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 Mellicel Quackery Become Proservitive.





























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sure the new are as spurious as the old
but so long as they answer the statute, that
is all that
保 is all that is required. Medical collezes al
over Europe sell thir diplomas; tha rrinee
of chariatang, Edward Jemner, had such a of chariatarze, Edward Jenner, had such a
one. Many collilgeg yet take a rait sudent
in autumi and graduate him Doctor of tiedicone betore a year is out-merhaps a
Finter. A large proportion of medical pre
centor ceptraly and attenaznce at lectures can
truthfuly be sit down as mererly nominal
nnd not actual. The aim is to get diplomas,
not to not to learn.
Medical college are hardy public institu.
toins. Mont of them belong to private indi. viduals. They are operated for emoluments
and this polint is carried sometimes to an ex ana
freme Comity between them selocom exists
Friendship to one is regarded as enmity to Friendship to one is regarded as enmits to
another. The profersors often, as in New
Yotry purchase thers shares as brokers do
隹 at the stock Board. They may not adr mer.
tise themselves ancording tote code of
Ethics; but get their notorioty bise themselves accoraing to the code on
Bthits; but get their notoriety by being
professors profesiors. A ring, often a singie mag,
controlseach institition. The Hpmeopathic
and one or two other coll

 tories. The managers graduate them very
largely from niotives of selfinterest and
favoritism. Fortunately, few of them are ever heard of after. men who procure this
legishation, is the drive men out of practice lezisiation, is to drive men out of preatice
in order to obtain business for their tatary-
eling selves; to fll colleges with students eling selves; to fill colleges with students
who will pay rather than learn, nad to se-
cure factitious distmetion. No man actually scientific, of professed
love for the heallin arto or who possegses
any particular skili in it ever asks or de
 if they eared to suppress quackery, they
wheuld eed losk in the mirror and "go for"
the they see there. Medical proseription has simply the basis
 butcheries and autos $d a$ fe, never exhibited
greater eruelty ot disposition, greater intolIf Jerus Christ and his Apostles were
now living in any of the A merican States, having medicatenactments, or in Canada,
they wold be lialle to fine and inprison-
ment. But what of that? Most doctors Who clamor for such legisiation are athe What is the outy of mediums and mag. netic physicians? It is not my province to
say. Inev mustspak and act for them.
selves. My knowledge ot their merits is
to emall to pasa
 they have fortitude enough to go to jail,
would be the surest method of induing a
reaction. Most of these medieal statute reaction Most of these medical statutes
are stole throug, the Legislatures; the
people never uesiring or even knowing about them, Legislation which itself con-
verts innocent or meritorions practics into
misdemeanors, is too rotten and too poock marked to be colerated. Every honest man

 My second su The persons who thinin thiey possesss hataing
 quate for the parpose. If there are noine,
then go boldy to the legislatiures and ask
for then and Ecelectics did so in Now York, and from
1844 till Jine 1880 medical practice in that
State was free. Last May, a Dr. Pifford,
 tration bill in which was a repeal of the
former law I, do not suppose that many of these stat-
utes are constitutional, or would be sustained by court if tested The registration
act of Now Jorseg evididenty is not. The
quacks and charlatans quaking in their shoes Iestit shall be a dead
lottior, It is datnned already. The same demoniac terror is experiienced by the ene:
mies of evili sund personal liberty in New York, no necsary for me to add that 1
detesi all such legiplation. From my boy.
heod hood up I have abhorredyoppression. I
know itis a weakness of human natore to love to dominate otherss that itis God Gike,
divine rather thani human to be fealous of
the rights of others as of onets own eceentricities, if I have any, are largely
from this source. I hate despotism, wheth.
 matters I am not open to argument,
The legah interuretation of man's fue
ent and ganalienable rights for which t Declaration of Independence was promul
gated and the Constitution estabinhen, is
siven by giyen by Jugge Anson Willis, of the Di
trict of Columbia, as follows:
 he is governed. As th his business or call-
int he may do that which best suits his
interests or tantes. Ho may go when or


Of mir Davia Bewsier proved from an imuense number


 the magnectie poles will change thedistriliation of hest on








 thing. Cold raing fell were an immense space, and then
ceme thail $u n d$ suow piling ap on the frozea water many
ceat

















 place to find reff forming coralis bust to-day.


 and eight of the oik. Nor weper hity coninee wion ie

 bergen.
The eai the cretasceous pheriod tower temperatatur which proveriled in ceding geologieates, has heen generidy inder to the condition, the crust contituasty thickening and the cold
 this the constantly thereastigs eleration of the monintain this the contanty y incerestug elevation of the mountain only of the high regions themeltegs, but of the netigh
boring country, while the atstraction of gaf trom theath moophere to tupply the needs of organic forms, whose bourarefyting the atmosphere, which must ilso have de. uraued the ge

$\left\lvert\, \begin{aligned} & \text { creta } \\ & \text { exter } \\ & \text { bet } \\ & \text { witil } \\ & \text { with } \\ & \text { forest }\end{aligned}\right.$
 While officotytedons, such ach achan, onate of thize the p preaent

 olimate existing in greeuland at that time than in Kan-
sas, though Kassas lies more than 2,000 milea

arther | the south |
| :---: |
| It might | It might be supposed t that the land, on which the treas

grew that furnished the eneres of the Dakota
very very much higher than that part of Greenand from which
the fosil plast were botained, and hence colder. But


 degres from it, if the north pole haid the tempersture When we eome tothe tertrary period somewhat similar
climatic peculisitites are tound. In the earlieat teriary time the eocene, when the London clay was deposited,
Eufland


 yaraged deir :unvieldy bodies through the high,






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| :---: |
| jee and sonvi |
| Dr. Heer, the |






## Organization,








 Oiganization is not confined to earth alone. The







 them, the whote word wotid to day have besen upon How mores onward only through dificutites Frorery
 surituabism was born into your world of por but
horest varntage. 1 thas been nurseal and cerreit tor












 The tome nurlitist he herst





## Spiritualism in Philatelphia.













 wresient. former treasirer, Willam H. Jones was con-
timued in the oftice which he for some time puast has 80

 other credit of our or ganization.

 mit. writer is stil retained as corresponding sere-
 eesire in itreet, Philadelphia, Penin. I wiil' take



 Hote emarkabit than her pubicuc wrikivit gives met


 suffered tagether for $a$ common cause, and all we hope
tor in int
During the the two first Sundays of the present month








 Many of four readers will be pleased to hear that






















## follow after chatit

by mita barney shyles.
It it nethera traious nor







 Sitant at whith I was present. This associftion












 oas teen regananizat, the Free Religious, Association
 "Mhis privipipo is, that in this association these va-

 In accordace with all this generosity of action and





















 Hhen Noom rork with proit and neasure, I know













 When the State tis most corrapt, then the laws arro

Wfoman and the Eauschote.






















 Soritiners Inuarazine











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 Mirssishiemann halpg her huband in ald



Huguzta Larned will eantribte to the




 tis god tosee in the hand of the young Kitalla Anna Lumita, an American woman
 an


 Sand an
whether
praise.










 disr, her tones persuasive, and silvery. She
is hine loking amd well dresse, so that
 musism, which she accepted only after the
monvincing tests. After hearing her

 any woman reformer in France A recent visitor to the Convent in Kerry,
gives a pen.picture of the famous Nun of
Kenmore, who is well entitled to the gratiKenore, who is well entitied to the grati-
tude of her co-religionists ad countrymen,
for her servicess to Ireland during the recent famine. rervicas to Treland during therecent
men is called sister famous of ant ririshwomen is called sister Frances; in literature
she still retains the family name of Cusack.
She comes of an odd family and was educa.
 came a power in the land. For seventeen
yearrshe has not been untaide the garden
walls. The sisterhood, to which she is a shining light, devote themselves to ardu-
ousi labrs in teaching and relieving distress.
Her letters on the Her letters on the condition of the tenantry
have aroused the sympathies of the benevo. have aroused the sympathes of the benevo-
lent in every land Her books, between iftyty
and sixty in number, devotional, biographicai and historical, have a larger circulation
than those of any living Catholic authon,
and she has edited the only completedition of dornnells speeches, beside constantly
sending ssays toperiodichliterature. The
Nun is deseribed as Nun is deseiribed as a litille woman, with
reined and delicate features, and a pale and
sweet face, with signo of weeriness denting physical suffering, but without a trace
of sadnass. of the twenty-two nums within
the walls. the walls, a brighter, more intelligent, a bet.
ter educated or happier group of women
the visitor had never seen anywhere. They are witty and merry, mostof them are hasd.
some and not on ys uply With aregret
that sueh devotion and ability cannot belong ta the theolugically emancipated, is mingled
a certainty tiat to 1 ive for somer noble prr-
pose-a dedication of heart, bran and life to practical uses and beassings-is the sure-
est means of securing healthand happiness. Brooklyn (N. Y.) Spiritual Fraternity. A marked feature of all the lectures that
Prot. Henry. Kidde has given efore our
Fraternity, is the number of strancurs who




 the only revelation of God to man, were ab
tuid, contrary to reason, fact and sound
logie: that the phenomena were of a similar
nat logite: that the phenomena were of a siminiar
naturr to thit of our age wnd when given
to nation in semi-igaorauce and barbart to a nation in semi-iguorauce and barbar
ism, in their ignorance the poople aseribed
the phenomena to the diree work of Jehoval. They were, however, simply produc-
od by spiritual heinge whad IVed here
and passed to another. world. The angels and passed to another world, The angels
who came to Abrabam'tent, were men
with materialized forms.
The The speaker said he could see no differ
ence hin he hand writing on the wal of
Belshazzar's palaee, and the nindendent
 ent voice that crived out to Paul and was
recogized by him as that of Jessus, was
simiar to those familiar to us, the same simiar to those familiar to us, the same was
ovverning the anient manifetiotions, and
the same linitationt of those of our age. The Gristian world and pseudo- beientititse
objeet to our commuicatioss ait heingriv.
olous and unworthy of a spiritual source, olous and unworthy of a spiritual source
but that we dia and could attratet inlluences
of the the of the highest inteligeace or of lowest,
and that the manifestation of the Bible
were throagh intermediaries, the same sis
now, and that the objection made so often
 was absurd, as even Saul when he visited
the woman of Endor, he paid for her servie
es and consulted and received information
 ages, and that the manifestations then wert
governed by natural and immutable laws as
now. gow.
In an
 said, "Behold I coms to the door and knock,
and he urged his disciples to culkavate pir
itual gitts.

 of bing worthy standard bearera of the
greatest philosophtat the best religion that
bad been given to the race. keat been given to the race.
Mrs J. Shepard Lilile,

 Bired the best and parest linfluences sfom
gpiritual realm, we must fit ourssives to
be fit receptacles, and uniless we were guid ed in this manner, we would attract low and
 ${ }^{767}$ th Waverly ave.


##   Magazaines for Decemulien not Before Men-






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socity. Ding chiais sast wish.



















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Readings / Recitations/ Elocution T0JTHOCE SELECTIOHS


mis. J. E. Potter, TRANCE MEDIUM, 136 Castle Street, Boston, Mass.

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## Clairvoyant Healer.



SOULREADING,


## 08

FREE CIFTI Waw duwaw wewudududud


CATARRH
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olT Of TIE OLD BELLEF.
Marshlands of Theology highlands of free THOUGHT.



STRANGE VISTTORS.



Now Dwelling in the Spirit-Worla.



## THE VOICE OF ANGELS

ovoted to Searchlog out the Prtinclple
Underlying the Spittuai philosophy, Elegr Adaptabillty to
cobrred an Now In its srd Fol. Enararged from 8 to 12 Pagen,


 Poems of the Lite Beyond and Within Edited and Compiled hy gires b.





Andrew Jackson Davis

GTIFRTS

HEAVENLY HOME.

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| WHAT? <br> m, or a Spirikual IMin ant Tatural Relfgion. GILES B. Stebbins Detriotr, minh, ompiter of "Clapters from tio " and "Prems of the Lite Beyo |
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## WATSEKA WONDER

A STARTLING AND INSTRUCTIVE PSYCHO
LOGICAL STUDY AND WELL AUTHENAngelic Visitation. Mary Lurancy Vemum,
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## RELIGIO-PHILOSOPHICAL JOURNAI



Terms of Sabscription in the Edto One copy one yea Olubs of flve, yearly subscrib


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ble to, JOHN C. BUNDY, Onros $G$, ILE.



Baseerotorganization.
We pablish else where several communications whon the "organization of Spinitual
istan, for that seems to te te direction in
which the minds of some of onrcorrespond. Which the minds of some of onr correspond.
ents arift, in apparent response to suggest-
ions made by us of quiteanother and differlons mad.
entidea.
There There are several reasons why we do not
wish to organie Spintualism. Spinitual.
ism is an mode of faith, or rather a congeries of inter related modes of faith, some of erss. All, Spinitualists, may bemanaid to hold the
theory of present intimate relations between mortals and spirits, and yet the phe-
nomena of clairrozance and pyychometry, do hardiy by direct neeessity imply even so
mukh as this. Some find it easy to assent
to certain shades of spitit phenomena, and mueh as this. Some cind it easy to assent
to certainshades of spirit phenomena, and
are atill in doubtas to many others. In the
minds of some, Spiritualism stands for the minds of some, spiritualism stands for thie
crownimg confriationothe essentialtuth
of Chisistianity, In those of others Christranity is only a series of misrepresented larger history of spiritualism. To some
trance speaking is a daily manna of revela-
tion. To others it is a grain of wheat hidden under a bushel of chafi, and they are nelined to think that it would be quite as
well for Spiritualism, if professed trance mediums always spoke in their own name,
or at least refrained from fathering their utterances upon some illustrious name Sone very of Spiritualists seem to reject
materializations of spirit forms as an impossibility. At least theysseem to have seen
iitthe in thisline that regard them as among the most clear and scientific phëses of spirit evidence. Ther
s an equal diversity of mpresion concerning dark circles, spirit vaiees, spirit photography, and the astounding phenomena of
passing matter through matter without passing matter through matter without
collision, which occur in the presence of some of our best mediams. Diferent kinas
of evidence poskess different degrees of
strength to different minds. Moreover the strength to different minds. Moreover the
philosophy which grows out of Spiritual-
ism or standi associated with it, has many sm, or stan
ariations.
In view of these differences, there is but
one faith in which Spiritualists can unite, viz, "we believe in investigation." To sayy
we believe in immortality, does not define we believe in immortality, does not define
our faith, for all religlons have believed in that. Many believe in it who even hate modern evidences of immortality, immediately plunges us in the question, Which of
these evidences we reter to? Not the modern Catholic miracles at Lourdes or at Knoek, necessarily; not in A. A. Waite's exhings that elaim to be modern Spiritual. It then the platform of Spiritualists is to
be, "We believe in investigatiug all phenom. be, "We believe in investigatiug all phenom.
ena which purport to indicate spirit
sgency"-this is a platform on which most materialists and most Christians would Bincerely unite with us. Moreover, to
render any investigation most efficient and render any investigation most effcient and
most usetul it should extend to, and be conmost usetul it should
ducted by, all classes.
At present there is unfortunat . At pyesent there is unfortunately some spirit seances as strong a hostility to
favestigation, as is to be found among Materialists or Christians, Having made up their own minds concerning the phenomena and the medium, thes feel insulted by
any exhibition by others of an inyeetigating spirit. They want all wha attend toratify, praise, admifes, go into ecstasies, etc, as a matter of fidelity to Spiritualism, just as in expected to indicate his "lively hope" and make a "good profestion of faith," or to
"stand up for Jesus," whether he feels like "stand up for Jesus," whether he feels like
tior not. This, it assented to, would soon degenerate a ppirit circle into hypocritical
twadde, to the atter exclusion of critical inventigation
Now it is unually amaumed by Spiritual
tuts, that the as a body difter from nom-spirItualists in the fact; that we are noll ready

## 

 Who attend prayar metting show them-selves to be devotionalor all who add to the contribution plate appear as benevolent.
The inferenre is as supericial in one case as The inferen "e is as suyericial circles are often among th
vestigation.
For instance: a friend of the editor sev eral weeks ago attended on his own sug.
gestion a seance, where it had been announced materializations would occur.
was by a medium whom this journal had declined to advertise, until satisisled of the
uature of the phenomena. The medium mimediately upon the arrival of the visitor in question, it was announced that no
materializations would occur, as the mediun had packed her curtalns, etc, for leay ing the city. A circle was formed for a and several musical instruments were pro-
ducee for the use of the spirits. The lights
were turned down. Presently the whisper of a child, about twelve years of age, an-
nounced that she had "got her sheet:" She then waved a coarse cotton sheet among
the sitters at the circle and whisered vari. ous childish remarks among them, wh
nothing tognide them as to whether she
was a spirit or a mortal, excent that she did not appear to be in the room or circle when
the doors were closed. A strong female
voice gang in falsetto through the tin born, several hymns, and a voice like that of a young man, sang a camp meeting hymn,
with a coarse and irreverent twang of sar castle ribaldry in his pronunciation, whi no polite spirit would have manifested.
The mediam's feet and hands were placed under no precaution. When the visitor
found the voice approaching him and put his leg up to test whetherany body was be
hind it, he received a sharp blow on the shin from a tamborine or guitar, as much
as to say, "Down with your feet," Afte this every movement of spirits in front o
this sitter was preceded by a careful sound his leg was down. A light moved around the circle, bat surrounding the light were
the folds of the: sheet which the little "Stareye" brought with her. An hour was spen
by most of the persons present in praising a performance, every part or which could
have been enacted as well without the aid of spirits as with.
Now to call the
fairs "investigation," is a misnomer. There tere no investigators present, and noteven
the most careless investigation was desir ed by most of those who were present. To dreariest or superstitions
In the simple platform "Investigate," Materialists but for spiritualists. It implies acknowledgment that something
known, tbat much is still unknown and that everything that presents itself for ob-
servation is to be criticised. - It implies as much progress for Spiritualists as for Materialists. It is upon th of
platiorm of investigation into the truths of Spiritualism, not concession or admission in advance of its truths, that the Journal
urges Spiritualists to unite, not mo mueh with othiritualists spirtualists, as with other co Association is what rich in int moral and spiritual proft, when it brings
together the unlike, the heterogeneous, so together the unlike, the heterogeneous, so
that each has something to impart which intereats the other. In the
the only real association which took place Was not between the auditors themselves,
for the unity of their faith made them all for the unity of their faith made them all
dummies between each other. It was between the priest who conducted the por
ship, the prophet who inspired the priest, the artist who adorned, and the architec Who built the ediace, and the greatcompos-
ers who furnished the music, on the one hand and the peasa
ln our.modern life there is an equal nee
of association, but the general diffusion o Intelliyeneb ationg gil calls for a method assticiation which will retog nize thisequal ity: Insttad of being based upon unity of
faith, it will derive its chief utility charm from theheterogeneity of faith which is essential to make each seem original or interesting to the other. In a philosophi-
cal society the greater the divergence of cal society the greater the divergence ol
views, the more complete, novel and valu ment upon the ordinary philosophical so ciety which we have designed the philo sophic lyceum to embody, will consist in
the fact that it should be broader in its scope. Instead of being confined to the
discussion of the doubtul, as most philo sophic societies are, we would wibh it to
expand into the seven departments heretoexpand into the sie:
fore set forth, viz:

1. Praise of known worth-worship-i tion of the church.
2. Elucidation of known truth-scienceIn which regara it woula be virtually a co leg.
 of amusements, music, poetry, painling
the drame, statuary etc., whuse chief es prossion has heretofore been found in the 4. Encouragement of the known anties charity or kindness-wheretn it might be uhened to masonry.
f. Investigation into Spiritualism-where
tofore known, in the fact that it would ac-
knowledge its conclusions to be still in the uture.
3. Re.
which may never yield to the probing lan function of the church worship has been must continue to he a perpetual duty of the
crurci of tre furime. 7. Philosophy-the discussion of the dis-
putable-whose functions, like that of the pruning hook, is not to produce anything or value ittelf, but to prevent the great en
orgies of the luman mind everywhere
from being wasted inthepre which is is valaeless.
Whether any organ
og opetincally with the view of earryWe feel no doabt that alle organizations for drift toward this type. Indeed they are daily doing so. Formulated ereeds are noth.
ing. Investigation is nearly everything Opon this basis spinitualists might unite in
effective coöperation with twenty times their number of non. Spiritualists, to the
mutual and equal advautage of boll. The niberties of the Insane in Eurove

The horrible disaster to the State Insan Asylum, of Minnesota, is more likely eve
than an equally fatal conflagration in
hotel, where the lives of sane persons ar destroyed, to awaken the sympathies of the tureg who perished in this calamity, had notonly been deprived by disease of the
rezson, but by man of their llberty. N dontbt most of them were clear cases of in-
santy. But every person who has given
any attention to the inmates ot such instiany attention to the inmates of such insti-
tutions, or heard the confleting testimony
of physicians as to cases of insanity, or witnessed the mistaken or interested efforts of relatives to procure the conviction of a
particular person becauseof some eccentric ity of moral conduct or intellectual belief, vague and indefinite nature of the border-
land between sanity and insanity, regards lunatic asylum as being in not afow eases a penitentiary to which eccentrics are sen Asylums are not biled by such eases, for
doubtless the average judgment of those who tieaent number of cases exsts in which the:restraint of an asylum, conceding the
mental derangement to exist, is unfavor able to a recovery, or is less favorable than
a condition of greater liberty would be, $t$
render the question of the degree of re straint most tavorable to the successfal
treatment of the insane one of great inter-
At the last meeting of the National As and the Prevention of Insanity, Dr. Wilbur, least 50,000 insane in the United States, bu as there are 10,500 in New York alone, this
estimate is probably too low. If there are $2 / 2$ per thousand of population in New
York, there must be more than 1 per thou sand in other parts of the country. He remarked that "neglect and abuse characterize the manger in which the ma jority are treated." In America the money
is expended on showy buildings and on ap pliances to lessen the labor and expense of
caring for the insane, but comparatively caring for the insane, but comparativel
slight efforts are made for their recovery and the ratio of recovery is constantly dihand, the system is followed of dispersing nearly as poossible the advantazes of separate home life, in cottages, in more frequen
contact with the sane. This change ha been brought about within twenty years
through the recommendations of special ists, who made the scientifc treatment
of the insane their life work, and had been made effective through a system of govern mental supervision.
At the Batne theeting the Rev. Arthu nating any syatem of education, charities or correction, properly administered by
professional politicians, or by the castodi ans whom sach men, would be likely to ap
point. It is difficult in this country to get id of political control for State oharitie that under our system the State asylums which have the most imposing architectura magnificence and , oan make the biggest
dress parade of gigkerlng lunatics, would naturally be supposed to be the most suc tional or state Bcale, must be done with im posing ostentation in order to make the
areatestpossible parade of their work. Our Capitol, at Wrshington and our variou
State Capitals are far more costly than the seats of legislation of any country in Eu-
rope. Even the room in which the Board ofe. Even the room in which the Boar
of Aldermen meet in New York City, sur passes in magniifeence most of the throne
rooms in Europe. So with our asylumis They arb not dev:sed or planned to cure or comfort the insane, but to look as much as make an appearance that the State will be
Dr. Bear

Dr. Beard at the same meeting stated the after a careful personal inspection of the best agylums of Earope, he was satisfied
that Great Britain is ahead of all the world and Germany next, in the judicious trea
ment of the insane. The insane are fre
quently visited in person by the governamen
commoissioner, and the visitit must always be commissioner, and the visit must always
without warning. The sybtem of restraint
is immensily reduced and the patients are is immens l y reduced and the patients are
kept far mors pleasantly, fully and prof tably employed. The insice trades. Ou Work on farms and prachice tra, all but 18
of 540 persons in one asyluan
men and 20 women were profitably at work. men and 20 women were proittably at work
They do as much, and some of them more and go with great freedom, but under such a guardianship as prevents their doing harm. The doors generally are ualocked, and mere watching takes thepeace side are provided for some of them in summer, where they live in a mode as healthy and hardly, njoying all the amusements, occupations joyed by those in healith. The interest on the sums we lay out on ostentatious buildings, would go far toward paying for these
more healthfal results and the increased
vatch, care incident to them, if the cheaper cottage system were pursued. We have as qood practitioners for the insane, but the
lack of any effelent system of State super. ack of any ealccent system of State supers,
vision, prevents our American skill being
applied to the work. Dr. Sequim pronounced the insame instinear New York, to be as bad as could be.
Dr. Shaw, of the King's county asylum, Di. Shaw, of the King's county asylam,
had tried the European system of non-restraint, gradually reducing the use of
meehanical restraints until last February, he buraed them sil, including soo camisoles he had 500 pa
Dr. J. W. Morton had passed three days in
nat town of 12,000 inhabitants in Belgium, haf of whom have lunatios in thieir caie,
wo being allowed toeach family. The lunatics act as nurses, messengers and in many
kinds of work, and some skill is required to determine the lunatics from the sane. In France he visited one asylum having a
farm of a,000 aces, an area which under mploy as many workmen ss 20,00 acres in our Western States. It had alsoits acouring
mills, blacksmith shops and live stock, all mills, blacksmith shops and live stock, all
cared for by the partly insane. The men
worked at farming; the women in the laun. dry. The engineer and firemen of the laun. ble of the poo patients of all phases of in-sanity-and all of the lower ciasses, not one
was under any restraint, but all were hapDy, laughing, oking and discessing.
Dr. Wibur visited asylums in England containing 20,00 patients, and only in one
single instance saw any restraint in use. It is a singular comment on the supposed nacease of ine Eom in this country, over syatem towards Inanatics the most despotic
and least curative anywhere practiced, but and least curative anywhere practiced, but, the same characteristics. It would seem as though the ban of either mental disease or aoral infirmity, brings down on the devot mulated loathing of $50,000,000$ of sovereigns and so leaves them in a far more deploraovereigns who trample on them are fewer in number and more discriminating.

## Follow After Charity,'

Under this head on the second page we
publish a word from our esteemed contributor, Lita Barney Sayles, suggestive and critical, frankly plain and in good spinit, ouching our comments on Folix Adler' ciation. Our reply shall be in like friendly She speaks of the excellence of Mr. Ad
ar's life and works, which we did not er's lite and works, which we did not ques-
tion, and can cordially commend in certain aluable dirrections.
is good efforts or his sincerity toward his good efforts or his sincerity, can be
pointed out. We simply critieised his opinpointed "the ho se of immortatity is itrra.
tional," as an unphilosophical assurdity to onal," as an unphilosophical absurdity to
overy thoughttul spiritualist, and his biry thoughtful spinitualists and his door to day as strange to us.
Robert $G$. Ingersoli has never gone so far as to call the hope of immortaitity irrationlat, but the most tender and beautiful words
he has ever spoken, over the popen grave of his beloved brother, recognized the sweet ness and permanence of thathope. When a nature chilled and bis thought narrowed
by the influence of inductlve and materialstic science, stands before an intelligent ike Ingersoll to decry alakeptseredit a hoye that has been an inspiration thirough ant
ages and in all lands, it is pitiful findeed! Are we to be silent? Is courtesy to stop
the plain criticigu that is needed? The moreeminent the man whoso blindly strikes If a great truth of the soul the more need "He is my best friend who tellis me of my faults,' nad surely we have no untriendly eeling toward Felix Adler, His right to doubted. It is a right and duty all hold in erance of views which may diffor midely and for this there must be not only frank: ness but mutual respect
Why does not Mr. Adler investigate the
claims of Spiritnalism ? Is it not hisspe.
ical duty to do so These are fair and perti-
nent questons. Lot him turn for a timo
trom the stady of parmi, Tysalal and





 Let him call on Mres. Billthg. Let him in.


 feable in all probability to oatisisfy yimeself

 only to be aceounted for on the theory
of som tom

 and to prove that the theory of immortal
 ir his wiil is not in teady opposition to
naving





 We now come to what Rass of the femete weinat our correspontent
 She tells as how geveral representative
spiritualitst wero
asked to
to pt platorm
 to sive siciation has invis



 Mr. Ader, in Neem York, asts M. M. . Con-




 Sppritualist trepresenting another phase,
ever been thus ated Mras. saypes funotes



 ally aceora by courtess and right to everis
other.? This fie exeollant, and go tar as sthey have
 glaaly graterul.
Orir coilunas will bear witness that we
naveruoted reely
 nainsts-Frothingham tor instance- and

 TVety spiritualist indeed, must frover reitigious theory, ineludued in the the barmont.
ons search tor ona gearch for wisidom" of the harmonial,




The medium's meeting in this eity, convening every Sunday afternoon at thre
o'elock in the West End Opera House has, under the judicious management of an ex perienced committee, proved a suceess.
Those who have had even a slight experince in conducting sueh gatherings, know that great skill and delicaey in handing the heterogeneous elements is required. To re press the obtrusiveness of some with too
much self-assurance, to encourage the modest, refined medium to a public effort, to keep bosterous or undeveloped spirits from creating a paidemonium, to have the least amount of erade thought and the largest
number of elevativg, instructive and comforting messages, clotheed in good lavgaage and delivered in an attractive manner, requires a vast amount of patience, tact and
sound judgment. On last sudday the hall was crowded with an attentive audesir its, nearly all of whom were recognized Mr, Crocker spoke ably and impressively, as tate made a brief but eminently pertinent speech. Her language was singularly well chosen and in three minutes Bhe gave utter-
ance to more thought than is often tound nee to more thought than is often found in tranes leetures of an hour' duration. We commend her style of condensation to others as a mod el they will do well to copy, At the close
of the meeting, Mrs. Lord raade an eloon the chldren's progressive lyeeum, which meets every Sunday at twelve oclock, at
010 West Lake street. We most heartily 619 West Lake street. We most heartily
second Mrs. Lord's appeal. We would rather ses one bright; active child brought to a
knowledge of the stupendous facts of Spiritnalism than fifty old people. A young man or woman brought up with a knowledge of
the facts and phitosophy of spiritualigm is catholic and progressive; capable of wieldling a wide spread inflaence for spifitualism on the active, busy world. We shall have more to say on this point in future,
Letthe children's ly eum bea grand success; it is of deerer importance than lectures or meetings for adults.
Religions Excitement ending in Insanity nil Nurder.
Louis Tockstein, a pleasant faced young man; aged 26, resided near Chester, III. It cago Tribune that religious excitement drove him crazy. He was adjudged insane
by a Chester Judge, and was ordered to be y a Chester Juage, and was ordered to be ut in charge of a couple of gurds in a ho pat in charge of a couple of guards in a ho-
tel in Chester. In the moraing he asked one of them for water to wash with. It
was yot for him, and as the guard handed he pan the dow. The other guard caught him by the vercoat as he jumped, but Toekstein got out of the garment and ran down the road. He ran a quarter of a mile before he came n old man of 63 , his widowed daughter, a Mrb. Smith, a 12 year-old girl, a daughter of Murphy, and his grandson, a littile boy. Be rured possession of an ax He told those in the house to kneel and prepare to die. All obeyed him but the little boy, who ran out and alarmed those persons living in the ad acent neighborhood. He said. he would before that time was up he had brained and killed Ryan, his widowed daughter, and the ittle giri, Then he cut off the little giry's head, and, taking it up by the long hair, he house, which happened to be that of a Dr. Gordon. He found a servant there, and ordered heg, telling her that her time had come to ers, telling her that her time had come to
die, She screamed, and Dr. Gordon and die, She screamed, and Dr. Gordon and a ing her cries, ran into the house, and after a straggle, overpow
tied him with ropes.
Laboreirs in the Splituluistic Vineyard and
Other Items of Interest.
This paper will be sent 12 weeks to new
位 subscribers for 30 cents. O. Fannie Allyn will fill a lecture engage ent at Flint, Mich, during January. "The Watselka Wonder" only ton cents.
At this price every one should have a cony. For sale at this office
Until New Tears day we will receive new trial subscribers, to whom the paper:
will be sent 12 weeks for 30 cenis or 15 will be sent 12
monthe for $\$ 280$.
Giles B, Stebbins speaks at Flushing, Mich., Sunday, the 10th, and at Nankin, Mich., Sunday, January 2nd. The friends
in Michigan know and appreciate Bro. Stebin Mic
bins.
James Tibbles has visited the residence ot Mrs, Schofield, near Councill Bruffs, Iowa, and seen spirit pictures appear and disap-
pear on the window glass He Bays, "It is pear on the window glass. He bays, "It is
a fact; they come very plainly, and the sight of them is worth going a thousand milee." We have received from the English secthon of the Socialistic Labor Party of Philladelphia, resolations of respect on the death of Lucretia Mott; buton account of the il-
legibility of the writing, we cannot publish them.
The price of "The Watseka Wonder, a startling and instructive paschological study, and well authonticated instance ot angelic visitation, has bean reduced to ten
conts, postage paid. For sale at this of-

## send than thes

 thess oull for tractioins of of iollartar
"Every Mediuma Fradu, $A$ antridem.
 shaliper repubidish from the same puparar reviy theretof trom thap pen of our able eantributor. Epees Sargeant.
W. Hary Powell, the slate. -rriting med. Mitan, Norraik and Oherliin Onioio the Ler part of Deember. Persons in the vievin.
ity wishing to engage mis serrices, ean ant
 Detroit, Miehigizan
Mrs. L. E. Bailey, who tas in years past
been prominently identified with the sitritualist movement in Michigan, is nowi ac tively engaged in advocating the temperance cause; her special work being tocreate porbinc sentiment in favor of the
tory conistitational amendments.
Dr. H. P. Fainfeld lectured for the Spir-
itual society in Marshfied M Mass, the tor
and 1tth of December, and in West Dur bury, Mass, Sunday, December 15th, De-
cember 19th and 26 he he leetures in Port land, Mo. He woula like to make other
engagements wherever the friends may call him. Address him at StaffordSpriags, Conn, box 80 .
Dr. Grimes has removed his headquaters receive calls tor liberal- and seientife leetures. The Doctor hiss prepared himself with diagrams upon which to illustrate the
movements of the snbtile forces producing movements of the subtile forces producing
the varied frmsof life, in such a way, it is
said, as to bring it to the comprahorion io anid,
Mirs. E. A. Chalker, of Aurora, Ill, writes: "Mrs. Wickizer tells me that she was wel ed through the Journali a few weeks ago through the mediumship of Mrs. Clira A. Robinson, as having passed to spirithife
from Aurora some six years ago in consequence of taking morphine.
Mr. Nathaniel Ladd, one of the old set itualist, passed to the higher life last Satur day. His funeral was attended on Tuesday, the 14 th, by a large concourse of
filiends and acquaintances, with ceremonies in consonauce with his spititual knowl-
edge and ideas edge and ideas.
Dr. Kayner, of 04 La Salle st, Chicago,
has shown us ingeniously constructed galvanio neeklace hy has just made for one constint hacking cough. The Doctoroften invents through his clairvoyant powers
something to afford relief in chronic cases en ordinary means fai
and a most estimable gn excellent medium of this citt, passed to soirithlife on Satut day last. Funeral services were held at her
date residence on Monday. We shal jate residence on Monday. We shall have
something to say of her life-work and mediumship in our next issue.
The Royal Fire Mountain of Ha wail
has broken forth with has broken forth with comparativequietude though with tremendous effect, thig year. Of the eruptions especially recorded, that of
1852 was exceedingly magnificent and terrible. The lava jets of the summil crater of Mauna Lo a spoted forth flaming matter upwards of 600 to 1000 feet above the rim of
the crater; whist earthquake shocks and the crater; whilst earthquake shocks and
deafening detonations of eseaping volcanic forces shook the great island from summit t) sea.

We return thanks to the following named friends who have sent us lists of new sub. scribers the past week. As some of our
correspondents complain of being annoyed by people who find addresses in the JourNAL, we shall have to enforce a rule we
long since found necessary and omit P. $\mathbf{0}$. long since
addresses
 A leader to the Light.












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By E. V. WILson, the Seer Compiled from twoenty-floe gears' expe


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ualist and Inberalist Associatiou of Texas.



















































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a non-Protessioual Medium.


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 Notes and Extracts:






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 Preface, Ponftents
























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Translated from the German, with a Preface and Appendices, by
CHARLES CARLETON MASSEY

Tranmator: Pref CONTENTS.



















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## TAMA



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Conduvad foom Fux Pisa,
atellect, han bound them, with all Chris. and interprot the Scriptures for them. ival if thought-mental activity, in Crit.



 oill wed in the train of relilious ditssen.
lons, reanting from igorance and the nn.
curbed duman passions.
 sauil hitlie to prevert the outworking of a
law that is as natural as that which gakes
one youe difier rrom another. We have
 ected with the revealed philosophy of spiritualism. Al these harmonize in the hatanx opposed to the old systems and and
et thay compose branches or orivisons
or or



 work for, that tan be difined ana acted upan
in tvery lilitifer What harm if "Coristian
piritualists persist in calling themselves Spirityalists persist in calling themselves
spect, and theork up to their idea for for
ers to discard tisis name, and follow out their distinctive ideas in their toachings
ana the names they adopt The havens
do not fall although a Buchanan, a Kidile

 Fith such teashings sas se fittea th the dit-
ferent classes of minds that are hugering In the natural world organisms are out-
grown, nat ther is a succession from the
OFwer tothe higher to suit changing condiTower, to the higher to suit changigy condi-
tions. Sin the moral world isthere that,
suceession in relligious systems, ereeds,
 Of human ondeavar can never be outgrown.
It it the sipit of intolerace borin of human
self

 Otzanization in a way to conserve all the
flemgits that compose the geat obif of
liberats, including Spiritatists, must be, it


 Spiritualists will hald sacreap, nitud these all
Will rally around and the minor points of
differnce will serve as a epar to thounht
 gressive minds boaring the banner of lib-
eralism the world over maria m. King.




 resentatives of our own school of thought.
Bat fear that, in your broad catholicity
and Iiverality of sentim 3 ont jou have in-
cluded elemontsof thought that cannot very well, or very consistenty barmonizs in any
concerted plan of action Your idea is
granily beatiful, humanitarian and rater
nali but I foar it inmot nal; but I fear it is not, practicable, as yet,
inthe presgit eondititiont the general mind.
You have looked into your own heart, my mental bias, rather than the unfortunate
disistegrated elements of thought too ap.
parant
 eminently worthy the highest commond
tan, in the abstract. Bnt, alasi I fea
Whoty impracticter for humanty exean
 the general status of modern thinkers, for
Feilix Adler and Robt. Ingersolto agreo
any general plan for the inculcation of
 four be brought to harmonize in sentiment,
as to the improvement of the race, with the
sito
 the free rostram which you suggest, would
as yet, prove but a fruitfin source of subse. gent controversy as well at the production
of
disturbing seable side sides. Instead of so broad and general a plan of harmonization as you suggest, among alt
classes of thinkers, would it not be more
feasibe attempt in the first place, the
organiztion and subsequant barmoniza. tion of our own people, upon some one or
two fundametat propositionsof our faith?
Such, for instance, as a demonstrated continuance of lite beyond the grave, and a



 in my humble judgment, would bo rar mor more
practicable in the begining; and ultimate




hateriailzations.
Mallgnant Spirits-All Human souls not Immortal-Materializations in the light
A comunidation Froy ronosto, onr.
 Betore relating the following most inter-
esting and oxtraordinary materializations,
nabroad daylight, let me say that mo-
dium and misg nine and myseir have sat alone fortive ano time toger during
the last six years, for intercourse with our
 per fecily honest and conselentious in an
his deainng ith me in our inveatigations.
Sometime I may give you a history of on Sometime I may give you a history of our
Qarly connection, nad what causa me to
take such an intervist in one who, to me, was a perfect stranger. in one who, to me
Durt to my task
ail througe thetter pat of last winter and all thronga the gpring, we were very much
annoved by ignorant matignant spirtitwho
would come and personate the memsers of Foula ome and perronate the members on
our own band, as they could not remain in
the ant The first time they made their appearance Fas at my own house. We had just begun
to have some music on the piano, Miss
Pringle, the performer; when she vanishPringle, the performer; when she vanis
ed, immediatety one of the folding door
opened slightly and closed agdin. At onc
Ithought something was I thonght something was wrong and so
told the medium. 1 opened the door of the
hall and also the window curtan, and lit
up the room of hain
up th
sean.
room from our friends. It closed an exp dor of the the
hall one nors, and pulled down the win-
dow blind, the medium stad side, having a chair in his hand ready to-
sit downe hardyy had darkened the win-
dow, when the chair in whie I
 Aor at my feet, ali broken intolittle pieces.
At the game time the enair that the meti-
um had hold of. was violently wrenched
from from him. He hell on to it unytilthe back
gave way and was torn oft Has was all
done instantly; but before any more mis chie? was done, in had opeae ant the cure mizin of
the widow and let in a strong flood of
moonfight which moonlight, which puta atop to any furthe
Cestruetion of furniture for thatime
For several months we wers annoyed
 Prerything oat but the chairs we sat upon.
The explanation that Miss Fleetwood gave me of these disturbances, was, as follows:
"In every one hundred yeart, this earth is
subjected volent eglones of magnet
ism, to which ail spirits are subject, as we ism, to which all gpirits are subject, as we
Fonat he to hurivage in our amoghore
that there are millions of millions of unde velaped spirits who are still on the earth
Surface, never having left it and who live
in groups together in out oe the-way place such as cavas, etce, and that they being ig.
norant, and not knowing how toavoid these
cyclones of yelones of power, they are swept along
and are perfectly territed and bewildered taking refure in any place that will afford
theon sentiter, and nothing spems to o that
 80 low in scale of intellect, that they can't
be tatught anthing, ror reaned with; they are more like inmates of an insane asylu
than sensible creatures. Miss Sleetwod sass that her impression
is, that sugh are not immortal; that shb has
not yet found any that were in the last cyelone one hundrea yearig ago, and tha
they are like the fait doping of the
tree before being fully ripe; or, as ghe ex
pesses it in another way th sing presses it in another way, the spiritual
part was not fally matura, and in con
sequenco would wither away, and finall
become part of the eratat
 In eonsequence of these obstructions to
our dark stances, we had to sit in a half
darkened darkened room, bue even in thit we were
not safe, for these undevend simits
would throw whatever they could get hold of at ng so bo at last we had to relinquing
our efforts, and all we conl obtain in the
way of communications, was by the raves, way of communications, was by tiva raid,
ana even then we hat to hav pre pige
nals for each one of our band, so that wo Mould not bo od wasexperimenting in inevery
way to determine how to counteract thit bay to determine how to counteract this
baneflilininence, and one day she tola
through the raps, to go into the sittin room and blind our oyes with our handiker-
 F. was there, hai her hands on my head
gid talked as usual. I was very much overjyed at this phase of spirit-prower, and look
ed forward to a spititual treat that I had een long in Bearch of, viz, manifestation
n the eliisti, and I was not disappointed. in tho tight became a f fixe our factercourse
power of the band increased most wonder ally, No matter how light the room was,
ail we hat to do wasto cose our eyes with
bandage, and ourfriends would commence


 clatipated themselvestana further, that if it it
cas not for the emanation from our eves


 ful angelic boing in all ot herglorious splen-
dor ing broad dayilight, her garments ghim-
merling with their own inherent bright-


banda
deed,
dean,
than
throu
garme Nothing in this life, either seen or imatin
dot, cull compare with the loveliness of
that that darling spirit, She afterwards went
around to the gidiu, and showed hersif
to him. We were both booverwhelmed with joy, surprise, awe and reveration, that we
werelike persons suddenly blinded by aflah


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| and |
| mod |
| mol | was. He seamenot, it was not him, if for

Whire he was sitting, he could not reach


sin $\mathrm{F}+\mathrm{F}$
 oo, and upon taking out seats, blindfoldea
as usuad, in my reading room (the sun
streaming into the window, bright and Farm), 1 had not tied my bandage befare
Miss F was by me, with har hands upon
my head; talking to me Soon she had pow

 mering white dress and a coronet of fow-
erd was on her head. This thoe we gaw
Mr. Fleetwood, (Miss F', fathei) lo. Hun-
 of them in this bright sunight. Thay all
Welong to our band. leetwood was desirous to try ang materi size in that light, To pease her and our
slaces, one in my mat and about tent, we toon our Ius surrivunded by a high fence and around
his a bed of fowerriand vines of one kind and another. There were among the rest
some taul castor bean plants, with very wide
large leaves. Well, we took our places un-
 nfront of us, and all around upon the grass nid flowerss Prasently Misg F. came and
without any difidene pulled up the ban-
lage my mey and there I saw her more dage on my eves and there I saw her more
beautful than ever. She told me that the
moonlight was easier to materialize in than he sianitigas easier to materiailize Aim than
fter talking some time she
fit, and Ocelena came she was dressed
 beautifully. Then my daughter came, pulled


 to the light so that I could see his face, and
when speaking to me in this posture, Ino-


We heve on hand a tresh supply of the
Gamee of Avilude, prioe 50 eenta; Sapas, as conts, and Totem, po conth. They will amuase both the young and old, and should be in
the homes of all, theeselong winterevenings. They are "Practical Instructions in Animal Mag
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