who died last year in New Mexico; he was as tangible as in earth-life; his manners as well as his mode of expression, were what we knew of him; his identity was perfect.

I was called to the cabinet to see my sons Eb. and Orson; though I could hear them, could not see them, and could not say that I recognized them. Eb. stated that he died in Brazos Point River, Texas.

At the conclusion of every materializing scance a control by the name of Ivans, repeats that which has not been understood in the materializing scance, the speaking by materialized forms, being more of a whisper, than otherwise, and not at all times very distinct. At the next scance, General Bledsoe addressing me, said, that my father mother and sons were gladly awaiting to show themselves; that he had to help the eldest of my sons, as he was very weak, admonishing me to speak to him kindly; that he-had suffered enough for a thousand deaths I was soon called up to the aperture of the cabinet. My son Eb. spoke and said it made him feel sad that I could not recognize him the night before, but that I would now, if stood a little further back; that he would put his face out so that I could see him plainv and be in a position to determine whethe it was him or not. He appeared and while was examining carefully that I might not be deceived, he asked me thrice, "Mother, do you know me now?" and said he did not merely want me to believe that it was him, but to be assured beyond a doubt. After due examination and proofs after proofs, I was compelled to confess that his identity was as complete as my own to myself. He felt as happy as I did at the recognition, and I now k now that materialization is a fact. To the skeptic on the subject, let me advise Jum to go to Mr. Mott, who with the assistance o his good wife, will do all they can to satisfy the cravings of the soul for truth.

The succeeding evenings were even more satisfactory than the preceding ones, as the forms became more and more distinct and acquiring strength. The forms appear as

distinct as those of earth. A little incident occurred at the last scance is worth mentioning; the form of Mrs. Temoleton, the wife of a gentleman present, was he last to appear, and lingered in full view while the lights were being turned up to their full capacity, remained there for a short time and gradually dissolved in sight of everybody present.

I am now convinced of the fact of materi dization, and feel grateful for the kind treat ment received at the hands of Mr. and Mrs

Mott at Memphis, Mo.
Should any kind friend in or about Brazes Point River, Texas, have known a person living there at any time by the name of Ebenezer Canning, they would confer a great favor by furnishing me with their address.

MRS. GEO. CANNING. P. O. Box 715, Council Bluffs, Iowa.

Meetings in Haverhill, Mass.

To the Editor of the Religio-Philosophical Journal:

The platform at Brittan Hall has been oc cupied during the Sundays of October, 7th and 14th, by Anthony Higgins. Mr. H. took for his subject Sunday afternoon, the 14th instant, "The Proof of Immortality." After a short apology for the physical and mental condition in which he had been compelled to appear before the people of Haverhill, which he attributed to a severe attack of diptheria, he proceeded to discuss mediumship, dividing it into three parts: "Genuine Mediumship, 'Mixed Mediumship," and "Fraudulent Medi all of which, he said, were good. He spoke quite severely about the good medium ship of the mountebanks, who placard themselves from one side of the country to the other, and also of the arrogance of mediums who refuse the skeptic a chance for scientific investigation. If the fraudulent practices of a mountebank are good for the cause of Spiritualism, I fail to see the need of criticism in this case.

I listened as carefully as I could during the lecture, but failed to hear a single argumen or fact that would in any wise demonstrate the truth of the immortality of the soul.

In the course of his evening remarks, he seemed to remind me of the attitude taken by all or nearly all young converts to a religious They can usually tell all about heaven and hell, God and the devil, vicarious atonement, immaculate conception, and give all the needed information to aged men and maidens, to insure them a happy earth life and a sure passport into the pleasant retreat of Abraham's capacious bosom, as the reward of the faithful. So Mr. Higgins, after a two months' experience, since he espoused the cause of Spiritualism at Lake Pleasant Camp Meeting, so much to the discomfiture of the Severance clique, he seemed to know just what the whole Spiritualist fraternity believe, and what they do not believe. He said they did not believe the Bible, consequently they had no head-center as authority.

They had no decalogue, consequently each man acted for himself. They had knocked the bottom out of hell and all fear was gone, consequently there were no contribution boxes. The result of all was the handful of an audi ence here to-night and the ill support of the society here, which was a fair sample of the whole country. He did not believe that Spiritualism would ever formulate as a religious church, therefore he would counsel the socie ty to press on as best they could, and bring out the different phenomena so that all might learn of the facts of immortality before they united themselves with some church.

While Spiritualists have been slow to form ulate, having once freed themselves from the bonds of creed and dogma, so far as my experience has gone, they have a keen sense of right and wrong, truth and justice, good and evil, and they find beautiful thoughts ex ressed within the covers of the book called the Bible, and realize the real spirit of the decalogue, and believe implicitly in the happiness of the good, and also in the misery of W. W. CURRIER. evil doers.

The Woman Suffrage question has made its appearance even in Holland, where women occupy an exceedingly low position. Miss Alletta Jacobs, M. B., has petitioned the municipality of Amsterdam to recognize her right to vote. She expressed her surprise at the omission of her name from the voting lists, as she lived in Amsterdam, paid the requisite taxes, and possessed civil rights. She

GENERAL NOTES.

Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday A. M., such notices must reach this office on Monday.

Mrs. O. T. Shepard will lecture next Sunday evening at Lester's Hall, 619 West Lake

Two of Longfellow's daughters, a London paper says, intend to enter themselves as students of Newenhau College, England.

The blue laws of Connecticut were yesterday enforced at East Haven, when fourteen persons were fined four dollars and costs for riding in a public highway on Sunday.

The Professors of the Roman Catholic Laval University of Quebec are all accused by Mgr. Fabre, the Bishop within whose jurisdiction it is, with being Freemasons.

An English female suffragist has framed a new indictment against Christianity. She accuses it of "gilding the thrones of tyrants and glorifying the priests and the male sex."

William Chapman, a wealthy farmer at White Feather, Mich., having become temporarily insane, as it is said, through religious excitement, hanged himself.

We would call attention to the notice in an other column/for a meeting of the Minnesota State Association of Spiritualists. Under the management of Miss Susie Johnson, it surely ought to be a success.

Slavs fight against Magyars in Hungary. In Ireland Celt fights Celt. The latter fight is all the bitterer because the combatants are of the same race and imagine they are fighting each other for the love of God.

Vast crowds of people gathered at St. Petersburg to witness the laying of the cornerstone by the Czar and Czarina of the church to be erected over the spot where Alexander II fell a yietim to the Nihilistic mode of warfare.

Two ministers stirred up a breeze by leaving a recent meeting of the New Haven West Congregational Conference because the Rev. Mr. Parks of New Haven, whom a council recently refused to install because he does not believe in infant baptism, appeared as a delegate. The two ministers held that Mr. Parks has no ecclesiastical standing in the commu-

The first volume of the Vatican Library has been issued at Rome. It bears the cheerful and inviting title of "Hell: The Dogma of Hell. Illustrated by Facts Taken from Profane and Sacred History." A Roman Catholie reviewer says it is "a perfect gem" and 'a terribly fascinating little book." No doubt. It seems to be built on the dime novel plan.

J. S. Holm of Albina, Oregon, sends us the circular of a pseudo-clairvoyant, and alludes to it deploringly, saying: "Spiritualism will not prosper until all such are weeded out. Is it any wonder that Spiritualism is often derid. ed by skeptics when their opinions are form-Any one who would be misled by such a cir- | nes Balter, a young lady of highly respectacular certainly must have a weak mind; it bears its fraudulent nature on its face.

Those who look to the advertising columns of the Journal, must be their own judges of the bona fide character of the offers made. If any one expects to get a hundred dollar watch for a twentieth part of that sum for instance. they will be disappointed. We exercise as much care as possible, but do not claim to be the conservator of the finances of our readers, nor to be able to give the standing of every advertiser, or the quality of his goods.

It is rather in the nature of a farce for Taylor, Cannon and the other Mormon apostles to counsel their hearers at the Salt Lake conference to carry out all their covenants to the church, while at the same time the law enacted by Congress would put every one who faithfully followed their advice into the penitentiary. It is these little discrepancies between doctrine and law which give zest to the monotony of Mormon life, formerly relieved only by the inculcation of discipline in polygamous households.

The latest issue of the Blue Book, which gives the salaries of all government officials, shows that there were in the year prior to its issue, forty-seven postmasters in the country whose salaries for the entire year were less than a dollar each. Eleven who received less than twenty-five cents for the year's work; and that Postmaster Sloan of Perilla postoffice, White county, Tenn., actually received the munificent salary of five cents for his entire year's labor in behalf of the community and the Postoffice Department.

The Farm and Stock Journal of Kansas City cautions the public against a naughty man who parts his name in the middle and has been causing would-be patrons of that paper to lose their money and confidence. M. Fairchilds Doud is his name, and the business manager of our contemporary calls him a robber, says he has no authority to represent the paper, and asks the press to pass the fellow around. Doud may have gone to Boston to be "developed" as a first-class "medium" under the instructions of Prof Jimbliss.

The Christian Advocate says that "students of social science are more and more coming to the conclusion that regulation and licensing of social evils and vices are not to be recommended. Prohibition and not license is the coming watchword. The congress of the British and continental federation for the abolition of state regulation of vice, recently held at the Hagne, took unequivocal ground against license. It condemns any official regulation of the social evil. condemnathe public supervision implied and included in legal regulation of the vice. and declares that new and remarkable proofs of the absolute failure of state regulation

Our energetic London agent, Mr. J. J. Morse, is branching out in a most encouraging and satisfactory manner, we judge from his last monthly advertising circular. He has secured a most eligible foothold at 93 Great Portland Street, which if we recollect right is in or very near the fashionable quarter and certainly where he will attract the notice of those seeking Spiritualist literature. In addition to the work of his book-store and publishing business, he will still continue to lecture and also act as agent and correspondent of foreign papers and publishers. May

great success attend him. Bismarck and Leo are at Peace. The Pope in taking up the fight of Pius IX, has not deemed it necessary to make the Kaiser Wilhelm go to Canossa. A convention is now in preparation at the Vatican which will, it is believed, restore to the Prussian Catholics all that is essential in their demands without disturbing the laws now on Prince Bismarck's statute books. Thus a great imbroglio, which aroused and maintained for years the interest of the whole world, is drawing to an obscure settlement, the fires of contention having burned to a cinder, and some of the principal actors having long passed to their last accounts.

F. W. Davis who, as agent for Barnum, purchases all the animals for the show in Europe, while passing through the city lately, related an incident connected with Jumbo which the agent thought showed the intelligence of the elephant, One Saturday, while the show was at Burlington, Iowa, there was heavy rain during the procession. On the route it was necessary to cross a bridge over a stream running through the city. When Jumbo came to the structure he placed one foot on it, then backed off, and refused to go with the procession. It was necessary to take the elephant to another bridge before he would cross the stream. In less than an hour after the incident Mr. Davis says the structure which Jumbo refused to cross fell in and was s wept away by the water.

A Correspondent writes: "The Spirits Farewell Meeting at the West End Opera House last Sunday, was well attended. Mrs. Bromwell's controls spoke and gave tests. George White appealed to Spiritualists and mediums to be firm and more united in their work. He said the work at the meetings had been very satisfactory to the invisible world, and hoped the efforts had been appreciated by mortals as well. The psychometric readings were excellent. Short addresses were made by Dr. Kimble and others; piano solos by Mrs. Satell and Miss Williams. The guides announced that they will hold communion sociables for the public, Sunday evenings, at Mrs. Bromwell's parlors, 435 West Madison

An almost miraculous cure, and showing the power of prayer under certain conditions, took ed by reading such advertising circulars?" | place in Lafayette, Ind., Oct. 20th. Miss Agble connections, was stricken with paralysis eight years ago, the disease affecting her from the hip down. She is a devout member of St. Boniface Roman Catholic Church, and has made her affliction the subject of prayer through all her long years of suffering, but with no good results. On the date mentioned she requested to be taken to the church, where the forty-hours' service was in progress. She prayed devoutly during the reading of the mass, and before it was concluded she arose and walked out of the church sound and well, the first time in eight years she has been able to take a step unaided. The worshiping assembly, who knew of her affliction, were astonished beyond description, and all unite in ascribing it to the power of prayer.

For the past two or three weeks the Tribune has been exercised over an alleged "haunted" house on the South side. It seems to have solved the mystery—not much of a mystery it confesses, but just mystery enough to make a readable notice—in a manner apparently satisfactory to itself, and in a way it evidently desired to solve it from the first, According to the Tribune the house was "haunted" by rats. Whether or not the "haunting" of the Meilstrup house was done by rats those who have been investigating the matter can probably tell, if they have done their work thoroughly, intelligently and well; but the JOURNAL can point the Tribune to scores of "haunted houses" in Chicago, and cite hundreds of them over the length and breadth of the country where the "haunting" is not done by rats, where no policemen need be called in to solve the mystery, and where the residents are neither frightened nor annoyed at the "haunting." On the contrary, they are devoutly thankful that it is their good fortune; to live in a "haunted house," is one of their greatest earthly blessings. Their houses are "haunted" by those who come back to tell of their continued life, interest, love and happiness, bringing enlarged and perfected views of the creation and its workings, broader conceptions of its creator, healing to the sick, comfort to the sorrowing, and a more sweet and gladsome life to all who will but receive the light. These haunted houses are blessed houses and peopled by blessed inmates. Is the Tribune strong and brave and honest-enough to investigate these "haunted houses" and truthfully publish the result of its investigations?

The JOURNAL is paid for inserting the following notice:

"Any one can obtain a copy of Mediumistic Instruction to sit in the light—any light— and communicate with spirits by sending 25 cents to Medium We (Mrs. Anna Whitehead Bodeker), 2801 corner 28th and Grace, Richmond, Virginia. The time has come for every individual to commune with God dihave accumulated during the last few years." | rect. Amen and amen."

A Bird at a Marriage.

It appears from the current news of the day that an incident worthy of note transpired at Geneva Lake, October tenth, during the nuptial ceremonies at the Catholic church, of Mr. James Knowles, a policeman of Chicago and Miss Maggie Brennan. When the bride and groom had taken their places and the groomsman and bridesmaid were taking their position, a bird flew into the church and alighted upon the head of the bridesmaid, Miss Mary Brennan, a sister of the bride. The bird then flew to another part of the church, and fluttering a moment above the head of Mrs. Brennan, mother of the bride, rested upon her head, then flying, it settled upon the shoulder of the bride and remained there during the ceremony, then took its flight through the open window to its native field and wood, perhaps to chatter to its mates the news of two hearts made one, and another home nest begun. Whatever the mission of the uninvited feathery guest, or whether it had a mission, or what it omens, good or ill, the incident is said to be true and vouched for by scores who saw it.

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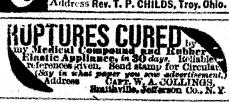
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