Ernth Mears no Mask, Jows at no Human Sprine, Seeks neither Place nor Applanse: She only Asks a Bearing.

VOL. XXXI. {JOHN C. BUNDY, EDITOR AND }

CHICAGO, NOVEMBER 26, 1881.

1 22 50 IN ADVANCE. 1 SINGLE COPIES FIVE CENTS.

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Who was the Hebrew Jehovah, and did He have a Special Son?

BY W. D. REICHNER.

Amid the supposed existence of many Lords and Gods, we hope to be pardoned for the selection of one of them only for present reflection. An anxious inquirer questions the consistency of a being who de-clares, "Thou shalt have no other Gods duction of a rival, whom, though he calls his son, Christendom has exalted into a God. At the risk of being deemed presumptuous we propose to inquire, Who is this Jehovah, and has he a special son? Never, perhaps, in the history of humanity has bold incisive thought and questioning trenched farther into the domain of socalled sacred mystery, than in these days of the necessary revision of "divine revelations," sacred writings, dogmas and creeds. Willing to accept the necessity of past religious faith, to conduct the race out of the ignorance of inexperience into the knowledge which shall conserve the best interests and relations of humanity, we shall aim to extenuate nothing, nor set down ought in

THE PRESENT IS THE IRON AGE

of the world, and our busy Vuicans are earnestly utilitarian; our best architects of thought careless for theology and more for humanity. The Lord's anointed, the king, his right is no more divine than that of the peasant. Belief in the divine right of kings ploded, and the fragments of the wreck have drifted back with the debris of igno-rance and bigotry. The divine right to life, liberty and sufficient soil on which to earn a living and secure happiness, is not with the king but with the man, and equally with the lowliest as with the highest. Men and women are called on no longer to cringe to the so-called "powers that be, because, for sooth, they be ordained of God Man is far more important, and of more value than altar, throne, dogma, or temple dome. The holiest divinity or object of devotion for humanity is an exalted, cultured and refined true manhood.

"When thou comest to offer thy gift be fore the altar, and there rememberest thy brother hath aught against thee, leave there thy gift and go thy way; first be reconciled to thy brother, then come and offer thy gift." Thus spake Jesus, the peasant and reformer of Judea, whose sublimest attribute was his humanity.

The God of the Hebrews; first, in relation to the term itself. There is no name under heaven, perhaps, certainly not within the Bible, which has served as a bulwark and defense for more ignorance and greater cruelty than this term "God." But the out-look becomes hopeful, when we hear from the public rostrum our speakers in their invocations apologize to the great spirit for the use, in lieu of a better, of this name God; and despite the debasing tenacity with which men still cling to its use, the time is approaching when this term will be numbered with words and names now obsolete: for, believe us, the Gods are dying, and with them their very names shall eventually

As man becomes intelligently familiar with nature and his relations to his necessary surroundings, he ceases to be superstitious,

ANY USE FOR GODS

whatever: as he becomes mentally mature healthy, candid, truthful and pure, he will throw away the creaking crutches, by which he has been halting and floundering along the ages. When we emerge from the swaddling bands of superstitious infancy, and become able to walk alone we shall no longer need the imaginary support of the crutch of the mythical God idea—the magic wand, indeed, with which cunning, unscrupulous priesteraft has controlled and directed the prejudices and ignorance of the ages for personal profit.

In practical life, it is true that terms or names amount to little, but character and principle to everything that is valuable. We cherish an appellation or name with endearment only when it stands to us the loved souvenir of nobility of soul, pure character, and all that is pleasurable and lovable. It is not that which a man says he believes on one day of seven, but rather the character of his daily dealings with his fellows and his social habits, which reveal the more reliably his real registry of faith. And it is always safe to decide character as we do the tree by the quality of the fruit it bears; judge the nature and descent of it bears; judge the nature and descent of personage by progeny, or the quality of resultant outcome. "If Abraham were your father, ye would do the works of Abraham"—works as worthy if not superior; "but ye are of your father the devil, because his works ye do," said the wise teacher, the carpenter of Nazareth. Shall we be deemed presumptuous if we in turn apply this touch stone just a little to the character of the Hebrew Jehovah, as reflected in the the Hebrew Jehovab, as reflected in the mirror of his historical acts? A characteristic of Jehovah, is a pompous, exclusive arrogance, intimated in the command. "Thou shalt have no other God beside me,"

ME! I AM THE ALMIGHTY, I AM! I stand high over all other Gods; all that live are solely for my gratification, the promotion of my glory, military or otherwise. I am hath sent thee; don't question; obey! Another characteristic of this pompous mortal Deity, is jealousy, one of the meanest of human passions; also revenge. "Vengeance is mine. I will repay, saith the Lord." Anger also is his. God\_is angry with the wicked every day. Now, if amid this daily anger, and all its resultant hatefulness and contention among the offspring of this angry God, our fair earth is still so beautiful, so easily made by even human love such a garden of gladness, a paradise of real pleasure and joy, surely without the soul debasing belief in this hating malicious God, the entire globe would soon become the hanny tample of rould soon become the happy temple universal praise and joy; the home, beautiful home, of angels and men, the temple, indeed, of universal brotherhood. "But I the Lord your God am a jealous God, visiting the iniquity of the fathers on their childrens' children to the third and fourth generation," a penalty, seemingly, prompted by vindictive burning hate. He is also a

"MAN OF WAR. THE LORD GOD IS HIS NAME."

The bloody wars and the carnage con ducted by "thus saith the Lord," through Hebrew instrumentality, for reckless inhuman butchery and beastly cruelty toward man and beast, woman and children, stand on the record, perhaps, without a parallel. But God spake to Moses and said:

"I am the Lord. I appeared to Abraham, to Isaac and unto Jacob by the name of God Almighty, but by my name Jehovah I was

not known to them.' This name Jehovah is the name of all others which always commands from the devout Hebrew the profoundest respect: But the intimation is strengthened by corroborative inference that this august appellation is found through the Egyptian book of the dead, to be a modified adaptation of one Gehokah, the name of a voluptuary and priest who flourished long, long anterior to the finding of Moses by the king's daughter amid the reed-rippling waters of the classic Nile. A scholarly gentleman, and a traveler says: "There is very good reason for believing that the Jehovah of the Hebrews was an Egyptian priest, and mayhap not a very pure one at that." The idea is not new, that the Mosaic Jehovah is not the creator of the universe, but he was a very ancient disappointed priestly ruler of early Egypt. The Christian apostle Paul speaks of an ancient priestly king, Melchisidec, in the Greek tongue; this however, was a changed name given to him as characteris tic at a certain period in his history, when he was king of Salem, which means King of Peace, though at one time a man of war This king was met by Abraham on the plains of Chaldolare on his return from the slaughter of the kings. There is an uncommon peculiarity possessed by this peculiar priest Gehokab, alias Melchisidec. "He is without father or mother, pedigree or descent beginning of days, or end of life." An extraordinary man certainly, if not indeed a very God. Since the divine surgical operation in

only by natural generation; but this Melchisidec, not being born, perhaps, Topsy-like he just "growed," a problem the late revision of the sacred scriptures fails to solve. In the dealings of this Gehokah, alias Jehovah, with the people, specially the rulers of Egypt, there is plainly disclosed the unsparing spirit of cross-purposes, spite and rivalry; just such feelings as would be shown by the spirit of a man disappointed in his ambitious aims for distinction and honor; one who, perhaps, in his time had received glimpses of reformatory truths, principles of government, better and in advance of his priestly fellows and in his persistent efforts to inculcate and enforce them, lost his mortal life; but still strong in spirit, powerful in impulse and the utility of his convictions, he is determined not to be thwarted, starts on his mission as a spirit (God is a spirit) to carry on to completion the reform he would have inaugurated while in the flesh; a medium, doubtless, for a spirit who lived in the mortal earlier yet

Eden, we believe men have been produced

change the social life of the State and people, he is represented as frequently revisit-ing the scene of his mortal exploits and by instigating dissensions among the people and vexing the Pharaohs and their priests, afflicting them with loathsome diseases, plagues, pestilence, famine, discords, wars and distresses in all phases of trouble, he seems fully determined to bend all opposition to his own imperious will. All nations have possessed their recognized great and leading God, high over all other Gods, with which we find no fault, if the idea has proved to the possessed their recognized great and leading God, high over all other Gods, with which we find no fault, if the idea has proved to the people the standard of a su-perior social life, and not ensuared to religious slavery; but the great mistake nations have fallen into is the exalting their special favorite God into the creator of the universe. All nations have their origin in

this way. The reforms, however, attempted with partial success by the great Hebrew spirit Jehovah, are radically fundamental, and lie at the base of a permanent superstructure of political, religious and a just social economy. These revolutionary reforms are dietary and sanitary, the abolition of all usury or money interest, and the just status of land, securing by legislative enactment universal justice and equal individual op-portunity for the possession of all the es-sential conditions of life, liberty and happiness—"to the end there be no poor among you, saith the Lord." If only one of these essential fundamental principles, the just regulation of land, was insisted on our present corrupt structure, social, religious and solitical would be furned unided down and political, would be turned upside down

rather than right side up. THE REGULATION OF LANDED PROPERTY on a status of universal even handed justice in its revolutionary progress would abolish poverty from the earth, and humanity would be no longer pauperized in the name of church charity. Should the prevalence of the spirit of Jehovah effect so worthy and humanizing a reform, his earlier char-scier of imperiousness, vengeful and exclube redeemed. and his r usefulness be fully recognized. True, in his younger years he proved himself through his medium, Moses, a power of active influence in the work of reform. "Go up and possess the land," was the stirring voice of command. The angel of his presence and the pillar of his prompt protection, went with his Israel to full and final victory; the people, millions of freedmen, were established in the plentiful land of their former enemies, every one under his own vine and roof tree, in peace and perfect safety.

IS HUMAN DISENTHRALLMENT LESS JUST TO-DAY?

Has this great spirit of equal justice less power now? Has he ceased to be just? Now the Lord is that spirit and where the spirit of the Lord is, there is liberty." Is this true? It should be so; but a venal priestly power has exalted false Gods instead of a true and better humanity. Justice is slain in the streets, and the sons and daughters of toil go mourning about the city. "Do unto others as ye would have others do unto you," and "love thy neighbor as thyself," sounds like a higher order, and a more refining social culture, than an "eye for an eye or a tooth for a tooth." So contradictory in effect and practice are these doctrines, they seem not to have emanated from the same source. The man or woman who is capable of loving a neighbor equally with themselves, will never do anything in thought, word or act, that tends to injure them. Millions of beings are deceiving themselves with the idea that it is possible to love this God Jehovah, and hate and despise humanity; but living so, these are imply playing the hypocrite to their own

IF WE CANNOT LOVE OUR KIND,

it is utterly impossible to love or even respect truly a suppositious being beyond our ken. Then shed no tears of regret over the dving of all these useless Gods. The death of the Gods is the freedom of man. Down with the Gods and exalt cultured, refined humanity in their stead. Ignorance is the mother of the Gods and all devotion to them. Knowledge will just as surely destroy them, for instructed by truth, we cease to be superstitious. The gigantic works of the ancients reveal their mental quality. Their idea of Deity was that of immense physical strength. To him they ascribed almighty power. "Thy right hand, O Lord, has dashed in pieces the enemy; Thy right hand, O Lord, hath become glorious in power," sang Moses and all Israel on their deliverance. "The Lord is my strength and song, and has become my salvation. The horse and his rider, hath he thrown into the sea. The people shall hear and he afraid." and be afraid."

NEWTON'S IDEA OF GOD.

It helps the God idea but little to modify it as Newton and others attempt to do. Says Newton: "God is totally destitute of body and corporeal figure, and this is the reason he cannot either be seen, nor touched and ought not be worshiped under any corporeal figure." Perhaps the hopeful feature about these later modifications, is that they make this changing, yet changeless un-knowable being, so ethereal, thin, even as air, that eventually he must be entirely lost to the world. We shall not be able to find him, though we search ever so diligently, and feel after him throughout the universe. Beside, he is said to be angry every while in the flesh; a medium, doubtless, for a spirit who lived in the mortal earlier yet than he. Crossed, opposed in his wishes to

worlds. The philosophy of spirit is the logic of nature, the basis and prompting of revelation, and since the idea of spirit influence and control emerged from the fire mist of heated, burning, cooling chaos, there are those who attribute the evil with which they find themselves afflicted, to vengeful, vicious powers invisible. All religious beliefs, as well as all Bibles, are founded on the spiritual idea. The phenomena of spirit is admitted now even by these who execution the logic of its source. those who question the logic of its source: rather they say: "Demons or devils are an order of beings known as familiar spirits, wizards, unclean spirits," etc.; these are the powers that manifest themselves by a variety of freaks, among them table tipping, rapping, knockings, slate writing, and even materializing and personating professed friends, satan being able to transform him-self into an angel of light. So say these keen Solons, quick to discern that evil or hurtful spirits frequently communicate with mortals, but angels or good spirits seldom or never come near us. It is this ten-acious fanatical opposition, taking on the form of religious faith, which inaugurates dogma and laws to suppress the practice of mediumship. Superstition has not slept soundly these thousands of years; bigotry is not yet dead. "Regard not them that

HAVE FAMILIAR SPIRITS,

and go not after wizards to be defiled by them," commanded this imperious, seclusive spirit Gehokah, through his like—the priestly medium Moses. "Ye shall not suffer a witch [a medium of the common people] to live; ye shall stone them to death." In these enlightened days, religious liberty does not stone our mediums, but they are allowed to die out by being severely left alone. Belief in the spirit philosophy prevailed far wider and stronger when that law by special legislation was necessary, than it does to-day.

SPIRITS IN OLDEN TIME.

In Assyria, Babylon, and Chaldea, the seven Canaanitish nations, Egypt, and Phoenicia, Spiritualism, the practical belief in the direct influence of invisible spirits, obtained for thousands of years, established indeed, as an organized national religion. The people believed tenaciously that their sacerdotal kings were the successive media for spirit expression of many of their favorite dynastic rulers, whose mortal remains had long lain embalmed in their pyramidal tombs. Rulers, kings and people possessed their familiar spirits, guides, spirit control, etc., so that Egypto-Chaldea flourished, as some writers put it, under a reign of ghosts, a sort of spirit pantheism; spirits, some of them holy, perhaps, and others not so immaculate. This reminds us of the mooted question of re-incarnation also involved in our subject.

The terms "generation," "re-generation," "new birth," being born again," etc., are expressly in the biblical Scriptures. Though the subject is referred to, yet the terms, "Incarnation" and "re-incarnation." are not found even within the late revision of the New Testament. "Re incarnation" is the act or repetition of the process of assuming a body taking on a fleshly form, and applied to mortals. If the postulate be true, that spirit is the basic principle of all life, it must influence and more or less control all the multiform expressions of life, mineral, vegetable, animal and human, not except ing through our dominating propensities and passions, all the vicious deflections and crimes in their subtile, insidious, revolting horrors. If spirit idees not underlie and influence all that we term evil, undeveloped good, as well as all which is more pleasing and happifying to us, then it is limited and is not a complete system of philosophy and, of course, is not a finality. But if the postulate be true that the spirit is the

BASIC PRINCIPLE OF ALL LIFE, then spirit is the birth-giving source of deities and devils, and the countless variety of their manifestations, and our passions as well are the magnets or media by which we attract spirits of good or ill. The idea of re-incarnation occupies prominency in the sacred writings and faiths of all na-tions. In the Hebrew Scriptures it occupies a prominent place. The peculiar process in detail by which it is effected, each must determine for himself, whether by absorption, the peculiar process of spiritual assimilation, or re-generation by phys-

The union of gods and goddesses was frequent among the ancients. "The sons of God saw the daughters of men, that they were fair, and took them wives of all they choose, and the Lord said, My Spirit shall not always strive with man, for that he also is flesh." Tais is a remarkable confession from Jehovah, that he, too, had been flesh, and subject to like passions as mortals. This, coming from the high and holy one, is truly remarkable, and the least we can make of it is an intimation that Jehovah's "incarnations" and reincarnations may eventually cease. The beings pos sessed of the strongest attractions sway and influence those of less power, and as it is a

fume and champ the bit like any other war charger that snuffeth the battle from afar.

The system that has served its day,

IS OLD AND WAXEN INTO DECAY, no longer useful, it should be removed out of the way. The philosophy of spirit is said to be as old as humanity. The existence, indeed, of all sacred writings, the history of nations, their religious annals, depend on the accepted fact of spirit intercourse betwixt the invisible and mundane worlds. The philosophy of spirit is the logic of nature, the basis and prompting of reveletion and since the idea of spirit in the came a nation of mediums, a royal priesting of the provided of spirit in the came a nation of mediums, a royal priesting and since the idea of spirit in the came a nation of mediums, a royal priesting and the superior of the philosophy of spirit is the came a nation of mediums, a royal priesting of the price of

THE JUDEAN MEDIUM

was a work of re-incarnation, and by a power unusual, he seems to have recognized the fact himself, at least believed it. "Before Abraham was I am," is his terse and significant expression of faith in his own preexistence. The Christian apostle, in his letter to the Hebrews, reasons in this wise: "Wherefore, when he cometh into the world, he saith: Sacrifice and offering thou wouldst not, but a body hast thou prepared or fitted for me."

The fact is, this letter treats largely of the very necessity of re-incarnation to make humanity better, and from the earliest prophecy of the Redeemer the more fervid mothers in Israel evidently desired and made special prayer to become worthy to be the selected mother of the longed-for Messiah, a gifted, pure, well-developed and balanced man, who should redeem the na-tion from both spiritual and physical deterioration, and himself become the first of a better creation. This hope grew to be the holy ambition of a religious faith, their sanitary, dietary, social and devotional habits were constantly pursued with this honorable end in view. They firmly believed that conception of special media was within the province and active care of the better order of spirits. Such was the fact with the birth of Isaac, whose parents received the aunouncement in advance, by the disposition of angels. Ministering spirits held overshadowing care and influence in the conception of Sampson, David, Isaish, Daniel, Elijah, Ezekiel, Zacharish and John, the cousin and forerunner of Jesus; indeed, very many others who amply proved by their remarkable lives their familiar and hourly intercourse with the spirit realm. Time would not suffice to re-count by name the thousands of well attested media gotten and gifted by special interposition and carnation by spirit impressment and power. This work falls so easy within the logic of spirit philosophy, we are surprised to hear modern Spiritualists express doubt, and really deny its possibility. Perhaps this is a phase of spirit expression, "hidden from the wise, and revealed unto babes."

The animal is resurrected and lives again in man. The lower is developed and redeemed by the assistance of the higher, and so, by the transmission of the refining forces from the spirit realm, we become partakers of the divine nature, and humanity receives this, its highest exaltation. Indeed, does not materialization prove the easy possibility of re-incarnation?

THE BIBLE GOD AND HIS WORKS. Man is made in the image of God, we are

told; ergo, God is the fac-simile of his Son. As many as received Him, gave He power to become the sons of God. We ascribe to our Father the same qualities possessed by ourselves, such as intelligence, love, wisdom, design. Our God is a great designer; He designed this immeasurable universe of ours. He is very designing, a sort of me-chanic; all that his divine mind projected into being existed in full form, long before He said: "Let there be light," He just thought the immensity of matter and mind into existence. He is, indeed, a most won-derful man. He planned a beautiful and very successful scheme of salvation. He is not exactly in the lottery business, but he is considerable as a schemer, and though not in the pawn business, he is also a suberb redeemer. The sinner, like a pawnbroker's pledge, may be redeemed. The price and all interest has been paid. Just secure your interest in your Redeemer's blood, and you are all right. A proficient mechanic, he gets in his work in something less than no time. He is also considerable on surgery, one of the happy results of his proficiency being manifested on heaven's last, best gift to man, lovely woman. He is an excellent architect, a proficient and splendid tailor. But, alas! this uncommonly gracious being is possessed of hate. auger, and regret, and the unamiable weakness of getting terribly mad with some of his work; like some wood working mechanics known by ourselves, who, after getting a design nearly completed, something having proved wrong, dashed it to the floor a perfect wreck. Yet these faculties are developed in our God to a greater degree; for the prerogatives of the high and lotty one, the mighty God, are all infinite, whatever this awe inspiring magazine of mystery means. We suppose, however, that as God's wisdom and power of scheming and design is on a larger scale than ours, so also his impliable hate, anger and wrath are infinitely more terrible and far less bearable, his vengeful wrath being more than sufficient when kindled a very little, to consume and clean us out, as fire does the fat of lambs, leaving not even a grease spot. (See Psalm 37). However, if like children with toys, we must have gods, or guides, the less hurtful, more noble and exalting object of devotion is that of love; love, good will and peace toward all man-

Continued on Righth Page.

#### The Sabbath.

The setting apart of a day for rest and religious worship is a custom that antedates the earliest authentic records of history. Centuries and perhaps millenniums before the slaves of Pharaoh fled from Egypt and founded a nation of their own, was such a day observed. Moses borrowed the custom either from his masters or from the neighboring nations who had followed it from time immemorial. It needed not the proclamation of a God to secure its adoption, The very nature of man called for intervals of rest and relaxation from the ordinary toils and cares of life. His conveniences as well as his social instincts suggested the propriety of adopting a day which should be observed in common by all the members of his tribe or nation. At the same time the isolated condition of many of the earlier nations, as well as diversity of religious senti-ments, precluded the possibility of the same day being observed by all mankind; and thus we find one nation or church observing one day, while another nation or church observes some other day. Every day is or has been the sacred day of some people. The Christians chose Sunday for their sacred day, adopting that of pagan Rome. The Greeks chose Monday; the Persians Tuesday; the Assyrians, Wednesday; the Mohammedans, Friday; and the Jews, Saturday.

Yet why, with all this diversity, you ask,

was every seventh, instead of every sixth, every eighth, or every tenth day, so universally adopted? Did some divine behest or arbitrary rule determine it? No: natural phenomena determined not only all the principal divisions of time, but likewise suggested nearly all our sacred and festal days. The annual revolutions of the earth in its orbit around the sun determined the division called a year, and the diurnal rotation of the earth on its axis determined the division called a day. The time elapsing between one new moon and another suggested the division called a month; while the several phases or quarters of the moon doubtless suggested the division called a week. The length of the week, which nature had previously determined, suggested the septenary number in the observance of the Sabbath.

But you affirm, and almost the entire Christian church with you affirm, that Christ abrogated the fourth commandment, that he abolished the Jewish Sabbath, and that it is no longer binding upon us. Very well; we are willing to accept your conclusion. And now, if the Sabbath has been abolished, what means this worn-out song about the "desecration of the Sabbath?"

Oh! but you say that you have had another day consecrated in place of the old one; that you have been authorized to observe the first day of the week instead of the last. When, where, by whom and by what authority have you! All your authority, you claim, emanates from the Bible. Now, please show me your authority for this. I may defy you to point to one line, one word, between the lids of your Bible, commanding you or even authorizing you to observe the first day of the week, or Sunday. You have no scriptural authority for this innovation whatever.

Who instituted this new sabbatical custom? Not the "merciful God" whom you adore; not the "meek and lowly Jesus" to whose cross you cling; not the apostles who promulgated his doctrines. No, it was that infamous monster, Constantine, who originated the "acredness" of your Sabbath. A man who deluged the Roman empire with blood; a man who murdered his own father in law; a man who plunged his own wife into a cauldron of boiling water, and consigned to a cruel death his own innocent son. The following is the edict of Constantine, issued A. D. 321:

"Let all judges and people of the towns rest, and all the various trades be suspended on the venerable day of the Sun. Those who live in the country, however, may freely and without fault attend to the cultivation of the fields, lest, with the loss of favorable opportunity, the commodities offered by divine providence be destroyed."

Many of the brightest lights of Christianity have declared that there is no more sacredness attached to Sunday than to any other day. Martin Luther, Phillip Melanethon, John Calvin, Erasmus, Grotius, Neander, Archbishop Whateley, Bishop Cranmer, Bishop Warburton, Dr. McKnight, Dr. McLeod, Dr. Barrow, Jno. Knox, Jeremy Taylor, William Tyndale, Richard Baxter, Dr. Paley; John Bunyan, and John Milton are some of the distinguished Christians who have had the candor to admit that the observance of this day is wholly unauthorized.

ized.
Martin Luther, the founder of Protestantism,

thus writes:

"As regards the Sabbath, or Sunday, there is no necessity for keeping it; but if we do, it ought not to be on account of man's commandment, but because nature teaches us from time to time to take a day of rest... If anywhere the day is made holy for the mere day's sake, then I order you to work on it, to ride on it, to dance on it, and to do anything that will reprove this encroachment on the Christian spirit and liberty."

Phillip Melancthon, Luther's great second in the work of reformation, says:
"They who think that by authority of the

"They who think that by authority of the church the observance of the Lord's day was appointed instead of the Sabbath, as if necessary, are greatly deceived."

John Calvin wrote as follows:

"The day was used only as a remedy necessary to the preservation of order in the church; neither do I regard the septenary number that I would bind the church to its observance. And truly we see what such a doctrine has profited, for those who adopt it far exceed the Jews in gross, carnal, and superstitious observance of the Sabbath."

Cranmer says: "The Jews were commanded to keep the Sabbath day, but we Christians are not bound to such commandments of Moses' law."

John Milton writes: "The law of the Sabbath being thus repealed, that no particular day of worship has been appointed in its place is evident."

William Tyndale, a staunch defender of the Christian faith, who perished at the stake, and who gave to England one of the earliest and best translations of the Bible, writes as follows:

"As to the Sabbath, we be lords over it, and may yet change it to Monday, or into any other day as we see need; or we may make two every week. if it were expedient, and one not enough to teach the people. Neither needed we any holy day at all, if the people might be taught without it."

Dr. Paley, who wrote two of the masterpieces of Christian literature, says: "A cessation upon that day from labor, beyond the time of attendance upon public worship, is not intimated in any passage of the new testament."

tament."
Grotius, one of the ablest Christian commentators, thus expresses his opinion:
"These things refute those who suppose that

mentators, thus expresses his opinion:
"These things refute those who suppose that
the first day of the week was substituted in
place of the Sabbath, for no mention is ever
made of such a thing by Christ or his apos-

Neander uses the tollowing language:
"The festival of Sunday was always only a

human ordinance, and it was far from the intention of the apostles to establish a divine command in this remost?

command in this respect."

Erasmus says: "He that ordained the Sabbath ordained it for man's sake, and not contrarywise—man, because of the Sabbath day. It is meet, therefore, that the keeping of the Sabbath day give place to the commodity and profit of man."

Archbishop Whateley writes as follows:
"The dogma of the assembly of divines at
Westminster, that the observance of the Sabbath is a part of the moral law, is to me utterly
unintelligible."

Dr. Hessey, in his Bampton lectures before Oxford university, said: "The reformers were nearly unanimous on this point. Sabbatarianism of every phase was expressly repudiated by the chief reformers, in almost every country"

Rev. Alfred Barry, D. D., principal of King's college, London, and canon of Worcester, says: "The notion of a formal substitution, by apostolic authority, of the Lord's day for the Jewish Sabbath, and the transference to it, perhaps in a spiritualized form of the sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever in holy scripture or in Christian antiquity."

Rev. James Freeman Clarke writes as fol-

lows in the "North American Review:"
"Scholars are now generally agreed that the Sabbath obligation was not transferred by Christ or his apostles to the first day; that there is not in the Christian scriptures a single command to keep the Sabbath in any form or on any day; and that nearly all that is there said about the Sabbath is to deny its obligations. Jesus himself openly and repeatedly violated not only the Pharisaic Sabbath, but

In the face of all these facts, why is it that the church so frantically persists in imposing this odious custom upon the people? I will tell you why. It is to fill her empty pews and to line the pockets of her priests. She would close every public library and reading room, every place of innocent amusement; she would veil the face of art, and silence the tongue of music; she would hide from our gaze, with all their ennobling influences, the beauties of nature—sun, moon, stars—the blue sea, placid streams and sparkling fountains—green fields and shady groves—bright flowers and warbling birds—in short, she would barricade every avenue to social enjoyment and rational happiness on this day, and make for us a gloomy prison of her Sabbath, with her places of public worship for our prison-yards.

Against the enforcement of this tyrannical custom by legal enactment, every honest man should protest. No liberal can conscientiously sanction it. No Christian who is willing to "do unto others as he would that others should do unto him,"—who is willing to concede to others the same rights he claims for himself—can demand it. Let him keep sacred the first day of the week, or Sunday, if he desires to; it is his privilege. A respectable portion of our people, comprising seventh-day Baptists and Jews believe in the observance of the seventh day, or Saturday. They are sincere in this belief: it is a part of their religion, and let them observe it. To compet the Christian to refrain from labor on this day, however, simply because his Jewish neighbors keep it, would be unjust; and I would ask if it is not equally unjust to require these people to keep the Christian Sabbath?

Again, while "one man esteemeth one day above another, another esteemeth every day alike," and is it reasonable to compel him to affect a special reverence for either the first or the seventh day? Is he made any better or is the world made any better by this constrained hypocrist?

Let all these sabbatarian laws, then, be abrogated. They are not needed. Justice is not subserved in their enforcement. Whatever is a crime or misdemesnor on Monday, is a crime or misdemeanor on Sunday; and whatever is lawful on Monday, cannot in justice be unlawful on Sunday. Let the people of this country enjoy that entire civil and religious freedom which the genius of their constitution guarantees them. Let each one determine for himself, not only which shall be his sacred day, but also in what manner it shall be observed. Let those who deem it their duty to set apart one day in seven for religious worship, do so; let those who desire to appropriate a day to a quiet rest and study, do so; and let those who see proper to devote the day to pleasure and recreation, do so. -J. E. Remsburg, in Mirror of Progress.

Atoms—Spirit Phenomena—Dr. Storrs.

To the Editor of the Religio-Philosophical Journal: Felix Adler finds fault with the atomic the ory of matter, because atom being matter must be divisible. Of course, there is a point at which concentrating gases ponderate. This, materialism calls the atom, and the universe of organisms is built of it. Thus he exclaims matter is reduced to "nothing." Not so; it is simply changed from ponderable to imponderable, but worlds are built of it nevertheless, and planets will not go back into nebula, because they came from it, or through it. Man has a right to deal in materials, for he finds them all around him; though he cannot run the atom back to its starting point in causes. The ingenious spider, though he cannot comprehend the thousand yard salmon net, nor weave the silken robe, may still go on and make his little fly trap and live out his cunning life. Brother Adler evidently grieve and refuses to be comforted, because he did not see the foundations laid, but he is as well off as the rest of us. The universe got here ahead of us, and has covered up its tracks.

Mrs. Emma J. Bullene writes that she cannot accept the magnetic umbilicus theory of A. J. Davis and others, in accounting for the German doppleganger, or spirit double, that has been written or talked about among all people, in all ages. She thinks clairvoyance and extended vision sufficient to account for the pheromener.

the phenomenon. That argument might suffice were it not for physical changes in surrounding objects which sight cannot accomplish. For instance, a lady in this city who is both clairvoyant and trance, went to bed before the little dog came home. She went into a trance and when the dog scratched and whined at the door her spirit form went and let him in and made his little bed for him and then went into her son's room and adjusted the bed clothes over him, then went back to her own bed and there found her own body cold and rigid and had to rub and work at it some little time before she could get back into it. She says she gets back into her body by a chord that widens and expands and lets her in. She is also clairvoyant and can see and talk with spirits of the departed or of those yet living on the earth and at any distance. She is of a slight spirit ual make and was always a medium. She does not give sittings in public, but only among her friends, her husband being a gentleman of rank and wealth, yet she is fearless and outspoken in her love of the great truth-

spiritual communion.

Can as much be said of Rev. R. S. Storrs, who says, as quoted in your Journal, in reference to obtaining and keeping up our knowl-

edge of future life and responsibilities: "But everything in the future of whatever is best here depends on the maintenance of the sense of relationship in our present incipient life to domains of experience of which no telescope gives us a hint, but which sends out to meet us sublime premonitions."

meet us sublime premonitions."

Can it be that where millions of people find absolute sight and hearing and confirmation, a man of his learning is blind and deaf and only premonished? Or is he only a hypocrite, preferring sectarian religion and its delusions and positions to God and his truths? Go on, Brother Storrs, you will meet a round turn somewhere!

Yours for light and truth, G. W. Lawson. Salem, Oregon.

Garfield and Denton.

BY HUDSON TUTTLE.

Recently the Christian press has been busy in circulating the report that in a discussion held at Chagrin Falls, O, Garfield won a complete victory over William Denton. Such a statement is repeated by the Rev. M Mc-Keever, at the memorial meeting held at Allegan, Mich., which has been widely circulated. This clergyman is reputed as saying:

"Some twenty-three or four years ago, I had occasion to visit the village of Chagrin Falls, O., a number of times, on what was to me a very interesting mission. I remember being told of a very important discussion which had occurred in that town, some time before. An nfidel had been lecturing there and had thrown out a challenge to any man to meet him upon his peculiar theme. He was a learned man, educated at one of the English universities. For a year or longer this challenge had failed to meet a response and the logic of infidelity held the field. At length a young Disciple preacher came along and learning the facts, said: 'If no one else will meet him, then I must.' At first the infidel hesitated, thinking so young a man a foeman hardly worthy of his steel. A few minutes' conversation, however, undeceived him in this respect. The debate was entered upon and continued for several days, In the end the friends of the lecturer them selves acknowledged that he was beaten. This I think, was the first victory of James A. Gar-

Here is a "man of God," professing to know all about the subject on which he is speaking, yet from beginning to end there is scarcely a word of truth in what he says. He prohably knew that Prof. Denton was on the other side of the globe, in Australia, and was thus unable

to reply to his dastardly assault.

First, he says that Denton was "educated at one of the English universities." What university? He came up from and by the hardest toil. At eleven years of age he was hired to a currier and compelled to earn his livelihood. He studied in the hours when others were at rest, until qualified for teaching, when in 1848 he came to America, landing without a single dollar in his pocket. He was then twenty-five years of age. All that he is, he has made for himself.

Again, it is said the challenge was upon "his peculiar theme," meaning "infidelity." Now, what was the question?

"Man, animals and vegetables are the product of spontaneous generation, and progressive development, and that there is no evidence that there was any direct creative act on this planet."

This vast question, which involves the Mosaic account of the creation, and on which Darwin, Wallace and Spencer have revolutionized the world of thought, had been the its discussion, these great scientists and their followers had not made their grand series of researches, which now makes the theory of evolution to the world of life what gravitation is to the world of matter. Such a question could now find no debater ignorant enough to take the negative. It was different twentyfive years ago. It was then thought in theological circles that scientific facts could be talked down. Mr. Denton gave the challenge, not as an infidel, but as a scientist. For years the clergy who make it the business of their lives to enter into the counsels of the Almighty, dared not meet him, for they well knew what the effect would be on the minds of

Garfield, prompted by the impulses of a ready speaker, accepted this challenge. He was at once surrounded by the ablest advisers, who assisted for weeks to gather and arrange material for the discussion, and who, with unbounded sympathy, stood by him to the last, prompting and encouraging him through every difficulty, assuring that they must alike share his victory or defeat. On the other side Mr. Denton stood alone. He was away from his library, unaided by any one, an entire stranger, and at the time prostrated with grief at the supposed loss of his wife and son, by the border ruffianism then prevailing in Kansas, where he had left them. From this cause, those who favored him, feared that he would break down in the discussion. They were most happily disappointed.

most happily disappointed. Mr. Garfield entered on and pursued the discussion to the end, in a purely literary manner. He not only failed, as was in the nature of the case inevitable, to maintain the negative claims to which he was pledged by the terms of the proposition, but he never for one moment attempted to sustain it by the introduction of even pretended evidence in its support. In view of the fact that he thus permitted the impeachment of his position, thereby he admitted it to be as Mr. Denton had shown, utterly indefensible. It was said at the time by many whom the discussion had set to thinking: "If such is the defense that the old faith is to receive at the hands of its adherents, then are its days indeed numbered."

I do not believe Mr. Garfield intended to assume a position that he could not honestly defend, and therefore conclude that when he accepted the challenge he fully believed that somewhere he could find evidence of the conrectness of the position he expected to defend; and he did not discover his mistake until too late to retreat with credit from the contest. Having discovered his mistake, he could not detend his position with doubtful evidence, and hence would not be persuaded o adduce any evidence in its support. It was believed at the time by those friendly to both the disputants, that this theory reflected more real credit on Mr. Garfield than any other that could be framed for him, and it certainly

accords with his character.

Unlike most discussions this one was conducted with exemplary fairness and honor on both sides, and the disputants parted with the highest regard for each other. Mr. Denton said that Mr Garfield was the most honorable disputant he had ever met, and when he lectured a few years since in Washington,

Mr. Garfield attended.

It is neither creditable to Mr. Denton that he prevailed in the discussion, or discreditable to Mr Garfield. The former had the truth; the latter vainly attempted to stem the tide of scientific facts, which have, with increasing volume since that time, swept the theological position he then assumed, entirely away.

Review of Dr. E. Hartmann's Proposed Universal Religion.

BY J. A. HEINSOHN.

All things that have a beginning will have an end. The Christian religion can be no exception, as the law of decay and disintegration will allow of no escape. The defenders of Christianity claim a divine origin, a special act of creation for it; but philosophers and scientists, after a most careful and thorough investigation, declare it a human institution and that the doetrines and truth it has imparted for so many centuries are no more truth to day. Our present age is decidedly of a skeptical nature and demands that any doctrine proclaimed as truth must be able to stand the crucial test. A religious doctrine unable to do this must disintegrate; the Chris-

tian religion has really commenced to do so.

The question naturally arises: Do we need or want any religion at all? Hartmann answers it as follows: "Every human being has a metaphysical longing and needs metaphysical conceptions, and such conceptions, affecting the sentiment of man, cause religion. The people do not comprehend the meaning of the word, 'metaphysics.' Religion may properly be called the people's metaphysics and philosophy; it furnishes means and directions for divine service and rules for practical conduct.

"The nature of religion will remain always a mystery, and without the ominous depth and unlimited riches of a mystery which exhibits to every one another phase—religion is impossible."

The mystery of Christianity being exposed and proved to be barren and ineffective for further use, and the Christian religion having no indispensable foundation or source, therefore Dr. Hartmann proposes his "Panmonatheism," a synthesis of Asiatic and Jewish-Christian religious developments. It teaches: "The immateriality and immanence of God, or the god principle, and the world as the ob-

jective real phenomena of the absolute being. "The denial of a future individual existence in the life hereafter, and that the belief in a future immortal life is base and daugerous, and the ethics based on such beliefs are egotistical.

"The creation of humanity has proved to be a failure and it will be well for mankind to conquer and subdue the misery of earth life by assuming the stern duty of co-working at the problem of life and to dive again into Brahm or nothingness; to vanish like a bubble in the ocean, or to extinguish as a light in the wind, never to be born again This is the full expression for the longing of a pure, religious mind, aiming not at future blessedness, but at peace for the present, and at a full union with the All-spirit, at the same time patiently fulfilling the moral obligations, till the hour of release will happen to come."

The above three paragraphs contain the essential features of Hartmann's new religion for the people, and as the writer of this is one of the people, he feels prompted to protest against such a religion, and offers the following, probably better adapted to the wants of the people, and at the same time in full harmony with science and philosophy:

1. The question as to the nature of "God," or the "Absolute Being," is in the language of Kant (probably the keenest and clearest thinker of all ages), a postulate. The human mind being finite, can not comprehend and fathom an infinite being or principle.

2. A future individual existence in the life hereafter, and a return from that mysterious abode, to instruct mankind on earth, and to remove all doubts as to immortality, which can be demonstrated to any willing, unprejudiced mind, by facts. The logical deductions from these facts are of such a convincing nature that in the course of time all opposition to this doctrine of a life hereafter will be in vain.

As to the ethics emanating from such a source, where all sages, heroes, saints, philosophers, poets, artists, composers, martyrs and philanthropists have gone, they must be of the highest, purest and most ennobling order

There must be a hope for every one to become happy; but every one has to work out his own salvation, and as each and every one has the same rights and duties, the time is not far distant when there will exist even on earth life a state of true brotherhood and sisterhood, which, in the future life will have arrived at the highest perfection.

We have learned from Hartmann that religion without a mystery, is an impossibility. In the above we have a most profound double mystery:

1. 'God," a sublime, everlasting, "postu-

late."
2. The future life and its evermore possibil-

ities a reality.

Hartmann in 1880 is no more the Hartmann in 1872 when he wrote "The Self-integration," and there is a probability that he may, with some modification, admit and agree to the

above double-mystery."

Reckless Extravagance.

George Norris, a young man 17 years of age living with his parents at No. 3139 S. Dearborn street, and who, despite his youth, has lately occupied the responsible position of general cashier of the wholesale jewelry house of Otto Young & Co., Nos. 149 and 151 State street, was arrested yesterday upon complaint of his employers and booked at the Armory Police Station for embezzlement. The amount which the youth is charged with appropriating unto himself is \$20, and he will be arraigned this morning before Justice Wallace The interesting facts are these: Norris occupied a position in which he handled all the cash funds which were received by the firm. For the trifling work of properly caring and ac-counting for these funds he received the munificent salary of \$5 per week—a compensa-tion which the firm would hardly be willing to admit was in proportion to the extent of its business.

That the members of the concern were fully aware of the straits to which even a young man on such pay must be reduced is alleged from the fact that when Norris was seen a iew days ago to spend a few nickels for some thing which he did not positively need, the circumstance was regarded as of so great significance that one of the firm was apprised and a consultation held. The lavishly reck. less expender of the few nickels aforesaid was called into the private office and accused of peculation. He acknowledged that for about a month past he had abstracted from amounts paid into the house sums ranging from 90 cts. to \$4, and that he had appropriated in the aggregate about \$20. He expressed his sorrow, and requested that he be allowed to make up the deficit from his princely salary. But the firm, having heretofore suffered in similar instances, decided to prosecute the present case to the end, and make a terrible example to others in high places who desire to live, even though at the expense of their reputations for gratitude and honesty.—Chicago Tribune.

Spiritualism.

The Olive Branch gives us an article signed Theodore Parker on the topic above. Of its authorship we cannot decide, at this distance, of its good sense there is no doubt as the extracts we give will show.

To espouse the cause of Spiritualism is not mere child's play, for whatever may have been your post ion in the world before this time, the moment you enroll your name, or let it be known that you are investigating the subject, you are marked, the whole church resolves itself into a religious police force for sectarian protection, lest you by some strategy rob them of their Sa-vior; the spiritualistic public is as a class placed under the surveillance of this selfconstituted police, and it; will make very little difference how circumspect your former life may have been, it weighs nothing in the balance now. To be known as a Spiritualist subjects one to many indigni-ties sometimes grievous to be borne, and for this reason there should be something more than curiosity attached to your professions, or it will not pay for the trouble. You cannot be a Spiritualist and a Christian at the same time; the principles evolved are:diametrically opposed to each other: the Christian walks by faith alone; the Spiritualist uses faith only as a stepping stone, not as an ultimate. The Christian looks to another for salvation; the Spiritualist looks to himself, relies upon his knowledge of the laws of cause and effect for his salvation.

If you are a Spiritualist, you must of necessity become a student of nature and a teacher of the principles of divine law. Those embracing the truth of Spiritualism find themselves as it were cut loose from all creeds and dogmas. They must formulate a personal creed for themselves.

The Spiritualist lives in a new world, for the same hour that you allied yourself with this class of investigators there was a new creation, all old things changed, though to the outward organs of sight everything remained as formerly, but to the interior organs of sight and sense there was a radical change. You no longer looked at the exterior of men or things: you are irresisti-bly drawn to look at the interior or soul of things, and you perceive a grandeur and beauty not dreamed of before. It affords pleasure and profit to receive communica-tions from spirit friends, but if they do not tend to make you better men and women they are of no value to you. It may be that the spirit communicating had better sit at the feet of some one and receive instruction before attempting to give counsel or advice. Hence the necessity of careful study. In church matters it is not so. There you have some one who for a consideration will do your thinking for you, and your praying too. Spiritualism gives you self-reliance, stimulates your minds to action, awakens the slumbering faculties of your souls, revives your hopes and makes you new beings. It transplants you from a a foreign soil into natural elements. You have no longer love for ancient traditions; in the new world you find plenty of food to satisfy the mind, and give the soul peace

and rest.

Spiritualism is the science of life; it enables you to grasp all the hitherto intricate problems and they become plain characters, so that "he who runs may read." In order to become familiar with a subject so vast, many helps are needed. You require phenomena in many phases, because there are many minds to satisfy. You require a certain amount of persecution in order that you may not grow careless and indifferent. A thorn in the flesh will often do more than wealth or influence, and it only remains for each and every one to ask himself are we truly Spiritualists? Are we giving in return an equivalent for the wealth of knowledge transmitted to us? If not, then we have no right to claim the honor of being a Spiritualist.

The world is passing through a transitory period. All the educational elements are in a state of unrest; what you see to-day is but the initiatory step to the greatest revival of modern or ancient times. Materialism and liberalism are but stepping stones to the spiritual temple. At the first outbreak of freedom many minds naturally swing to extremes, but all must come to one universal center, which is the spiritual. All so-called liberal thought tends to this end.

The Corning (N. Y.) Journal, of Oct 27th, says:

The funeral of Mrs. L. P. Jones was largely attended on Friday afternoon, at the residence. There was fine singing by Mrs. C. H. Jones, Mrs. D. B. Sturdevant, Miss Ida Wheeler and Mr. Thos. Creech. Mrs. C. H. Jones played the organ. An address of nearly an hour in length was made by Lyman C. Howe, the noted Spiritualist speaker of Fredonia. It was said that he claims to say what is told him by some spirit. He spoke with his eyes closed and improvised two appropriate "poems" of half a dozen stanzas each. His address was remarkably able and logical, from his premises, and the "poems" were reasonably well done, as to measure and rhyme, one being the supposed address of the departed to the bereaved. There were beautiful floral decorations on the casket. At the cemetery Mr. Howe spoke again, as we learn, with similar fluency and force.

Transfer of Sensation.

"The Transfer of Sensation" is an article of very great value, it deals with Dr. Davey's record in The Journal of Psychological Medicine and Mental Pathology (vii, pt. 7) of a case which has come under his notice at Bristol. Mrs. Croad, it would seem, has been totally blind since 1870, and deaf since 1871. Nevertheless she exhibits a remarkable power of describing objects, which she cannot possibly see, by touching them with her fingers. "She also shows very marked power as a clairvoyant."

The facts are these. Drs. Davey, Andrews, and Elliott "placed a pad of cotton-wool over each eye." They "covered the face with a large and thickly-folded necker-chief tied securely at the back of the head." More than this—"cotton-wool was pushed up towards the eyes on either side of the nose." Great is the skepticism of science! Not content with this, "the aid of two fingers of a 'bystander, was called into requisition, and with these a continued pressure was kept up outside, and over the necker-chief and wool, and above the closed eyes." This would seem to be pretty conclusive. However, in addition, "the room was on two occasions very thoroughly darkened." It is satisfactory to learn that "under these circumstances the results must be accepted as decisive proof that the fingers were doing duty for the eyes."—Light, London.

# Woman and the Household.

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

SONNET.

"In life our absent friend is far away;
But death may bring our friend exceeding near
Show him familiar faces long so dear
And lead him back in reach of words we say. He only cannot utter yea or nay In any voice accustomed to our ear; He only cannot make his face appear And turn the sun back on our shadowed day. The dead may be around us, dear and dead; The unforgotten dearest dead may be Watching us, with unslumbering eyes and hear Brimful of words which cannot yet be said, Brimful of knowledge they may not impart. Brimful of love for you and love for me. To Christina G. Rosetti.

Miss Rosini Emmet, who draws such lovely women and children for art journals, has received a prize of \$200, for the best design for covers of bound volumes of the Babyland magazine.

Miss Eliza M. Marshall has resigned as a teacher in the public schools of Portsmouth, N. H., after 45 years of uninterrupted service.

Mrs. Frederica C. Earle of Elmyra, N. Y., is now full deputy collector of internal revenue, after ten years as assistant deputy. Miss Dora B Robinson of Brooklyn, has been appointed assistant deputy. She receives the pay of her

Dr. Helen W. Webster, Professor of Auatomy and Physiology and resident Physician at Vassar College for the last eight years, has resigned and resumed practice at New Bedford. Mary E Allen M. D., a Quakeress from Philadelphia, has taken her place.

Potter Palmer has introduced an unexpected innovation into the fine hotel which bears his name in Chicago. Three ladies are employed in the office, two as cashiers, and one as book keeper, at salaries ranging from \$600 to \$1,000 with board. Mr. Palmer says: "The trial we have made has been so satisfactory that wherever they can be properly employed we shall substitute them for men."

The editor of the Cartersville, Ga., Express speaks thus of his help-meet. Let us hope she may get a portion of her reward on this earth, and not wait for that in heaven:

"There is a little brown eyed, enthusiastic, high spirited lady, who, after she has cooked breakfast, cleared the things away, set the house to rights, attended the call of the bread wagon and milked the cow, dons her hat and cloak, comes into this office, yanks us out of the editorial easy chair, pounces on the ex-changes, amputates every item of interest, stacks them on the copy hook, grabs up a Fa-ber, travels it over a quire of editor's manuscript paper, removes her snowy white apron. shoves up her sleeves, grabs a stick and rule and sets it all into type, reads the proofs and corrects every error. That's our wife and she will get her reward in heaven."

Woman Suffrage has made great progress during the last year. A majority of votes in its favor have passed the legislature of Nebraska and Indiana. Gov. Cornell of New York, Gov. Long of Massachusetts, Gov. St. John of Kansas, Gen. Weaver and Gen. Dow, candidates of the National and Prohibition for President are in favor of the movement

Mrs. Helen Campbell has finished a course of lectures upon Domestic Science in Lasell Seminary, Auburndale, Mass., and is now in Washington where her school re-opens Nov. 21st. Mrs. Campbell's high standing as lecturer, author and progressive woman, guarantees the character of her work. Her subjects comprise "Houses and Homes: From Attic to Cellar; The Chemistry of Food; The Relations of Food to Health," etc.

Chief Justice Waite of Massachusetts, has refused a license to Leila Robinson of Boston, to practice as attorney and counsellor at law, on the ground that she is not eligible as a citizen, according to the law, technically; but we shall yet hear from Miss Robinson.

The twelfth annual meeting of the American Woman Suffrage Association which was held during the last portion of October in the Opera House at Louisville, Ky., convened an interesting and interested class, both as speakers and audience. Among friends who responded by letter, were Pres. Eliot of Washington University, St. Louis, Govs. Long and St. John, Wendell Phillips, Geo W. Julian, President Bascom of the University of Wisconsin, John G. Whittier and many others. Excellent addresses were made by Mrs. Wallace of Ind.-wife of the ex-governor-Mrs. Mary Haggart, Lucy Stone, the two daughters of Cassius M. Clay, and others. The President of the association for the ensuing year, is the Hon. Erasmus M. Correll of Nebraska, proprietor of the Western Woman's Journal.

The press of Louisville gave the meeting a good report. The Courier-Journal contained from the pen of Henry Watterson, its well known editor, a remarkable resume of the "Woman Question," from which we shall hereafter make extracts. The following from the wife of Senator Henderson of Missouri, must conclude this notice:

Not long ago, in a little town in this State, which was covered over with dram shops worse than leprosy, two hundred desperate women formed a crusade, and pulled out the spigots of all the whisky barrels in town. This was an unlady-like operation, and the spigots were returned as soon as the women were safely nestled in their own homes again. I was curious to know how these women felt on the subject of Woman Suffrage, and learned that the majority of them were horrifled at the idea of placing a neat piece of paper in a square box at a church corner--a simple and dexterous feat which would have kept the spigots out. The highest privilege of a free born citizen was to them a disgrace.

# THE WESTERN PRESS.

The Young Folk's Rural of Chicago, for October, contains a beautiful song by Mrs. Emma Tuttle, set to music by James G. Clark, entitled "Emma Claire." It is dedicated to Mr. and Mrs. Harry Crocker, as a tribute to their little one whose name is given to the song, and who is a grandchild of Mr. and Mrs. Tuttle. We say is, not was, for the lovely little bud of a year's growth, so tenderly nurtured here, is only transplanted to a more genial clime to unfold under perfect surroundings. Happy they whose inner eyes can behold the shores of that Better Land unobscured by the mist of doubt or fear!

Mr. Tuttle's indefatigable industry finds new exercise in editing a department on "Rural Topics" in the same magazine.

The Western Woman's Journal is a bright sheet, edited and published in Lincoln, Neb., by Hon. Erasmus M. Correll, the new president of the American Woman Suffrage Asso-ciation. The *Journal* is full of items inter-esting to woman, and in fact to all who are in sympathy with progress. It has a good list of editorial contributors, and sparkles with western life and energy. Mr. Correll, who was "leader of the house" on the bill for submit-"leader of the house" on the bill for submit-ting the bill to the people of Nebraska, says, Tremont Temple, Boston, that an inventive

in an editorial, that "seventy-four of the best papers of Nebraska are in favor of equal suffrage, and only fourteen are opposed. Verily,

to quote his words again: "a decade of the West equals a century of progress at the East."

Mrs C. M Churchill of the Denver Antelope, goes direct to the heart of things without circumlocution Such a woman compels re-

spect and wins success. She says:
Girls will say, perhaps, "Here is a female
Horace Greeley; it will do for her to talk, she
is publishing a paper." Just here I will take
the liberty to state that if I had waited for something to commence with, or for help,my paper
would never have had an existence. I commenced with less than almost any servant girl
lays out for a clock every fall, worked, waited lays out for a cloak every fall, worked, waited, fought, and trusted in Providence, and have succeeded to the great horror of some of my countrymen who would much rather see their countrywomen making beds in a hotel for a living and trusting to anything which fate might send them in the shape of a man. If girls will but go to work and make their own homes they can have a choice of husbands and lesson to a great extent the business of the divorce court.

Mrs. A. S. Duniway, senior editor of the New Northwest, Portland, Oregon, is still giving a series of unrivalled letters to that paper from various parts of the State. No more graphic pictures of travel, scenery, incident and character can be found. Mrs Duniway's sons are members of the firm and manage the paper well, during her absence. Late in October, the tenth annual meeting of the State Woman Suffrage Association was held in Portland, at which a Mrs. Loughary was elected

In describing a new home in an interior village, Mrs. Duniway pays tribute to the presiding spirit thus:

"The facility with which thrifty, homeloving women can adapt themselves to pioneer circumstances in this far away country, challenges admiration.... Turn whichever direction you may in a house, and a new surprise will greet you. Pictures from magazines are framed in quaint, home made devices of paper and straw, and three or four rustic frames are peculiarly ornamental in a casing of black velvet, rich in its effect as ebony. A rough box neatly papered, standing on papered legs and filled with loam, forms the basis of an inexpensive window garden. Vines cling lovingly to snowy curtains, and a lambrequin of cheap butter cloth, bleached and starched, is covered with fretwork of pressed ferns that carries you back to the shady region where they thrive and grow. Bureaus, cupboards and numerous unnamable knickknackery are made of pine boxes finished with paste and Nothing about the house is wasted. Phrift, utility, comfort and happiness are visible everywhere"

#### BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo sophical Journal.)

ISMS OLD AND NEW. WINTER SUNDAY evening sermon-series for 1850-1851, in First Baptist Church, Chicago. By the Pastor George C. Lorimer, S. C. Griggs & Co., publishers, Chicago, 1881. Price \$1.50.

It is one of the good "signs of the times" that the more intelligent and thoughtful of the clergy are coming to see that what an Episcopal clergyman in the late church congress at Newcastle-on-Tyne called, in speaking of Spiritualism, "the pooh! pooh! argument," will not answer to meet modern doubt, or to put down isms, new or old, and that the flerce pulpit denunciations of olden days, are equally futile, and indeed only expose those who utter them to laughter and ridicule. So this class of clergymen are adopting a new and better method, which Dr. Lorimer well states in the brief preface to his work. He

"While it is pre-eminently the duty of the pulpit to expound the doctrines and precepts of holy writ, there are times when it should confront and challenge the insidious errors which unfit the public mind to receive attentively and believingly, its expositions." Exegesis, however eloquent and elaborate, will be powerless, he thinks, "if confidence is seriously impaired in the divine origin of the Book whose teachings it seeks to unfold." The preacher, he says, while inviting the wayward to Christ, overlooks the fact that "they are in sympathy with forms of thought ir-reconcilable" with the clerical claims for the Bible and the Savior, and so he proposes "to fight the enemy with its own weapons, and prove at least that it is not invulnerable. This leads him to avoid personal detraction, and to put an effort at fair argument and correct statement in place of violent and unreasoning abuse. On the start he is hampered and perplexed by the necessity of assuming one part of his ground—the infallibility of the Bible as the inspired word of God. He starts, too, from the idea of divinity of Christ; which is doubtful to a large proportion of the people, but he makes an argument for that idea in one chapter, while he hardly tries to prove the other, but assumes it. However, we give him credit so far as he goes, and the book is an interesting and valuable study. With marked ease and fitness he quotes from modern scientists. tists and religionists, from historians and philosophers, and gives his own thought in easy and graceful, yet often vigorous and thorough style. Agnosticism, Atheism, Panthelsm, Materialism, Naturalism, Pessimism, Bud-dhism, Unitarianism, Spiritualism, Skepti-cism, Liberalism, Formalism, Denominationalism, Mammonism, Pauperism, Altruism, are the topics discussed, giving scope for a wide range of thought, quotation and affirmation. Any one, of whatever opinion, will find much valuable matter in these discourses or essays.

The four first are the best. Agnosticism, or spiritual knownothingism, he sums up in thirty pages as "condemned by science, refuted by reason, contradicted by experience, rejected by revelation, and discredited by morality." It he had said contradicted by reason and intuition, it would have been better. On the mission of doubt and its rational uses, he has sensible views, and "systematic or philosophic skepticism," he calls "the apotheosis of incertitude, the canonization of doubts, the beatification of ignorance." Some study of spiritual philosophy would lead him to see that this skepticism comes from exalt-ing the logical and doubting intellect, and

ignoring "the spirit within a man that giveth him understanding." and brings him into re-lation with all things and all truths. The superhuman manhood of Christ is an unsatisfactory chapter, but it is a fair endeavor to uphold what the author believes. Spiritualism, or the modern Necromancy is the weakest part of the book. To call Spiritualism Necromancy tells the whole story of shallow misconception. Necromancy is miraculous and supernatural, while modern Spiritualism knows no miracles, but only alleged facts under natural law, and courts the fairest and fullest investigation of those facts, and the most thorough study of the philosophy and the natural religion toward which they turn our thoughts. He says: "Now I am per-

and skilled prestidigitateur, such as Robert Houdin, could with a little study, re enact the mysteries that perplexed the involved intellect of Joseph Cook, or the other misty marvels which have excited so much comment of late among the savans of Leipzic." He seems to know little enough of German Spiritualism to speak of its "misty mervels." Does itualism to speak of its "misty marvels." Does he know that Bellachini, prestidigitateur to the Emperor William, a famous man in his line, published his certificate after careful personal examination, that the conjuror's art could not produce the results he saw in Henry Slade's seances? In examining this subject he lapses back into the spirit and method of the bigot. The book, as a whole, is a valuable contribution to our information and thought on the topics of which it treats. It is also a curious study, as the effort of a man to walk upright and with a firm and free step without taking off his fetters. A limp and a stoop now and then shows how the chains bind and

THE PROGRESSIVE AGE. Devoted to the science and ethics of a class of subjects which, above all others, are most intimately connected with the organization and development of man, together with phenomenal facts in every department of what is known as Spiritualism. Terms single copies, 25 cents. Yearly subscription,

The Progressive Age is published monthly at Atlanta, Ga., W. C. Bowman, editor. It contains thirty two pages of matter of varied interest, and presents quite a creditable appearance. In his Salutatory the editor says:
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Magazines for November Not Before Mention

The Ladies' Floral Cabinet. (Adams & Bishop, New York.) An Illustrated Journal devoted to Household Art, Flowers and Home Literature.

The Psychological Review, (Edward W. Al. len, London, England ) Contents: Notes and Comments; Monthly Summary of Contemporary Spiritual Opinion; The Christian Saints; "Forms that Have Passed Away;" Thoughts Regarding the Mystical Death.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Eureka Springs, Ark.; The Storm Leaf; Grandma's First Fire side Story; By and By; Timely Topics; My Second Visit to the Seancer's; Story Telling; School Girls; Chow Chow; Gush; Capital Punishment and Lynch Law; Fashions for November; Editorial Miscellany, etc.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Editorial; Lessons on Animals; Stock Companies; Correspondence; Notes and Queries: Examination Department Department of Theory and Practice; Miscel laneous Department; Publisher's Depart ment; A Reply to a Criticism.

Revue Spirite Journal D'Etudes Psychologiques. (M. Leymarie, Paris, France.) A monthly magazine published in the interests of the Spiritual Philosophy, with able contributors. Licht, Mehr Licht. (Paris, France.) A week-

to Spiritualism. Each number contains important articles upon the subject. The Pansy. (D. Lothrop & Co., Boston, Mass.) An illustrated magazine for boys and

ly published in the German language devoted

Magazine for December Received.

The Magazine of Art. (Cassell, Petter, Galpin & Co., London, Paris and New York.) Contents: Frontispiece: A Brighton Treasure-House: The Waning of the Year; An Ameri can Humorist in Paint; The Earliest Cathedra Windows; Door Knockers; An Artist's Idea of Sketching; An Exhibition of Christmas Cards; The Love Affairs of Angelica Kauffman; "The Fisher Folks' Harvest;" The Royal Courts of Justice; Equilibrium; Art Notes:

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American Art Notes.

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The minister asked the Sunday School: With what remarkable weapon did Sampson at one time slay the Philistines?" For a while there was no answer, and the minister, to assist the children a little, commenced tapping his jaw with the tips of his fingers, at the same time saying: "What's this—what's this?" Quick as thought a little fellow quite innocently replied: "The jaw bone of an ass, sir,"

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The Denver, Col., News says that a Metho dist Episcopal preacher in Pueblo, Col., adopted the original expedient a few Sundays ago, of having the choir sing the morning hymn from the steps in front of the church to attract a congregation.

Col. John C. Whitner.

of Atlanta, Ga., says he owes his life to Warner's Safe Kidney and Liver Cure,

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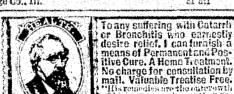
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#### CHICAGO, ILL., November 26, 1881. NOTICE TO SUBSCRIBERS.

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 AD-VANCE.

The Truth about Ghosts-What the English Secular Press says on the Subject.

Spiritualism is said to be under a cloud in England, yet the set of the great tide is clearly indicated by the actions of the secular press. When such a journal as the Daily Telegraph opens its columns to the free discussion of the subject, pro and con. it shows the profound depths which have been reached by the movement. The discussion in the Telegraph is of deep interest, especially to the Spiritualist, as facts of strange import, and theories reaching far into the undiscovered realm, have been presented and the attention of a great number of readers awakened. The ball was opened by the publication of a "ghost story," the "Drummer Boy of Airlie," which being disputed, called out the following letter trom F. H. Grove:

SIR-L can confirm the story of "the Drummer boy." The following facts were related to me, not long after their occurrence, by a lady connected with one of the oldest titled families in Scotland, and who was on intimate terms with many of my own family, and nearly in the following words: "Early in the spring of 1845 I went on a visit to Lord and Lady Airlie. Arriving late I had to dress rather hurriedly for dinner; while doing so I heard what appeared to be a band of music at a distance. On naming this casually to the gentleman who sat next me at dinner, he said in a whisper, 'Say nothing now, it was the drummer boy you heard; I will explain by andbye.' During the course of the evening, he told me of the legend, of which I was then ignorant, namely, that before the death of member of the Airlie family a drum was always heard to beat in one of the corridors of the castle. Lord Airlie was then in delicate health, hence the anxiety of my neighbor to prevent further remarks on my part in case they might reach the ears of his lordship, near whom I sat.'

I have only to add th t Lord Airlie recovered and lived for, I think, four years after this time, but poor Lady Airlie, who was then quite well, died very auddenly at Brighton a short time afterwards—in June, believe.—I am, Sir, your most obedient F. H. GROVE.

This is editorially commented on by the introduction of the following paragraph from the Daily Post:

Acorrespondent of the Birmingham Daily Post gives the story of a lady of the highest character, who affirms that she heard the music on the occasion of the last Lord Airhe's death. Miss S. was one of his lordship's guests at the castle at the time in question. He had had an attack of gout, but it was considered slight, though Lady Airlie had excused herself to her guests for remaining in attendance on her noble husband. Miss S. had been wandering in the woods, and was walking slowly towards the castle, when she was auddenly startled by the sound of music, which, seeming now distant, now close at hand, induced her to believe that some village ceremony was going forward in the neighborhood. With his impression she followed the sound to right, to left, backwards, forwards, until the plaintive wail, so indicative of mourning and despair, by which the bagpipes announce the death of a Highland chief, became as distinct as possible. From that moment the music, which had varied in its position, remained playing steadily before her, while now grown nervous and excited, she hurried towards the castle, and as she crossed the lawn in front of the building she was completely overcome by the cer-tainty that the music was still floating around her, although no single individual vas to be seen through the whole of the wide landscape open before her gaze. The harmony accompanied her as far as the chapel door, by which she had to pass to gain the steps of the hall. At that place it ceased altogether, and Miss S., who is reither weak minded nor superstitious, recovering from the awe she had experienced at the phenomenon, paused to listen attentively, but no further sound being heard, she hurried to her room to dress for dinner, for which the second bell had long since sounded. On entering the drawing-rooms here the assembled guests were awaiting

delay by describing the cause as being due to the walk through the wood, and the heavenly music she had followed in the fruitless endeavor to obtain a sight of the performer, and would have gone on with her story had not she perceived the sudden expression of panic which overspread the countenances of one or two members of the company, and the deadly paleness with which Lady Airlie herself stood listening aghast at the declaration. The tact of the narrator would have led her to cease her description, but just then the summons to dinner came to her relief, and she descended the stairs with a feeling of guilty embarrassment at the effect produced by the tale. The nearest neighbor at dinner enlightened her as to the fearful meaning her words had conveyed—all the more terrible, inasmuch as the doctor had pronounced his patient not quite so well as on the day be-fore, and had, therefore, signified his intention of returning to the castle at night. The next day all was over. His lordship had been seized with gout in the stomach, and had died after a few hours' agony, verify-ing the truth of the warning conveyed by the "Airlie music" to the very letter.

This discussion in the Tetegraph awakens the attention of an able correspondent, signing himself "Master of Arts." He thinks that the stories about the House of Airlie are told with directness and in good faith, and yet he cannot regard them as more true than other ghost stories. Evidently great attention is being awakened in regard to ghosts. Spiritualism itself although unsatisfactory, has a residuum that is valuable. This writer says:

We want to see the established facts of mesmerism and Spiritualism, if there be any, and the best ghost stories tackled by proper minds, and I venture to suggest on the plane of strictly natural philosophy.

After exalted speculation he comes to the spiritual aspect of the matter, which shows that he loves truth better than skep-

To see a veritable ghost such as we are assuming may make its appearance, either the eye must be temporarily armed with abnormal capacity, or some sort of matter not usually visible must by some means be rendered so. Perhaps both of these changes can be at times, and in places, brought about by nothing whatever supernatural, but merely by means unusual and unregulated. The ether is not supernatural. It must be, if anything is real, as real as granite, for not otherwise could light and heat pass to us over its exquisite bridge, or suns attract their planets. It permeates all visible matter, and is, perhaps, its origin. Universal, elastic, plastic, it seems to bear to ordinary material such a relation as the will in man bears to the coarser forces in nature. What makes it impossible that the strong exercise of emotion or volition, consciously or unconsciously put forth, may, in ways wholly natural but as yet unformulated for science, impress itself visibly upon ether. There are operations in experimental science almost as subtile in character. Sunshine falling upon a mixture of chlorine and hydrogen explodes them with bright flame; and selenium throbs electrically, with less or more conductivity, on the contact of light. It would hardly be more of a miracle if concentrated thought, impelled by vigorous will, should sometimes embody itself on the fine matter which must be its medium, than is the daily unexplained marvel of an artist's invention expressing itself from brain by muscle and nerve in line or color. It would scarcely be less comprehensible in ultimate action than the prodigy, already vulgar, of the electric telegraph, where two metal plates, quickened by an acid, thrill constant messages round the earth. The mode again of man-ufacturing the sailors' needle by stroking a hard steel bar with magnets, would seem beforehand almost wilder in conception. Science knows enough already in the direction of strange forces not to be so desperately hopeless about knowing more. Why should it not address itself quietly to these problems in the line indicated? The habit of skepticism is, I gladly allow, a most useful one. It kills off those rash and reckless theories by which ignorance and haste, whatever their good-will, darken the beginnings of knowledge. It is salutary when it sifts evidence rigidly, and sends humbled sciolists back to better experiments; but it grows stupid when it shuts its eyes to ap-

merely extra-natural, supernatural, and therefore not to be investigated. He closes by saying:

In a word, scientific men might now take up this question on the ground of natural facts.... Without any foolish hope, therefore, that science can or will ever arrive at all "the truth about ghosts," there is really no good reason that I can see why the subect of these phenomena should not be at last rescued from untrained inquirers and dealt with soberly like other strange, but acknowledged powers of life which are usefully investigated, such as memory and

parent fact, and calls what is at present

The "Ghost of David Hume," attempts a reply, which amounts to just this assertion: "The truth about ghosts is—there is no truth about them! And no ghost story ever told would bear the test of scientific investigation."

A new correspondent, signing himself "Skeptic," but claimed to be a man of established character, after praising the views expressed by "Master of Arts," virtually gives away his skepticism by the following

The extremely suggestive letter of "Master of Arts" makes me wish that he or somebody else would exorcise a ghost—if such a thing there be—of my acquaintance. know a household in the West of England which is completely upset and rendered miserable by apparitions and mysterious occurrences which can neither be explained, terminated, or tolerated. The lady of the house, in spite of all efforts to live down the annoyance, is driven to live away from her home as the only means to restore her health, seriously shattered by what is constantly seen and heard. The house is ancient and well built, and cost the present owner a considerable sum of money. He is a shrewd, sensible man of the world, the last to allow the reality of phenomena which diminish the value of his property. Yet from the time of his first marriage till now there have been seen, again and again, the shadowy form of a woman holding a child in her arms, and noises and nocturnal disturbances have continued. My friend's second wife has been even more troubled than the first. She has repeatedly her arrival, she endeavored to explain her | seen the figures, sometimes plainly, some-

times as vague phantoms. Ghostly hands have been witnessed on the stair-rail, and governesses and visitors have noticed flitting lights, steps on the staircase and doors opening and shutting in the dead of night. The children playing in the nursery have been known to jump from their rocking-horse, and run hurriedly downstairs, crying, "We cannot stay upstairs, mamma! There is the lady again!" My friend has applied every test which a healthy unbelief in "spirits" and a knowledge of human nature would suggest. Traps have been set to catch the supposed trickster; children and servants have been closely scrutinized; hard headed guests have watched with him; I believe that an accomplished London detective has been been secretly engaged to investigate the nuisance. Yet it continues, and though no actual mischief attends the midnight wanderings of the phantasma, or their queer proceedings, the discomfort and the perturbation may be

imagined. Now, taking these things for true, and such they are—though I merely outline the long misery of this innocent and refined household-what does it all mean? Can a state of things so annoying be put an end to by any practical means? I am quite sure my friend would be glad enough to find anybody who could really render his costly and commodious abode once more peacefully habitable. Let nobody reply that it is "rats," or anything which common sense could have lighted on. The victim of these mysteries is as intelligent as he is courageous and calm-tempered, and will be a poorer man by many thousands of pounds if he cannot serve a writ of ejectment upon these noises and their cause

Another correspondent while disputing the ideas of "ghosts," states a train of thought in a new realm, quite as perplexing by saying:

While I do not believe in supernatural appearances, I admit that there are strange phenomena of mind as yet unaccounted for. How, for instance, shall we explain the fact, of which there is no doubt, that on a particular day a person in England sees for a moment the features or visage of a relative in India in full regimentals, makes a note of the fact, and finds subsequently that on the very day in question the relative died? I believe in the transmigration of thought. Let two persons sit in the same room for some time in silence without previous agreement, but say for want topic of conversation-how often will it happen that the first to break the silence on any subject finds his or her companion was thinking of the same topic—of which there was nothing immediately at hand to suggest. Are these mere coincidences?

As to what weak theories the opposition rely on, is shown by another writer, "C. L.

Apparitions seem seldom to favor any number of people at one time, and it is from the evidence of a single witness that one has to accept or reject the verification. This immediately suggests the inquiry as to the condition of the person who gives testimony. The weight of opinion goes against anything supernatural, and one seeks for natural That the brain is the receiver of myriads of impressions never lost, but seldom present, is a fact established by many well-known experiences. It is known that in cases of drowning and other conditions where a person is suffering from a shock nearly fatal, floods of scenes, facts, and faces long absent appear fresh and vivid, to entirely forgotten them until thus recalled. People suffering from mania or delirium hear and see things which do not exist, but the brain impression is real to themselves. May there not be people in all kinds and stages of disordered or ill-controlled brains who are waking dreamers, and would not this account not only for visions, noises, etc., but almost anything else?

The most casual reader will see that the case of the House of Airlie, or that narrated by "skeptic," are not met by such theories, which at best are but idle conjectures.

Still another correspondent, "Visionary," comes to the rescue of "ghosts," consoling himself with the thought that if it be unpopular to believe in ghosts, he can claim the company of some of the best and ablest men-among others, Sir Walter Scott, Johnson, Warren, Bulwer, Tennyson, Southey, Wordsworth, Rousseau, and hosts of literary and scientific minds, and none can discredit the testimony of Abercrombie, author of the work on the intellectual facul-

"I. L. C." follows by sending a round shot after "The ghost of David Hume," in this suggestive paragraph:—

Your correspondent, "The Ghost of David Hume," lays down the law on the above subject to his own satisfaction, but it is simple matter of fact that thousands of highly-cultured persons who are neither mad nor otherwise diseased believe in the occasional intervention of supernatural agencies. The question is really too vast and too mysterious to be so easily dismissed. Of course, those who do not believe in an unseen world are bound to bring everything to the touch stone of sense; but I do not see that they they are any the more suc-

If corroborative facts are wanted, "A. T E." comes forward and asks to be allowed to supplement the "Shropshire Ghost" story by a precisely similar occurrence in Australia:

A murderer was really brought to justice through the apparition of his victim ap-pearing to some of his neighbors, and the fact is recorded in the papers relating to his trial. An account of it is given in the recollections of the late Rev. Julian Young. published together with the memoirs of his father, Charles Mayne Young.

It will be seen by the careful reader that the skeptics are getting the worst of the argument, and the tide is almost wholy in favor of the ghosts. Mortimer Granville. M. D., comes to the rescue of the skeptics with the plea of insanity: "Seeing ghosts is a freak of insanity, and arises from a reverse action of the mind on the nerves of vision, the eye seeing what the mind demands." This is a most lame and impotent theory, falling flat perforce of its own weakness. If seeing ghosts were the only phenomenon, the theory of hallucination might be entertained, but the appearance of "ghosts" blends with the whole wide realm of spiritual manifestations, and the communication of intelligence superior to that of the "hallucinated" subjects, blends with those manifestations, which prove in an irrefutable manner the identity and personality of the ghosts!

It has been said that the agitation of thought was the beginning of wisdom, and there never was said anything more truthful. If the secular press open its columns to the free discussion of this subject, which interests the public mind more than all others, the extension of the belief in Spiritualism would be far more rapid than ever before. The time has come when the press can no longer be silent, or indulge in sneers and scoffs.

Crime in Low and High Places.-A Bible Society Row.

It is indeed a peculiarly sad and heartrending spectacle, to witness the hideous depravity manifested in the lower walks of life. The man who made a proposition to smother a certain number of female bables each year, in order that the sexes might be more evenly balanced, exhibited only a reflection of that barbaric age when the life or death of children rested entirely in the hands of their parents. Dickens's narration in reference to Fagin the Jew, and Oliver Twist, presents a very vivid illustration of the many methods and ingenious devices whereby criminals and crime survive with each generation, with a remarkably "healthy" increase of each. Had Dickens read the history of the Juke family of New-York, he could have rendered the portraval of hideous pictures from low life much more revolting.

It seems, however, that the natural tendency of the human mind is to look down for crime and criminals instead of up. Baldwin, the Newark, N. J., bank defaulter, had a prominent seat in an aristocratic, Bible-born, and Jesus loving church. He occupied so high and important a position, morally, intellectually, socially, religiously and financially, that he actually was compelled to voluntarily inform his many admirers that he had misappropriated \$2,600,000 belonging to the bank, and at first so great was the confidence of the people in him that they refused to believe that he had actually committed so heinous a

The experience we have had in Chicago

with the failure of monetary institutions, the peculation and fraud developed in the ruin of the Glasgow bank, Scotland, and that of Newark, N. J., and in other prominent cities of the United States, will ho doubt prove effective enough to induce the people generally to commence looking in high places for monstrosities in crime, even among prominent church members-like those, even, who appeared lately in a ridiculous light in the secular newspapers, under the not very lovely or euphonious heading -"A Bible Society Row"-not a disturbance in a house of prostitution-not a pugilistic encounter in a liquor saloon-nothing of that kind, but a "row"-whatever that means-among highly respectable, prayer making and God-fearing Christians. The Connecticut Bible Society charges the American Bible Society with sundry misdemeanors, among which are "inaccuracles and discrepancies in its reports calculated to awaken suspicion of an attempt to mislead the public." also with "misrepresenting its financial condition by underestimating its assets and overstating its expenditures." and all this in spite of the endeavors of the Connecticut Society. Mr. A. L. Taylor, the acting treasurer of the American Bib e Society, expressed himself in "elegant classical language"-of course a church member could use no other-by stigmatizing the charges of the Connecticut Society as "s tissue of lies and misrepresentations!"

We wait patiently for future developments, but in the meantime we would urge the people generally to scrutinize those in high places more carefully, or, using plain language, to look for, and to guard againstthe commission of crime among Christian ministers, pious office holders, and church members generally who have charge of the disbursement of large sums of money.

# Lurancy Vennum.

We are glad to hear that this young lady, whose remarkable experience a few years ago in the home of A. B. Roff, created a profound sensation among Spiritualists, is now in perfect health, and a very useful member of the home circle. Mr. Roff who visited her a short time ago, writes to us as

follows, from Council Bluffs, Iowa: We have just returned from a visit to Watseka, Illinois. While there we had a pleasant visit with Lurancy Vennum. She enjoys the most perfect health, is bright. beautiful and happy. She has never had a recurrence of any of the conditions or symptoms that affected her prior to the time that she was controlled by Mary, as described in the "Watseka Wonder." She has performed all the principal housework in the large family on a farm during the past two years, relieving her mother, whose health is poor.

Two Worlds states that Dr. Monck has experienced a recurrence of the remarkable phenomenon of spirit apparition or materi. alization, proceeding from his side, (in the light and without cabinet) which produced such a sensation in England some years since. It took place unexpectedly, in the presence of Judge Daily and others of Brook. lyn, N. Y., while calling at the house of a friend: and the apparition is stated to have been that of a deceased daughter of the

#### Religious Discussion and Murder.

It is rarely the case that an earnest religious discussion results in a fierce quarrel and murder. It appears, however, that in Barnwell county, S. C., a discussion of this kind resulted that fatally. It seems from the account given that I. F. Bradham, at the request of C. Frohberg, stopped at the latter's residence and dined, during which the utmost good cheer prevailed, but shortly after dinner the host and his guest became involved in a religious controversy, and the dispute became so unpleasant that. Bradham started for home, Frohberg accompanying him to the gate. There the dispute was renewed, and both men became very angry. Bradham drew a large knife and tried to cut Frohberg who retreated towards the house. Bradham continued the pursuit until he neared the house, when he retraced his steps. Frohberg hastily got down his gun and fired at the retreating man. A large charge of buckshot took effect in his body, and he died shortly afterward. Fronberg thereupon surrendered himself to the Sheriff. Both were prominent white citizens of the county. The deceased leaves a wife and five children. Had either of them been a Spiritualist, they probably would have separated feeling pleasantly towards each other.

#### A Narrow Escape—A Blacksmith's Presentiment or Spirit Aid.

In the Inter-Ocean of the 18th is a special telegram from Canton, Ill., Nov. 17th, in part as follows:

Yesterday afternoon, about 3 o'clock, the blacksmith working at the shaft of the Canton Coal company, one mile west of Canton, for some unexplainable reason felt an irresistible impulse to leave his work and look into the mouth of the shaft, a few feet distant from the shop. By acting upon that impulse he saved the lives of thirty-five miners who were at work in the pit sixty-five feet beneath the surface. Arrived at the mouth of the shaft, he discovered thick volumes of smoke coming up, not only through the air compartment, but also through the shaft proper, a sure indication that something was wrong below. The hoisting cage was at the bottom at the time of the discovery that the air-shaft was burning, and four men including the mine boss, were ready to come to the surface.
The engineer was warned that there was
danger and hoisted the cage. By the time it reached the surface it was plainly evident that no time was to be lost. were thirty-one men still at work in the mine below, unsuspicious of the danger that threatened them.

The report goes on to tell how all these thirty-one men were saved, who would all have inevitably perished but for the "unexplainable" impulse of the blacksmith to look down the shaft. Was it a subtle rapport of his sensitive mind with this fearful peril? Was it the work of a spirit who would, and could, thus avert the danger?

# A Dream Sadly Verified.

A singular and terrible verification of a dream was lately developed in Baltimore, Md. For several days Louis Roberts, a little 7-year-old son of Capt. R. Roberts had been missing from home. The police and the parents of the child searched for him carefully, but without success. Finally the father of the missing boy dreamed that his son was drowned near a particular wharf on the south of the harbor. The dream so vividly impressed him that he had the water dragged, and sure enough, found the body of his child. Capt. Rob. erts testified to the strange coincidence at the Coroner's inquest over the remains of the c hild.

# Carrent Items.

Mrs. Clara A Field, of Boston, spoke in Manchester, N. H., Nov. 20th.

Mrs. Abbie N. Burnham spoke, Nov. 9th in Worcester, Mass.; 10th in Shrewsbury; 11th in Chelsea: 18th in Newburyport. M. Gambetta says that the strength of

France is in a great measure due to the thrift and industry of French women. A Madrid paper, El Liberal, states that

the Spanish government has decided to reease all political prisoners. There arrived at Castle Garden, New

York, Nov. 3rd, 2,500 German emigrants who will mostly go west. The old homestead of Robert Ingersoll in

Peoria, was sold lately for \$25,000 for a hotel We have received a book order from Albion, New York, and the sender failed to

sign his name. Will he oblige us by giving it at once. The Jewish Messenger accuses Prof. Gold-

win Smith of a lack of reverence for Joseph because that gentleman said that Joseph got up a corner on corn.

Henry Villard declared in a speech at a reception in Portland that he will ride from New York to Oregon in October, 1883, over the Northern Pacific.

Dr. Bliss, it is said, rates his services as Garfield's physician at \$25,000. Rating his blunders as one thousand, and that modest sum would be \$25 a blunder.

It is suggested that the British people mourn the death of President Garfield not only from real sympathy, but from their strong desire for a republic at home.

Mr. E. W. Wallis, of England, will lecture for the Brooklyn Spiritual Fraternity in large Hall of Brooklyn Institute, the five Sundays of January, at 3 and 71/2 P. M.

Mrs. Sarah Graves is speaking at Bay City, Mich., with good success. She wil speak at Greenville, Mich, December 3rd and 4th. Mrs. Graves is one of the pioneer and should be kept busy.

Theo. Willams, lately removed from Chicago to Louisville, Ky., has gone into a general comission business, in which we wish

J. Frank Baxter lectured in Hanson Town Hall, Nov. 20th; in Lane's Hall, Silver Lake, Nov. 21st. He will lecture at Templar Hall, West Duxbury, Nov. 27th.

M. W. Lyman, of Springfield, Mass., writes: "Ralph J. Shear, the materializing medium, is having good success; will make engagements in the West. Address Box 1438. Springfield Mass."

The Minnesota House of Representatives passed the senate bill for the adjustment of the old bonded debt by a vote of 77 to 29, and Minnesota joins the goodly company of honest States.

The first railroad train passed through the St. Gothard tunnel under the Swiss Alps, Nov. 2nd, carrying one hundred passengers the nine miles in fifty minutes, though the longest tunnel in the world.

Dr. H. P. Fairfield lectured in Williams's Hall, Weymouth Landing, Mass., Sunday Nov. 20th. He would like to make engagements for December and January. Address P. O. Box 275, Worcester, Mass.

When Rufus Choate found his health failing in the latter part of his life, he replied to the kind inquiries of a friend, "My constitution has been gone for several years. during which I have been living on the bylaws."

Connected with the Chicago postoffice are 191 carriers who, during the month of Oct. delivered 4,698,011 pieces of mail, and collected 3,764,921 letters, postal cards and newspapers. These carriers are a body of active and excellent men.

Germany has completed its underground telegraph system, and has connected 221 cities and towns by buried wires and cables. Cannot we also get rid of the unsightly telegraph poles in our streets and network of wires covering our cities.

The Rev. Thomas Bridges, missionary to the Islands of Terra del Fuego, now lives in an iron house sent him by friends in England, so violent are the tempests in that far off land. The only quadruped on the

islands is the dog. Another search vessel, the United States ship Alliance, has just returned without finding any traces of the Arctic cruiser, Jeannette. Commander Wadleigh reports that the ice off the coast of Greenland has been heavier and extended much further south this year than usual

Mr. George B. Nichols, who has excellent qualities as a magnetic healer, is diligently qualifying himself for an advanced position in the treatment of disease by a thorough course of study; he will soon graduate at one of the best medical colleges in the city. We predict for him a successful future.

Jennie B. Hagan spoke in Quincy, Mass. Nov. 13th, at South Easton, Nov. 15th, and at Quincy, Nov. 16th; at East Braintree, Nov. 17th; in New Bedford, Sunday, Nov. 20th, afternoon and evening. She will make engagements for February and March, also for week evenings. Address, South Royalton, Vt.

Max Muller of All Souls' College, Oxford, has been elected Bodley's Librarian without opposition. Prof. Muller has held the chair of Comparative Philology in the university since 1868, and has partly translated the Hindoo Vedas and the sacred Buddhist books. He is a ripe scholar and a large mind-

Bismarck in entertaining a prominent Jewish manufacturer at Varzin, apologized for the sympathy he had apparently manifested for the anti-Semitic party. In responding to their dispatches and letters he had only done so as a matter of courtesy, and would have done the same for the progress-

There is a curious case at Fall River, Mass. A Catholic priest from his pulpit forbade the members of his church to trade with a merchant of that place who had been excommunicated for joining a secret society. The merchant sued the church for \$20,000, and attached a convent which belongs to the society.

A Tariff Convention, of some 180 delegates, from California and Georgia to Minnesota and Maine, met at Fairbank Hall, Nov. 15th and 16th, and passed resolutions in favor of "protection to home industry;" of the appointment by President Arthur of a commission of practical men to revise the tariff and report to Congress, and of efforts to enlarge our shipping interest on the

George Bancroft, the historian, is at home at Washington. He breakfasts at 9 o'clock, dictates history to his private secretary until he lunches, and rides horseback, rain or shine, until 5 o'clock. He then comes home, takes a nap until dinner, and during the evening entertains his friends. He is 79 years old. So much for a good inherited constitution, industry, good occupation and temperate habits.

B. F. Underwood, one of the editors of The Free Religious Index, will start West about December 1st, to meet lecture engagements. Societies or individuals in the West who wish his services should address him at once, as this will be his only lecture trip this season.

A. J. Fishback writes as follows from Pittefield, Ill.: "Mr. C. E. Winans has thus far sustained himself under the most critical test conditions. He has fine qualities as a clairvoyant, test and business medium. Having filled lecture engagements in Time and Milton, Ill., we are now giving four lectures in Fishels's Opera House of this city. Those wishing our services can address us at Quincy, Ill., for the present."

" Poor Dog Tray."

Dr. Dean Clarke writes from San Francisco to inform the JOURNAL that having been pioneering for some years, he was not posted on the standing of Anna Eva Fay, and adds: "If as you affirm I got into 'bad company' in my search after knowledge, I can comfort myself and please you, I trust, with the consolation that I got out of it as soon as satisfied of that fact." All right, brother! we thought there must be some mistake. You have done many years of hard service in the cause and the Journal will always be glad to chronicle the result of your efforts and to give you exact justice. A philosopher cannot ask more.

Giles B. Stebbins left Chicago on Tuesday last for Detroit, Michigan. He will remain there only a short time, and then proceed to New York.

#### Business Antices.

DR. PRIOE'S Cream Baking Powder makes light er, sweeter and healthier bread, biscuits, cakes,

SEALED LETTERS answered by R. W. Flint, No 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

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CURES EVERY CASE OF PILES.

Spiritual Meetings in Brooklyn and New York. NEW YORK CITY.—The Second Society of Spiritualists sold services every Sunday, at Cartier's Hall, 23 Rast 14th

Street.
At 11 A. M. and 7.45 P. M. Good speakers every Sunday.
Seats free.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 F m., in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth 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 Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 p. m. The public invited.

P. R. FARNSWORTH, Secretary. Address Box 777 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall. No.55 West Sard St. (near Broadway) every Sunday at half past ten. A. M. and half past seven P.M. Children's Progressive Lycoum meets at 3 F. M.

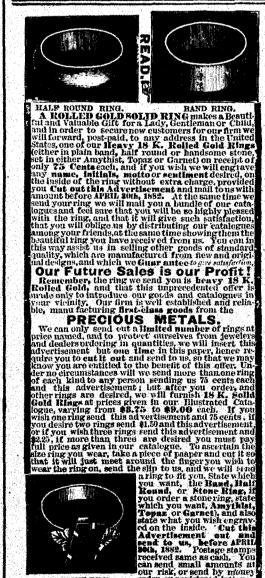
Brooklyn, N. Y., Spiritual Fraternity.

Sunday Services in the large hall of the Brooklyn Institute, corner Washington and Concord Streets, seven blocks from Fulton Ferry November and December, Mrs. R. Shepard-Lillie will speak under spirit control at 3 P. M. and 7 P. M. Prof. J. T. Lillie, an accomplished planist and vocalist, will have charge of music.
Confer noe Meetings held in the lower hall of the Brooklyn Institute every Friday evening.
Nov. 25th, The Sabbath. Descon D. M. Cole.
Dec. and, Col. Win. Hematreet.
S. B. Nichols, President.

# Eassed to Spirit-Tite.

Passed to spirit-life. Nov. 6th. at his residence, Berlin Heights, O., M. T. Howlett, in his 64th year. He had for many years been a Spiritue ist in practice as well as theory, and us life had been mo t actively employed. Hudson futt e addressed the la ge concourse of reactives and friends on the occasion, in the Methodist church, which was kindly tendered by the pastor.

# New Advertisements.



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# IMPORTANT NOTICE.

# The American Art Exchange

Begs leave to call the attention of the American people to its mode of business, and asks the support of the art-loving public. We shall, as fast as possible, bring out in this country, in the highest style of artistic work, every famous art work of the Old World, and at prices which will enable the people of moderate means to adorn their homes with the choicest art works,

As an introductory example of the quality and style of work which will be produced by us, we will take pleasure in forwarding to any applicant a Complimentary Copy Free of the first edition of art work produced by us in America.

Visitors to the Dore Gallery, London, will remember the superb painting, occupying nearly an entire side of the sploudid gallery, entitled

#### "Christ Leaving the Practorium."

Of this magnificent painting—the most important of Dore's works—a pure line steel engraving has just been completed in England. This engraving is only sold by subscription, and the price is £6, or about \$30. It is absolutely impossible to secure a copy at a less price, except through this offer. The engraving represents the Savior as he is leaving the Prætorium, after being condemned to crucifixion. He is descending the steps leading from the judgment court. At the foot of the steps stand two burly executioners, in charge of the cross which the Savior is to bear. On the right are the followers and believers of Christ, with despair in their every look, while the mother of our Lord is an agonized and fainting attendant. In the rear and on the left are the judges and scoffers, surrounding Pontius Pilate, who are looking with flerce complacency on their work. The central figure is that of Christ, as he uncomplainingly descends the steps to take up the cross and bear it to the scene of his crucifixion.

The work in this portion of the engraving is more perfect and beautiful than we had supposed could ever be executed. The expressions of the faces, the grouping of the figures, and the careful attention to detail in the drapery and accessories of the picture, are all carried out in perfection and with consummate skill. There is a very large number of figures in the work, and all are depicted with life-like faithfulness. It stands to-day unquestionably

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no copies from it are sold at a less price than \$30, which, with duties and shipping added, brings the cost to American purchasers to about \$40 per copy.

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This first work, "Christ Leaving the Praetorium," will be used as an introductory advertise ment, and a limited number will be furnished

# Free to all Applicants.

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The style of the Treatis: Is well limstrated by its opening paragraph: "The two great forces of life are the air we treathed and the food we eat. The two great receptacies of the system for these forces are the Lungs and the Stomach. The Lungs and the stomach co-work: together in imparting strength and life to the system,"

Orders for the trade supplied by the Western News Company Chicago. Copies can be secured of any bookseller and at the office of the author, 163 State St.

30 1632 15 Throat and Lungs.

# Modern Spiritualism,

REPLY BY REV. A. A. WHEELOUK, UTICA, N. Y., To a sermon on Modern Spiritualism, presched Sunday even-ing, October 27th, 1873, by Rev. C. H. Garder, Rector of Trinity (Episcopal) Church, Utica, N. Y.

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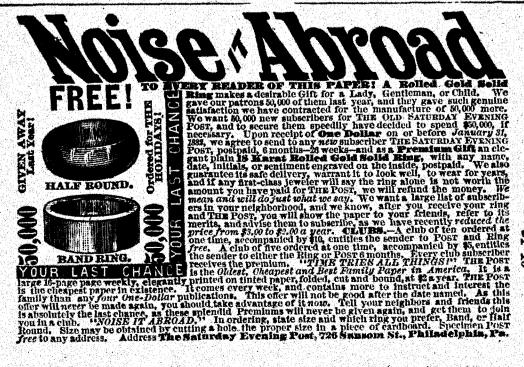
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# Poises from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

### Two Minstrels.

You say, for winning the fickle heart
Of your foolish wife the man shall die;
The stern old law is the law fer you,
A tooth for a tooth, an eye for an eye.

I read long since some curlous tales,
Of the far off days of old romance,
Of the gallant days of the troubadours,
Who loved and sung in the land of France.

Forth from a castle moated and gray, When Spring was smiling from field and wood, Rode a youthful minstrelgally clad, In a silken,doublet red like blood.

A dancing plume in his jaunty cap,
And a light heart under his trappings gay,
For the countess waved her scarf from the tower,
And he wore her colors the first that day.

A glory of morning sunshine streamed, Over the brow of the lady fair, And the minatrel's loving fancy saw, The nimbus gleam from her shining hair.

Kissing his hand he galloped away
Into the green wood's leafy dells,
And blithly carols his last love song,
As youth's glad heart in his bosom swells.
The lord of the castle rode that morn—

An eye for an eye, a tooth for a tooth,
Was the cruel law of his jealous heart,
And his angry bosom knew no ruth.
He smote the minstrel into the dust,
He tore the heart from his bleeding breast,

And bore it away to the castle gray,
A gift for the lady it loved the best.

That was hundreds of years ago,
But generous souls still shuddering read
In quaint old chronicles dim with age,
The fadeless tale of the cruel deed.

Again in the same bright land of France, in the olden time when song was young, A fair dame couched by her minstrel's side, And over the twain his cloak was flung.

And soft through the drowsy afternoon,
The martins called in the court anear,
The whispering voices died away,
And they fell asleep unknowing fear.

Into the gloom of the silent room,
Count Henry, spouse of the lady, came;
He looked on the slumbering lovers there,
And his brow grew dark with rage and shame.

His anger burned and he drew his sword To slay the minstrel as he slept, But a lingering smile on the tuneful lips, Softened his great heart and there leaps

Out of the past the musical call
To hawk and hounds, the trumpet's blare
In tourney ring, and the manly sports
He loved with that recreant friend to share.

Silent he sheathed the glittering sword, And lifting the minstrel's cloak with care, He loosened the clasp of his own bright robe, And softly covered the sleeping pair.

The mists of clamber floated away,
They saw the mantle of her lord,
And sharper pierced than a dagger thrust,
The love that stayed the avenging sword.

That manliest vengeance purged his heart Of all disloyalty, to its core, And the minetrel out of the Silent room, A higher and holier passion bore.

He sought the Count; with quivering lips He knelt to hiss that pitying hand. And joining his sword to the knights he gave His life for that lord's in the Holy Land.

Long ago was it, aye, very long; E'en the fashion of the flowers has changed, And nature calles with another face,

And nature rmiles with another face,
Up from the beautiful fields they ranged.
But love and honor never grow old;
The same light glows and the same act wins,

The came light glown and the same act wine In the Christ-like man of modern days,
Or knight forgiving the old time sine.

# The Baldwin Confidence Game.

The Alliance, in speaking of the Newark bank failure, says:

confidence in an individual is the most unbusiness. Ilke thing a firm or a community can achieve. That it costs the community vast sums is now very evident. The Cincinnati affair, the collapse of Chicago savings banks, and the Baldwin fraud unite with a thousand similar cases to teach those who have money that "confidence" is an unprofitable kind of virtue. Whatever may be the rank of Baldwin as an economist, "confidence" is a miserable financier. All reslly honest men will demand and compel occasional investigation of the business intrusted to their care. They will consent to carry an ehormous responsibility of trust. They demand regular and most thorough investigation. A man who, in any manner, postpones or avoids a searching investigation of his bank or trust, is simply dishonest, and should be seen at once in that light.

Every reader will agree that the Alliance talks good sound sense. Will not the same sort of sense apply with equal force in the realm of Spir-Itualism.

#### How the Thomas Trial Looks in New York,

The New York Times admits that the Conference that tried Dr. Thomas has won the battle, but not in a way to reflect much glory on itself or the cause for which it contended. "Dr. Thomas was clearly entitled to a fair trial. He was entitled to a trial free from bitterness and personal abuse. He was entitled to gentlemanly treatment for himself and his counsel, and the public had a right to expect that those acting for the Church and for the cause of Christ should bear themselves with dignity and be free from malice. But the record of the case, especially the speech of the chief prosecutor, Dr. Hatfield, is filled with coarse abuse, low slang, and vindictiveness. Dr. Hatfield would seem to have formed his style from a police court model and to have gathered his language from the slums. His speech is hardly fit to be published in a respectable newspaper; and it is fitted to do more harm as a specimen of orthodox pleading than all the heretical sermons Dr. Thomas can preach. We can only ask what sort of men the Conference Committee was composed of, that they could sit and hear such expressions without uttering a protest."

H. Sabin, of Olympis, W. T., writes: Feeling that you will be pleased to know that your efforts are kindly appreciated, I am glad to say that I find the better class of Spiritualists of my acquaintance, are in full sympathy with you in your efforts to reclaim our beautiful faith from the nightmare of fraud that is trying to drag it in the dirt. A few frauds and the mediums of low aspirations, have been of incalculable damage to the cause in this part of the world.

Theodore Williams writes: I have loaned my last copy of the Journal to a clergyman. It seems that some of them are getting interested. As for me and my household, we can't get along without the Journal. I never used my Christian Bible for waste or wrapping paper and my Journals are just as sacred, and I turn them into missionaries.

Mary L. Mineer writes: The dear old Jourwal, it is one of the principal sources of all the erjoyments I have, and I could not well do with-

#### Brooklyn (N. Y.) Spiritual Fraternity.

One of our largest and most enjoyable meetings was held last evening. An Experience Meeting with us is siways interesting, and this one might be properly called a love feast. In a few opening remarks the chairman stated a fact in regard to a séance held at Lake Pleasant with a prominent writing medium and one that generally gives satisfactory sittings, Mrs. Carrie E. S. Twing, where after writing an hour the communication received had no bearing or application to him. He also stated a similar result with a prominent medium in Philadelphia recently, Mrs. Robinson, and desired some one to explain the laws governing these failures where conditions were seemingly

favorable.
Mr. A. E. Newton, editor of the Two Worlds, said that he had had similar experiences and stated that many years ago in Boston, while editor of the New England Spiritualist, he called upon Dr. J. V. Mansfield with a letter sealed very securely in a thick envelope, addressed to his spirit father who had often communicated to him through other sources, and that he got no answer from any spirit. He said that he asked Mr. Mansfield to see if he could write out the contents of the letter, which he did immediately by his placing the forefluger of his left hand upon the letter and writing out its contents with the right hand. Two words he was not able to get; on opening the letter, in folding it; it was found two words were interblended, as it were, so as to prevent his getting them. This convinced him that Dr. Mausfield had no need to open letters to know their contents. He also gave a very interesting account of experiences in Washington, D. C., how one night when he first went to reside there, that an old gentleman who slept in the room with him, was awakened in the night and influenced to get up out of hed and to write a long communication for him, saying, that Mr. Newton would be called to an important public work, widely different from that in which he was then engaged, which was fully verified, and also stated other important events connected with his appointment as Super-intendent of the Schools for Freedmen, and this was also subsequently verified, and that it show-ed to him conclusively that the Spirit-world did select instruments for their work here, ofttimes with wise foresight and unerring judgment. By request he briefly related how while doing labor-lous farm work in the woods of New Jersey last summer, a beautiful spirit who in former years had come to him frequently, came to him through Mrs. Newton and said to him that a new and wider field of public usefulness was about to be opened to him. The next morning he received a letter inviting him to come to New York to take the editorial chair of the Two Worlds. He related how all the obstacles relative to his farm work and his duties as an executor of public trusts were removed, and he was thus led by spirit pow-er and influence to the new position. His narra-tive, a small part of which I am able to give, was

listened to with deep interest.

Mr. J. W. Wilson gave an interesting account of a circle held in his house where a spirit came and gave his name and manner of his death, which statement was scaled up until the return of the steamer from Aspinwall, upon which he sailed, could verify the truth or faleity of it, and it was substantiated in all its particulars and no one living could have known the facts stated by the spirit. Mr. Wilson also read a paper in regard to the Childrens' Lyceum in Brooklyn. He said that he recently attended one of its meetings and found some thirty teachers and visitors, and but twelve children present, which was all wrong; that in former years when he was conductor of the Lyceum they had seventy-five scholars, and that he regarded his work at that time as one of the most important and pleasant of his whole life, and he urged upon all present to work in this direction, and related how when he was its conductor a gentleman who was a Presbyterian minister, visited the Lyceum and said he and his colaborers were doing a great and good work, and while he in no way endorsed Spiritualism, wished

Mr. Robbins, a stenographer for the New York Supreme Court, was invited to give some of his recent experiences. He said that he was brought up in the faith of the Roman Catholic Church, which he embraced; from that he drifted into Materialism and had no faith in a future life. One evening a few months ago at his home, he poured out a glass of wine to drink, saving, "There is no after life," and the glass and wine immediately disappeared; no one was present but his wife. He said, "Well, I should like to have this brought back," and it was immediately done, and he drank the wine. The next day he got two slates, put a crumb of pencil between them, and laid his hand on them, epened them and found no writing upon them. Later in the evening on opening the slates, he found the name of a lady written in beautiful chirography, who subsequently wrote upon the slate that she was his spirit guide, a person whom he had never known here. On an evening or two later, he took these clean slates and put them into a bureau drawer with a crumb of pencil between them. Soon the raps came on the table, and on opening the slates, he found a written communication from a spirit saying that they would convince him of the continuity of life, which, by these phenomena had been done in his own home in the presence of his wife. He could in all truth and earnestness say, "I believe."

Mr. Robbins was listened to with absorbing interest and was invifed to give us in detail other

terest and was invited to give us in detail other experiences, which he will do Dec. 9th.

Judge Abram H. Dalley said that as one who had so recently become a believer in spiritual phenomens, that he felt diffident as to occupying the platform, but as an honest man, he must bear witness to the truth, as the evidence was so overwhelming that he could not do otherwise; but, said he, we must not tell all we witness, for we will not be believed, and will be judged by those who know nothing of the facts, and will be called either fools or fanatics. He said: "I have just come from listening to a very able lecture by Rev. Dr. Storrs of this city, one of the most eloquent preachers in the country, and in this lecture he said that in this age of Materialism the preachers could not get along with their old theories; that the public must have newer and better arguments." Judge Dalley said the facts and philosophy of Spiritualism met this demand, and that while we could not present our most marvellous phenomens to the public, it was what the world needed and must have. The Judge related how in a recent private sitting with Dr. Monck in this city, where five persons were present, a luminous cloud began to form at Dr. Monck's side, which grew in volume and the form and face of a spirit child appeared with sufficient light so that all could see it.

Mr. Fred Haslam also made a short address,

Mr. Fred Haslam also made a short address, urging upon all to look to God as the source of all truth and knowledge, Dr. Monck related some marvelous cures performed through him in New Haven, Worcester, New York City and Brooklyn, and also gave an account of a sitting held the night before in our city, at a private residence, where extraordinary physical phenomena occurred. At this circle were present among others, Mr. Chase of the New York Tribune, and his wife. Mrs. C. is very skeptical. There was also present a banker of our city. A large table covered with a marble slab was lifted from its place and brought into the circle. A very heavy music box was also moved and played upon by invisible hands or wound while his hands were securely held; one by the banker and the other by Mrs. Chase. His coat was taken off his person and thrown across the room. The persons holding his hands said

coat was taken off his person and thrown across the room. The persons holding his hands said that they held them firmly all the time.

My report is already too long, but it gives but a faint and poor account of the narratives given of personal experiences. Pleasart and harmonious magnetism was with us all through the meeting, and contrary to our announcement it was a very late hour when we separated. Judge Abram H. Dailey is to give the opening address at our next Conference Meeting, Nov. 18th, on "Organization a Necessity" Mrs. Lillie is attracting appreciative audiences at our Sunday services.

S. B. Nichols. Brooklyn, N. Y., Nov. 12th, 1881.

# Verification of a Test.

James Marston, of Mendota, Ill., writes: Last Sunday evening we had a seauce at Mr. Johns, and Mrs. Clara Robinson, of Chicago, was present and went under control. She saw an old lady he-hind me, which she described as my mother, but not knowing that she had passed away, I could not say; but on Monday morning I get a telegram stating she had died Sunday morning at nine

#### International Anti-Vaccination Congress.

To the Editor of the Religio-Philosophical Journal.

The second International Anti-Vaccination Congress has just terminated a four days' session at Cologne. Forty five delegates attended, representing the various leagues, societies and opposition to enforced vaccination in Prussis, Saxony, Wurtemburg, Switzerland, Belgium, France, Eagland and the United States. Dr. Hubert Boens of the Belgian Academy of Medicine, the author of numerous works on small pox and vaccination, presided and was supported by Professor Adolf Vogt, M. D., of Berne University, Dr. H. Oldtmann, of Gologne; Dr. Waltz of Frankfort on Oder; Dr. H. Schoppe, of Bonn; Dr. E. A. Meyner, of Chemnitz. Saxony; Dr. Weber, of Duisburg; Mr. Zoppertz, of Wortemborg; Dr. Ch. Pigeon, of Fourchambault, France; Mr. W. Tebb, of London; Mr. Thomas Baker and many others. Letters of regret for non-attendance, accompanied by expressions of warm approval of the objects of the congress were received from the Countess de Noailles, Lord Clifton, Sir J. Clarke Tervoise; Mr. Feter Taylor, M. P., Mr. Thomas Burt, M. P., Mr. Krucherius (member of States General, Holland), Drs. Garth Wilkinson, W. J. Collins, Edward Haughton, T. C. Pearce, Enoch Robinson, Mr. Alderman Tatham (Mayor of Leeds), Prof. Alex. Wilder (of New York), Dr. J. Emery(Corderre, (Prof. Materia Medica, Victoria University, Montreal), Professor Jas. Browne, LL D. (of Williamette University, U. S. A.), Dr. G. F. Kolb (member of the Royal Statistical Commission, Munich), Dr. Westermayer, (Ecclesiastical Councillor and member of the Wirtemburg Diet, Rector), P. A. Siljistrom, late M. P. for Sweden, etc., etc. The tables literally "groaned"—to use the words of Mr. Gladstone—with reference to the literature of this agitation on another occasion, with imperial, parliamentary and municipal returns, statistical tables, and official reports, to which constant reference was made by the several speakers, and with books, pamphlets and journals relating to the subject of small pox and vaccination.

During the seven sittings of the congress about 25 formal addresses and papers were delivered under various sections, dealing with the scientific, statistical, social, political and historical aspects of the subject. Several of the speakers, notably Dr. A. Boens and Dr. Oldtman, devoted special consideration to the irrational and unscientific basis of Prof. Pasteur's theories for multiplying artificial diseases, as a means of promoting the public health, instead of removing the sources and hot beds of disease by sanitary measures, which could alone annihilate small-pox and other epidemics. Dr. Charles Pigeon, the delegate from France, delivered an able address on the scientific and medical sides of vaccination which briefly epitomized sets forth the prevailing opinion of the congress in the following propositions:

I. Small-pox when rationally treated is not rel-

atively a dangerous disease.

II. Vaccination does not afford immunity against it; but on the contrary (being itself an infusion of zymotic molecules), is an excitant of it.

III. Vaccination not unfrequently inoculates syphilis and other maladies, much more dangerous than the small pox, as the virus is never free from the risk of such contamination. The official returns of Burgomasters in the cities of Leignitz, Lubeck, Dusseldorf, Cologne and other places, demonstrated the constant priority to attacks of small-pox of the vaccinated over the unvaccinated—a fact admitted to be true of infants by Dr. Thilenius, the leader of the pro-vaccinators in the German Imperial Parliament. Amongst other proposals approved by the congress was the petitioning of the various Legislatures to make vaccinators responsible for the evil consequences attending upon the operation, which it was believed would at no distant day, cause the practice to be abaudoned.

An executive committee was elected for the ensuing year, and resolutions passed agreeing to continue the International Congresses, until the compulsory vaccination acts which are everywhere the cause of unspeakable evils are finally abelished. The next congress is to meet at Berlin in 1882 during the sittings of the Reichstag.

WILLIAM TERE.

114 Victoria St., London, S. W., England.

# The Genius of Success.

Among the published addresses of President Garfield on "College Education," is one from which the following short extract is taken:

"I beseech you to remember that the genius of success is still the genius of labor. If hard work is not another name for talent, it is the best possible substitute for it. In the long run, the chief difference in men will be found in the amount of work they do. Do not trust to what lazy men call the spur of the cocasion. If you wish to wear spurs in the tournament of life, you must buckle them to your own heels before you enter the lists. Men look with admiring wonder upon a great intellectual effort, like Webster's reply 'to Hayne, and seem to think that it leaped into life by the inspiration of the moment. But if, by some intellectual chemistry, we could resolve that masterly speech into its several elements of power, and trace each to its source, we should find that every constituent force had been elaborated twenty years before, it may be in some hour of earnest, intellectual labor. Occasion may be the bugle call that summons an army to battle, but the blast of a bugle cannot ever make soldiers or win victories. \* And, finally, young gentlemen, learn to cultivate a wise self-reliance, based not on what you hope, but on what you perform.

"Give crutches to cripples, but go you forth

on what you hope, but on what you perform.

"Give crutches to cripples, but go you forth
with brave, true hearts, knowing that fortune
dwells in your brain and muscle, and that labor
is the only human symbol of Omnipotence."

# Letter from Thes. Harding.

To the Editor of the Religio-Philosophical Journal:

I desire through the Journal to gratefully acknowledge the receipt of many kind communications—some even from Europe—which have been drawn out by my short contributions to your very widely circulated and truly valuable paper, and to say to my sympathetic friends, that it is a source of inexpressible gratification to me to know that many hearts, hundreds of miles away, beat in unison with mine. With thanks for generous invitations, I would respectfully reply that I am not a spiritual lecturer by profession, although I seldom fail to use my tongue in public and private in its defense when opportunity offers. My zeal for the advancement of the cause !must be my apology for daring to offer the suggestion that my good friends will do all they can to distribute our literature and come up to the help of the Journal "against the mighty," by obtaining for it all the subscribers they can, thus fortifying themselves against their enemies and spreading the truth.

Sturgis, Mich.

# Sadi

A New York paper (reports that, since the rejection of punched and mutilated coin by the shopkeepers, a great deal of it is received in the church collections. We are told that "an experienced collector can generally tell by the peculiar mean look which rests on a man's face his intentions to contribute a piece of mutilated money. On looking at the coin which slips from between the man's thumb and finger into the collection, he finds his anticipations correct."

# The Outlook,

The report of the Treasurer of the United States records one of the most prosperous years that has ever been known to the country. The net revenue during the year was \$360,781,292, almost a million a day. The expenditures were \$260,099,405, leaving the magnificent surplus of \$100,069,405. The interest charge, which is one of the heaviest items of expense, was reduced in the year almost fifteen millions. The increase in the revenues of the government, as compared with those of the previous year, was \$27,255,681, and the decrease in expenditures \$6,930,070. During the month of October the debt was reduced thirteen millions, and the total reduction of the year was \$101,000,000; the largest reduction ever made in the same period of time having been made during the last four months.—Christian Union, Nov. 9, 1881.

### Letter from Saratoga Springs, N. Y.

To the Editor of the Religio-Philosophical Journal:

It is very cheering to read of the rapid spread of Spiritualism at the present time in all parts of the world. It is encouraging also to observe the new developments in mediumship, which enable the spirits to manifest without so much of the paraphernalia of dark rooms and cabinets, which furnish an opportunity for fraud. We may hope that ere long they will be able so to perfect their modes of manifesting, particularly in materializations, that doubt and uncertainty will not stand in the way. I know that perfection cannot be expected where human actions are involved, but we may hope for more and more improvements both on the part of spirits and mediums. We find more difficulty in overcoming the effects of some believers in consequence of their impure lives than in combating the open enemy.

lives than in combating the open enemy.

We have in Saratoga almost all grades of human character during the summer months, but probably less of these who are truly spiritual than any place else where an equal number get together. The clergy and all religious people who can afford to stay any length of time here are the ones of whom the camel and the needle's eye would be applicable, and those of us who entertain and provide for them must be like the one troubled "with much serving." We find the races draw the greatest crowd, and though our springs flow with pure and health giving waters they are not the real attraction. It is not one's business to judge or speculate with regard to other's motives, but truly Saratoga exhibits just about the extreme of vanity in proportion to the extreme of wealth. We have many beautiful things and places in and near our village. Four miles to the east is one of the most beautiful lakes in the world, and we shall soon have a park, the extent of its proportions and grandeur of its scenery will probably be equal to any in the world. Judge this already magnificent place. In the years to come, for those who have a soul for the beautiful in nature, this park will afford a study and delight.

light.
I received the number of the Journal containing the account of the Church Congress in England the evening before we held our weekly conference, and it was read on that occasion to the great delight of all present. The addresses of those clergymen were copied from your paper the following week into our village papers. We see the work moves on, and no doubt the near future will bring Spiritualism into the relation it has

power to occupy.

We have two lectures per month by Mrs. Brigham whose gentle ministrations are a "joy forever." Inspiration so clear and beautiful cannot fail to impart a blessing to every soul not buried by the straw and stubble that theology has been so long gathering. We have as great a variety of phases of manifestation as human character and attainments can present in this life. Few indeed are saved in the three score and ten allotted to earthly effort, and the full light of spiritual truth meets us not when the manife of clay is laid aside. I wish our able friend Coleman and some others would drink more freely from the fountain of charity when they put their pens upon pure white paper. We cannot be too severe on those who prostitute the sacred gift of mediumship to deceive, that they may get gain, but matters of honest opinion are not often worthy of angry condemnation.

P. Thompson.

Saratoga Springs, N. Y., Nov. 9, 1881.

#### To Lovers of Justice Everywhere.

The iron heel of medical tyranny is growing heavy upon the people. Spiritual ignorance renders them conservatively blind to its dangers. The privilege of curing disease by natural and righteous means, is being forbidden by legislative enactments. Men and women with gifts to diagnose, heal and save, are being arrested and fined or imprisoned, while their oppressors, armed with parchments, poisons and edged instruments, tamper with human life and the ties of human love, by experiments, abortions and frequent malpractice, resulting in premature death therefrom. Our healers have often brought up to health and vigor, those whom the "regulars" have pronounced incurable, which, with a gift for clearer and more correct diagnosis, greater power, and freedom from lance and poison, has excited the malice, lealousy and enmitty of the profession.

and freedom from lance and poison, has excited the malice, jealousy and enmity of the profession. We are oppressed, we have forborn till forbearance has ceased to be a virtue, under the inquisitorial disposition to rob men, women and angels of their right to save life and restors health by more spiritual, vital and natural means than the

old school channels.

For the redemption of our rights to heal the sick, raise the dying and cast out evil without hindrance by law, we pledge our life, our fortune and our sacred honor.

and our sacred honor.

The season approaches when State Legislatures assemble to amend, repeal and enact new laws. Concert of action at the right time and place, on our part, may secure repeal or proper amendments of obnoxious statutes, and perhaps, protection, if not chartered rights.

To secure legitimate procedure, a convention of the best healers, speakers, editors and mediums should be called at an early day, in council upon this all important topic, and thus prepare, for organized effort and action. To this end I desire correspondence with all parties interested, in the North, West, East and South, who have brief but pointed opinions and advice to give, and who

the North, west, kast and south, who have brief but pointed opinions and advice to give, and who are willing to co-operate in the matter.

Another thing worthy to be taken into consideration is the establishment of a Healers' College, and, perhaps, hospital, wherein shall be taught the spiritual pathological and vital sciences, as applicable to the prevention and cure of all disease, and where a fair English education shall be requisite as one of the qualifications to ensure a

proper graduation.

Further, I desire, brief, succinct and well written statements of well attested cures, by spiritual means of whatever methods, naming parties, places, disease and dates, with references for proofs, etc. Also clear cases of diagnosis by whatever gift, naming the same. Also any such statements of Old School practices and cases as could well be used in urging or defending our

rights before the law making powers.

DR. E. W. STEVENS.

Rock Prairie, Rock Co., Wis., Nov. 14, 1881.

# Ingersoll—The South.

To the Editor of the Beligio-Philosophical Journal:

I have been twenty years a Spiritualist, and during that time have investigated the subject in every possible shape and manner; and am to day as thorough a believer as lives. My experiences have been as varied and as wonderful as have fallen to the lot of man or woman. We have no spiritual organization here, but it is spread all over the city and country and permeates every grade of society; it is growing, and will, as I be lieve, finally take the world captive and subvert all other religious systems. I have reached that point in the investigation of Spiritualism where it is as palpable to me as surrounding physical

I have just read Robert G. Ingersoll's reply to Jerry Black, published in the North American Roview. It is the great effort of Ingersoll's life, the hardest hit that the church has had from any source, and will greatly help to crumble the Jewish, Christian and the Mohammedan church organizations. Ingersoll is truly one of the great men of this continent, but, like all great men, he has a soft spot and a weak place in his composition. He is so fanatical on the subject of Southern slavery that he cannot make a great intellectual effort without wounding the sensibilities of the Southern people, and he has more friends, sympathizers and admirers here than North. Your paper is worthy of success, and I hope will reward your efforts liberally. It has almost as much valuable scientific information as the Popular Science Monthly, which costs five dollars per year, and has every variety of valuable knowledge that is found in any paper, besides the spiritual philosophy. Your friend and well wisher.

Houston, Texas, Nov., 1881. W. HARRAL.

Honry Johnson says, in renewing subscription another year: I like the Journal; it would be hard to live without it.

Joy N. Blanchard writes from Kansas: Stand by the flag of honest mediumship and trust to honest people. God and the angel-world will sustain your enterprise.

#### A Liberal Town in Kansas.

To the Editor of the Religio-Philosophica! Journal:

I see by the Religio-Philosophical Journal of October 29th, that a lady from Harveysburgh, Warren County, Ohio, is anxious to hear of some live colony of believers in the harmonial philosophy or liberalists. You reply that you know of none save at Liberal, Mo. Please say in reply to the lady that we have an organization at this place which is spiritual and progressive (not materialistic or in sympathy with free love or fraud). We have always been harmonious; have no creed, and are ready for a grand future, having successfully done the ploneer work. Our town is "temperance;" no saloons. We have excellent water, the best soil in the State and a healthy climate. We wish to start a liberal school here in the near future. Any persons desirous of further information, please write to us (inclosing stamps for postage) and all questions will be cheerfully answered. Yours for the success of the good old Religio-Philosophical Journal.

Joy N. Blanchard, Pres. of First Society of Spiritualists. Delphos, Ottawa Co., Kansas, Nov. 8, 1831.

Pres. of First Society of Spiritualists.
Delphos, Ottawa Co., Kansas, Nov. 8, 1831.
We have known Mr. Blanchard for years as a correspondent and believe him an honest, capable and reliable man. His statements are worthy of attention.

#### Notes and Extracts.

Our free agency is only limited by our advan-

True art awakens in the soul a love for the beautiful.

In the Spirit-world metive alone is the all important thing. Spiritual things have ever been a mystery to

the worldly.

Without a spirit of love mankind would sink

Without a spirit of love mankind would sink to the level of the brute.

The great civilizing power of the world is

found in man's spiritual development.

Without force of character, you are as naught in the struggle with conflicting forces of earth.

There can be nothing more directly antagonistic to really spiritual views and living than

sensuality.

We are responsible for the use we make of all the knowledge we have gained or have had the

opportunity to gain.

Fraud can only live in the ignorance of the public, and as long as it refuses to learn it encourages imposture.

By cultivating a love for the beautiful, we place ourselves in closer rapport with the soul forces of the universe.

The God of Moses was a God of rigor, issuing edicts and dreams for the destruction of innocent men, women and children.

The sin of blasphemy against the Holy Spirit is a resolute determination to fight down consci-

is a resolute determination to fight down conscientious scruples, to drive off the spirit of truth.

Im order to advance the cause of Spiritualism there must be the same zeal, the same determina-

The care of the young is a most important matter, and one that is most wholly ignored; there is a great want felt among Spiritualists upon

A realization of the glory to be revealed to us in some future state of being ought to make our lives less prosaic and humdrum, but a practical life and a prosy life can and should be antipodal to each other.

Spirit can not say to matter I have no use for thee, matter can not say to spirit your services are no longer required; both by mutual consent and in accord with infinite decree work in harmony with each other.

Art, music, poetry, these inspire men to noblest endeaver, tone down the angularities of human character, smooth away the wrinkles from many a careworn brow, and save thousands from present and future disgrace and misery.

Jesus penetrating deeply into the heart of the woman who annointed his feet with olntment, pronounced judgment in her favor, not because she put her money to the best possible use, but because she did her best, her motives were sincere.

When a man learns his proper sphere and station in life and the relationship he sustains to God and his fellow man, then he may be called a civilized being, and a nation that has reached this standard may be classed as a civilized nation and not until then.

Does the world miss any one? Not long. The best and most useful of us will soon be forgotten. Those who to day are filling a large place in the world's regard will pass away from the remembrance of man in a few months, or at farthest, in a few years after the grave has closed upon their remains.

Money in the hands of unscrupulous selfishness is a terrible curse, but where it is linked with a mighty heart it becomes a blessed benediction. Mrs. Shaw, the favored daughter of Prof. Agassiz, sustains thirty free kindergartens in and around Boston. Her dollars are the medium through which the benignant spirit of Freebel reaches the neglected souls of the Boston quantus.—Unity.

few may live at the expense of the many, by establishing the unity of wealth and scattering the forces of labor, seems to be the end of our present attacesmanship. Parents study how to accumulate more and more of the products of the "lower ten million;" sons and daughters give their entire time to cultivating the science of spending money—one of the fine arts now. Idleness is a high and honorable profession—in fact, many persons deem it the most exalted profession of all.—Chicago Express.

A Cleveland astronomer sends the Inter-Ocean

due notice that this usually steady-going globe has slipped back a little, as it were, and the equatorial line now runs smack through the United States, so that we are now in the torrid zone. "The mean annual temperature," he says, "in the United States has increased two degrees since 1877, and our average weather is eight degrees hotter now than it was then. Hereafter," he remarks, "we will have all the distinguishing characteristics and meteorological phenomena of the tropics and torrid zone. England, France, Switzerland and Germany are in the torrid zone. The alligators have invaded the States of Tennessee and Ohio, and millions of dragon files and winged ants are in the West. Cotton has balled in Ohio, Indiana, and Wisconsin, Trees are blossoming in Northern States in September. A second crop of ripe peaches and rasp berries were on exhibition in the city market. Next summer will be hotter yet." This is evidently an attempt to bear the coal market and scare the plumbers.—

Inter-Ocean.

Spiritualism, unlike every other modern system of thought introduces man to an inexorable judge, ever stern yet perfectly just, sgainst whose judgment all appeals are utterly useless. This judge is not located far away in a distant heaven, does not occasionally stoop to earth and judge the children of men, but is a permanent resident of man's own being. This voice of conscience can never be effectually stilled, the fires of remorse can only be quenched by the tears of true penitence, true repentance implying reformation, an entirely changed course of action. If in the Spirit-world dark pictures hang upon the walls of your habitations portraying scenes of shame and neglect in your past life, these tormenting portraits can only be induced to leave your walls as through active benevolence their places are filled with the record of your beneficence. Every kindly thought, word or deed is registered in the spiritual spheres, takes form in the atmophere, follows you wherever you go. If your lives are as good as circumstances will permit, then the light within you sheds its pure effulgence on all around, so that where'er you stray you are in heaven. If the light within you is turned to darkness, then no matter how beautiful the place of your abode in the eyes of others, a veil is drawn between you and the sunlight. Your day star is eclipsed as a film or fog proceeding from yourself acreens you from the loveliness around.—W. J. Colville.

#### Bishop Cheney on Spiritualism.

This leading Reformed Episcopal minister preached on Christian Spiritualism of late in his church in this city, and said some good things about joy in heaven over repentant sinners and good workers on earth. He said also:

"The desire to tear away the veil that hides the unseen from mortal eyes is one of the most common to human nature. Men are continually building bridges for communication with theother world, but these bridges are for the most part made up of their own vain imaginings. Of such is the system of belief called Spiritualism."

On this subject he is either an ignorant man-"a blind leader of the blind," who, with his followers, "will fall into the ditch," or he is worse. Not on imaginings vain or otherwise, does the belief in spirit presence rest, but on facts that fill thousands of pages, from the Bible to modern days, and that are compiled by men quite his equals in capacity and of unsullied integrity. No impudence or ignorance equals that of the pricet!

O. L. Baldwin, Cashier of the Mechanics' Bank of Newark, N. J., has proved a defaulter to an enormous amount, considerably over \$2,000,000. The news has fallen on the people of that city like a thunderclap, the criminal being a prominent citizen and highly esteemed. His crime will ruin the bank and probably also a large number of business houses. While he was making the statement of his frauds to the bank officers on Sunday, the bells of Trinity Episcopal Church were ringing for the morning service, and he was missing from his usual place in his pew. He was a member and liberal supporter of Trinity church.

THE NATIONAL Convention of Universalists, at their Detroit annual meetin October, passed this resolve ananimously.

Resolved. That this convention recognizes the immense contribution made to the bet-ter understanding of the New Testament by the work of the English and American revisers; and that while we affirm the superiority in important matters of the old version, we urgently commend to our churches, clergy and people the diligent study of the revision.

They left the question of woman as preacher to each society's judgment.

### Common Pasture Smart Weed,

or Water Pepper, possesses medicinal properties which, when combined with essence of Jamaica Ginger and other efficacious vegetable extracts, as in Dr. Pierce's Compound Extract of Smart-Weed, constitutes a most potent remedy for bowel affections as diarrhosa, dysentary, flux, etc. It is also an efficacious medicine for colds, to break up fevers and inflammatory attacks, and for the alleviation of pain Every family should have a supply. 50 cents by druggists.

Two rotten old three story tenement houses in New York City, on the corner of South Fifth avenue and Grand street, fell in, burying their occupants in the ruins. Seven dead bodies have so far been recovered, and a number of wounded were removed to the hospital. Such houses are a disgrace to civilization—saloons on first floor, crowds and filth above.

The fairest faces are sometimes marred by myriads of pimples, and markings of tetter or freckles, which are readily removed by a popular toilet dressing, known as Dr. Benson's Skin Cure. Even scrofulous ulcers vield to it.

Said the teacher: "'And it came to pass, when King Hezekiah heard it, that he rent his clothes.' Now what does that mean, children, 'he rent his clothes?" Up went a little hand. "Well, if you know, tell us." "Please, ma'am," said the child, timidly, "I spose he hired 'em out."

# Be Sensible.

You have allowed your bowels to become habitually costive, your liver has become torpid, the same thing ails your kidneys, and you are just used up. Now be sensible, get a package of Kidney-Wort, take it faithfully and soon you will forget you've got any such organs, for you will be a well man.—Albany Ar-

The new insane asylum of Michigan will be built at Traverse City, where 400 acres of land have been secured, half a mile from the bay. A beautiful and healthful place

Write to Mrs. Lydia E. Pinkham, 283 West ern Avenue, Lynn, Mass., for names of ladies that have been restored to perfect health by the use of her Vegetable Compound. It is a positive cure for the most stubborn cases of female weakness.

The English Radicals, in the new land bill movement, insist on the abolition of the laws of entail and primogeniture. Old abuses must go!

The Day Kidney Pad is a certain remedy for diseases of the kidneys and urinary system. Send stamp for book. DAY KIDNEY PAD Co., Buffalo, N. Y.

#### ORTHODOX HASH, WITH CHANGE OF DIET. BY WARREN SUMNER BARLOW.

Author of "The Voices;" "If, Then, and When;" "Progress of Manhatian Isle," and other Poems. Paper, 10 cents; pos-"," For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago.

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The leading Scientists of to-day agree that most diseases are caused by disordered Kidneys or Liver. If, therefore, the Kidneys and Liver are kept in perfect order, nerfect health will be the result. This truth has only been known a short time and for years people suffered great agony without being able to find relief. The discovery of warner's Safe Kidneys and Liver Cure marks a new era in the treatment of these troubles. Made from as mple tropical leaf of rare value, it contains just the elements necessary to nourish and invigorate both of these great organs, and safely restore and keep them in order. It is a POSITIVE Remedy for all the diseases that cause pains in the lower part of the body—for Torrid Liver—Headaches—Jaundice—Dizziness—Gravel—Fever, Agne—Maiarial Fever, and all difficulties of the Kidneys, Liver and Urinary Organs.

It is an excellent and safe remedy for females during Pregnancy. It will control Menstrastion and is invaluable for Laucorrhoga or Failing of the Womb.

As a Blood Purifier it is unequaled, for it cures the organs that make the blood.

This Remedy, which has done such wonders, is put up in the LAR JEST SIZED BOTTLE of any medicine upon the market, and is sold by Druggists and all dealers at \$1.25 per bottle. For Diabetes, enquire for WARNER'S SAFE DIABETES CURE, It is a POSITIVE Remedy.

H. H. WARNER, & CO., Rochester, N. Y.

H. H. WARNER, & CO., Rochester, N. Y.

### RAIL ROADS.—TIME TABLE.

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# THE KING FORTUNE-MAKER.

A New Process for Preserving all Perishable Articles, Animal and Vegetable, from Fermenta-tion and Putrefaction, Retaining their Odor and

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

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

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

servative, 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 abler chemists 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 septic matter or .: inute germs, that develop and feed upon animal and vegetable structures. Ozone, applied by the Prentiss method, seizes and destroys these germs at once, and thus preserves. At our offices in Cipcinnati can be seen almost every article that can be thought of, preserved by this process, and every visitor is welcome to come in, tasks, amed, take away with him, and test in every way the merits of Ozone as a preservative. We will also preserve, free of charge, any article that is brought or sent pressid to us, and return it to the sender, for him to keep and test.

FRESH MEAT'S, such as beef, mutton, veal, pork, poultry, game, fish, &c., preserved by this method, can be ahipped to Rurope, audjected to atmospheric changes and return to this country in a state of perfect preservation.

EGGS can be treated at a cost of less than one dollar a thousand dozen, and be kept in an ordinary room six months or more, thoroughly preserved; the yolk held in its normal condition, and the eggs as fresh and perfect as on the day they were treated, and will sell as strictly "cholce." The advantage in preserving eggs is readily seen; there are seasons when they can be bought for 8 or 10 cents a dozen, and by holding them, can be sold for an advance of from one hundred to three hundred per cent. One man, with this method, can preserve 5,000 dezen a day.

FRUITS may be permitted to ripen in their native cil mate, and can be transported to any part of the world.

The juice expressed from fruits can be held for an indefinite period without fermentation—hence the great value of this process for producing a temperance beverage. Cider can be held perfectly sweet for any length of time.

VEGETABLES can be kept for an indefinite period in their natural condition, retaining their odor and flavor, treated in their original packages, at a small expense. All grains, four, meal, etc., are held in their normal condition.

BUTTER, after being treated by this process, will not become vancid.

BUTTER, after being treated by this process, will not become vancid.

Dead human bodies, treated before decomposition sets in, can be held in a natural condition for weeks, without puncturing the skin or mutilating the body in any way. Hence the great value of Ozone to undertakers.

There is no change in the slightest particular in the appearance of any article thus preserved, and no trace of any foreign or u. natural odor or taste.

The process is so simple that a child can operate it as well and as successfully as a man. There is no expensive apparatus or machinery required.

A room filled with different articles, such as eggs, meat, fish, etc.. can be treated at one time, without additional trouble or expense.

Is In fact, there is nothing that Osone will not preserve. Think of every thing you can that is liable to sour, decay, or spoil, and then remember that we guarantee that Ozone will preserve it in exactly the condition you want it for any length of time. If you will remember this, it will save asking questions as to whether Ozone will preserve this or that article—it will preserve any thing and every thing you can think of. There is not a township in the United States in which a live man can not make any amount of money, from \$1,000 to \$10,000 ayear, that he pleases. We desire to get a live man interested in each county in the United States, in whose hands we can place this Preservative, and through him secure the business which every county ought to produce.

# A FORTUNE Awaits Any Man who Secures Control of OZONE in any Township or County.

A. C. Bowen, Marion, Ohio, has cleared \$2,000 in two months, \$2 for a test package was his first investment.

Woods Brothers, Lebanon. Warren County, Ohio, made \$6,00 on eggs purchased in August and sold November ist. \$2 for a test package was their first investment.

F. K. Raymond, Morristown, Belmont Co., Ohio, is clearing \$2,60 a n onth in handling and selling Ozone, \$7 for a test package was his first investment.

D. F. Webber Charlotte, Eaton Co., Mich., has cleared \$1.000 a month since August, \$2 for a test package was his first investment. at 100 m month since August. At 101 a test package was his first investment.

J. B. Gaylord, 30 La Salle St., Chicago, is preserving ergs, trait, etc., for he commission men of Chicago, charging 134c. per dozen for ergs, and other articles in proportion. He is preserving 5.0 0 dozen ergs per day, and on his business is making \$3,000 a month clear. \$2 for a test package was

The Cincinnati Feed Co., 498 West Seventh Street, is making \$5,000 a month in handling brewers' mait, preserving and ship, ing it as feed to all parts of the country. Mait unpreserved cours in 24 hours. Preserved by Ozone it keeps perfectly sweet for months. These are intrances which we have asked the privilege of publishing. There are scores of others. Write to any of the above parties and get the evidence direct.

Now, to prove the absolute truth of every thing we have said in this paper, we propose to place in your hands the means of proving for yourself that we have not claimed half enough. To any person v he doubts any of these statements and who is interested uniciently to make the trip, we will pay all traveling and hotel expenses for a visit to this city, if we fail to prove any statement that we have made.

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which will surely enrich him.

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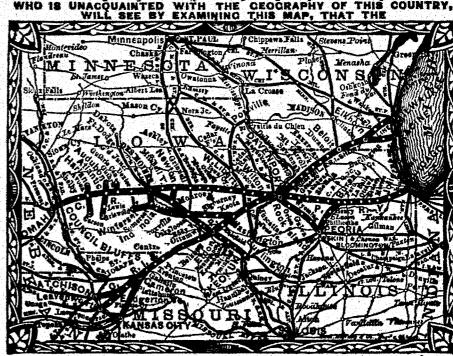
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kind. Little children, love one another. Love your father and your mother; do not forget your neighbors; do them good; kindness is reflective. Lend, hoping for nothing again. If thine enemy hunger, do not injure nor kill him, but feed him. It is blessed, thrice more blessed, to give. The most sublime and appreciable attri-bute of Delty to us is his humanity. Love is both regenerative and redemptive. Attracted by love's sacred force, like planets to the sun, a truly cultured, pure woman is often the savior of a man. Her angellike companionship, acting and reacting on his receptive returning nature, inspire to renewed effort and the attainment of nobler conditions.

The mutual partaking of the Edenic fruit is a god-like exaltation. So two souls, two hearts that throb as one, make the unity of life complete. So shall cultured humanity find the refinement of joy to grow more fragrant and sweet.

Mrs. Henrietta Elizabeth Robinson, of San Francisco, Cal.

BY WM. EMMRTTR COLEMAN.

Among the mediumistic instruments of good to the world of whom but little is known outside her immediate surroundings, the lady whose name heads this article deserves honorable mention. Retiring, unassuming, saying little of herself, but few even of those with whom she is intimately associated, are aware of the full extent and character of her mediumistic work. She was born, in 1841, in Syracuse, N. Y., and at the age of twelve she became developed as a medium in that city. She was deemed a dull child, and told to open her eyes by her preceptors. She made no effort usually to learn her lessons, but went to sleep over them; and upon awaking, she found she knew them. At twelve she became a trance impersonating medium, and from that day to this has exercised her remarkable powers in that direction. Her development began with the impersonation of death scenes, in which she attained marked success; in time her powers widening into broader fields of usefulness. All through her teens she exercised her power in Syracuse and the vicinity, and doubtless, many old residents will remember the wonderful child medium of that neighborhood. In her early youth she was called upon to endure certain grievous burdens of aidomestic nature, which at that time pressed heavily on her young spirit, but which in the hands of Him who doeth all things well, ultimated in after years in a rich store of happiness and peace. Attaining maturer years, as Mrs. W. R. Sproul she still continued her mediumship, and as such be-came well known in all that neighborhood as a quite successful and reliable test medi-

One of the most remarkable features of this lady's mediumship is her gift of prescience or clairvoyant intimations of coming events. She has made many remarkable predictions which have been accurately ffulfilled. Long before the family had any thought of coming to California, she told her father that he was going to move to California. This he ridiculed, having settled himself, as he thought, for life where he was then resident. Circumstances arose, however, then unforeseen, which demanded the removal to the Pacific Coast: and they came.

One day, to test her, her sisters gave her lock of her own hair to read, telling her it was some other person's hair. Mrs. Robinson then described her impression as follows: "This lady is going on a long journey; she will have a great deal of trouble; a death will ensue, which will be a severe loss; in her great distress she will meet a friend, an elderly man, who will prove himself to be a true friend, she will marry this gentleman and enjoy unalloyed happiness with him, not a shadow ever passing between them." After this, her impressions led her to discover that it was her own hair. She then said, "Girls, you come to me with a falsehood and you get deceived. All that I have said is untrue. I have no idea of going on a long journey; I could not have all that trouble; the death of no one would affect me so sorely; and I would not marry the best man living." In after years, however, the whole of her prediction was verified. She came to California in 1873; buried her father; was in desperate trouble; made the acquaintance of Mr. R A. Robinson, an elderly man, who proved a true friend; married himand has been very happy ever since, never having had a misunderstanding with him since her marriage, not a shadow ever having marred their domestic happiness. She predicted all the stages of her father's illness, and announced the day and hour of his death ten days before its occurrence,

She told Mr. Charles Roundy, in Syracuse, that he would be obliged, through public opinion, to resign his position as Principal of the High School, and that at his resignation he would receive valuable presents. This, though unanticipated, was fulfilled in less than two years. One day a gentleman visited her in Syracuse—a stranger. Mrs. R. said to him: "You arrived here from New York to day; you must return to New York to-night, for your wife is very ill and will die unless you return to her." The gentleman, having no confidence in the statement declined to return to the statement ment, declined to return. "You will go to-night and save her," said Mrs. R. He at last concluded to go, leaving at twelve P. M., and found his wife very ill and unconscious. He called in a consultation of doctors and remained with her two months till she recovered, then returned to Syracuse. He has since been connected with a patent for the manufacture of salt by steam in that city.

Some years since, in San Francisco, a strange gentleman called on Mrs. Robinson. During the sitting she said to him, "You are married and you are not; you are about to be married. Your marriage will be an unhappy one; you will move from San Francisco and will be divorced. You will marry again more happily (giving a description of the second wife), and you will be connected with railroad business." Five years afterwards he came again to see our medium, and recalled his identity to her remembrance by referring to what she had told him at his former visit. Said he, "When I visited you before, I was then secretly married to a lady, and my business prospects having changed, I was about having our marriage re-solemnized publicly. I did so; I moved to San José; my marriage was unhappy, and myself and wife were the principals in the celebrated divorce case in San José [mentioning his name! of which you may have read. I am now married to the lady you described, and I am connected with the Central Pacific

Mark Hepkins, the well-known railroad magnate; often had sittings with her be-

fore his death. On one occasion his mother gave him so many proofs of her identity, referred to so many incidents in her life, that he could not question the fact of her presence, and when he took his departure his face evidenced traces of his deep emo-

Judge Crane brought her some ore from the Ophir mine. She psychometrized it, describing the mine, and told him to hold on to his shares in it, for it would be valu-able. He sent his brother to Mrs. R., and she described the same mine and told him the same concerning its value. A second brother came, and he received the same. Despite Mrs. R.'s protests, the Judge sold a portion of his 300 shares. "Hold on to them and buy all you can get," said she. However, he sold all his shares, and in ten days after the sale, the price was much advanced in value.

Some few years since, Mrs. R. told Mr. L M. Manzer, in a sitting, that he would be elected Superintendent of Streets in San Francisco. At that time he had no idea of ever being a candidate for such a position, or that he would ever be chosen therefor so he scouted the idea. She repeated this to him many times, telling him she saw him occupying that position. His wife came to sit with Mrs. R., and again she saw Mr. Manzer in the same position; and by this she felt that her visitant was his wife. Two years after Mr. Manzer was a candidate for the nomination of Superintendent of Streets. The nomination was delayed in the Convention, all the other candidates being nominated except the one for that office. He was at last nominated by one majority. That night Mrs. Robinson awoke and said to her husband, "Mr. Manzer is nominated." On election day it was thought he was defeated, and Mr. Robinson came home and told his wife her prophecy was not verified, for Mr. Manzer was defeated. "He is elected," said she, "and by one of the largest majorities on the ticket." Next morning early, Mr. Robinson arose to read the paper and found that ne was elected by a large majority, only one other candidate having a larger majority.

During the latter portion of their sojourn in San Francisco, Thos. Gales Forster and his wife resided with the Robinsons, and during their stay they were the recipients of many startling tests—names of their spirit friends and incidents in their earlier lives were freely given. Descriptions were given of the home of Mrs. Forster in childhood, the children she played with, their dresses, etc. This would often be done while Mrs. Robinson was engaged in her ordinary domestic or household duties.

In 1880 a new experience in mediumship came to her. She was influenced to write poems, though she had never written a line of poetry in her life before. Her first poem was in commemoration of the Fourth of July, 1880 She has written quite a number since, characterized by common sense and a didactic tone; and some of the more important ones have been read at various spiritual meetings in San Francisco. She also has contributed largely to Light for All, over the signature of "Betsy R."

Mrs. R. is pleasant and prepossessing, kind-hearted and sympathetic, honest and upright. No taint of fraud or deception has ever rested upon her mediumship; her sincerity and general worth are unquestioned. She and her husband are both plain and unpretending, frank and candid, and each is blessed with a goodly stock of common sense in matters spiritual, the numerous frauds and loose characters claiming to represent Spiritualism in San Francisco receiving no countenance at their hands. They are devotedly attached to honest, pure Spiritualism, but for nonsense and charlatanry they have no use. In this they stand shoulder to shoulder with the RELIGIO-PHILOSOPHICAL JOURNAL. Such honest, worthy mediums deserve encourage

ment and sustenance. Presidio of San Francisco, Cal.

Letter from New York.

To the Editor of the Religio-Philosphical Journal: I think it was poor Tom Hood who wrote of this month,

No warmth, no cheerfulness, no healthful ease, No comfortable feel in any member-No shade, no shine, no butterflies, no bees. No fruits, no flowers, no leaves, no birds,

Yet with all these No's there are some Yes's. To feel that the summer's golden fruitage lies garnesed in our storehousesphysical, mental or spiritual; that autumn's pensive beauty is ripening day by day, with that mysterious change, so natural yet so interiorly wonderful, is to realize the rounding up of another annual cycle. How the world drinks in its every pore the sun's lucent sweetness; how rich and mellow and sunny the perfecting process of vegetation. Just so should our souls grow as the year fades toward its passing—sweeter, sunnier, mellower, sound at the core and smooth on the surface. That experience lacks its legitimate work, which does not so affect the best, highest fruit upon the organic tree, the imperishable Soul. This development is a positive Yes, to be set up with emphasis against the No. The everlasting Yea of Carlyle, like a circle, embraces all, past present and to come past, present and to come.

THE DEATH OF MRS. BOOTH, or what the world calls death, but which you and I know to be birth, has caused's stir in dramatic circles. Poor sufferer that she was, the fiery, energetic, impetuous young woman, wore out her frall body with her own intensity. Her all-conquering energy could not master disease, and for years existence has been only a torture. But

"The fever called living is conquered at last,

and her spirit will now learn the lesson of repose, and drink in sweet draughts of the immortal waters of peace. Mrs. McVicker's last child has crossed that river whose tide sets ceaselessly toward the eternal shores of that better land, and we can but feel the anguish of a mother's heart at seeing first the son and then the daughter, set sail be-fore her. Yet none know better than Mr. and Mrs. McVicker how narrow is that river and how beautiful that hither shore and how surely and sweetly the voices of loved ones echo at intervals. Faint and far off they seem, yet they are the same, save that they have lost all weakness and pain and have gained an unearthly strain of content and aspiration.

SPIRITUAL MEETINGS.

There is nothing special in the way of change of speakers. The fashion of peripatetic teaching is not favored either in the First Society of Spiritualists or in Steck Hall. The Second Society are known to be fond of variety. It certainly speaks well for a teacher and a congregation to find a common interest for several years. If the first has any system of philosophy, and the second a desire to study that system, it will certainly take years to evolve anything like a symmetrical growth. If, on the con-

get it. As yet, I do not see that Spiritualism has any philosophy, any more than religion. It is a set of most important and unassailable facts which can be presented to the world and are noble building stones in the edifice that is to be raised by humanity, for humanity—to the worship of our Father and our Mother, God.

On the evening of the 15th, the genius of Prof. Wilder found scope in lecturing be-fore the Harmonial Association on "How to live a Hundred years," being a continuation of Mr. Davis's subject of the morning. To-morrow Mr. Davis will tell "Why we should wish to live an Hundred years." I understand that Dr. Gunn, dean of the faculty of the New York Medical College, and one of the rising men of the city, will lecture there on the evening of Dec. 7th. The atmosphere of this hall is peculiarly spiritual, harmonious and peaceful. It is not used for indiscriminate entertainments, so that its magnetism is not mingled with coarser elements. I know several sensitives who cannot sit very near the platform without becoming so affected by it as almost to become unconscious,

Mrs. Brigham's lecture Sunday morning was "The Paths that lead to Spiritualism." She told us that some are led by sorrow, some by curiosity, others by the unsatisfactorings of metallism and others still by toriness of materialism, and others still by the decaying religious life of the churches. Spiritualism was compelled to pull down the old and then build anew.

At the Brooklyn Institute the intelligence which finds expression through Mrs. Lillie, claims to have been William Lloyd Garrison. The subject matter was in accordance with the well-known views of that reformer, especially in regard to the political equality of women. Her voice was needed in many directions, one of them being in the cause of temperance. Spiritualism was to be a grand, far-reaching reformatory movement, because it quickened the religious nature, the base of all reforms.

The enlarged sheet of the Two Worlds is clean and satisfactory, typographically and editorially

The Hon. John S. Harris, ex-Senator from La., was in town a few days last week. His large circle of friends East, West and South will be glad to learn that he has been appointed Surveyor General of Dakota. Mr. Harris was one of the first and most levelheaded of liberals, more than a score of years ago. Y. Z.

New York, Nov. 19th, 1881.

Victor Hugo's Habits.

Future historians may find in the habits of two of the most brilliant but wavward geniuses of the century—Carlyle and Victor Hugo-many points in common of which the outside world know but little. Both, in spite of their at times democratic utterances, are essentially aristocratic and exclusive in their sympathies and aims; but it is in their daily lives that even more resemblance is to be found. Both of them lived by rule, which unforeseen events were never permitted to disturb. Victor Hugo, for example, is absolutely invisible to all up to three in the afternoon. He break-fasts alone, and works steadily, both before and after. At three o'clock, in all weathers, he goes out—if fine, on foot; if wet, like Carlyle, in an omnibus. He takes the first street or the first omnibus, regardless of its destination, and continues to walk or ride for three hours. Throughout this time his mind is actively engaged in composing poetry. On his return he devotes himself wholly to his family, in this respect, per-haps, differing from his English anti-type. He enjoys the society of friends, and generally has two or three, sometimes more, to

At ten o'clock he goes to bed, and the next morning when he rises he sets himself to write with a reed, or more often with a lucifer match, the verses he composed on the previous afternoon. Sometimes he will write down in this way upward of 500 or 600 without a pause, so accurately are they held in his memory. At the age of eighty few men can boast of greater vigor of intellect or of body. The literary executors of Victor Hugo, if they are charged to publish all he has written, will have no light task. For years he has been a ceaseless worker, and his manuscripts, which for many years were deposited in the vaults of the bank of Belgium, have of late years been in the author's own keeping. At present they fill three enormous trunks, or rather packing cases, which follow him wherever he goes, and form by far the largest portion of his luggage. A good deal of what he has written, notably a continuation of "Les Chatiments," has lost most of its point; but, as may be seen from his two most recently published volumes, though both were written many years ago, he will leave behind a vast quantity of prose and verse which must possess more than ephemeral interest.—Glasgow Herald.

In giving his name as one of the presidents of the Church of England Funeral and Mourning Association, the archbishop of Canterbury writes that he shall do all he can to promote the success of the movement. The society aims at cheapening, simplifying and christianizing funeral ceremonial to the discouragement of feasting and treating, and the entire disuse of crape, scarfs, plumes and mourning coaches.

The King of Ashentee had 200 young girls killed recently that he might obtain their blood for use in mixing mortar for the repair of the State buildings. The report of the massacre is made by one of the intended victims who succeeded in making good her escape. The story is not discredited, as the Ashantee King is known to have ordered similar massacres on other occasions.

The London Echo states that for some time past a correspondence has been going on which has had for its object the removal of Bishop Colenso's name from all the clerical lists. It is now said that this has been determined upon, and that Dr. Colenso.who by law is lord bishop of Natal, will cease to be recorded as such.

A penny makes more noise in the contribution box than a five dollar bill, and the man who gives the penny usually makes more noise than the giver of the bill when it comes to say "amens" or voting on church management.-Christian at Work.

In the lives of the saddest of us there are bright days like this, when we feel as if we could take the great world in our

# A FATAL NEGLECT.

How Careless Oversight Brought About the Most Serious Results, and How it Might Have Been Avoided.

The Importance of attention to the Details of Life.

Early last spring the elegant mansion of one of New York's wealthiest capitalists, situated on a beautiful hill in New Jersey was turned into a house of mourning. I had been constructed on the most approved sanitary and scientific principles. Thou-sands of dollars had been expended in the drainage, plumbing and ventilation. The surroundings were healthful, the air was pure, and yet an epidemic of diptheria swept away a family of young and beautiful children. It was the theory of the physicians that the house was filled with malaria, which always invites diptheria and, skeptical as the father was, he instituted a rigid examination. Every closet, pipe and drain was found to be perfect, and they were about to give up, baffled, when by ac-cident they examined the furnace fresh air box, and a few feet from its opening, in a neighbor's lot, they discovered a mass of putrifying garbage! The mystery was ex-plained. The malaria had found an en-trance through the "fresh" air flue, and three loved ones perished because "some-body had blundered!" The same result was seen at Princeton College, seven students losing their lives by the faulty drainage of the college grounds. These occurrences were not "dispensations of Providence," they were the result of plain carelessness.

Life is a constant struggle for existence,

and as the fittest always survives, it is the duty of every man to acquaint himself with the methods of prevention and cure of influences which would hurry him to the grave. There is much doubt nowadays as to what. for instance, causes malaria, but there is no doubt that it is the basis of the most obstinate chronic disorders. Not many years ago a celebrated physician of London discovered what is known as Bright's disease of the kidneys. While most of the characteristics of this dreadful malady have been known, yet one of its most peculiar features is of recent discovery, i. e., that it produces general derangement of the tissues, and involves other organs of the body long before the kidneys themselves seem to be affected. There is no pain in the kidneys nor in their vicinity. The water may not be albuminous; there may be no casts, and yet Bright's disease may exist and disorder the entire system.

Prof. Wm. H. Thompson, M. D., of the chair of Materia Medica, in the University of the City of New York, in a recent lec-ture before the students of Bellevue College Hospital says "Bright's Disease has no symptoms of its own, but has the symptoms of every other disease you can think of."
Albumen and casts may or may not be present; nor is the specific gravity an absolute and infallible test. Dr. Thompson says kidney disease is probably the com-monest cause of death in this climate among adults, more so even than consumption, but it is a very deceptive disease. If a man breaks a limb he will expect pain in the injured member; if a bullet crashes into the body he will at least suffer pain in the wounded part, but in diseases of the kidneys he will suffer most in the other organs of the body. These sufferings are only the effects, the cause is behind them, and if that cannot be removed there can be no cure of the effects. Some of the commonest ailments of humanity are the sure symptoms of Bright's disease. When the kidneys have been diseased for a certain time there will occur strange disorders in the head, throbbing headaches, disturbed vision; the memory loses its power. These are secondary symptoms of Bright's

Again, the lungs are a favorite field of operations, and diseased kidneys produce pleurisy, bronchitis, (with or without cough) great paleness, sudden and strange attacks of asthma, and the spitting of blood. These are secondary effects of Bright's Disease.

The heart, in the effort to force blood into the diseased organs, which are swollen by reason of kidney disease, becomes exhausted, hardened or enlarged, or valvular disease follows, with great distress under the breast bone. These are secondary symptoms of Bright's Disease.

Dr. George Johnson, a great authority, over 20 years ago pointed out that what-ever disease affects the kidneys produces the same effect in the liver, and the purg-ing of blood, nausea, vomiting of bile and food, indigestion, constipation, piles, dizzi-ness, persistent diarrhoea coming on suddenly to a person who has always been robust are certain secondary symptoms of Bright's Disease.

Having made a tour of the body and finding no other organs which it can destroy then the disease returns to the kidneys; the back aches intolerably, the urine is dark, full of brickdust and ropy; casts appear albumen is abundant; then come great muscular relaxation and nervous prostration; great puffs appear under the eyes, the countenance is pale and wears an appearance of fright, convulsions ensue, the fatal diarrhoa or pneumonia sets in, and death is the end. These declarations are the warnings of men of high authority in medical science, whom we cannot dispute if we would. We expect, when our physician visits our bedchamber, he will come with the possibility of healing, but there is no disease which he approaches with the certainty of failure like Bright's Disease. Is there no hope of cure? Must this great malady increase the number of its victims at the rate of 25 per cent. a year, and we be powerless to prevent? Dr. Holland says all medical practice is experimental, and that any remedy that cures is entitled to the confidence and patronage of the people. The only criterion of excellence is success, and, he says, this is the basis of popular judgment. The doctors admit they can do nothing for a person in the toils of Bright's Disease; but happily, the oftimes wiser school of independent investigators has not so failed. A few years ago a well known medical practitioner found the vegetable elements which diseased kidneys and liver needed as a food and restorer, and knowing how widely these diseases prevailed, he sold the formula to Mr. H. H. Warner, of Hochester, N. Y. This gentleman began its manufacture on a most extensive scale, and to day Warner's Safe Kidney and Liver Cure is used more generally than any other known compound. The manufacturers of this remedy know, from the unsolicited test-imony of hundreds of cases cured of the worst form of Bright's disease, that it is an almost absolute specific, based on a new and proved theory of treatment for every form of kidney and liver disease, and they are ready to prove to any one that they make no claim that others cannot verify by their own experience. Indeed, the best

physicians prescribe it, and it is every. where conceded to be one of the greatest discoveries modern medical science has given the world. The following items are the facts of science and authority:

FIRST-More persons are afflicted with or die of Bright's disease than any other one disease except consumption. [Author-

ity-Drs. Roberts and Thompson |. SECOND—The disease has no certain symptoms of its own, revealing itself through disorders in other organs.—[Roberts, Thomp.

son and Johnson].

THIRD—"While the medical fraternity is loth to acknowledge itself baffled, it cannot be denied that with the exception of one proprietary medicine, there is no known cure of Bright's disease.—[Craig].

What that remedy is has been fully exceptions of the article and in commending

plained in this article, and in commending it to our readers, we appeal not to their credulity, but to their judgment and common sense. It is not only pure and vegetable in its nature, but it has proven so effective that it is used more extensively than any other known remedy now before the people. It has cured even the most pronounced cases of Bright's disease, and it is an absolute specific for all kidney difficulties which are the first stages of this most terrible complaint. These are facts which every one of forethought can appreciate, and by the observance of which all can avoid the misery of "a fatal neglect."

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