

# RELIGION AND PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

Truth Seeks no Mask, Hides at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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## Is There a God?—Every-day Thoughts on Theism.

BY S. L. TYRRELL.

Is there a God? This is unquestionably the greatest question presented to human reason. It has ever been the supreme problem in science and religion. It is truly humbling to man's boasted logic that, after so many ages of his best thinking, this subject is yet thought a fair question for debate; and the anxious query constantly arises, is this problem really solvable? Does it lie beyond the range of human faculties? Must the discussion still go on from age to age, and mankind forever remain in doubt in regard to the foundation of all theology? It stimulates and encourages the inquirer after truth to feel that, such a thing as positive truth does exist; that the universe is not all a cheat—"an empty show for man's illusion given"—but is really a reservoir of eternal verities for man to discover. It is a relief to the reasoner to know that one side of every conceivable question is infallibly true, the other side as positively false; that there is no middle ground between, where truth and falsehood are compounded into probability.

There is absolutely a God, or there is not; man is immortal or he is not. Life and thought were evolved from dead matter or they were not; so much in these questions. Studies in Theism in our times have come to embrace so wide a range of investigation, taking in the entire field of science and metaphysics, that the busy business world can never have time or patience to labor through the ponderous bewildering volumes of scientific and metaphysical discussion on the subject. In threading our way through a tangled forest, a small compass that can be carried in the vest is a convenient and invaluable guide; so in navigating the foggy seas of theistic controversy, a few simple proofs, and intuitive axioms are more satisfactory and convincing than the long bewildering speculations of "unknown" philosophers.

To the great common sense world, who have not yet found time to reason themselves out of their reasons, out of faith in their senses and belief in the existence of an external world about them, there seems a plain, direct path out of the mazes of Atheistic philosophy, to a grand, steadfast faith in Deity. When Descartes set out in his search for absolute truth, he based his vast system of philosophy on one isolated fact; the self-evident fact of his own conscious existence; the only thing he could find of which it was impossible for him to doubt. Let us adopt his bold method in solving this problem of a God. Setting out, as did this reckless universal skeptic, with this one fact of our conscious existence for our basis of reasoning, we immediately become conscious of another fact equally self-evident, the astounding, incomprehensible truth, that something has existed, uncreated and uncaused from eternity.

There is no escape from this conclusion; for we are as conscious, as we are of our own existence, that from a perfect vacuum or nothingness no form of being, spiritual or material, could ever have arisen; empty unconscious and void space must have remained the eternal condition. It is childish and even bordering on imbecility, for the Materialist to suffer his reason to reel over the inconceivable idea of an uncreated eternal God, when the existence of eternal matter which he admits, involves every difficulty presented by the thought of uncreated intelligence. It is equally easy to conceive of eternal God as of eternal matter, it becomes simply a matter of observation and inquiry to ascertain by the facts and course of nature which was the actual order of the universe; to find out whether

mind was an agent in producing the order, or whether mind and all other manifestations of intelligence are evolved from dead matter.

There is but one vital point involved in all this wide theistic controversy: the one simple query, whether all the exquisite order of the physical world, and all the fine nerve and brain machinery for generating thought, instinct, moral sentiments, and tender loves and sympathies are the result of blind forces acting on unthinking materials. All this is done without design by blind natural law, says Atheism; impossible, says Theism! It is a favorite device of the materialist wizards to remove the laboratory of their great wonder-worker—"natural law"—into the infinitely remote past; far away in the invisible realm of the metaphysical atom and the inscrutable molecule; in the unseen, unknowable land; hopelessly beyond the range of microscopes; and then, from his "inexhaustible bottle" behind the screen, to pour out before a wondering world all forms of life and all moral and mental manifestations. It is not well to let these atheistic jugglers deceive and bewilder us by their arrogant claims to vast scientific wisdom. It is wearisome and confusing to the thinker to delve in this intangible world of invisible gasses and imponderable ethers. Let us apply our mental microscope to these weird unseen atoms and bring them into full sunlight, that we may watch at our ease and leisure their evolutionary antics and creative processes. Let us, in fact, magnify the dead seasons atoms of a nebula, containing all the material elements of our planet in its primeval state, to visible proportions—the size of peas or marbles, and then let all the forces known to science, play upon them in all their potency; let heat expand and fuse; let cohesion and gravitation condense; let crystalline forces arrange in all geometrical forms; let chemical mechanism mingle and combine in all conceivable proportions; let the lightnings stir the chaos to its deepest depths; and then, as we gaze on the utter confusion and anarchy of these unthinking elements, try to imagine a Huxley or a Spencer emerging from the womb of this fiery chaos, with no agency to produce his birth save some blind and unintelligent power inherent in the senseless mass itself.

A vague impression seems to be formed in many minds that there is in minute invisible atoms a mysterious magical power not possessed by larger and visible particles. No atheist ever thought that a watch was any nearer a living, thinking creature than a rude cart on account of its more complex construction. They see that no approximation is made toward life and thought by the more delicate organization of the watch, and yet in the invisible realm they claim the wonderful feat has been accomplished of life springing from the unliving and mind from thoughtless matter by some inscrutable arrangement of material molecules. The most befogged Atheist that ever wrote a book would regard it true as any mathematical axiom, that the types, capitals and punctuation marks necessary to print a volume of poems, would not, when promiscuously mixed, ever arrange themselves into sense, rhythm and rhyme, by any agency or law, without intelligence and design, in a thousand centuries. And yet, according to atheistic theories, more than this has been done by chance; for surely the skill and design required to arrange the molecules of a philosopher's or poet's brain, to enable them to produce a volume of metaphysics or a grand poem, must be far greater in a certain sense, than what is needed to right-ly select and set the type which only conveys their thoughts to other minds.

It is self-evident that a compound of two or any other number of absolutely simple substances can contain nothing but what was in the constituents entering into the compound. If gold and silver are simple substances, an amalgam of those metals can never yield by the closest analysis, any thing but pure gold and silver. Life and thought being no part of dead matter, no conceivable combination of it can ever produce them. In order to feel the full force of this demonstration (for to a candid philosophical mind it has all the weight of an axiom), we must constantly bear in mind that in this argument we are dealing with old fashioned matter; the regular atheistic article; the dead, inert senseless thing; not the new kind of matter invented by Tyndal, invested with mysterious living "potencies" and inscrutable "unconscious cerebration," by which he seeks to bridge the "impassable chasm" his philosophical mind clearly saw between consciousness and the mechanical action of a material brain.

The magic and mystery of chemistry, according to recent science, seems to lie in the mechanical arrangement of ultimate atoms, but no sane mind can believe that simple mechanism can originate thought. The most refined organism of unthinking matter can never think. The watch can reason no better than the windmill; and the principle is not changed when we reason about invisible brain machinery. Few scientists who have much reputation at stake, dare commit themselves unequivocally to the doctrine that thought and life can originate without the agency of pre-existing life. Even the bold Tyndal could not bridge the chasm between consciousness and the material brain, until he had infused into matter new qualities and attributes unknown to former scientific definitions.

When Materialists invest their "unknown" matter with intellectual powers they virtually concede the vital point in the controversy. They admit the theistic principle and there remains no ground of dispute except in regard to the nature and character of the "unknown God" they acknowledge. While Huxley frankly admits that, as yet, no reliable evidence exists of spontaneous generation, he plainly intimates that could the primitive condition of the spring from inorganic matter. It seems strangely inconsistent to those of their "scientific methods" of reasoning inductively from facts to conclusions, tenaciously contending that the evident adaptations and contrivances of nature have been brought about by unintelligent causes, when their own observation, history, or tradition do not furnish one example where evident contrivance cannot be traced to mind as its cause, and yet this they call inductive science; reasoning from facts and observation. They seem dazed and infatuated by an egotistical ambition to exceed their own principles of reasoning, and to be more philosophical than philosophy itself.

When Huxley had heated his infusion to the supposed death point of all organic life, and excluded all living atmospheric germs from his retort by cotton wool stoppers, he watched the magic "witch broth" for weeks, but no evolutionary wizard wand could raise the dead protoplasm to life. The only legitimate conclusion to be drawn from his experiment was altogether adverse to his theory, and yet he clings to it regardless of his facts. As a competent scientist he knows that there was a time in geological history when the earth, its atmosphere and all pertaining to it, were infinitely hotter than he made his life annihilating crucible, and must have afforded a far more perfect experiment than his own, but he still expresses the opinion that from that primeval furnace life might spontaneously arise. Materialists claim that true science has nothing to do with theories of a first cause; they rest in visible phenomena for causation, and this they esteem the deepest philosophy. Hume, the prince of skeptics, held that it was reasonable to believe that the present order of the universe was eternal, as to believe that the ideal and pattern of such a universe could be eternal in the divine mind. It is true that one view, to a finite mind, is just as conceivable as the other, but then all material phenomena are seen to be but a succession of effects depending on a chain of causes that find no logical stopping place, until they rest in a first uncaused cause. As science advances the chain of second causes lengthens, and there are doubtless many undiscovered links between material phenomena and the first link that binds them all to the primal energy in the uncaused, but science is tending more and more to refer the course of nature to an intelligent first cause.

It may be esteemed sound philosophy and deep science to limit inquiry wholly to the visible world and to wholly ignore all metaphysical research into final spiritual causes; but this sort of science, which would teach us that the cause of music is to be found in the deft mechanism of the organ, and the expert fingers that are seen touching the keys, should not surely be thought profound. It is certainly a short and easy way to account for chickens to say the heat of the mother hen is the cause, but must we trace causation no farther back? All true science and calm, unbiased philosophy lead us backward and upward to the source of all force and life; to a being sufficiently personal to think and plan; "a being whom we call God."

Fox Lake, Wis., Sept. 7th, 1881.

## Voltaire—Extract from a Letter to a Friend.

We have been reading Parton's Life of Voltaire. You can hardly think how full of interest it is, giving a view of French political and social history, the inconsistencies of the religious rulers, the oppression of scholars—Voltaire foremost among them—and in some provinces and courts, the intensity of bigotry. Voltaire had increased the interest in letters, educated the people (those who could read), and feasted and amused them by dramas, works on science, essays, satires, histories, letters, poems, biographies. He was virtually banished from his country for many of the best years of his life, but he enjoyed personal freedom so keenly that he could not fetter his speech; and that of universal man so devotedly, that he frequently came near losing his own for want of prudence, which was irksome, and which, in some cases, he despised.

While Voltaire always intended to be just in every particular, and was humanly generous, while he was discriminating and deep down really loved the truth, he conformed from education and habit to some of the vicious customs of the time. He pursued (with his sharp pen) individuals, because he was logical and witty, and because he loved revenge of this kind, and he lied, as did all Frenchmen it would seem, to get out, literally, of a tight place; and to preserve a home in his native land. He lied and he defended it; but, contradictory as it is, the main desire and pursuit of his life was to tell the truth and defend it. He showed, to be sure, the weaknesses and the unwise manners of the times, but he spent his days in the most vigilant industry, and

in scientific, literary and historical studies for the benefit and pleasure of his friends and his country; and particularly, late in life, to induce men to free themselves from dogma and the rule of illiterate and ambitious priests, and from the reign of despotism.

Seeing the bishops and archbishops frequently ignorant, bringing all the power of the church and monarchy to obstruct and to punish free thought, and the liberty of the press, his battle-cry became "Ecrasez L'Infame!" (Crush the Infamy) applied to Catholic and Calvinist. It was, as the author says, "religion claiming supernatural authority, and enforcing that claim by pains and penalties," against which he rebelled and which he called his friends to crush out. When the Encyclopedists were bringing out annually their volumes, he not only wrote up certain topics, but in his notes and letters, constantly pilloried them with "Ecrasez L'Infame!"—"Crush the Infamy"—if only on the cover of the letters; to keep the pure mind of the people, as the waters of old were stirred. In a thousand ways, in early and in later life, he proved his clear-sightedness, his love of freedom, his desire for the correct education of youth and for the freedom of philosophy to teach her many lessons.

Chicago, Nov. 1881. C. A. F. S.

## The Atlantic Monthly and Spiritualism.

BY HUDSON TUTTLE.

The *Atlantic Monthly*, at one time under able editorship, opened its pages for writers on Spiritualism, and gave great promise of presenting that subject fairly to its readers. Unfortunately Robert Dale Owen occupied this vantage ground and furnished a highly colored laudatory article on "Katie King," at the precise time that shameful fraud was exposed. He attempted to suppress its publication, but was too late, and the going forth of his article was almost identical in time with the exposure which made it a mockery and disgrace. Since then the *Atlantic* has been silent, or has attempted to regain its lost ground by sneering at Spiritualism. This is more apparent since Howells came to the editorial chair. He has written a novel founded on Spiritualism, "The Undiscovered Country," in which he travesties that subject, and shows how narrow his comprehension and how utterly ignorant he is of its claims. Of course the *Atlantic* is wise enough to grapple with any question, and the recent attention called to Spiritualism by the works of eminent German scientists, needs reply.

"Prof. Zollner's 'Transcendental Physics' is the present target. It confesses that 'Spiritualists have taken heart to a great degree by the accession to their ranks of several men of considerable scientific repute. Among these are Profs. William Crookes, Zollner, Weber, Schriber, Fechner, and Lord Lindsay; yet what of it?' cries this sapient critic. Zollner's book has only a 'scientific gloss, very thin.' The recorded facts are of no account. It says: 'It is not logical to call in the aid of spirits to account for phenomena, which may be peculiar states of mental action, or the impression of the nerve centres of one person by those of another. Our ignorance of the functions of our brains alone, should make us reject Spiritualism for the present. We have got no bridge across this chasm of mystery, and we need no piers at present in the Spirit-land.'

Certainly, a medal should be given the *Atlantic* for the discovery that "ignorance" on one subject should make us reject another. Because we are ignorant of the functions of our brains, is a singular reason why we should reject Spiritualism! Then it says: "Why do the lucubrations of Spiritualists have such a strange likeness to each other, an unhealthy thinness, a nightmare atmosphere born of indigestion?" It might be retorted, Why do the lucubrations of such men as the editor of the *Atlantic*, have such a strange thinness, and pretension to knowledge, when he is ignorant of the first principle of the subject on which he is writing?

It has been repeatedly said that if scientific men would investigate Spiritualism, it could at once be explained, and they have been urged on all hands to come to the task of destruction. Now some of the most eminent scientific men have taken on themselves the task of investigation, and so far from demolishing the subject, have become believers; not one who has honestly investigated, but has been convinced of its truth.

The *Atlantic* is disgusted with this result, and now cries: "The accession of scientific men to Spiritualism counts for nothing, since scientific men can be deluded as well as other men. . . . Is a physicist or a chemist necessarily a student of mental phenomena?"

Oh! no, but men like the critic in the *Atlantic* have so claimed, and argued that they were the proper tribunal before which the claims of Spiritualism should be tried,

and it is a weak subterfuge now, to complain that Spiritualists contradict themselves in this, that they have claimed "scientific men" as "unfit" to investigate the subject, and now accept them in evidence. Had their decision been different, they would have been the proper judges.

What constitutes a proper training in the eyes of this critic, for the study of Spiritualism? His conclusions are remarkable, certain, nothing but a trained skepticism. Then the way to learn is to disbelieve; true education consists in "trained" unbelief, whatever that may be. Will the *Atlantic* tell us what "trained skepticism" is? "Trained skepticism" never added a new idea to the knowledge of the world; never made any improvement, or achieved any new thing. It is the dead weight of conservative doubt.

If a student would enter on the study, say of geology, this critic would say to him, You do not want to learn the facts and principles of the science. They will mislead you. The way to become a proficient geologist is to become a "trained skeptic," and disbelieve in every fact or principle of geology. "Spiritualism starts with assumption," it is a sham and delusion; its facts even as observed by a Zollner, or a Crookes are baseless fabrications of fancy. To investigate Spiritualism, therefore, do not observe facts; "train" your skepticism, turn away your eyes, and simply cry stuff! There is no use of argument or observation; a word from the editorial chair of the *Atlantic* settles the question, and the wonder is some one has not thought of referring to that authority before. To it the very thought of table tipping is disgusting. It attempts to be witty, but like all attempts at wit by the *Atlantic* coterie, it fails. *Atlantic* wit is peculiar. It compares to true wit as the pale, cold light of fox fire does to the electric light. If so thin, feeble and fine, it cannot be seen or appreciated. "Certainly," it says, "none of us desire to be set at table tipping, or to be at the beck of ignorant mediums" in an after state.

Certainly, we do not wish to be "set" at any task in the after state, but if we could as spirits by moving a table or making raps convince our friends of our continued existence and presence, we think it very probable we should do so, and we should rejoice at the opportunity of doing so even if the medium was "ignorant."

"Ignorance" being the unpardonable sin from the *Atlantic* standpoint, it seems unpardonable that its editor should himself be so ignorant of the subject on which he writes so glibly. Usually it is thought expedient for writers to know something of their subject; but he is proud of his ignorance. He cannot boast of even "trained skepticism," for his skepticism is simply coarse unbelief. Certainly the training of a novel writer, and had novels at that, is not conducive to profound spiritual insight, nor to the proper study of the problems which lie at the very foundation of existence.

## Spiritual Resurrection—A New Zealand View.

When the body is no longer capable of performing its functions in the natural world, then man is said to die. This is when the respiratory motion of the lungs and systolic action of the heart cease. But the man does not die, he is only separated from the corporeal part which had served him in the world; he lives on, and sometimes is not conscious of any great change for a while, for he only passes from one state to another, as we continually do in sleep, and think no wonder of it, great wonder though it be.

The awakening into higher life from death, according to innumerable relations of spirit-experience, is just as natural as our awaking out of sleep, and it takes place in orderly process, just step by step, as death creeps on. The remembrance of our earth-life vanishes, as in dreams there is great forgetfulness of our immediate physical surroundings, when we are in a world oftentimes strangely different from this, yet with no wonder in our minds at the strange circumstances we appear to be so familiar with and to the manner born; so in the resurrection of the soul from the body immediately on death, and not the body from the grave—goodness knows when—the dawn of the new life upon our spirits is as a dream. There is nothing sudden; it is no leap in the dark; nothing violent, not in instant destruction and sudden death. All is orderly, gradational, easy, and we glide into life.

No awaiting for us in the narrow, damp, dark grave, the horrible, stifling, choking pit, as it would be, if we went down into it with our body. No imprisonment there with the worms and the rotting grave attire, bursting coffins and mouldering bones and contagious corruption; for a foul thing were it for the soul to be chained to the putrescent corpse. No awaiting there in the ruins of the mortal of our immortal part, listening for the voice of the archangel and the trump of God, and the advent of the last great day—the Judgment day. All this refers to judgment upon the spirit in its own world, and not in this lower earth, the temporary state of our probation; for resurrection is immediately consequent upon death, nay, 'tis but death's spiritual equivalent.

The pulpits have been tuned to teach doctrines very different from this; made to per-

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THE NEWSPAPER PRESS.

A Sermon by the Rev. T. De Witt Talmage.

The Rev. T. De Witt Talmage preached the following sermon in Brooklyn, October 30th, taking for his texts:—Ezekiel x.12.

For all the Athenians and strangers which were there spent their time in nothing else, but to hear or to see some new thing:—Acts xvii.21.

What is a preacher to do when he finds two texts equally good and suggestive? In that perplexity take both. 'Wheels full of eyes? What but the wheels of the newspaper printing-press? Other wheels are blind. They roll on, pulling or crushing the operator with fatigues, and rolls over nerve and muscle and heart, not knowing what it does. The sewing-machine wheel sees not the aches and pains fastened to it tighter than the band that moves it, sharper than the needle which it plies. Every moment of every hour, of every day, of every month, of every year, there are hundreds of thousands of wheels of mechanism, wheels of enterprise, wheels of hard work in motion, but they are eyesless. Not so the wheels of the printing-press. Their entire business is to look out and report. They are full of optic nerves from the axle to periphery. They are like those spoken of by Ezekiel as full of eyes—sharp eyes, near-sighted, far-sighted. They look up. They look down. They look far away. They take in the next street and the next hemisphere. Eyes of criticism, eyes of investigation, eyes that twinkle with mirth, eyes glowing with indignation, eyes tender with love, eyes of suspicion, eyes of hope, blue eyes, black eyes, green eyes, holy eyes, evil eyes, sore eyes, political eyes, literary eyes, historical eyes, religious eyes, eyes that see everything, and the wheels were full of eyes.' But in my second text is the world's cry for the newspaper. Paul describes a class of people in Athens who spent their time either in gathering the news or in telling it. Why especially in Athens? Because the more intelligent people become, the more inquisitive they are, not about small things, but great things. The question then most frequently, asked is, 'what is the news?' To answer that cry in the text, for the newspaper the centuries have put their wits to work. China first succeeded, and has at Peking a newspaper that has been printed on silk every week for one thousand years. Rome succeeded by publishing the Acta Diurna, putting fires, murders, marriages, and tempests in the same column. France succeeded by a physician writing out the news of the day for his patients. England succeeded under Queen Elizabeth in first publishing the news of the Spanish armada, and going on until she had enough enterprise when the battle of Waterloo was fought, deciding the destiny of Europe, to give it one-third of a column in the London Morning Chronicle, about as much as the newspaper of our day gives to a small fire. America succeeded by Benjamin Harris's first weekly paper, called Public Occurrences, published in Boston in 1689, and by the first daily, The American Advertiser, published in Philadelphia in 1764. The newspaper did not suddenly spring upon the world, but came gradually. The geographical line of the newspaper is this: The Adam of the race was a circular or newsletter created by divine impulse in human nature; and the circular begat the pamphlet, and the pamphlet begat the quarterly, and the quarterly begat the weekly, and the weekly begat the semi-weekly, and the semi-weekly begat the daily. But alas! by what a struggle it came to its present development. No sooner had its power been demonstrated than tyranny and superstition shackled it. There is nothing that despots so fears and hates as a printing-press. It has too many eyes in its wheels. The Russian empire, which is, considering all things, the most cruel despotism on earth to-day, keeps it under the most jealous espionage. A great writer declared that the king of Naples made it unsafe for him to write of anything but natural history. Austria could not endure Kosuth's journalistic pen pleading for the redemption of Hungary. Napoleon I. trying to keep his iron heel on the neck of nations, said: 'Editors are the regents of sovereigns and the tutors of nations, and are only fit for poison.' But the battle for the freedom of the press was fought in the court-rooms of England and America, and decided before this century began by Hamilton's eloquent plea for J. Peter Zenger's Gazette, in America, and Brinkne's advocacy of the freedom to publish Paine's 'Rights of Man' in England. These were the Marathon and Thermopylae in which the freedom of the press was established in the United States and Great Britain, and all the powers of earth and hell will never again be able to put on the handcuffs and hoppers of literary and political despotism. It is notable that Thomas Jefferson, who wrote the Declaration of American Independence, wrote also: 'If I had to choose between a government without newspapers, or newspapers without a government, I should prefer the latter.' Stung by some base fabrication coming to us in print, we come to write or speak of the unbridled printing-press; or, our new book ground up at an unjust critic, we come to write or speak of the unfairness of the printing-press; or, perhaps through our own indistinctness of inference, we are reported as saying just the opposite of what we did say, and there is a small riot of semi-colons, hyphens, and commas, and we come to speak or write of the blundering printing-press; or, seeing a paper filled with divorce cases or social scandal, we speak or write of the filthy printing-press; or, seeing a journal, through bribery, wheel around from one political side to the other in one night, we speak of a corrupt printing-press; and many talk about the lampoonery, the empiricism, and the sans-culottism of the printing-press.

But I discourse to-day on a subject you have never heard—the immeasurable and everlasting blessing of a good newspaper. Thank God that we do not have, like the Athenians, to go about to gather up and relate the tidings of the day, since the omnivorous newspaper does both for us. One overwhelming statistic I give you. In the year 1870 the number of copies of literary and political papers was one billion five hundred million. The grandest temporal blessing that God has given to the nineteenth century is the newspaper. We would have better appreciation of this blessing if we knew the money, the brain, the losses, the exasperations, the anxieties, the wear and tear of heartstrings, involved in the production of a good newspaper. Under the impression that almost anybody can make a newspaper, scores of inexperienced

capitalists every year enter the list, and consequently, during the last few years a newspaper has died almost every day. The disease is epidemic. The larger papers swallow the smaller ones, the whole taking down fifty minnows at one swallow. With more than six thousand dailies and weeklies in the United States and Canada, there are but thirty-six half a century old. Newspapers do not average more than five years of existence. The most of them die with cholera infantum. It is high time that the people found out that the most successful way to sink money and to keep it sunk is to start a newspaper. There comes a time when almost everyone is smitten with the newspaper mania, and start one, or have stock in one he must, or die. The course of procedure is about this: A literary man has an agricultural, or scientific, or political, or religious idea which he wants to ventilate. He has no money of his own—literary men seldom have—but he talks of his ideas among confidential friends until they become infuenced with the idea, and forthwith they buy type and press and rent composing rooms, and gather a corps of editors, and, with a prospectus that proposes to cure everything, the first copy is flung on the attention of an admiring world. After a while one of the plain stockholders finds that no great revolution has been effected by this daily or weekly publication, that the world goes on lying and cheating and stealing just as it did before the first issue. The aforesaid matter-of-fact stockholder wants to sell out his stock, but nobody wants to buy, and other stockholders get infected and sick of newspaperdom, and an enormous bill at the paper factory rolls into an avalanche, and the printers refuse to work until back wages are paid up, and the type setters bow a good-by to the compositor, and the compositor bows to the managing editor, and the managing editor bows to the editor-in-chief, and the editor-in-chief bows to the directors, and the directors bow to the world at large, and all the subscribers wonder why their paper doesn't come. The world will have to learn that a newspaper is as much of an institution as the Bank of England or Yale college, and is not an enterprise. If you have the aforesaid agricultural, or scientific, or religious, or political idea to ventilate, you had better charge upon the world through the columns already established. It is folly for one who can not succeed at anything else to try newspaperdom. If you would climb to the hill of fame, if you would try to get to you to try the sides of the Matterhorn, to publish a newspaper requires the skill, the precision, the boldness, the vigilance, the strategy of a commander-in-chief. To edit a newspaper requires that one be a statesman, an essayist, a geographer, a statistician, and in acquisition encyclopaedic. To man, to govern, to propel a newspaper until it shall be a fixed institution and a national fact demands more qualities than any business on earth. If you feel like starting any newspaper, secular or religious, understand that you are being threatened with softening of the brain or lunacy; and throwing your pocket-book into your wife's lap, start for Bloomingdale insane asylum before you do something desperate. Meanwhile, as the dead newspapers week by week are carried out to burial, let all the living newspapers give respectful obituaries, telling when they were born and when they died. In best printer's ink give at least one stickful of epitaph. If it was a good paper, say: 'Peace to its ashes. If it was a bad paper, I suggest the epitaph written for Francis Pickens: "Here contended with an inflexible constancy and uniformity of life, persisted in the practice of every human vice, excepting prodigality and hypocrisy; his insatiable avarice exempted him from the first, his matchless impudence from the second." I say this because I want you to know that a good, healthy, long-lived, entertaining newspaper is not an easy blessing, but one that comes to us through the fire.

First of all, newspapers make knowledge democratic and for the multitude. The public library is a haymow, so high up that few can reach it, while the newspaper throws down the forage to our feet. Public libraries are the reservoir where the great floods are stored high up and away off. The newspaper is the tunnel that brings them down to the pitchers of all the people. The chief use of great libraries is to make newspapers out of. Great libraries make a few men and women very wise; newspapers lift whole nations into the sunlight. Better have 60,000,000 people moderately intelligent than 1,000,000 Solons. A false impression is abroad that newspaper knowledge is ephemeral because periodicals are thrown aside and not one out of ten thousand people files them for future reference. Such knowledge, so far from being ephemeral, goes into the very structure of the world's heart and brain and decides the destiny of churches and nations. Knowledge on the shelf is of but little worth. It is knowledge afoot, knowledge harnessed, knowledge in revolution, knowledge winged, knowledge projected, knowledge thunder-bolted. So far from being ephemeral, nearly all the best minds and hearts have their hands on the printing press to-day, and have had since it got emancipated. Adams, and Hancock, and Otis used to go to The Boston Gazette and compose articles on the rights of the people. Benjamin Franklin, De Witt Clinton, Hamilton, Jefferson, Quincy, were strong in newspaperdom. Many of the immortal things that have been published in book form first appeared in what you may call the ephemeral periodical. All Macaulay's essays first appeared in a review; all Carlyle's, all Ruskin's, all McIntosh's, all Sidney Smith's, all Hazlett's, all Thackeray's, all the elevated works of fiction in our day, are reprints from periodicals in which they appeared as serials. Taylorson's poem Burns's poem, Longfellow's poem, Emerson's poem, Lowell's poem, Whittier's poem, were once fugitive pieces. You cannot find ten literary men in Christendom with strong minds and great hearts but are or have been somehow connected with the newspaper printing press. While the book will always have its place, the newspaper is more potent. Because the latter is multitudinous, do not conclude it is necessarily superficial. If a man should from childhood to old age see only his Bible, Webster's dictionary, and his newspaper, he could be prepared for all the duties of this life and all the happiness of the next.

Again, a good newspaper is a useful mirror of life as it is. It is sometimes complained that newspapers report the evil when they ought only to report the good. They must report the evil as well as the good, or how shall we know what is to be reformed, what guarded against, what fought down? A newspaper that pictures only the honesty and virtue of society is a misrepresentation. That family is best prepared for the duties of life which, know-

ing the evil is taught to select the good. Keep children under the impression that all is fair and right in the world, and when they go out in it they will be as poorly prepared to struggle with it as a child who is thrown out in the middle of the Atlantic and told to learn how to swim. Our newspapers do not average more than five years of existence. The most of them die with cholera infantum. It is high time that the people found out that the most successful way to sink money and to keep it sunk is to start a newspaper. There comes a time when almost everyone is smitten with the newspaper mania, and start one, or have stock in one he must, or die. The course of procedure is about this: A literary man has an agricultural, or scientific, or political, or religious idea which he wants to ventilate. He has no money of his own—literary men seldom have—but he talks of his ideas among confidential friends until they become infuenced with the idea, and forthwith they buy type and press and rent composing rooms, and gather a corps of editors, and, with a prospectus that proposes to cure everything, the first copy is flung on the attention of an admiring world. After a while one of the plain stockholders finds that no great revolution has been effected by this daily or weekly publication, that the world goes on lying and cheating and stealing just as it did before the first issue. The aforesaid matter-of-fact stockholder wants to sell out his stock, but nobody wants to buy, and other stockholders get infected and sick of newspaperdom, and an enormous bill at the paper factory rolls into an avalanche, and the printers refuse to work until back wages are paid up, and the type setters bow a good-by to the compositor, and the compositor bows to the managing editor, and the managing editor bows to the editor-in-chief, and the editor-in-chief bows to the directors, and the directors bow to the world at large, and all the subscribers wonder why their paper doesn't come. The world will have to learn that a newspaper is as much of an institution as the Bank of England or Yale college, and is not an enterprise. If you have the aforesaid agricultural, or scientific, or religious, or political idea to ventilate, you had better charge upon the world through the columns already established. It is folly for one who can not succeed at anything else to try newspaperdom. If you would climb to the hill of fame, if you would try to get to you to try the sides of the Matterhorn, to publish a newspaper requires the skill, the precision, the boldness, the vigilance, the strategy of a commander-in-chief. To edit a newspaper requires that one be a statesman, an essayist, a geographer, a statistician, and in acquisition encyclopaedic. To man, to govern, to propel a newspaper until it shall be a fixed institution and a national fact demands more qualities than any business on earth. If you feel like starting any newspaper, secular or religious, understand that you are being threatened with softening of the brain or lunacy; and throwing your pocket-book into your wife's lap, start for Bloomingdale insane asylum before you do something desperate. Meanwhile, as the dead newspapers week by week are carried out to burial, let all the living newspapers give respectful obituaries, telling when they were born and when they died. In best printer's ink give at least one stickful of epitaph. If it was a good paper, say: 'Peace to its ashes. If it was a bad paper, I suggest the epitaph written for Francis Pickens: "Here contended with an inflexible constancy and uniformity of life, persisted in the practice of every human vice, excepting prodigality and hypocrisy; his insatiable avarice exempted him from the first, his matchless impudence from the second." I say this because I want you to know that a good, healthy, long-lived, entertaining newspaper is not an easy blessing, but one that comes to us through the fire.

Another blessing of the newspaper is the foundation it lays for accurate history of the time in which we live. We for the most part blindly guess about the ages that antedate the newspaper, and are dependent upon the prejudices of this or that historian. But after two or three hundred years, what splendid opportunities the historian will have to teach the people the lesson of this day. Our benefactors got from the early newspapers of this country, from The Boston News Letter, The New York Gazette, and The American Rag, and Royal Gazette, and Independent Chronicle, and Massachusetts Spy, and The Philadelphia Aurora accounts of Perry's victory, and Hamilton's duel, and Washington's death, and the Boston massacre, and the oppressive foreign tax on luxuries which turned Boston harbor into a teapot, and Paul Revere's midnight ride, and Rhode Island rebellion, and South Carolina nullification. But what a field for the chronicler of the great future when he opens the files of a hundred standard American newspapers, giving the minutiae of all things occurring under the social, political, ecclesiastical, international, hemispherical. Five hundred years from now, if the world lasts so long, the student looking for stirring and decisive history will pass by the misty corridors of other centuries and say to the librarian: 'Find me the volume that gives the century in which the American presidents were assassinated, the civil war enacted, and the cotton-gin, the steam locomotive, and telegraph, and electric pen, and telephone, and Hoe's cylinder presses were invented.' It is not more what newspapers do for to-day than the fact that they make a storehouse of history.

More than all, the blessing of a good newspaper is in its evangelistic influence. The secular press of this country discusses all religious questions, scatters abroad religious intelligence, and multiplies sermons until the gospel comes every week within the reach of every intelligent man and woman in America. The good newspaper is to be the right wing of the apocalyptic angel. On the Sabbath a minister preaches to a few hundred or thousand people, and on Monday morning and evening the printing-press preaches to millions. May God speed it! The telegraph gathers up for it matter on one side, and the express rail train waits to be loaded with tons of folded sheets on the other. I set it down as the mightiest force for the world's evangelization. An aged woman earning her living by knitting came to the end of her worsted ball and found it wound round a piece of old news-

paper, which she opened and read, and to her amazement found in it an advertisement announcing herself as heiress to a large property. And after the thread of time shall have run further out, who knows but that through the silent yet speaking newspaper is to be found the vast inheritance of the world's redemption?

Letter from Mrs. E. L. Saxton.

To the Editor of the Religio-Philosophical Journal: Very lately one of your readers wrote me: 'Do break the silence, wherever you are.' 'Could he my heart, and deaf my ear, When Bruce shall call, nor Douglass hear.'

So, once again, after a long silence, and the dust and heat of life's battle, have for a little time subsided, I sit down to say some things;—not that they amount to much, only they hold me to those I love, and keep me from drifting altogether from their memory, in my outside work that seems so far away from them. It is one thing after all, for all reform work is developing and opening up better conditions for the spiritual influx.

Since last I wrote to you, I have gone from the summer greenness of Texas prairies, to the green hills of New England, lecturing through the State of Texas in April, May, and then in June and part of May through all the New England States in the Woman's Suffrage cause; since then in New York, in interest of the National Prohibition Alliance. Everywhere I have found in many homes our sweet and comforting philosophy—sometimes wearing its church robes, and its believers timidly ask: 'Do I sin in this belief?' [and then follow greedily:] 'as I expound the scriptures as they shine to me with the light of the day-spring from on high?' Many times the night is far spent ere our converse closes, when I tell of the blessings 'of angel ministry.' Just such convictions and manifestations came to the old apostles, and how hard they labored to convince the believers of the doctrine of Sadauceanism of the risen spirit, and its wondrous power.

When at Lake Pleasant, a woman came to me after my lecture and said: 'Do you think Jesus was only a common man? I thought you did not talk as if you cared nothing for him; but a woman told me I could not be a Spiritualist, and keep my belief in the divine personality of Jesus, and I want to be a Spiritualist.'

Her eyes filled with tears, her lips trembled, and a child's pathetic look of pain was manifested in her eager face, as she waited my reply. 'Give up Jesus?' I cried, 'why no, love him, believe in him, pray to him, love his coming with all your soul. If it has comforted you in the past, your open spiritual communion will only enhance your happiness.'

'Oh! I am so glad,' she said, 'I thought you all hated Jesus, and I am a Christian. I want to see, feel and realize, as I do the presence of my loved ones, but I tremble when I hear some of the Spiritualists talk of Jesus.' 'Ah! but see,' I said, 'how many different views are held by Protestants, so it is among us; but read your Bible understandingly, and see how nearly we come to Apostolic times. Watson, Buchanan, Kiddle and Wallace; aye, and hundreds of others, come very near Christian worship. They pray, trust, and love Jesus, as much as any church communicant can. The Hindoo preacher, Baboo Chunder Mitra, says:

'There is as much science in prayer, as in the locomotive engine; as much science in inspiration, as in the microscope or telegraph wire.'

We separated never to meet again, and when I hear the cold and hard materialism I ever fought so ardently against myself, animated by others, I think all your words, mournful eyes and pleading words. Somewhere it is said: 'Misfortune is a good breath for great souls to draw from. As the eye dilates in darkness, and at last finds light in it, so the soul dilates in misfortune, and at last finds God in it.'

I find this spirit shown by church members everywhere, and the very glory of spiritual beauty is blossoming on the barren bough of the spiritually dead faith they held so long. I dare not give names, but of one I know too brave to be cowardly, a church communicant, who is the happiest Spiritualist I know. Dr. Clemence Lozier teaches her into her daily life; literally filled to overflowing with a divine spirit of love, she fulfills the commandment, 'Love ye one another,' her very presence a blessing, her voice and smile a benediction. God's benison be on her, for the souls she has fed, and the bleeding hearts she has bound up.

For three months past, I have been speaking in the interest of the National Prohibition Alliance, and am thus thrown among many earnest, Christian people. Nothing has ever so impressed me or filled me with such vague terror and dread, as the prayers of women heard in the temperance prayer meetings. One must see and hear them to understand what I mean. They do not pray to some far off imaginary God, pervading space, but as if they clung to the foot of the cross, and the red blood of the crucified Jesus, was dripping down on their own hearts convulsed with agony. They cry aloud in their impassioned agony, as if his ear heard, and his intercession with God was immediate and certain—its result if slow, certain and infallible. My flesh creeps as I listen, and my tears fall with them, for I know as by keen instinct, these cries for vengeance and for help come from some wife or mother, whose beloved are staggering on to sure destruction. One comes irresistibly to the conclusion, that either God is a myth, and does not hear or answer prayer, or else he is a prayer answering God, and will not be mocked, and by his own law of sure vengeance, lets them reel in their Bacchanalian dance, to destruction swift and certain as that of Babylon of old. The men in high places, gambling away the vested rights of the people, cause those in lower places to emulate the wickedness, that by its very excess seems to reach successful triumph.

The very air is full of fine spiritual inspiration, and it is poured out on high and low alike, while all the powers of darkness are holding high carnival, something of the stir and storm that agitated the pulses prior to the war, when one wrote:

'Mine eyes have seen the coming of the glory of the Lord, He is trampling out the vintage, where his grapes of wrath are stored; He is reaping in the harvest with his terrible swift sword, And the Lord is marching on.'

We are in what is called in the Bible, 'A time of open vision.' When Samuel was called as a little child, he fancied Eli called him, for it is stated: 'And there was no open vision in those days;' as if there were times, when open vision was withdrawn. Everything seems to me as if we were entering in the brightness of the promised millennial dawn. The best illustration is given in the fact that at these union meetings, there are three denominations represented, frequently three pastors on the pulpit, and a woman standing on the same platform, lifts up her voice in pleading for better conditions for the human to grow higher toward his angelic brotherhood. Recalling the bitter spirit of hate shown by the churches toward each other in the past, and especially toward a woman who desired

to use her efforts in public, warrants me in saying what I do. We are nearing the end of the dispensation of force, and science will strip the world of its misery, by the very power she confers for inflicting it.

Looking recently at the engines of war in the government arsenal, I viewed with the keenest admiration, the beautiful mechanism of the Gatling gun. From a hopper over the central tube, ten revolving cylinders are fed with balls, that are thrown into place by the turning of a crank. One human hand can send ten deaths every two seconds. Only think of the carnage! 'Oh! the wonderful, beautiful friend.' I cried; 'I wish there were warriors ranged in a column six feet wide and a mile long, and then have millions of balls sent to kill as they flew!'

The young soldier accompanying me looked in questioning astonishment at such an unwomanly wish. 'Understand me,' I said, 'I hate the very letters that spell the word, "war"; and guns like this will eventually destroy the brutal business. Men will at length refuse to go out to certain slaughter. Force and skill avail little against them, and when science perfects her machines of carnage, men must arbitrate their difficulties. Statesmen's quarrels will not end as now in the destruction of millions of men, and the broken hearts of women, and children orphaned and homeless.' The soldier lifted his cap, and said solemnly: 'God speed the time.'

'The old time goes like a sunset, With imperial splendor on it, The new time comes like the holy child, Wearing no sword, no crown.'

So I say that the old dispensation of masculine force, power, bloodshed and carnage, is fast yielding to the spiritual feminine dispensation of love, peace, unity and wisdom. Victor Hugo says that 'the 19th is woman's century.' Ah! truly, her century of toil and heart ache; her St. John to usher in the coming Christ. The 20th is woman's century, when she shall enter her kingdom; robed and crowned, man no longer holding her subject, made to minister to his baser desires; but his helpmeet indeed.

I am constrained to notice the action of the Church Congress, held in England, in which the claims of Spiritualism are discussed in a manner more temperate than one would expect. The second coming of Christ for which the churchmen look—do they faintly discern it in this thing? The Jews looked also for him, and when he came, they despised and rejected him, because he came not as they expected; robed and crowned, a seceded monarch. Our modern churchmen look for him to 'come with the risen saints, and with a shout in the air.' Oh! fools and blind, can ye discern the face of the sky, and read not the signs of the times?

Our Lord has indeed come, has led death captive, conquered the grave, sent the Comforter so long promised and bridged the two worlds by the ever blessed medium's wondrous power. 'Oh! surely, "the day spring from on high" hath visited us.'

I go again in a few brief days from my rest here, out into the field of labor, to speak six nights in a week, patiently doing the work I find to do, fully certain that it will lead into other fields of usefulness, in the future. We are in the 'storm and stress' period, when old conditions are changing fast, and he that runs may read, 'Liberty, Progress, Freedom' blazoned all along the line.

The school here is improving, new pupils are coming in, and it needs only a brief season of prosperity to place it in every sense, in good condition. My boys, I am always glad to say, could not do better, and any one having motherless children, can find no better place, nor better care for them, of either sex or any age, than here in care of Miss Beale Bush, whose whole heart is a well spring of spiritual truth and beauty. I wish our spiritual friends could know their worth as I do, and there would be no lack of pupils here, and a school well sustained. Long may your JOURNAL go forth to comfort, bless, and encourage all who read it. E. L. SAXTON. Belvidere, N. J.

A Weasel's Strategy.

An incident which occurred near Santa Barbara, California, illustrates the sagacity of the weasel. A gentleman's barn was infested with rats, and he was greatly annoyed by their depredations. They had been gradually disappearing, however, during the past few weeks.

The gentleman finally discovered the cause of their disappearance in a very wide-awake weasel, which was engaged at the time in a vigorous combat with an unusually large sized rat. The latter proved too much for his adversary, and finally chased his weaselship out of the barn. A few mornings later the gentleman found the same animals engaged in a similar battle.

'The weasel at last ran away, as before, and the rat followed in pursuit. This time however, the weasel ran into a hole it had burrowed through a pile of hardened compost. The hole was quite large at the entrance, but the outlet was scarcely large enough to admit the passage of the weasel's body.

The weasel darted into the hole with the rat at his heels. A moment later the weasel emerged from the other side, ran quickly around the compost pile, and again entered the hole, this time in the enemy's rear. The gentleman, interested in the proceeding watched the place sometime and found that only the weasel came out.

Digging into the compost, he found the rat quite dead and partly eaten. The weasel had fixed his trap so that the rat could enter, but becoming closely wedged in the narrow portion of the hole, could be attacked at a disadvantage and easily killed.—Enter-Ocean.

COMETS' TAILS.—Professor Ennis, of the Naval Observatory at Washington, believes that the tails of comets are electric light. 'If these tails had any substance,' he argues, 'the laws of motion are constantly violated by them. The great comet of 1845 went so near the sun that it passed from one side to the other in a few hours. Its immense tail, 100,000,000 miles long, was shifted completely, so that it pointed directly in an opposite direction. Could that be so if it were composed of any substance? Could a comet swing 100,000,000 miles of tail around so quick as that? The electricity is generated by evaporation. As the comet approaches the sun, the heat becomes more intense, the evaporation and accumulation of electricity more rapid, the repulsive force greater and the tails longer. Sometimes the material becomes completely evaporated. Then the comet has no tail.'

A CANADIAN BIGOT.—The Collector of the Port of Toronto has taken upon himself the responsibility of confiscating Paine's 'Age of Reason' and a little work made up of extracts from Voltaire, entitled Pocket Theology, on the ground that they are blasphemous, immoral, and indecent. Not a few of the clergy applaud the act, and it is warmly defended by the Toronto Mail. But the Globe, the most influential journal in Canada, and nearly all the leading papers of the Dominion, unqualifiedly condemn the government official for his inquisitorial work, and it is now stated that he exceeded his instructions and will not be sustained in his arbitrary act.—Index.



Woman and the Household.

BY HENRY M. POOL.

Too long the song has been... Who sings the song of those who failed?...

I met a woman whose husband had been two years at Constantinople... LOOK ON THAT PICTURE, THEN ON THIS...

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philosophical Journal.) IDEALITY IN THE PHYSICAL SCIENCES...

LIFE AND WORK OF GARFIELD, By J. C. Redpath, LL. D., in press, and to be published by Jones Brothers & Co., Chicago.

THE RECORD.—C. V. Waite & Co., Major block, Chicago, publishers. Monthly; 50 cents per year, 10 pages. Devoted to literary notices of books, and to advertising...

NATURE, a weekly illustrated journal of science, McMillan & Co., New York, publishers. Has its 32 pages of clean print and clear plates full of excellent matter, scientific yet popular.

Magazines for November not before mentioned. The Children's Museum. (F. B. Goddard & Co., New York.) Contents: The 'Spoo-drifters' Begin their Journey Around the World...

Advice to Consumptives. On the appearance of the first symptoms—general debility, loss of appetite, pallor, chilly sensations, followed by night sweats and cough—prompt measures for relief should be taken.

LADIES AS BANKERS.—In our list of bankers we find the following named ladies holding positions as bank officers: Mrs. M. C. Williams is President of the State National Bank...

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## NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate many old subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons as our terms are PAYMENT IN ADVANCE.

Instilling Liberal Ideas in the Minds of the Young—Children's Progressive Lyceum.

A. J. Davis asserts that "a child is the repository of infinite possibilities. Enfolded in the human infant is the beautiful image of an imperishable and perfect being. In the baby constitution we recognize the holy plans of Divine Goodness—the immortal impartations of Divine Wisdom—the image and likeness of the Supreme Spirit—the possibilities of the greatest manhood, womanhood or angelhood. The human mind is the most richly endowed. Its sphere of influence and action is the broadest. It is empowered to hold dominion over time, events, things and circumstances. It draws its life unceasingly from the divine life of nature. It feeds on the phenomena of truth. It aspires intuitively after perfection. It rises to the sphere of individuality and freedom. And it includes all the laws and conditions of growth, variety, genius, renewal, progress and completeness." These views of Mr. Davis are certainly worthy of careful consideration, and the question naturally arises as to the best method of educating and liberalizing the minds of the young.

PRE-NATAL DEVELOPMENT OF MENTAL AND MORAL CHARACTERISTICS.—But when should tender care and solicitude for the child commence? Should not its organization be carefully moulded and developed, commencing at an early stage of its prenatal existence? Dr. Granville maintains that during six weeks or two months of the ordinary period of human life *in utero*, the brain is susceptible of passive ideation, or the reception of impressed ideas derived from the mother's mind. Mrs. Elizabeth L. Saxon asserts that for over twenty years she has paid close attention to what are denominated "birth marks," and she holds that if a woman is capable of marking a child physically, she has the same power to influence and determine its mental and moral peculiarities. She considers that it is absurd to admit that the mother can mark the body of the child in embryo and yet assume that she has no similar power over the mind.It is well known that Goethe recognized the dominant characteristics of his mind as a pre-natal inheritance from his mother. The same may be said of Schiller's fine spirituality which manifested itself in a variety of ways in his communion with the world. A writer in the *Spiritual Magazine* sets forth that on visiting an old friend, he found one of his children was an animal in habits and sensations. Shortly before giving birth to this child the mother was seriously frightened by an enraged ox. On the birth of the child its peculiar animal mannerism was apparent. She would gore at her sisters and brothers, refused to lie in bed, and was happy only when in the corner on straw. The instinct to molest others, seemed to wholly possess her; she was almost a brute, and illustrated in a marked degree the potency of pre-natal impressions. Josie Johnson, M. D., declares that the roughs, rascals and murderers can never be hung out of the world, "but in a few generations they could be bred out." The education of each one should commence with the embryonic germ; the mother should inspire it with pure thoughts, lofty aspirations and sublime emotions, and thereby fit it to go on successfully with its education when ushered into external life.

INOCULATION OF LIBERAL IDEAS.—The necessity of extreme care in nourishing and sustaining the child in embryo, must be apparent to all; but when ushered into the external world with its stern realities, and

brought face to face with the existing state of affairs, learning at first the letters of the alphabet and then the ideas, sentiments, principles, etc., expressed by them, then should the mother commence making a series of impressions of the right character upon its plastic brain, preparing the child thereby to take an advanced position in society. Even the child in embryo, it is claimed with a great degree of plausibility, can be so impressed with the impulses, feeling and yearnings of the mother, to the extent that when ushered into active life it has what has been designated as an "inherited memory." May not, however, the impressions made on the youthful brain vibrate with more force and persistency than before birth, and so atone it that in mature years it obstinately refuses to sanction, or even to listen to anything that is in direct conflict therewith? The youthful mind receives as absolute truth the statements of its parents and if inoculated with erroneous teachings, many years are required before these can be expelled from their citadel of strength, and be regarded as absurd. The necessity, then, of parents inculcating liberal views upon their children—presenting them the truth, the whole truth, and nothing but the truth, is apparent.

THE CHILDREN'S PROGRESSIVE LYCEUM.—It has been well said that "A moment's work on clay tells more than an hour's labor on brick. So, work on hearts should be done before they harden. During the first six or eight years of child life, mothers have chief sway, and this is the time to make the deepest and most enduring impressions on the youthful mind." The Children's Progressive Lyceum, an inspiration of A. J. Davis, an idea that was found to have expression in the Summer-land, affords the requisite facilities, when properly managed, to instruct, elevate and refine youthful minds, and lead them away from the bigoted folds of the orthodox churches into a realm of thought and action that receives the sanction of the angel world. What picture of youthful life is more beautiful than that presented to the vision of Mr. Davis when the "bright-eyed, golden-haired and happy-hearted children in the heavenly groups go through various marches whereby they are taught to comprehend the operation of planets, showing how one star plays around another, how satellites move around the sun, how suns with planets and satellites move around greater suns"—all this attractive knowledge is acquired by the beautiful marches of children in the lyceums of the Spirit-world, and Mr. Davis well says: "We desire to realize on earth as far as possible, the music and harmony of the heavens."

We know of no more effective or attractive method of instilling the minds of the young with ennobling, health-inspiring, liberalizing thoughts than is presented by the Children's Progressive Lyceum, as discerned by the exalted spiritual vision of Mr. Davis. One requisite therein and to which he gives special prominence, is music. "The little ones sing and think," says he, "with as much spontaneous melody and healthful happiness, as do birds in the forest trees, or children in the glees and enjoyment of their common spirits." Henry Ward Beecher says that "Music comes, in its capacity for doing good, next to preaching." It is a well recognized fact, "that the popular music of any people is in a great measure the thermometer of its physical sensitiveness and moral sentiments." Thomas Carlyle calls music "that inarticulate, unfathomable speech which leads us for a moment to the edge of the infinite, and lets us gaze into its depths." Robert Collyer says: "Music is so interwoven with the soul, so inward and divine, that it seems to be like a spirit from another world, which has to wait for a spiritual condition in those who would welcome her before she can make herself heard in her full perfection." Under the light of these quotations, the emanations of master minds, Mr. Davis spoke wisely when he said "Music, therefore, is to be an invariable and prominent element of our terrestrial Progressive Lyceums." Not only that, but the promotion also of truth, justice, fraternal love, purity, beauty, art, charity, health, science, philosophy and spirituality! What more could be asked in the training and development of the young? And what place more attractive and soul-inspiring than the Children's Progressive Lyceum?

A. F. Ackerly, a pseudo-medium, one of the graduates of the Rothermel-Keeler school of swindlers, came to grief last week at Pittsburgh, Penn., where he was caught at his tricks and thoroughly exposed. This is another of the tribe the Boston and Philadelphia "organs" have been grinding for. Harry Powell was with Ackerly at Pittsburgh as assistant; after the exposure, Ackerly and Powell refunded the admission fee to all who demanded it, and hurriedly left by the first train for Cleveland.

W. Harry Powell writes the JOURNAL from Cleveland desiring the announcement of movements, but suppresses all mention of his connection with Ackerly. From a number of places Powell has visited, the JOURNAL has received complaints that his drunken habits brought disgrace upon Spiritualism. Hence the JOURNAL feels it incumbent to decline longer to bring him to the notice of the public until he has cleared up his suspicious relations with Ackerly and given evidence of reformation in his habits.

Dr. E. W. Stevens, the healer and lecturer, was in the city the first of the week.

## "Union of Liberals."

An Investigator correspondent writes that Journal of October 26th:

"Under the above head I found the following from one of your correspondents in your issue of October 5th:

"I was lately reading in a spiritual paper that G. B. Stebbins, John C. Bundy, H. H. Brown, Samuel Watson, and others, (all Spiritualists), say that they cannot unite with us materialists, because we do not agree with them about another world."

"It seems to me there is a mistake somewhere about this matter, as from what I know of the four named gentlemen, who are logical and deep thinkers, and of broad and liberal views, it must be presumed that the spiritual paper read by your correspondent must necessarily have misconstrued their utterances in regard to their views in this matter, and I am confident as well that they will ever be ready and willing to cooperate with all liberals and materialists in the effort to help this world."

For the secularization of the State—taxing church property, etc.—for peace, temperance, or any practical reform, we know that two of these persons (and doubt not the other two would be of the same mind), have acted and will act with others, Pagan or Christian, "asking no questions for conscience's sake." To act for a good end which all wish, with those who may disagree with us on other points is common sense and human charity and fraternity; who will not do it shows the spirit of a Pharisee, by whatever name he may call himself. Of course each person must judge with what societies or persons it is best to act, for good things may be hurt more than helped by unwise or corrupt efforts. For instance, the National Liberal League, organized for certain good objects, has lost its moral power by its attitude toward the "Comstock laws," and by the prominence of immoral influences in its action, and has become also a school of bigoted materialism, and therefore we cannot act with it or approve it. In a late *Investigator* is a long report of one of its officers to a Congress of Liberals at Brussels on the condition of Liberal thought in this country and in that report no mention is made of the Spiritualists as favoring taxation of church property and kindred objects, or as upholding liberty of conscience above all creeds or ecclesiastical authority—a flagrant injustice and a shameful concealing of facts growing out of the impudent assumption of the writer that none but materialists are free from superstition or bigotry.

Give us an organization whose methods are wise and its objects such as we approve, and we join materialists, orthodox believers or Spiritualists in its work, but no loud claim of reform and progress shall draw us into moral blunders or skeptical bigotry.

A word on another point. "How can two walk together unless they be agreed?" is good philosophy as well as good Scripture. Spiritualism and Materialism are unlike and opposite; the life of either is the death of the other. Is it not better for Spiritualists to teach their ideas and let Materialists teach theirs, rather than to join in a vain effort to teach opposites, out of which must come mental and spiritual confusion? Let all honest opinion be respected and its expression defended, but let us uphold the Spiritual Philosophy and let Materialism build its own temples. Freedom of thought and speech for all, but our work is that spiritual education which the world needs, and which Materialism opposes and must oppose.

Spiritualism in the Church Congress—Interest in England as well as here.

We alluded last week to the great interest in our full publication in the RELIGIO-PHILOSOPHICAL JOURNAL of October 26th, of the able addresses on Spiritualism at the Episcopal Church Congress at Newcastle-on-Tyne, and to the rapid call for them which soon exhausted our edition. The last number of *Light* from London gives the good news that it is to be published there in pamphlet form, and we shall hope to have copies on sale here in due time. *Light* says:

"We announced our intention last week of issuing a pamphlet dealing with the question of Spiritualism as represented at the recent meeting of the Church Congress at Newcastle. Its preparation is in the best possible hands—those of 'M. A. (Oxon.)' It will comprise the addresses delivered before the Congress; notes and comments thereon; a list of distinguished persons who have testified to the reality of the phenomena; advice to inquirers as to the most suitable books to be read; instructions as to the best modes of investigation, etc. A warm-hearted friend of the cause has generously undertaken to defray the total cost of the issue of fifteen thousand copies. We trust that other friends will help us to make the issue twenty thousand. The pamphlet will be entitled 'Spiritualism at the Church Congress.' By M. A. (Oxon.) With Advice and Information for Inquirers. Price 2d."

The wise generosity of some English Spiritualist in paying the cost of 15,000 copies for free circulation may well be imitated here. Who will do it?

The *Saratoga Sun* speaks of manifestations, under test conditions, by Henry France, and commends him. Our readers will remember the visit of Mr. France and Mr. Smith to this city and State last spring, our report of his séance at our house and of his failure to give good manifestations there, our published statement, from a friendly source, of like failure elsewhere, and their return East after but a short stay. We then stated that Mr. France and Mr. Smith acted like honest men, that this failure of manifestations seemed unexpected to them, and that they showed no intent to counterfeit or to impose on any one. If Mr. France's medium powers have returned to him we shall be ready to make it known.

## Methodist Temperance—Geographical Morals.

The editorial correspondence of the New York *Independent* from London makes report of the sayings and doings on the Temperance question of the Methodist Ecumenical Convention in that city. The subject came up on Monday, Sept. 23rd, and it was soon found that the American Methodists were quite in advance of their English brethren. The clergymen from this country spoke earnestly for total abstinence from intoxicating liquors and declared it to be the practice of far the larger part of their members at home, while the British clergymen were startled by such statements and did not take like ground. The *Independent* writer says: "Ministers and people (men and women here) are, as many American delegates learn with surprise, in the habit of using wines and brandy and hot whisky freely, and of having them on the table. The young people of a family take a glass of hot whisky at night, before retiring. It seemed strange to be politely pressed to have a glass of wine or whisky or brandy, and to see how freely ladies partook of these beverages.... It is not unusual but quite the contrary, to have wine in the vestry, for the use of ministers before or after the sermon.... The most careless observer cannot fail to see that England is cursed with intemperance and needs a reformation in this respect above anything else, even though a Bishop could bring himself to the point of saying, recently, in Parliament, that it was better to have England free than England sober."

The English Methodists heard their American brethren with respect and interest, and some of them admitted that a great change was needed—which is, so far, well—but "the most careless observer cannot fail to see" that Methodist morals and manners in England are on a dead level with the prevalent morals and manners of the outside world in this matter. In our country when temperance was unpopular our churches did not act with its pioneers; now that it is popular the church even tries to monopolize it and to rule out heretics from any part in it, and so belittles and weakens the movement.

So it was with the Anti-Slavery agitation here. In its "martyr days" of weakness and peril the popular clergy opposed it, when it gained victories they espoused it.

A few temperance men, and a few abolitionists, were found among the clergy and the pious laity at an early day, but the great mass opposed them, as the sectarian church has always opposed every great reform, Sectarian dogmatism has no unity with human freedom or progress.

## Episcopal Church Congress at Providence—Growth.

We lately made known the frank and full discussion of Spiritualism by an English Church Congress, and now comes the *Boston Herald* commending the fearless discussion of their own mistakes by a similar body at Providence, R. I. It would be remarkable if the Episcopalians should put aside their timid conservatism and step to the front for "light, more light." The *Herald* of Nov. 6th, says:

"The recent church congress at Providence was as notable a gathering of its kind as any that has been held. It furnishes the freest sort of a platform and ventilates important and burning questions in the Episcopal church with a freedom which seems to many more vigorous than wise.... The Episcopal church may or may not have a better ecclesiastical system than other religious bodies; it is not for us to decide; but what we commend in its recent congress, and what we commend to the ecclesiastics who believe otherwise, is the free handling of its own institutions where they seem to be defective.... The criticism of the methods of theological education, which was the point where the greatest freedom of treatment prevailed, went so far that the teachers in the Episcopal divinity schools who happened to be present sprang to their feet as if they were on trial, and the discussion waxed decidedly hot.... It will help to give every candidate for the ministry that wider and more modern training which is needed for the preaching of to-day. The church, which is not afraid to wash itself, whether in public or private, is the church which is most likely to be kept clean, the church which must be gradually brought into the closest sympathy with present life, and this is one of the many services which the Providence congress has rendered to the body which it represents."

## Association of the Red Cross.

The American Association of the Red Cross was organized in Washington, D. C., last June, and Clara Barton made President. Miss Barton did wonderful service as nurse and watcher in camp and field and hospital, in the Civil War, and was engaged in the same way in the Franco-German war having charge of extensive hospital services under the auspices of the Crown-Princess of Germany—her personal friend. President Garfield, knowing her ability and excellence, named her for this office. The Red Cross Association is an international movement for the relief of the wounded and suffering on both sides, in war, and the prevention of needless barbarities by the common action of its agents, of whatever nation, who wear the red cross as their mark. It was recognized by the Geneva treaty, and meets such favor from European governments that it was noticed at the Yorktown celebration that the colors of other nations there were all accompanied by the flag of the Red Cross, our own banner being the only one destitute of this emblem borne by those who in other lands have carried help to the wounded and the sick on field and in hospital, and mercifully

assuaged the terrors of pestilence and the pangs of human suffering.

Hon. William Lawrence, Dr. G. B. Loring, Walker Blaine, Gen. Sturgis, and other eminent men, are the Executive Committee of the Society at Washington, and bills hailing its lasting establishment in this country, are to reach Congress at an early day and are worthy their consideration.

Miss Barton, with her usual energy and sagacity, has organized auxiliary societies in Rochester, Syracuse and Danville, N. Y., and these have done excellent work for the Michigan sufferers by fire.

On Thursday evening of last week, Mr. and Mrs. Bundy gave a reception in honor of Mr. and Mrs. Giles B. Stebbins who, having spent some months very pleasantly in Chicago, were about to return to their home at Detroit. A large number of old and new friends greeted the guests of the evening. Among the mediums who added to the interest of the occasion were Mrs. Dole, Mrs. Davis, Mrs. De Wolf, Mrs. Lowry, Mrs. Gage, Mrs. Lord, Mrs. Simpson, Mrs. Bishop, Mr. Brooks and others. Miss Holbrook, the accomplished daughter of our able occasional contributor, Judge Holbrook, added greatly to the pleasure of the evening by giving several recitations rendered in a manner to excite the admiration of her hearers. Miss Free and Mrs. Gage enlivened the evening with fine selections upon the piano. Mr. Bundy briefly recounted the life work of Mr. and Mrs. Stebbins and expressed the pleasure he had derived from their residence in his family; after which, remarks were made by Hon. S. B. Perry, Mr. George H. Brooks, Mrs. Simpson and lastly by Mrs. Lord, who described spirits whom she saw about Mr. and Mrs. Stebbins, and others. Mr. Stebbins replied to the various complimentary remarks and attentions in his usual felicitous manner.

## Current Items.

Henry Slade is in Providence, R. I. Lyman C. Howe speaks in Binghamton, N. Y., the last three Sundays of this month. Queen Victoria has now reigned forty-five years, a little longer than Queen Elizabeth.

Education begins the gentleman, but reading, good company and reflection must finish him.

James B. Eads, the Mississippi river jetty engineer, gave the largest individual contribution to the Michigan sufferers, \$500.

In the late German elections the Catholics, in some districts, voted with heretical Socialists against the Jews.

George A. Fuller speaks in Portland, Maine, this month. This sincere man is gaining in spiritual strength.

His Holiness the Pope has again expressed himself strongly in condemnation of the proceedings of the Irish Land League.

Thomas Gales Forster is in Washington, D. C., and is to speak Sunday evenings at Talmage Hall, a central location. This is a good move and his words will be welcome.

The New Society of Progressive Spiritualists have changed their place to a neat hall at 904 Milwaukee avenue, where Mr. Brooks will speak Sunday evenings.

Roger A. Pryor, counsel for Mrs. Kate Chase Sprague, expresses the opinion that the scandal of a divorce trial will be avoided by a compromise.

Rev. T. De Witt Talmage has a very interesting sermon on the second page of the JOURNAL. It contains thoughts well worthy of careful consideration.

A curious phenomenon in Otsego county, New York, recently, was a rainbow when the moon was shining. It was a bright, luminous arch and lasted about fifteen minutes.

The same steamer that brought \$1,000,000 in gold from Europe last week, brought two tons of cabbages. The *Inter-Ocean* says: "That's what we want, gold and cabbages."

Dr. W. L. Jack of Haverhill, Mass., spent an hour with us last week. He has had fifteen years' practice as a magnetic physician. His Lake Pleasant cottage is visited by many during the camp meetings.

The *Rocky Mountain News* of Denver, says: "Zoller's 'Transcendental Physics' is a very interesting book, worth any one's reading who has any desire to investigate the mysteries of spiritual manifestations."

The State Capitol of Texas, at Austin was burned to ashes Nov. 6th. Besides the archives of the republic of Texas, the battle flags of the Alamo were consumed. The building cost \$300,000. Incendiarism is the supposed cause of the fire.

The Margaret Fuller Society held a regular monthly meeting at the Grand Pacific, November 1st, the ladies enjoying greatly a paper by Mrs. H. C. Garner on "Woman as a Factor in Politics." The President of the gathering was Mrs. Mary Dye.

Mrs. Edwin Booth, after a protracted and distressing illness, passed to spirit life from the residence of her parents in New York City on Sunday last. Mr. and Mrs. McVicker will have the sympathy of thousands of personal friends, and also the unspeakable satisfaction of knowing that their beloved Mary, freed from the pains and distress of earth, is peacefully resting in the loving embrace of dear ones who have been patiently awaiting her advent to spirit life.

The *Medical Retrospect*, official organ of the Medical Association of the District of Columbia, has letters from eminent physicians and surgeons assailing the treatment of Garfield by Dr. Bliss, and also assailing the veracity of the Cundurango dealer. Now for a "regular" doctor's quarrel.



General Grant has insured his life for \$100,000.

Mrs. Lydia A. Pearsall will speak in Grand Rapids the 20th and 27th of November.

Mr. Henry Laerol's new lecturing on Spiritualism in the south of France.

G. H. Geer is doing effective work at Geneva, Ohio. He will remain there during the month.

Mr. Samuel Morley, M. P., a prominent London philanthropist, was tendered an enthusiastic reception at Philadelphia, Tuesday, November 1st.

The German elections result in a defeat of the persecutors of the Jews. Chaplain Stoecker, an anti-Jewish leader, was buried under 17,500 majority votes cast for Professor Virehow, a progressionist and an eminent scientist.

Rev. Dr. Thomas lectured before the Philosophical Society here lately, advocating the teaching of ethics and morals in public schools and the use of text books, compiled from Christian and Pagan sources, for that purpose.

On Sunday evening, Nov. 13th, at the Church of the Messiah, New York, Rev. Robert Collyer presided at a meeting in memory of the good and gifted woman, illustrious for the beauty of her life, Lucretia Mott of Philadelphia.

The Inter-Ocean tells of a remarkable family meeting at Paxton, Ill., Oct. 28th. On the eighty-seventh birthday of Mrs. H. A. Bridgman a number of old friends were invited to surprise her by her daughter.

The company was composed of eight persons whose combined ages were 607 years, an average of seventy-six years.

Prof. Robertson Smith, late of Aberdeen University, Scotland, who was suspended from teaching on account of his advanced liberal ideas, was presented, Nov. 1st, with \$1,000 worth of books, and it was announced that a sum exceeding his former salary had been raised for his benefit by his supporters.

Thus is a liberal Scotch Presbyterian moving on and finding good company. King Kalakua of the Hawaiian Islands, who is now in this country, does not want to sell his country as was at one time reported, but does want to get some people to occupy it.

The native race is rapidly dying out on account of the peculiar elements of civilization introduced to them, to which they have kindly taken, and the king desires to enlist recruits. "Christian civilization" has killed three-fourths of the people.

A trustworthy London correspondent says: "E. W. Wallis has a clean record in England. I have never met him but have heard that he is a good speaker, as he certainly is an energetic worker. He is highly praised."

It affords us great pleasure to give publicity to this statement; and we hope Mr. Wallis will be induced to visit the West. He certainly cannot form a correct judgment of the great spiritual movement in America unless he does so. Mr. Wallis may be addressed at Worcester, Mass., until the 27th, and then at Portland, Maine, until Dec. 11th.

LOOK OUT FOR HIM.—The first week in November a tramp claiming to be Charles E. Watkins, the medium for independent slate writing, showed up at Cedar Rapids, Iowa. He is described by a correspondent as about twenty years of age, medium height, light complexion and well dressed.

From this description and other information we are inclined to think the fellow is Briggs, of Boston, a regular confidence man. He is no doubt personating Watkins in other places. Look out for him. Watkins is, to the best of our recollection, full five feet ten inches in height, light complexion, and looks to be twenty-six to twenty-eight years old, and when we last saw him would weigh probably one hundred and seventy pounds, dresses respectably but would never probably be spoken of as "well dressed," as would Briggs.

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Northern Wisconsin Spiritual Conference. The Northern Wisconsin Spiritual Conference will hold a three day's meeting in Spiritual Hall, Omro, Dec. 2nd and 4th, 1881. We are happy to announce that we have secured the talented orator and noted tactician, Frank Z. Ripley, of Boston, for our next Convention. Other speakers invited to participate. Friends of the cause are invited to be present. Friends of the cause are invited to be present. Friends of the cause are invited to be present.

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Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Carter's Hall, 22 East 14th Street, from 11 A. M. and 7.45 P. M. Good speakers every Sunday. Seats free.

NEW YORK CITY.—The Harmonical Association. Free Public Services every Sunday morning, at 11 o'clock, at 145 P. M. in the Church of the Holy Trinity, at Broadway and 7th Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Fifth Avenue, opposite the Metropolitan Hotel, every Sunday from 2.30 to 5 P. M. The public invited. Address Box 4400 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Metropolitan Hall, No. 22 West 14th St. (near Broadway) every Sunday at half past ten A. M. and half past seven P. M. Children's Progressive Lecture meetings 7 P. M.

Brooklyn, N. Y., Spiritual Fraternity. Sunday Services in the large hall of the Brooklyn Institute, corner Washington and Concord Streets, Brooklyn, from 11 A. M. to 1 P. M., and 7.30 P. M. to 9.30 P. M. Dr. J. T. Little, an accomplished pianist and vocalist, will have charge of music.

Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, 7.30 P. M. to 9.30 P. M. Dec. 2nd, Col. Wm. Hemminger, B. NICHOLS, President.

Passed to Spirit-Life. Passed to spirit-life from her home in Moline, Ill., Aug. 28th, 1881, Mrs. Sarah E. Morris, aged 83 years 11 months and 15 days.

It is with much sorrow, even after this long delay, that I feel called upon to communicate to all friends of human progress the sudden transition to spirit-life of our dear and loved sister, who was accidentally struck by a wind-mill tower which fell upon her during a heavy gale on the night of the 28th of August. Sister Morris was a fervent believer in spirit return, and she was anxious to give which brought her truth home to her in a way that she could not doubt. She was a sunny, cheerful woman, and every one who came within her sphere felt the grand and ennobling influence of her pure moral character, she was a true 'attracted' influence of a higher order and doubly blessed were those who listened to their valuable teachings. She was an energetic worker in the reform movements, and was Vice-President of the Woman's Suffrage Society of the place at the time of her death. Her death was a great loss to the Society, and their meeting on the 28th of September:

Whereas, By a sad tragedy our beloved sister and co-worker, Mrs. Sarah E. Morris, has been so happily removed from our midst, there comes to each member of our little band a sense of personal bereavement as we remember her loving and generous manner, the rare and beautiful qualities of her mind and faith, and the warm attachment she manifested for each co-laborer; therefore,

Resolved, That we, the members of the Suffrage Society of Moline, feel a deep sorrow at the loss of so zealous an advocate, and that by her death we suffer an irreparable loss, depriving us of the wise counsel and mature judgment of her superior mind and experienced life, and the pleasure of her noble labors and faithful ministrations; and that we, as a Society, do hereby testify, that as a wife and mother, she stood in the community an example of devotedness and devotion, and that as a friend and neighbor, she was only in her own home, but to all who were willing to receive such at her hands. L. P. WHELOCK.

**New Advertisements.**  
**WANTED.** By a Spiritualist (widow), a home for the winter in Chicago, among Spiritualists or Liberals; a comfortable, good-sized, sunny room (up and more than one) with fire, gas and bath desirable, and plain hygienic food. Please answer stating accommodations, terms, which must be moderate in price. Write to Mrs. F. NEVINS, 312 West 31st, New York City. 31-12

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Over 2,000 styles of type. Catalogue and reduced price list free.  
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**GARMON'S ARTIFICIAL EAR DRUMS**  
As invented and worn by him perfectly restoring the hearing. Entirely new for thirty years, and with them, deafness is cured. Price \$5.00. Address: John Garmon, 105 W. Corn St. in Mass Sts., Cincinnati, O. 31-12-22 e-w

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We have the best selling TONIC in the world. One agent ordered 250,000 boxes, and another 100,000. Each box contains 250 pills, and is sold at 25 cents. Total, 4,500 in 43 days. This same agent ordered 100,000 more, and says it is the best selling article in the world. Price per box \$1.00. Address: J. C. McCurdy & Co., 122 Nassau Street, New York. 31-12

**RIVER FOREST HOME SCHOOL.**  
Beautifully situated, 9 miles from Chicago. For girls, ladies and lads under 18. Course from Kindergarten to the Classical, Music, Painting, etc.  
Apply to Mrs. M. E. HOFFMAN, Oak Park P. O. Send for Circulars. Particulars sent to those who send for them. 31-12

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**DR. WILLIAMSON'S CURE**  
Has proved the most perfect cure for Asthma, Cough, and all the troubles of the throat and lungs. It is a simple, safe, and reliable remedy, and is sold in all the principal cities of the world. Price \$1.00. Address: Dr. J. M. Williamson, 105 W. Corn St. in Mass Sts., Cincinnati, O. 31-12-15

If you are going from Chicago to any point in Northern Illinois, Northern Iowa, Nebraska, Colorado, Wyoming, Utah, Nevada, California, Oregon, Wisconsin, Minnesota or Dakota, you should be sure to purchase your tickets via the Chicago & North Western Railway.

It is by all odds the best route between Chicago and all the principal points in the States above named. Tickets over this route are sold by all Coupon Ticket Agents.

Be sure that they read over the above named route, and take no other.

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SOMETHING Entirely NEW.  
By an arrangement of the coils which springs, and is adjusted to every movement of the body, it is a perfect fit, and comfortable corset, and is sold in all the principal cities of the world. Price \$1.00. Address: Ball's Health Preserving Corset Co., Chicago, Ill.

**EVERY CORSET WARRANTED SATISFACTORY OR MONEY REFUNDED.**  
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**MASON'S CHART.**  
A child 40 years old can understand it perfectly. It is a simple, safe, and reliable remedy, and is sold in all the principal cities of the world. Price \$1.00. Address: Mason's Chart Co., Chicago, Ill.

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**Piano or Organ playing learned in ONE DAY!**  
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**THE WONDER OF THE AGE.**  
**MASON'S CHART.**  
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**\$72 A WEEK.** 8 1/2 days at home easily made. Costly outfit free. Address: H. HAZLER & Co., Aurora, Ill. 31-11-30

**\$66 week in your own town.** Terms and outfit free. Address: H. HAZLER & Co., Aurora, Ill. 31-11-30

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We want an Agent in every county in the United States at once, to whom we will pay a liberal SALARY and expense to call on articles of unequalled merit, independent of the every other month. Address, without delay, THE MARSHALL NOVELTY CO., Marshall, Mich. 31-12-13

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"From Log Cabin to White House," by the famous author of "Life of Lincoln," requires duplicate plates, many presses and an army of Agents to supply the books. Do not delay. "Order 500 orders in 6 days." Another "Never saw anything like it." Elegant illustrations. Includes every copy of the book. For circulars and prices, apply to the publishers, J. M. HAZLER & Co., Washington St., Boston. 31-12-12

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**MEDICAL DIAGNOSIS.** Send lock of hair and One Dollar. Patients coming under treatment, will be treated with this Dollar on their first monthly payment. Definite diagnosis of all diseases. Remedies and treatment for all diseases, by mail Four Dollars. Address: VUGL and ALLEN, Lock Box 308, Kansas City, Mo. 31-10-22

**ALL ABOUT KANSAS.**  
THE WEEKLY CAPITAL is an eight-page, 48 column paper published at Topeka, Kansas, giving full and reliable information of the progress and condition of every county. \$1.00 per year. Sample copy free. 31-10-17

**ASTHMA**  
Quickly and Permanently CURED  
Dr. Gimson's Asthma Remedy is unquestionably a positive Alternative and Cure for Asthma and Dyspepsia, and all their attendant evils. It does not merely afford temporary relief, but is a permanent cure. Mrs. E. F. Lee, of Burlington, O., says of it: "I am surprised of the speed with which it cured me. It is the best medicine I have ever used, and has cured me of my asthma and made me perfectly well. I have never again felt the least attack of my asthma, and I am now as well as ever." Send for circular and testimonials to Dr. J. M. HAZLER & Co., 553 Broadway, New York. 31-10-23

**PRACTICAL LIFE**  
A Book of Rare Originality, entitled PRACTICAL LIFE. The most practical and useful book ever published. It is a book of rare originality, and is sold in all the principal cities of the world. Price \$1.00. Address: J. C. McCurdy & Co., 122 Nassau Street, New York. 30-14-33-13

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Psychometric Delineations of Character. MARY M. D. SHERMAN would respectfully announce to the public that she will upon reception of a letter containing photograph, (to be returned) a path of birth, sex, single or married, give an accurate delineation of the past and future life, including high points to be won, and why. Terms: \$1.00. Address: MARY M. D. SHERMAN, Box 1205, Adrian, Mich. 31-10-21

**PISSO'S CURE FOR**  
Consumption and people who have weak lungs or asthma, should use Pissso's Cure for Consumption. It has cured thousands. It has not injured the system. It is not bad for the stomach. It is the best cough syrup. Sold everywhere. 25c. & \$1. 31-10-21

**Dr. Hunter's "Practical Observations on Food and Diet, and on the Proper Treatment of the Throat and Lungs."**  
This pamphlet is destined for the general public, and is a guide for all who are afflicted with the throat and lungs. It is a simple, safe, and reliable remedy, and is sold in all the principal cities of the world. Price \$1.00. Address: Dr. J. M. Hunter, 105 W. Corn St. in Mass Sts., Cincinnati, O. 31-10-15

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Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These bathers are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who have been afflicted with any of the above named diseases, and who are desirous of securing the best and most permanent relief, should try these baths at once and judge for themselves. Address: Dr. J. M. Sammers, 105 W. Corn St. in Mass Sts., Cincinnati, O. 31-10-15

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with a special feature in all the departments of rural interests, such as the Country Yard, Country Club, Domestic Economy, and a summary of the News of the World. Its Market Reports are especially valuable. It is a most important and interesting journal to the farmer, and is a most valuable source of information. It is published in a high class of paper and style of publication, it occupies the highest rank. It has no superior in either of the three great departments of

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The Volume of "Country Gentleman" for 1882 will be ENLARGED, and will contain more than 200 pages of valuable and interesting articles. It is published in a high class of paper and style of publication, it occupies the highest rank. It has no superior in either of the three great departments of

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**OZONE**  
A New Process for Preserving all Perishable Articles, Animal and Vegetable, from Fermentation and Putrefaction, Retaining their Odor and Flavor.

"OZONE—Purified air active state of oxygen."—Webster.

This Preservative is not a liquid, pickle, or any of the old and exploded processes, but simply and purely OZONE, as produced and applied by an entirely new process. Ozone is the antiseptic principle of nature, and is the most powerful power to preserve animal and vegetable structures from decay.

This is nothing on the face of the earth. It is able to decay or spoil which Ozone, the new Preservative, will not preserve for all time in a perfectly fresh and palatable condition.

The value of Ozone as a natural preserver has been known to our able citizens for years, but, until now, no means of producing it in a practical, inexpensive, and simple manner have been discovered.

Microscopic observations prove that decay is due to septa and their growth, and that decay is due to the presence of these septa. Ozone, applied by the Proutie method, seizes and destroys these germs at once, and thus preserves. At our office in Chicago we can send you any article that can be thought of, preserved by this process. At our office in Chicago we can send you any article that can be thought of, preserved by this process.

"FRUIT MEATS," such as beef, mutton, veal, pork, poultry, game, fish, etc., preserved by this method, can be shipped to any country in a state of perfect preservation. It is a most valuable and interesting journal to the farmer, and is a most valuable source of information.

A Fortune Awaits Any Man who Secures Control of Ozone in Any Town or County.

A. C. Bowen, Marion, Ohio, has cleared \$2,000 in two months. \$1 for a test package was his first investment. Woods Brothers, Lebanon, Warren County, Ohio, made \$10,000 in two months, and sold November 1st. \$2 for a test package was their first investment.

F. K. Raymond, Morristown, Belmont Co., Ohio, is clearing \$15,000 in two months, and selling Ozone. \$1 for a test package was his first investment. Dr. J. M. Sammers, 105 W. Corn St. in Mass Sts., Cincinnati, O., has cleared \$10,000 a month since August. \$1 for a test package was his first investment.

B. Gaylord, 30 La Salle St., Chicago, is preserving eggs, fruit, etc., for the commission men of Chicago, charging 15c per dozen for eggs, and other articles in proportion. He is preserving 100,000 eggs, and making \$10,000 a month clear. \$2 for a test package was his first investment.

**How to Secure a Fortune with Ozone.**  
A test package of Ozone, containing a sufficient quantity to preserve one thousand dozen eggs, or other articles in proportion, is sent to you on receipt of \$2. This package will enable the applicant to pursue any line of trade and experiments he desires, and thus satisfy himself as to the extraordinary merits of Ozone as a Preservative. After having thus satisfied himself, and had time to look the field over to determine what he wishes to do in the future, whether to sell the article to others, or to continue it to his own use, or any other line of policy which he sees best suited to him and his own interests, he will enter into an arrangement with him. We will make a fortune for him and give you good profits. We will give exclusive township or county privileges to the most responsible applicant who orders a test package and desires to control the business in his locality. The man who secures control of Ozone in any town or county, for any special territory, will enjoy a monopoly which will surely enrich him.

Don't let a day pass by you have ordered a Test Package, and if you desire to secure an exclusive privilege we assure you that they may deprive you of it, for the application of Ozone is in demand every month—many by telegraph. "Just come first served" is our rule.



Voces from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Infant's Dream.

Oh! cradle me on thy knee, mamma, And sing me the holy strain, That soothed me last as you fondly breast, My glowing cheek to your soft white breast, For I saw a scene when I slumbered last, That I fain would see again.

Brooklyn (N. Y.) Spiritual Fraternity.

The announcement that Prof. Henry Kiddle was to give the opening address at our Conference, attracted a large and cultured audience, who listened with deep and earnest attention to the lecture.

things, have its appropriate place and action, which must be beneficial for God himself is but another name for truth, truth eternal and absolute, which cannot be understood in its own nature.

Prophecy. To the Editor of the Religio-Philosophical Journal: Critics should first of all things be accurate in their quotations and references. In the communication from S. M. Worden in your issue for Oct. 5th, I find him quoting a prophecy reported by me in the JOURNAL of March 6th, 1880, but he wrongly quotes it, and then, with others, I get a homily upon having "too much haste and enthusiasm" in such matters.

Notes and Extracts. Spiritualism is the science of life. It is a divine attribute of the soul. Honest mediumship must be protected and sustained. Nature is a book unfolding the wisdom and goodness of Deity.

Spiritualism and its Mission.

In this nineteenth century, the age remarkable for wonders, nothing has fixed its impress so unmistakably upon the mind of the whole inhabitable world, as the gentle and unobtrusive advent of Spiritualism.

A Room Illuminated.

To the Editor of the Religio-Philosophical Journal: I have often seen a call for phenomena that are facts, to aid in establishing Spiritualism. I will briefly relate what I and my wife saw, and I heard, and we are both as well satisfied of its truthfulness as we are of our own existence.

Letter from Sydney, New South Wales.

To the Editor of the Religio-Philosophical Journal: I have melancholy news to communicate this mail; our able public lecturer, Mr. Charles Bright, has been rendered hors de combat for some considerable time by a mysterious complaint, which has gradually been increasing.

Mediums Wanted in Texas.

J. L. Dixon, of Jacksonville, Texas, writes: "If you can arrange to send one of your bright mediums into this section of country, quite an interest would be taken and I will accompany said person from place to place and from city to city."

Lecture in Otago, New Zealand.

Mr. Stout delivered a lecture in the Princess Theatre on "Evolution and Theism," last Sunday. The dress circle and stalls were full, many being unable to find seats.

Kersey Graves's Books.

In reply to a suggestion that his books had run him in debt, this veteran writes: "All the books I have published met with a sufficient sale to pay all the expenses of publication. Their sale has really been a source of considerable income, on which I have depended for the support of my family.

Richmond, Ind.

Richmond, Ind. The speaker also showed the evils resulting where mediumship was made a matter of merchandise, and that this should be avoided as far as possible, and that he believed the time had come for Spiritualists to take a new departure, especially among those who were desirous of utilizing their gifts for spiritualizing the age; this is in true unison and harmony with the teachings of Jesus, and Spiritualism has in the main improved the character of those who have embraced it.



Mrs. Hardinge-Britten at Newcastle-on-Tyne.

On Sunday morning last Mrs. E. Hardinge-Britten lectured from the platform of the N. S. E. S. upon "The New Bible or the Living Word," to a large and appreciative audience.

In the evening she addressed a crowded and highly sympathetic meeting eloquently and effectively upon "The Origin and Destiny of the Human Soul." Mr. Hare occupied the chair on both occasions.

On Saturday evening last Mrs. Britten delivered an able and logical discourse at the Mechanics Hall, Wreckenton, upon "Angels' Footsteps," which produced on the minds of her hearers a deep and profound impression.

On Monday evening last this most able lady occupied the platform of the Spiritual Temple, Felling, and entertained the assembled friends and visitors with an exhaustive and instructive address upon "The Great Spiritual Dispensation." The audience were delighted. —Light, Oct. 15th.

AFFECTIONATE GEESSE.—"Geese are generally spoken of as silly creatures. Few people know that they are capable of deep attachments. The historian, Pliny, for instance, refers to a philosopher named Lacydes, who had a goose which took so strong a fancy to him that it would never leave him, day or night, unless removed by force.

The tale told by Bishop Stanley of the old blind woman in Germany, who was led to church every Sunday by a gander, is well-known; but not so numerous other anecdotes of the love shown by these birds for human beings. Bishop Stanley, for example, relates how one of a flock of geese suddenly deserted its natural companions, and for no apparent reason, attached itself to its master, a Cheshire farmer, and followed him every where like a dog.

I have the utmost confidence in the mails. Enclose \$1 for two boxes, or \$3.50 postoffice order for six boxes of Celery and Chamomile pills and I will take all risk for money and goods. Dr. C. W. Benson, 106 North Eutaw street, Baltimore, Md.

The public Library of Concord, Mass., has a department for works written by persons who reside or have resided in the town, and here are to be found the works of Emerson, Hawthorne, Thoreau, Ripley, Curtis, Margaret Fuller, Channing, Elizabeth Peabody, Mrs. Horace Mann, Conway, Julian Hawthorne, Alcott, Sanborn, Dr. Harris, and two or three others.

Write to Mrs. Lydia E. Pinkham, 233 Western avenue, Lynn, Mass., for pamphlets relative to the curative properties of her Vegetable Compound in all female complaints.

"It seems to me that you have the longest miles here that I ever saw in my life," remarked a tourist in Ireland. "No," replied Pat, taking his pipe from his mouth, "the moile isn't long; but when they made the road, the stones gave out, so they put a mollenstone every two moiles, sure."

The huge, drastic, gripping, sickening pills are fast being superseded by Dr. Pierce's "Purgative Pellets." Sold by druggists.

The University Presses of Cambridge and Oxford are going to bring out for England an edition of the New Testament with the Authorized and Revised Versions arranged in parallel columns. An edition on precisely this plan, it will be remembered, has been published for this country by Porter & Coates of Philadelphia, and it is said that 40,000 copies have already been sold.

Dr. Pierce's "Favorite Prescription" is everywhere acknowledged to be the standard remedy for female complaints and weaknesses. It is sold by druggists.

ORTHODOX HASH, WITH CHANGE OF DIET.

BY WARREN SUMNER BARLOW. Author of "The Volcanoes," "If, Then, and When," "Progress of Manhattan," and other Poems. Paper, 10 cents; postage free.

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

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Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. Notices set as reading matter, in Milton type, under the head of "Business," forty cents per line for each insertion.

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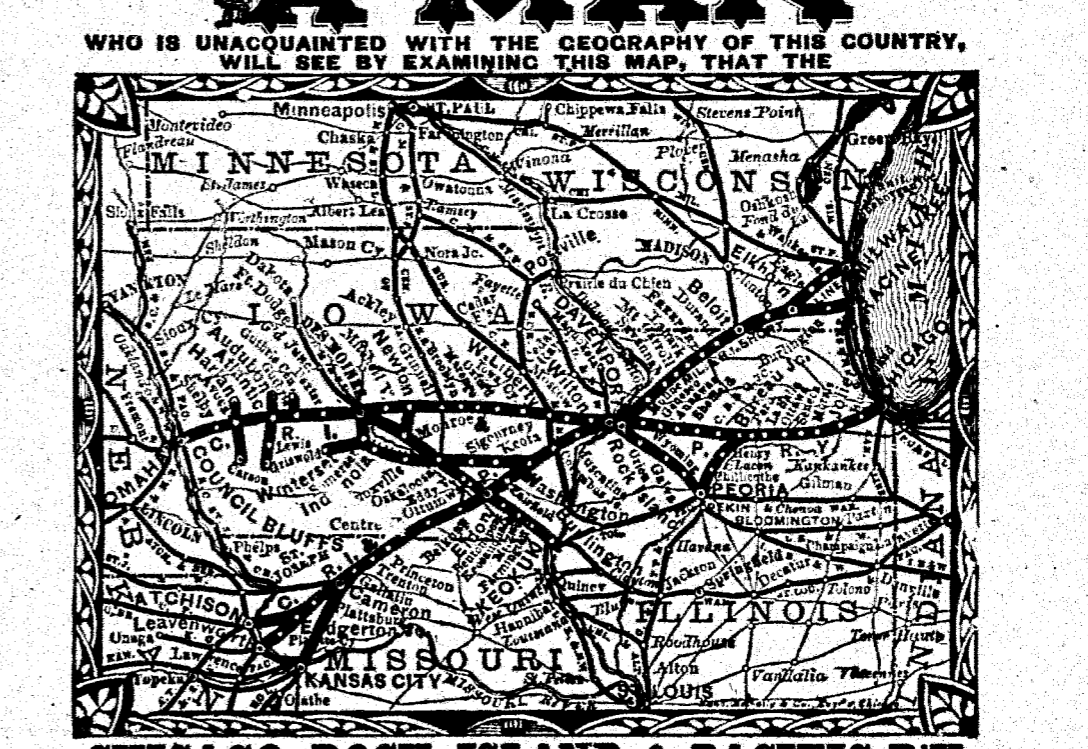
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Continued from First Page.

petate the wretched errors that have too long been in the ascendant, and Christ's resurrection has been met with a wisely commented upon. The grand fact of the immortality of the soul is made difficult to understand through the insane endeavor to demonstrate the immortality of the body, for the body is taught to be the real man. The body is taught to look for life's benefactions here, and then lie housed in the tomb, to rest in idleness till, at the upspringing of Easter tide of a future resurrection, simultaneous with the world over, it will be raised from the dust, carry itself to some assigned quarter, and deposit itself in earthly fashion compatibly with its unhallowed presence in the All-Father's heavenly kingdom, in spite of the words "flesh and blood cannot enter into the kingdom of God."—SPIRITIST in the Echo, Oct. 1.

Portents and Predictions.

BY ALEXANDER WILDER, M. D.

It has been a theme of common remark that distinguished persons often exhibit an almost superstitious belief in omens. Innumerable manuscripts have been compiled in regard to Napoleon and his star of destiny. Cromwell, Martin Luther, Nicolo de Rienzi and Mohammed, seem to have had their presentiments, their divine monitions, their lucky and unlucky times. Smaller, more insignificant souls according to everybody's measurement, have like experiences, like faiths, like credulities. Worldly-wise men have written to show that these things were foundationless, were weaknesses and should not be regarded. Their words have been uttered to the wind. Human spirits are conscious that force is not an accident of matter, but the outcome of a principle of life, and that life intelligent and therefore personal; and that all objective things in the universe possess mutual relations through their common causes. Hence, the many will believe that certain indications of star, element, or occurring event, possess some peculiar reference to themselves and their fortunes. They will believe none the less, because Herbert Spencer has shown that man is not a permanent soul, and Professor Draper that there is no Supreme Being. Blind as we all may be, we are conscious of knowing better, and with that assurance we grope our way hither and thither with somewhat of confidence, in quest of the beyond.

The stars peeping down upon us of nights, like so many glistening eyes, always impress us that they are doing this with intelligence. All eyes have a mind behind them, and the stars seem not to be exceptions. Dreams, Paracelsus declares, forebodings, prescience, prognostications and presentiments, are the gifts of the sidereal but are not imparted to the corporeal nature. While not quite acknowledging implicit faith in such matters, we feel no freedom to despise those who have. The electric wave that tingles our nerves is part of a ring that extends to the outermost star; and if life be in, and behind electricity, there may be a will, or plurality of wills, off yonder among and beyond those stars, that influences our lives, actions and destinies. That which is not impossible, somewhere is.

That John Dryden foretold two deadly perils to his infant son and an ulterior fatal result, is a story often repeated and the particulars are well known. Classical scholars have read that Alexander the Macedonian, when about to enter Babylon, in order to sit on the throne of Eden and the East, was notified by astrologers that he would speedily die if he ventured to do so. "It is my star that leads you to prosperity and empire," said Josephine to Napoleon. She rather than he, was the child of destiny. Her career had been read and predicted; but his, being more worldly, had been left obscure.

We have heard what of these superstitious imputations to Mr. Blaine. He, certainly, has repeatedly come near high positions of power and influence, and just at the critical period, lost them utterly. In 1876 he was almost the candidate for President; in 1880, it seemed as though he might have been; and now, premier of the administration and the personal friend of the late President, he will almost assuredly be dismissed from public life as the sequence of events.

Mr. Garfield himself was in many respects a man of destiny. Curious predictions had been made respecting him. There was somewhat of heredity in this; his mother was of the old stock of Ballous, who once shook New England by their rugged blows at the foundations of Calvinistic theology. They were hardly men of classical learning and erudition, but men of rare spiritual force. Adin Ballou is a man of great interiority. Nobody need wonder much about that woman in Orange, Ohio, or the son she reared. Major Bundy, one of Mr. Garfield's biographers, has recorded that she, months before the Chicago Convention of 1880, predicted to him that the people of America were going to make him President. Did her presence go farther and discern the sad finality? Probably not; and yet Mr. Garfield seems to have been haunted by the foreboding that his election to the Presidential chair was in some form, his sentence to death. He sought to repel the nomination; he received the news of his election with a feeling of deep sadness; and even the inauguration was not free from the melancholy cloud. His wife seems to have been more outspoken. "Our home-life is at an end," she exclaimed deploringly when she learned of his nomination. Did she know or did she feel? Such a woman has the ken and faculty to read and perceive.

Mr. Garfield's fatalism has been several times mentioned. When he was a youth drowning in the Ohio canal and his life was preserved in a wonderful way, he accepted it as a token that there was a purpose in it which he resolved to fulfill. It is said that he believed that he would be cut off prematurely like his father, leaving his children to make their way as he had done. The father of Mr. Garfield died at thirty-three, evidently a victim to medical malpractice. He also expected to be President. It used to be the fashion for old men who visited the district schools and spoke, to tell the children of their chances to be President. Mr. Garfield, however, did not seek the office, or the nomination, but apparently expected to be called out with some sort of spontaneity when the time came. A violent death, however, was before his mental vision. His friends, with all their persuasion, were not able to make him dismiss this thought. He would say, in answer to their claims that such a belief was foolish: "It seems to me as foolish as it does to you. I do not know why it haunts me. Indeed, it is a thing that is wholly involuntary on my part, and when I try the hardest not to think of it, it haunts me most. It comes to me sometimes in the

night, when all is quiet. I think of my father, and how he died in the strength of his manhood and left my mother to care for a large family of children, and how I have always been without his assistance and advice, and then I feel it so strong upon me that the vision is in the form of a warning that I cannot treat lightly."

A year ago, Dr. Charles Winterburn, of the city of New York, made an extraordinary prediction of a similar character. He was a practitioner of some merit, of Hebrew extraction, and laid some claims to astrological skill. Mr. Garfield, he said, would be elected President, but would be murdered not long afterward. I think, however, that he expressed a little indefiniteness in regard to the fatal issue, but he was unequivocal as to the assault. Dr. Winterburn has since died; and there are several of his predictions still awaiting fulfillment, of equal probability.

There are several allusions of an astrological import in the Bible. The most expressive one, perhaps, is found in the first chapter of Genesis: "And God said, 'Let there be luminaries in the expanse of the sky, and let them be for portents, and for seasons, and for days and years, and to give light upon the earth;' and it was so." Other places contain allusion to astral influence. In modern times this would be regarded as poetic imagery, but the ancients were very literal in their ideas when many consider them imaginative. Balaam, the prophet of the Oracle-temple Pethor in Syria, announced a star that would destroy the sons or worshippers of Typhon. So, too, the Pean of Deborah declares: "They fought from the sky; the stars in their courses fought against Sisak." In the book of Job the morning-stars are described as singing; and the prophet Isaiah denominates the King of Babylon, Hillel or Lucifer, herald of the dawn. Pythagoras, the philosopher, indicated the galaxy as the route of souls from the eternal to the finite world; and the spirits of men were believed to ascend after death to the stars.

In the world of causation, all operations more or less originate and are allied together. It is more than probable that their symbols are placed on external occurrences in a way to indicate this peculiar relation; and if so, there must be minds that perceive and understand them, and perhaps also an art or science to unfold the matter. I am not very credulous, however, in the revelations which come in these unusual modes. I have an overweening dread of being deceived; and when a man professes to be umpire for me in such matters, my spiritual superior, one possessed of deeper wisdom, and the like, I turn away from him as a pretender. The numerous falsified predictions of President Garfield's recovery, uttered in séances by impersonations professing to be Horace Greeley, Henry J. Raymond, or even some one who did have interior ken, show that there is a prodigious amount of uncertainty in such things. There is some truth in the matter, but it hardly manifests itself under conditions favorable to juggling imposture. We may as well employ our own normal faculties as our main stay, without paying much heed to the cry of "Lo here!" or "Lo there!" Spiritual bondage to phenomenal display is as unwholesome as subjection to a priest. Some matters must be decided by the tribunal of priest-conscience; some may be entrusted to our faith and appreciation of the right.

New York, October, 1881.

Heredity.

To the Editor of the Religio-Philosophical Journal:

The Institute of Heredity held a convention at Wesleyan Hall, Boston, May 25th, 1881. It is claimed by this new organization that the right foundation of character can be laid only by fixing the organic tendencies of children in moral and physical health before birth. In the convention Mr. Loring Moody made a statement in regard to the purposes of the society, which were to do what Church and State had not done to prevent crime and disease by inculcating such sound ideas that children shall be well born both physically and morally. Dr. G. J. Green read a paper, saying, the question to be settled is how to establish such prenatal conditions that crime and disease may be prevented. To do this generative power must be so educated that it shall not be abused.

Mr. Charles W. Gardner said his experience had caused him to arrive at the conclusion that the greatest cruelty that can be practiced upon children is to pre-natally doom them to a life of crime or disease, or both. Nature, we find very gentle and lovely when we live in harmony with her laws, but such gross disobedience to her teachings can but be fraught with the severest punishments.

Mr. Parker Pillsbury felt that he had found another cause worthy of his best endeavors. The principles of heredity might, in his opinion, eventually triumph over death and the grave as they now exist.

Now, Mr. Editor, if the members of this new organization know how children can be born aright, live aright, and die aright, why have they kept the world in ignorance? Thousands of intemperate, diseased and criminal children have been born into this life during these few months. Had the parents of these children been properly instructed, much of misery, disease, crime and degradation would have been saved, and more of joy, peace and happiness been known on earth. Friends, do not keep this great light longer from the world.

In the JOURNAL of July 9th, 1881, Sara E. Somerby, M. D., says she would have a law established to the end that incompatible marriages shall not take place, and diseased and criminal persons not be allowed to reproduce themselves. She thinks it would be better to shut persons away from the world and each other than that they should entail upon others their miserable minds and bodies. She has heard such children curse their parents. She would call upon the reformers, those that are not contented to simply whitewash and cover over mental and moral obliquities, but have an earnest and sincere desire to make the world rise to a higher position, to produce only the elements of peace and harmony, to begin all life aright. She would legislate against all producers of intemperance and crime. Now, Mr. Editor, would it not be well to know who the producers of intemperance and crime are before we legislate or attempt to shut from the world and each other these unfortunate men and women, for they are most truly unfortunate and their punishment is very great.

At present, in a small village and its near surroundings, in the State of Massachusetts, there are about eighty families, and I purpose taking intemperance only, and try to show who some of the producers of intemperance are in this village. First, I shall take ten families, the parents all members of the same Congregational church, all strong total abstinence; they

have thirteen sons; twelve of these young men have been intemperate. Second, Five families not members of any church, strong total abstinence, but with five sons all intemperate. Third, Ten families with sixteen sons; fathers and sons all temperance men. Fourth, Four moderate drinkers with eight sons, the sons all temperance men. Fifth, Two hard drinkers, three sons strong total abstinence men. Thirty families with no sons, the remaining families children young. Now, Mr. Editor, I must say that had there been peace and harmony, these seventeen intelligent young men could not have been intemperate; their parents despised the; unfortunate and degraded drunkard; they never had a tender loving word or a helping hand for the filthy brute. I, too, have heard such children curse their parents.

The ten families with sixteen sons, all temperate young men, from the fact that they grew into this life under peaceful and harmonious conditions, the parents ever manifesting a tender loving sympathy for all unfortunates of whatever name or nature. The mothers of the eight sons were strong in all that brings peace and harmony to the soul life, and their offspring were like unto themselves. The mothers of the three sons were Angels of Mercy on earth. One of them I knew well; she was always kind, tender, loving and affectionate to the father of her unborn child. Under any and all conditions, she was the same sweet, tender, loving wife. Every child that grows into this life under such conditions will be temperate, peaceful, harmonious and happy through this life and enter the next more like an angel than many others. The mothers that are happy and at peace with all the world during this period, will bring to this life children that will grow to manhood and womanhood and bless the mother that gave them birth. I fully believe the character of the child is formed on the culture of the interior or soul life of the mother before birth. Who has not heard of "Ministers devils?" Who that don't know that very many of our greatest criminals, much of disease, intemperance, crime and all that is degrading, come from the so-called highest and best society. If it is possible to legislate a quiet, peaceful, happy home, and a tender loving sympathetic condition for all that are to be mothers, to live in, then I say legislate quickly and in earnest, but if this cannot be done by legislation, then I say let it be done by and through the influence of kind words, tender manifestations of loving deeds, and acts of kindness, always remembering that words are like leaves, while good deeds are the fruit.

Greenfield, Mass., Oct. 24, 1881.

Where Does He Stand?

Dr. Peebles delivered a lecture on "Palestine and the Holy Land," at Hammonston, N. J., in the Presbyterian church, which if correctly reported in the *Hornet*, the local paper, is certainly a most surprising production. I do not know as I ought to say surprising in his case, for he has seemed to have been for years drifting in the direction of Christianity, and to have more and more bowed before its shrine. In this lecture he has exceeded his former efforts in that direction. An editorial in *The Hornet* says: "Taking decided grounds, as Dr. Peebles did, on the story of Christ as read by one who has visited and studied the land wherein he dwelt and taught, he gave to his audience words appropriate to the place, words calculated to strengthen Christian faith, and trust in God. The meeting was opened by prayer by Rev. Mr. Perry, and closed with benediction by Rev. Mr. Rogers."

With this editorial introduction, occupying a Presbyterian pulpit, with ministers to the right and ministers to the left, we ought not to be surprised if Mr. Peebles gave away the whole question, and after describing the holy country, concluded as follows: "Christianity with its signs, gifts and divine precepts was God's crowning religion. As a civilizing force it goes hand in hand with the Anglo Saxon language. It teaches the Fatherhood of God and the brotherhood of man. It appeals to the moral nature. It subdues by love. Its symbol is the olive-branch of peace. If the teachings of Christ—'Blessed are the pure in heart'—blessed are the peace-makers—return good for evil,' had been practically lived by the nations of the earth, long ere this world echoing cannons have been hushed into silence, and waving banners festooned in white would have waved the wide world over."

"The lecturer further compared the gospel of Christ which says: 'I am the resurrection and the life'—'In my father's house are many mansions'—'I go to prepare a place for you'—to the dark, dubious and dismal gospel of materialism, with no God, no heaven, and no immortality of the soul! Reading some of the remarks of Col. Ingersoll over his brother's dead body, such as 'voiceless lips,' 'dreamless sleep,' 'he has passed to silent and pathetic dust,' the lecturer pronounced this the gospel of gloom, of sorrow, of darkness, of despair, of a starless night, of eternal death!"

Now, of all places in the world to study the position of Christ or Jesus, the so-called holy land has least advantages. The country is written all over with falsehoods by the hands of credulity and superstition. The sepulchre of Christ, why, we ought to place it with Mark Twain's 'tomb of Adam,' and the reflections of Twain over that arthy, are paraded with those of Mr. Peebles over that of Christ. Has Mr. Peebles forgotten Spiritualism which he extolled for many years? It seems so, for he makes Christianity 'God's crowning religion,' and teaches Christ as 'the resurrection and the life.' If Christ be the resurrection, then there can be no resurrection except by and through him, which comes of belief in him. This is Christianity pure and undefiled. Mr. Peebles has at last dropped the thin veil which has concealed his real sentiments, and every Spiritualist ought to be glad of it, for it is best that we know exactly the standing of those who assay to be public teachers.

A JERSEY SPIRITUALIST.

Nov. 3rd, 1881.

Petitions for Taxation of Church Property in Michigan.

To the Editor of the Religio-Philosophical Journal: The subject of the taxation of church property in Michigan is formally presented to the people of the State through the Commission now engaged in preparing a revision of the tax laws. A Provisional Committee have prepared blank forms for petition to the Legislature asking that church property be taxed, and also a short address on the question.

Any person wishing to get signers to the petition will have copies of the blank forms sent to him or her, on application to me.

S. B. McCRAKEN, Provisional Secretary, Room 84, Seltz Block, Detroit, Nov. 5, 1881.

Lecture by Sojourner Truth—106 Years Old.

On Thursday evening, Nov. 3rd, this remarkable woman, of whose great age there is no doubt, spoke at Union Park Hall in this city, to a moderate audience, the night being cold and inclement. We give the following report of her address, but no report can do justice to her quaint and peculiar eloquence, or her singular force of expression:

She has been heard in Chicago and vicinity many times during her long span of years, but does not appear to change much. Her lecture is made up of all sorts of topics, and is of a conversational order entirely. She speaks in a loud, clear tone, and has an extremely dramatic delivery.

'OLDER THAN THE GOVERNMENT.'

She was older than this government, and older than all machinery and patents and libberly. But she believed God had given her strength and life to have her come before the people and relate the things he had allowed her to see, so that they might better appreciate his wonderful goodness. She had been robbed of every God-given right and of her children. She did not know how to read or write, and yet she now was a teacher to a generation that enjoyed all the privileges of life. Talking about the heathen, she said they used to sell children to raise money to send preachers to the heathen. Better send them among colored people. The time would come when those people who had been robbed of their rights would stand in front of the robbers in another world. But, then, colored people were not vengeful. She had lectured against slavery for forty years before it was abolished. Tobacco was the great curse of religion. She had been asked to lecture before a lot of women not long ago in this city, and when she began to talk about tobacco, the women who was running the meeting told her to talk about temperance. Wasn't she talking about temperance?

SLAVES TO FASHION AND TOBACCO.

Men could not give up tobacco, nor women give up fashion for Jesus, and nowadays the sinners were all mixed up with the rest, although there were not many saints for them to mix with. She would like to have all the city there to hear her. She couldn't have such a beautiful people. God was in us, and in him. Could God be in a man full of tobacco-smoke? The devil was the one who liked smoke, but not God. She had heard people talk a good deal about hell. People made their own hell. She didn't like to talk about her slave life. She was born a slave on the Hudson River, and was owned by a Low Dutch family—Hollanders, and she was a young woman before she knew anything about the English language. When she was going to be sold the first time her name was Belle Hardenberg, and her mammy told her to look up at the moon and stars because they would shine on them both when they were separated. She asked what made them shine, and her mammy told her it was God. That was the first time she ever heard about God. Then she was sold to Mr. Lee, and then to Mr. Scriber, and then to Mr. Genney, and to Mr. Von Wagner, and she bore all their names. She was freed in 1817 when she law, freeing all slaves over forty years old in New York, was passed. Then she asked the Lord to give her a name of her own as she didn't have any master, and she thought of Sojourner, and then she prayed for a name with a handle to it. "Deed I did, chillins. I keep saying, 'O God, give me a name with a handle to it.'" Finally it came all at once, and it was Sojourner Truth. She wondered for a long time why it should be this name, and at last she knew God was her last Master, and God was Truth and he had named her after him.

"Henry Ward Beecher as an Editor."

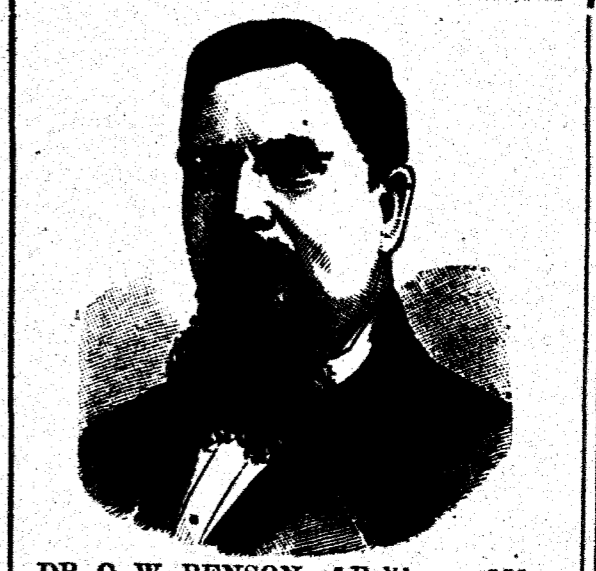
The *Christian Union* announces the farewell of Mr. Beecher as its editor, many duties forbidding his acting longer in that capacity. Lyman Abbott who has done a good deal of work in the office as associate, now takes Mr. Beecher's place as leading editor. He is a Congregational clergyman and a well known and able writer, of what may be called the liberal orthodox school. He has an editorial on Mr. Beecher as an editor from which we quote:

"He took up journalism over forty years ago as heaven save the mark!—a recreation; studying agriculture and horticulture in London's Cyclopaedia, and editing the first successful agricultural journal in the United States, the 'Western Farmer and Gardener,' at Manhattan, as a pastime, to rest and recuperate after exhaustive and continuous preaching. Even then the humanities of farm life were as marked a feature of his work as his pictorial power. He cared much for men and boys and little for hogs and hominy; a novelty in Indiana agriculture in those days.

Soon after his coming East, in 1847, the *New York Independent* was born—a child of the battle-field—and he at once accepted a place on the list of special contributors and was editor for a brief time. The nation was at white heat; so the writer. His methods of editorial composition were as peculiarly his own as are his methods of pulpit preparation. Mr. Beecher came to the office somewhere about the time his manuscript was expected; sometimes boiling over with excitement, sometimes bubbling over with humor. He sat and talked of anything and everything, but the bustle before him, all the printer's devil made his final and imperative demand for copy. Then he caught up his pen, turned to the nearest desk, shut himself up in his shell as impenetrably as if he were a turtle, and drove his pen across the paper as if it were an electric battery. He threw off the pages as he wrote them, left the boy to pick them up and carry them off to the compositor's room, and the work done, was off, leaving some one else to read proof, correct errors and supply omissions. But what he wrote in a heat and at a sitting went like a ball from a minnie rifle, from one end of the land to the other."

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