Ernth Mears no Mask, Bows at no Juman Shrine, Seeks neither Place nor Spplause: She only Seks a Dearing.

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Power-A Brooklyn Lady Raised from the Dead!-She is

munication Exemplified. A Melbourne Heretic's Fun

CONTENTS. FIRST PAGE,-In Memoriam-Mrs. Edwin Booth. Dr. F. Monk in New York.—Astonishing Display of Spirit

Restored to Health!-Materializations in Full Light!-Healing in Public and Private. SECOND PAGE.-Visit to a Poor House. Bogus Spirit Com-

eral. Woman's National Christian Temperance Union Materializations and Weighing of Spirit Forms. Equal Suffrage Convention. THIRD PAGE. - Woman and the Household. Book Reviews. Magazines for December not before Mentioned. Maga-

gines for Nevember not before Mentioned. Miscellane FOURTH PAGE. - Notice to Subscribers. Signs. Prayers for Garfield. Talmage and the New Version. The Brazillian Spiritual Press. The Fletcher Davies Case. Talking too Plainly. Faith and Prayer in this Case a Failure. Spirit-

salism at the Church Congress. A Dispute Between a Man and Wife About a Bible Passage Culminates in a Tracedy. Current Items. FIFTH PAGE.—Lecturers and Mediums. W. HarrylPowell in his own Defense. "Its Influence Profoundly Felt." Mrs. M. A. Vredenberg. Miscellaneous Advertisements

SIXTH PAGE.-Out of the Wood. Is Dr. Burns a Heretic' Miss Fancher-A Fact Pertaining to Jesus. A Con vincing Test. Churches in Galveston, Texas. Note from G. H. Geer. Spiritual Communications. Spiritualism in Liverpool. The Seventh Son of a Seventh Son. A De serted Wife-A Mean Husband. Mormonism. Mrs. M M. King's Summer in Colorado. Notes and Extracts.

SEVENTE PAGE.-List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous

EIGHTH PAGE.-Dr. F. E. Monk in New York-Continued Miscellaneous Advertsements.

#### In Memoriam-Mrs. Edwin Booth.

To the Editor of the Religio-Philosphical Journal: To-day, Nov. 16th, many friends in New York bade adieu to all that was mortal of the late Mrs. Edwin Booth, for the fair girlish form of Mary Frances McVicker with its lithe beauty and sprightly grace. has been marbelized by the sculptor Death. It was a lovely work of nature's art, for every line of that pure waxen face was softened by the lingering touches of a repose that betokened the heavenly rest upon which she had entered, freed from the keen suffering of a long wearisome illness. Loving hands had robed her with exquisite grace and adorned with nature's fairest jewels, sweet flowers: she seemed too beautiful for the tomb. But memory unveils another picture of rare loveliness which has been to many, a possession of joy and beauty since the time not many years agone when, interpreting one of Shakespeare's loveliest characters, as Juliet, this same graceful woman incarnate with the divine beauty of life and youth appeared in the famed balcony scene radiant with the halo of trusting love, as eyes and lips acknowledged the witchery of her Romeo's tender passion. None who recall that sweet living picture will fail to embalm with regretful memories the young life so early faded from our view, nor forget that in the touch of real romance which illuminated the union of Mr. and Mrs. Edwin Booth the name of

the shrine of her translation, offerings of rare and beautiful flowers. With fragrant breath and touch of down Their perfames sang-Thy cross, her crown.

the fair departed finds a pleasing place on

history's page. Friendship had brought to

These were typical in arrangement of the various sentiments that should inspire the soul to a clearer recognition of those unbroken relations which continue between the departed and their earthly loved ones. In the sublime and touching language of the Rev. Robert Collyer who performed the funeral service, those relations were made so sweetly natural, so much a part of the All-Father's loving arrangement for the happiness of his dear children, that one could only feel surprise that the devotees of the Christian religion had succeeded so well in separating the human heart from the objects of its tenderest love, by belief in the dark forbidding doctrine of death as held by popular theology. Mr. Collyer paid a glowing tribute to the sincerity and unaffected sweetness of Mrs. Booth's character as he had known her from childhood, and spoke most tenderly of his recent visits to her while the shadows of that mysterious change shrouded her spirit, sometimes without one silvery gleam to relieve the gloom. As a timid child might shrink from the coming darkness, she sought his kindly guidance—until she beheld the dawning day, and calmly rested on the assurance which came with her quickened perception, of the nearness of the divine Over-soul and her own loving angels. Listening to those soulful words; all hearts seemed melted by the fervid glow of his great fatherly affection, and tears, the heavonly dews of the spirit, washed away many I the task of which her mind dreamed. la-

moats that day, from eyes unused to the healing balm of tears. I never attend such funeral ministrations, that I am not thankful for the ministry of death; glad that it is not all of life, here, to live, nor all of death to die. I rejoice that we have men and women among us so attuned to heavenly truths that their great cultured spirits can touch the springs of human emotion. reveal our innermost, to our own gaze, and leave us in the holy presence of the spirit.

Till tears shall wash away the stain Of each rebellious thought. And chastened hearts calmiv survey The wisdom God hath wrought.

Inexpressibly sweet must have been those soothing words to the bereaved home-circle. The fond mother's heart that had for long months cheered her dear child with a constant presence and loving care, had gently pictured the spiritual pathway she must tread, and prepared her mind for the joyous greeting she would receive from those who awaited her in a celestial home. At last her eager spirit caught the inspiration of hope, and this precious promise was made to her loving watchers: "Yes, dear mother, if I can, I will come back to you, very soon." To-day those sorrowing parents are firmly convinced that her promise has been redeemed, and the stricken mother is richly blessed in the conscious presence of her darling.

Mr. and Mrs. McVicker are brave and fearless advocates of a bright faith in communion with those from the higher life, and know that though their home has been bereft of the joy and brightness of their children's visible presence, in spirit they linger still to do them honor, to soothe and comfort with the blessed assurance that they are often near and will lovingly guide them to that better home where parting may not veil our joys. Emma F. JAY BULLENE. New York.

CEREMONIES IN CHICAGO.

The obsequies of Mrs. Eawin Booth were held Friday, Nov. 18th, at St. Paul's Universalist Church, on Michigan avenue, Chicago, and were attended by an immense concourse of mourners. The services were singularly impressive and beautiful, such as were belitting in the consignment to final rest of all that was mortal of a lovely and radiant intelligence, a trustful, loving. much-enduring, but ever hopeful heart The congregation was largely composed of those who had known Mary McVicker in the bright days of her childhood and girlhood, when she was blossoming intol a marvel of intellectual worth that promised rare things for her maturer years. She was the favorite child of a whole community in those early years, and it was touching to see among the throngs who came to bid her the last farewell many of her old schoolmates and girl associates, their eyes brimming over with tears as the solemn services proceeded.

The funeral services began at 1 o'clock, by which time the large auditorium was crowded to its utmost capacity. The casket was placed in front of the platform in view of all the congregation. It was well nigh buried among the floral offerings that were disposed all about it and over and around

it in extraordinary profusion. Rev. Dr. W. H. Ryder read appropriate selections from Scripture, after which the Chickering Quartette, consisting of Messrs. McWade, Knorr, Clarke and Noble, sang the beautiful hymn, "I Would Not Live Alway."

At the close of the hymn, Professor Swing arose and spoke in substance, as follows: This scene presented here to-day, that of the body of a loved one coming home to be buried by the hands of early friends, is approved of most fully by the feelings of man-

It is an awful fact that the end must come to a being useful or gifted or beautiful. but being unable by any love or act to retain our friends within these earthly confines, we must confess that that grave is well placed when it is made where the early Triends of the dead one can place flowers upon it with full and kind hands. To you all from whom Mary McVicker Booth went away in her bright girlhood, she returns to-day with silent indeed, but with eloquent lips, asking for rest near those living ones and dead ones who tenderly loved her all through her childhood. Lamenting that her body was so unequal to

menting that it failed to be a faithful casket for the jewel, we accept the will of God. and welcome this child's dust to a restingplace where kind eyes can see each Spring and Summer the flowers which shall grow upon so sacred a grave.

When Mrs. Edwin Booth was known to us as Mary McVicker she was an embodiment of mental acuteness and taste and vivacity. As a child she had appeared upon the stage in some light pieces, and this task and the excitement of the drama hurried her mind onward and intensified its natural forces and perhaps had kindled that zeal which too soon consumed the body. The harp became broken by its own music. When her parents wished to root out and destroy her desire to make the stage a calling she endured the retirement rather than accepted it, and returned to it again from her inability to live without a pursuit. When our city was burned up there were consumed two or, more letters which the gifted girl wrote to a friend about the absolute importance of her having some intellectual pursuit, and nothing but this dramatic art seemed within her reach. Her thoughts upon all subjects were as conscientious and as deep as though instead of being a delicate girl she had been a calm philosopher. She was at once old and young, full of vivacity and seriousness, a strange mingling always of lightness and sadness. Her return to the stage as to a life pursuit was soon followed by her marriage, and by her removal from the associations of her childhood. It convinces us of the religious at in Mrs. Booth's character, tha while her dramatic taste was young and powerful, she still loved the house of worship, and was seldom absent from her place in the Westminster Presbyterian Church, She at last wished to unice with that church in an actual membership, but that not being the denomination of her parents, her temporary pastor saw no reason why she should hasten at most to join a congregation that varied a little from the faith of her home circle. So decided was her faith in Christianity, and her love of its truths and worship, that she was as faithful to the Wednesday evening prayer-meeting as she was to the service of Sunday—a test of her early religious nature. Gone from us all now, never again to speak a word to any of us on earth, these memories come back as from a far-off time, and almost compel us to feel that some of the richest colors of this world were poured out upon those days that are now far away. Looking back, we see many charming landscapes in the world of the soul; the colors of youthful hope and enthusiasm and of faith in God are upon them. The sky is free from clouds and seems the deep blue of eternal Spring. Mary McVicker Booth offers us such a picture in the history of the human heart.

Lulled in the countless chambers of the brain, Our thoughts are linked by many a hidden chain. Awake but one, and lo! what myriads rise,

Each stamps its image as the other files. Mrs. Booth did not stay long on our earth but she ornamented what she touched. She formed many deep friendships. She enjoyed all that was beautiful in art and pure in morals, and lofty in relation. To the profession of her choice she carried high ideals, and helped gain for it the position of honor it now enjoys. She added to this appreciation of the best things of time, belief in God and in a paradise beyond. But her body was not as powerful as her mind and soul, and it has fallen in its youth. But we think there is a world for the soul-a world fuller than this of the attributes and presence of Him who is a spirit.

O, think'st thou we shall ever meet again? I doubt it not: and all these woes shall serve For sweet discourses in our time to come.

After Dr. Swing had concluded, the church quartette sang an adaptation of "The Sweet By and By," specially arranged by themselves. Their rendition of it was exceedingly effective. Rev. Dr. Ryder then engaged in prayer, after which the quartette sang "Beyond the River." The services concluded with the benediction and a solemn dirge by the organ.

Mary McVicker Booth-Her Answered Prayer.

Not when the rain is falling, And I hear the night wind sigh, And the sky is dark above me Would I lie down to die;

But when God's blessed sun-light Falls upon land and wave, Wrapt in its radiant beams, I'd go Into the silent grave.

I see a land of beauty Far, far across the sea: Its vales and hills with verdure crowned, 'Tis distant Galilee: And there the loving Savior stands With a lamb in His embrace, A wandering one, which he has sought In some lone desert-place.

O tell me, is it all a dream? Or do I see afar, That blissful spot, the spirit's home With the pearly gates sjar? I am so weary. Let me rest Until that glorious morning That bursts upon the enraptured sight When the heavenly light is dawning.

I had not thought to linger here. And greet this day so fair; It is the Sabbath-day of rest-Rest from all toil and care. While yet the sunbeams kissed her cheek. Death's angel then drew nigh; Her prayer was heard. Her spirit fled With one expiring sigh.

MARY E. GILMAN. Chicago, Nov. 20th, 1881.

We are informed by Mrs. Booth's parents that she earnestly desired to pass away from earth in daylight and one of her fears was that she might go in the dark-

ness of night.

Shortly before Mrs. Booth's departure she had a vision of celestial scenery, with the form of a man in the foreground, radiant with heavenly beauty and holding in his arms a little lamb. This man she took to be Jesus and the vision seemed to affird her great comfort and satisfaction. Upon these two incidents her old teacher and beloved friend has written the above beautiful lines,—Ed. Journal.

#### DR. F. E. MONCK IN NEW YORK.

Astonishing Display of Spirit-power-A Brooklyn Lady Raised from the Dead!-She is Restored to Health!-Materialization in Full Light!-Healing in Public and in Private.

BY LITA BARNEY SAYLES.

To the Editor of the Religio-Philosophical Journal: Since the persecutions severally of Dr. Henry Slade and Dr. Francis E. Monck in England, the reading and thinking part of our Spiritualists in America have followed with exceeding interest the careers of these two gentlemen. Perhaps I judge this from my own, which has caused me continually to notice all subsequent reports of the phenomena, and specially with reference to the English gentleman, whose materializations in broad daylight or in gaslight, without cabinet, are a world-wide wonder. With Dr. Slade I was well acquainted before his European trip, and satisfied of his genuine-

I anticipated regretable results when reports reached us that Dr. Monck, in his already exhausted state of health, would persevere in giving his materializations in even more light than his sitters thought necessary to a test condition. This is one of the mediums, dear Journal, whose materializations stand above suspicion or imputation, except by those who either may envy, or who will never be convinced-and will therefore, when introduced by you to your enthusiastic Western readers. be heartily welcomed. He will never sit in darkness, nor use cabinets for materializations. The accounts which we then received through the English journals were so circumstantial and definite in detail-the writers being so critical and careful to make all surroundings perfectly plain to their readers, that they carried the same conviction of genuineness, as if we had seen with our own eyes.

Since I have been in New York, I have sought to know Dr. Monck, and find him a warm-hearted, spontaneous man, filled with a fine, strong magnetism—and a love for humanity that takes him out of all selfishness and egotism, into a region of grateful thankfulness for the power which manifests through him for the healing of the suffering of the earth. He is possessed of the humility that comes of recognizing the overwhelming capabilities of the influences which are ready at need to make themselves apparent through his organism, and which have at times shown their irresistible power. He is endorsed here by many of our most reliable and influential Spiritualists, no account of, to my recollection. The among whom I am free to mention from personal knowledge, Dr. Buchanan, wellknown to yourself as to us; Henry J. Newton, President of First Society of Spiritualists in this city, also his wife, Mrs. Mary

A. Newton, one of the sweet "Sister Marys" that devote their lives to the good of the whole; S. B. Nichols, of the Spiritual Fraternity, Brooklyn: Judge Abram H. Dailey, of same city, and formerly Surrogate of the County, a lawyer of eminent standing and full practice, and who, fortunately for Spiritualism, bids fair to have many working years before him; Prof. Dean, of the same city, and Mr. Haslam, chairman of Everett Hall Conference; Dr. Newbrough and Dr. Bartlett of New York, and many

I have been waiting to see a record appear in the Journal of some of the remarkable manifestations that have taken place with Dr. Monck since the account in your issue of November 5th, of reception given him by Mr. and Mrs. H. J. Newton, but as no one else prepares it for you, I take the liberty. The recapitulation of Dr. Monck's experiences in England and on the Continent, which is there presented, prepares the way excellently for these later developments, which I have verified by visiting eye-witnesses and parties concerned, taking nothing at second hand, and in which I have been exact enough in the writing out, for the account to become a part of history. I obtained from Judge Dailey the particulars of the wonderful "raising from the dead," or its near equivalent, which Dr. Monck was privileged to perform in Brooklyn last month. I also called upon the lady thus restored, and from the combined sources, can speak with authority in the following report for the OURNAL:

She has not seen a well day since last January, caused by a complication of diseases, which were much intensified by a fall which injured the spine and provoked an abnormally nervous condition, which manifested itself in involuntary motions of the whole body, and resulted in spasms which were likely to seize her at any time and cause her to fall. She did not, therefore, for some time previous to the more serious illness to which I am about to refer, choose to expose herself to curious criticism, by riding in the street cars-nor dare. to go alone upon the street for fear of these terrific spasms, which seem to me to have partaken of the nature of cerebro-spinal meningitis, if that condition ever allows of interludes of quiet, of which I am not aware. Her restlessness of nerves and determination of character have assisted her to her feet, when she had much better have kept her bed, until four weeks ago, after having been obliged to remain in bed for several days, suffering from constant spasms. and not having been able to retain food or drink upon her stomach for a longer time, she was given up by her friends to die. These friends, knowing of Dr. Monck, requested his presence, and in the evening of the 18th October, he visited and treated her with good results, evidently bringing back normal conditions, from whence it was likely she could recover. However, her sensitive nervous system received a severe shock the next day of a character which it is not necessary to explain, and she was still more violently prostrated and again given up, as certainly now, beyond the reach of help.

Dr. Monck was lecturing and healing in parlors in Harlem that evening, when he was told by Samuel, his guide, through the raps, that he was needed in Brooklyn immediately, by the lady whom he had so much relieved the previous evening. He lost no time in getting there, but it was late at night when hearrived, and the lady's physician came out from her room to meet him and to say, "It is of no use; she is past all help!" The patient's jaw was fallen, her eyes were glazed and crossed and death seemed inevitable. There were present her physician, Judge Dailey who was also summoned by invisibles and arrived within a few moments of the coming of Dr. Monck. and a lady friend who was praying in despair. The exhibition of power was terrific. The bed was lifted, independent voices were heard speaking, the walls reverberated till they trembled with the heavy poundings, and such an outpouring of spirit took place, as we have elsewhere lady was soon relieved, but does not remember anything till five o'clock in the morning. Those who attended her bear evidence that the agitation of the bed Continued on Rightle Page.

Visit to a Poor House.

BY THOMAS HARDING.

In the course of my perigrinations I sometimes visit poor houses and other institutions where unfortunates "most do congregate," and thus gather information, which I could not otherwise obtain, of the condition of the poor and auffering, and thus a good opportunity is presented of offering consolation to those who need it, and of gaining a knowledge of human nature as it exists within, and without such institutions. The time has been, we are told, when the poor had the gospel preached to them, and when religious teachers regarded the welfare, spiritual and temporal, of their fellow mortals as of more consequence than money, but it is not so in our day.

Not long since I paid a visit to a poor farm

in Michigan where, though the inmates were numerous and nearly all members of Christian churches, they could not show a single Bible, and (like all the rest) no minister or lay member of any church ever made them a call, nor had they any religious opportunities of any visible kind. I mention this not because I consider it a spiritual privation or that these poor people were exceptionally unfortunate, but because they seemed to have been totally neglected by the very institutions which furnish for the rich costly meeting houses and softly cushioned pews, and send hundreds of thousands of dollars annually to convert the heathen.

Indeed. I find the above to be the general condition of the inmates of poor houses wherever I go. They are well fed, and in most cases taken as good care of as animals by the masters, superintendents or commis-sioners, but totally neglected morally, intel-lectually and spiritually by their brothers and sisters of the different churches to which they belong, and I think I can truthfully say that as far as I have observed a large majority of the adult paupers are church members; and all this in a country where not unfrequently a million of dollars is expended in a church building which can do no earthly or heavenly good but flatters the pride of Christians. "Oh

shame, where is thy blush!"
"Go and show to John again," says Jesus,
"the things ye do hear and see; the blind receive their sight, the lame walk, and the poor have the gospel preached to them;" this was the evidence to which he pointed to prove that he was "a teacher sent from God." When we place these things in the balance, what can we say of the Christianity of our day. For my part I can find no more expressive and fitting word to convey my estimate of such religion than that of "humbug!"

I have to day paid a visit to the poor house of La Grange County, Indiana, Mr. M. W. Dunton, Master, and as the conversation which passed between us was of a character with all the rest, I shall give it verbatim as far, at least, as it relates to the questions under consideration. After being shown through the house and conversing with some of the adult inmates, I interviewed the Poor Master; he kindly gave me information respecting the extent of the farm, the number and ages of inmates, composition of daily meals, etc., when our conversation proceeded as follows:
Mn. Handing.—Are the inmates generally

Mn. Dunton.—I rather think so, sir. H.—To what churches do they belong D.-They are principally Methodists, Presbyterians and Catholics.

house? D.-No, sir. H.—What is the general character of the inmates? D-Good; they are generally well con-

H.—Do you have religious services in the

ducted. H.—Have clergymen been invited to offici-

ate occasionally in the house? D.—Yes; the Presbyterian minister of La Grange was invited, but he declined. The Methodist preacher required to be paid for each visit. He came a couple of times, but the commissioners voted down that additional expense, and he has not come since, so that

we receive no religious visits as such. H.—I suppose you have, at least, religious services at funerals?

D.-No, sir; none.

H.-Suppose that a dying man wished for such religious consolation as his church afforded, could you not obtain the services of a clergyman?

D-I presume I could, but I don't know. H.—Suppose that a person, opposed to the prevailing religious opinions of the day, desired to hold meetings in the house for the instruction of the people, would he be permitted to do so?

D.-I do not at present know of anything H-Is printed matter, religious or secular,

supplied to the house by any of the societies to which the people belong? D.-Not by any society, but I take the county papers and they sometimes read them.

-Are spirituous liquors or tobacco per-D.-No intoxicating liquors are allowed,

but the county supplies tobacco. -ls profanity permitted? -No; we are strict on that point.

H.—Does the law empower you to inflict corporest punishment, such as whipping for D.—Yes; I have whipped children and

grown boys and girls, and in a few cases sdults, but I seldom have occasion to do so. H.-Poor Masters in Michigan have in cases of that kind to furnish a written statement to the board of superintendents of all the circumstances relating to such punishment; have you to do so to the commissioners in Indiana?

D.-No; though I may make a statement of the fact, I don't know that I am required to

do so. H .- Should an inmate desire the services of a magnetic physician or clairvoyant, when sick, could his wish be gratified?

D.—No; a regular physician is paid by the year and we can admit no other, unless the friends of the sick bring him and pay him. H.—Would you have any objection to my distributing some copies of the RELIGIO PHIL-OSOPHICAL JOURNAL, a prominent paper which advocates the union of science and religion, the inter-communion of spirits and sincerity and charity in all things?

D.—Not the least; hand them any reading

matter you please. H-I am a magnetic healer and a minister of the Gospel; have I your permission to treat your sick and "preach the Gospel to the poor?" I won't charge you or the county any-thing for my services?

D.—On such conditions (laughing) certain-

ly not, sir.

The above will show the thoughtful reader how much room for improvement there still is in the management of these institutions. It illustrates the unmitigated selfishness of au-peratition which seeks its own safety and gratification and cares little for the condition of others. How different from "religion" whose name it assumes and whose preroga-tives it usurps. When will mankind regard earthly life but as a narrow stream between two main lands, the eternity of the past and the eternity of the future, and carefully plant their feet upon the safe stepping stones of truth, for one false step may plunge any of us into the mire at our feet and we have to ascend the bank on the other side in a wet jacket. November 12th, 1881.

Bogus Spirit Communication Exemplified.

BY WM. EMMETTE COLEMAN.

For some time past a series of bogus "communications" from illustrious spirits of all ages, given through a purported medium, who has been several times detected in fraud, and who perjured himself in connection with his last detection, has been publishing in one of the spiritual journals. The medium (?) being very ignorant, as a natural consequence these "messages" are full of blunders, historical, acientific, philological, geographical, etc. To show the true character of these pretended communications, two palpable instances of these blunders will be specified.

A message was published from a noted character of the middle ages, surnamed Bib liothecarius. He was Librarian in the Vatician Library at Rome, as the "message" correctly states; but the "spirit" goes on to say that he was called Bibliothecarius on account of his proficiency in biblical studies or words to that effect. The ignorant "medium," not having the remotest idea what Bibliothecarius really meant, thought it had some connection with the "Bible" and "biblical." Bibliothecarius is really derived from bibliotheca, which means "a library," and he was called Bibliothecarius because he was the Pope's Librarian.

A bogus communication from the semimythical Apollonius of Tyana has also been published, in which Apollonius asserts that he is Jesus Christ, Paul, and John the Apostle all rolled into one, that he wrote the Revela-tion of John and Paul's epistles, and that our Gospels are based on some Hindoo Gospels concerning Krishna which he brought from India and translated!!!

I would here remark that in 1866-72 was published a collection of the works of the early writers of the Christian church who lived before the assembling of the Nicene Council, translated into English. This work was called by the publishers "Ante Nicene Christian Library" and very appropriately so called. This title has been abbreviated by the public generally to "Ante-Nicene Library." This term dates no farther hack then This term dates no farther back than 1866, and is applicable only to this collection of translated Patristic writings. During the past few years a number of references have been made to this work in liberal journals, and the medium seeing the Ante-Nicene Library spoken of, evidently supposed it to mean, not a book, but a veritable ancient library like the Alexandrian Library, the Vatician Library, etc. Accordingly we find Apollonius of Tyana, in his spurious "message," talking about the Ante-Nicene Library as an ancient library of books or manuscripts, and saying that there are some works still extant which were in that old library, which prove the truth of his nonsensical falsehoods about Jesus, Paul and John.

Where was this old library situated, I wonder? It must have been in the town of Ante-Nicæa; for Nicene being derived from the town of Nicæs, Ante Nicene must be from Ante Nicæa, when used to denote the name of the locality of a library. Ante-Nicene meaning simply "before the meeting of the Nicene Council," how about to designate an actual Library." a phrase never neard of till 15 years ago and then manufactured by some English clergymen to designate a book edited by

How marvelous it is that Bibliothecarius did not know the meaning of his own name in Latin, in which he was thoroughly proficient, and that the great and learned Apollonius of Tyana, the originator of Christianity, and the original Jesus, Paul and John, did not know the difference between a 19th century book and an ancient library!!

The advocates of the theory that the legends, etc., of Jesus are based on Kirshna Gospels translated by Apollonius, also assert that the life of Apollonius himself furnished the model of Jesus' life, that the miracles, teachings, etc., of Jesus are in fact those of Apollonius with the name changed to Jesus. How Jesus could be Krishna and Apollonius at the same time is a trifle mystifying. If the four gospels are a translation from Hindoo Gospels made by Apollonius, then they certainly cannot be a record of the life and deeds of Apollonius. One or the other of these nonsensical theories must be given up; and one is as absurd as the other. No trace can be found in Hindoo history or literature of the existence of Krishna legends in India, similar to those of Jesus in the Bible, before the Christian era. The stories to that effect, going the rounds of liberal and spiritual literature, are false, and are based partly on a misapprehension of the real facts, and partly on willful falsehood. It is conclusively demonstrated that so far as the New Testament is concerned, the myths and legends of Krishna had no influence in shaping it. As a specimen of the falsehoods of some dishonest infidel, the first spelling of the name Krishna as Christna, to make it resemble Christ, can be named. The only correct mode of spelling is Krishna, and it is so spelled by all the Sanskritists and philologists of the world. Sir William Jones's transliteration of the k sound in Sanskrit by c. in the infancy of Sanskrit knowledge, one hundred years ago, was a blunder, into which no other philologer ever fell. His spelling, Chrishna, is misleading and to be avoided.

For a scholarly exposition of the alleged connection between Jesus and Apollonius of Tyana, written by one of the clearest-headed and keenest of rational biblical critics, Ferdinand Christian Baur, the founder of the Tuebingen school of theology. (See his Apollonius von Tyans und Christus, published in

Présidio of San Francisco, Cal.

#### A Melbourne Heretic's Funeral.

The Age of August 9th says:—"The remains of the late Frederick Joseph Pirani, lecturer on Mathematics at the Melbourne University, were yesterday interred in the St. Kilda Cemetery. The funeral ceremony was of a striking and novel character. A large number of members of the Senste, Council, and Professorial staff of the University, including the Vice Chancellor, accompanied the procession, which was headed by above a hundred undergraduates of the University in academic costumes. On arriving at the cemetery it was found that there was to be no religious ceremony, and that the interment would take place in unconsecrated ground. Professor Andrew delivered a short address, in which he eulogized the mental and moral character of his deceased friend, and stated that in accordance with his express wish he had undertaken to speak on this occasion. The coffin was then lowered into the grave, and the proceedings Woman's National Christian Temperance Union.

The eighth annual session of this body convened in Foundry church, Washington,

Wednesday, Oct. 26, at 9:30 A. M. The church was most handsomely decor ated with flags, evergreens and mottoes. A splendid life size portrait of Garfield was suspended on the wall back of the pulpit, flanked on either side with national flags. On every pillar were fastened shields bearing the coat of arms of various States repented in the convention. Miss Frances Willard, the indefatigable worker and President of the Union, gave the annual address, which we would be glad to give in full had we space, but will give some extracts under this head:

DEPARTMENT OF HYGIENE. Among our branches of work should be

the following:

 A Department of Hygiene, with a lady physician as superintendent; the "Laws of Life and Health" to be taught with special reference to the twin poisons-tobacco and alcohol; also the harmful effect of drugs in general and alcoholic medication in particular, with a full exposition of the excellent results obtained in the London Temperance Hospital: the special evils of stimulants for women. Medical meetings should be held for women only; with a special circulation of books and leaflets on Heredity and Pre-natal Influences," also lessons in the art of home-making as distinct from that of housekeeping.

IV. DEPARTMENT OF TEMPERANCE LITER-ATURE.

In no line of work have more encouraging gains been made since our last meeting than in this. The Loan Library, by means of which our local unions secure the reading of our best books in the homes of those who are comparatively indifferent, is becoming popular, especially in the South.
The circulation in depots, market places,
etc., of pictorial temperance papers suited
to different classes. Experience confirms
me in the belief that as temperance women we must be anti-monopolists. For my own part, at whatever cost of criticism, I shall give a helping hand to every publisher and every paper that helps the great cause, and I have confidence the same liberal policy will prevail in the National W.C.T.U. For this reason I append a list, under both heads, of the best I have yet found. Our local unions "perish for lack of knowledge" in scores of instances, and I suggest that the superintendents of the departments of Hygiene, Temperance Literature, the Press and Legal Work, be made a committee on furnishing, through all the leading temperance papers, a list of topics for study and discussion.

V. DEPARTMENT OF THE PRESS. Undoubtedly more has been printed by the secular and religious press in the last year against the nicotine and alcohol pol-sons than ever before. The New York Herald has sent out philippics against the wretched cigarette of boyhood, for which every philanthropic heart is grateful. But the report of our faithful superintendent will show an apathy among our women that is painful and surprising. Perhaps if they realized that to "write for the papers" is in our work largely a figurative expression, and that compiling and "scissoring"—which enters so largely into all journalistic work -is fully as effective, they would be more courageous. Nor need we insist on any specified heading or amount. The half-inch paragraph often outweighs the diluted column. The one indispensable point is to keep this temperance question before the people by means of the local press. Of the 9,000 papers in this country, three-fourths could be influenced to do this. But, as everybody's business is nobody's, let us appoint in each local and State, as in the National Union, as superintendent of this department a dependable woman who does not accept a trust simply to ignore it. but who has learned how sacredly she should magnify, not herself, but the office to which she is called.

VI. MUTUAL CRITICISM. "O, wad some power the giftle gie us To see oursel's as ithers see us! It would from mony a folly free us And foolish notion."

If all the criticism you and I hear "going to waste" could but be utilized upon its subject, how would that worthy profit withal? But it is not simply a question of loss in the sense of failing to improve. You remember the story of the lady who con-fessed to one of the fathers of the church her propensity to speak harmful words concerning those about her, and who for pen-ance told her to take a chicken newly killed and walk a certain distance, plucking off its feathers as she went, after which she was to return to him. Upon her doing this he said, "And now, to complete your penance, retrace your steps, gather up every feather, one by one, and bring them here." "Ah, holy father!" she replied, "I cast the feathers carelessly from side to side, and the wind has scattered them!" "Remember, hereafter, when you speak careless words of those about you, that the breath of gossip carries them far more widely and narmfully," was the good man's reply.

I rejoice in the conviction that never in the history of associated effort was there a sum total of sisterly affection and good will equal to that manifested in our societies. so that we have even been rallied through the temperance press upon our endearing epithets; but still I recognize in myself so much need of improvement in the graces of Christian speech, that I plead for the ut-most care on the part of all of us as to words of detraction spoken in the third person, coupled with the frankest mutual criticism uttered in the second.

Let us, then, be great-hearted, royal-na-tured, superior to all pettiness and narrow-ness, patient and steadfast—for this we all may be. Let us remember "they must have clean hands who bear the vessels of the Lord.

Be this our blessed motto for the year to come: "In essentials, unity; in non-essentials, liberty; in all things, Charity."

Materializations and Weighing of Spirit Forms.

Some time ago, the Newcastle Spiritual Evidence Society were requested by Charles Blackburn, Esq., of Blackburn Park, Didsbury, near Manchester, to arrange to weigh the spirit forms which presented themselves in the circle, the medium being securely screwed and fastened in the capinet during the scances, and to aid in carrying during the scances, and to aid in carrying out his suggestion, presented a weighing machine expressly constructed for the pur-

The weights have been frequently report ed in the Herald of Progress, and the fact of a tall form registering only thirty pounds or less, is in itself a marvel. But more perfect test is contemplated by this

shrewd investigator and friend of the cause, which will consist of a cabinet so constructed that the medium can be weighed simul-taneously with the spirit form

It is interesting to notice that the weighing the form has been copied by our Antipodes. The Victorian Association of Spiritualists report as follows: "At one seance a spirit form stepped on the scales whose weight registered 104 lbs. This began at once to decrease, until in about thirty seconds it was less than 80 lbs. The weighing of another form showed a diminution of 25 lbs. in three minutes. At the next sitting an apparatus for measuring heights was brought into requisition. The medium's height was found to be 5 ft. 61/4 inches. One spirit after another was measured with the following results; 5 ft. 8½ in.; 5 ft. 1¾ in.; 6 ft. 8 in.; 6 ft. 1½ in.; 4 ft. 11½ in.; 4 ft. 10¼ in.; 3 ft. 11½ in., the last being 18¾ inches less than the medium, proving conclusively the distinctiveness of the forms from the medium, and demonstrating the objective reality of what purport to be spirits of departed human beings temporarily rehabilitated in matter."

But the plan about to be adopted by the Newcastle Society is in advance of any in the movement, and is intended by Mr. Blackburn to be an answer to scientific skeptics, and not so much to Spiritualists who are already sure that materializations are a reality, although doubtless often simulated. The new apparatus will shortly be completed, the cabinet being suspended from the ceiling, and the same connected with a balance, showing its weight—then the added weight of the medium when fastened inside. All the apparatus will be under the eyes of the sitters, and any stranger will be allowed to take control of the reading of the indicator. As soon as completed, we shall announce in our columns that ministers of any denomination, accompanied by a well-known Spiritualist will be allowed to investigate (one at a single sitting only), and afterwards we shall invite one scientific investigator to attend any sitting that may be convenient. The following letter will show the interest of the donor of the cabinet, etc., and also his anxiety for such arrangements as shall ren-der everything beyond suspicion and unan-swerable as an appeal to the scientific investigator when claiming as we do, that spirit is the cause of the phenomena:

"Now that you have got funds to com-plete the Test Cabinet, I trust you will push it on to completion in a week; and don't allow any part of the indicating apparatus to be concealed from view; or out of the room; or it won't suit me, and I would pefer the top covered with gauze or wire, then skeptics would have no loophole whatever. Mrs. E. H. Britten has told me that no no 'honest' medium would object to using that cabinet, and it will, I think, tend to raise their character. Respecting weighing spirit forms, you will please take care that both feet are always on the scale at the same time, with their drapery, or it would make a great difference. When it has been tried a few times, then invite ministers of all denominations (but only one at a time), and also the scientific skepties afterwards, who are apt to bring in doubtful influences, and not so heavenly as the aforesaid. Finally get a good photo or wood-cut when all is completed, showing 'spirit scales and medium scales' for publicity through the Herald, and report all seances weekly, telling what is going on." -Herald of Progress.

#### Equal Suffrage Convention.

The Equal Suffrage Convention met at Champaign, Ill., Nov. 3d and 4th. Mrs. Elizabeth B. Harbert presided. A very enthusiastic and harmonious meeting was held. The committee on resolutions, Louise Rockwood Wardner, Chairwoman, reported the following platform or declaration of principles, which was unanimously adopted: RESOLUTIONS.

Resolved, That the specific object of this convention is to devise means for securing the prompt submission to the people of Illinois by the General Assembly of a consti-tutional amendment securing the ballot for women citizens.

Resolved, That the withholding of the elective franchise on account of sex in direct violation of the fundamental principles of our government, is disastrous to moral, social, educational, civil, and political interests, impedes progress and retards civilization.

Resolved, That the fact that 120,000 women citizens of the State of Illinois have petitioned for the right to vote on the liquor question, 50,000 for the right to vote on school questions, and as many more have petioned the General Government for the right to vote on all questions, completely refutes the statement that women do not want the ballot.

PLAN OF WORK.

R. W. Nelson, of Chicago, editor of the Liberator, in response to a request from the Executive Committee submitted an admirable plan of work which was, after being somewhat changed by the convention, unanimously adopted. It contemplates the general circulation of a petition of the following form, viz.:

WHEREAS, One-half of the people are disfranchised on account of sex, in direct opposition to the fundamental principles of our government; and, whereas, 20,000 women citizens of the State of Illinois have petitioned to have this disability removed; and whereas, women are taxed, while denied representation, and governed without their consent, and,

WHEREAS, A large body of voters in this State believe such violation of rights to be in direct opposition to the fundamental principles of a government of the people, by the people, for the people, we, your constituents, hereby petition you to use your best efforts to be enacted early in the legislative session of 1882, a bill submitting this apparents. question to a direct vote of the people, through a constitutional amendment.

MEN.

DISPOSITION OF PETITIONS. Each county Vice President shall before or as soon as nominations are made by the general political parties for the Legislature, ascertain how many signatures have been obtained to such petition in their county, and submit a copy of the petition to the several legislative candidates, asking them whether or not they will comply with the request of the petitioners and report the answer of each candidate to the county and State officers at least one month before election. The Secretary of the county association shall report to the State headquarters the name and postoffice address of each legislative candidate as soon as nominated.

The county officers shall, before the as-

sembling of the next Legislature, cause to

be made four duplicate copies of the petition and signatures, have them properly attested, and deliver the original petition to the Senator-elect, and one copy to each of the members-elect of the lower house, etc.

ITS EFFECTIVENESS.

The foregoing indicates the specific work of the Illinois Woman's Suffrage Association for the coming months; that is, by the distribution of suffrage literature, by public lectures, conventions, and parlor conference. ences to secure signatures to the petitions, and then to secure the prompt submission of this question to the people. In this work the aid and co operation of every friend of liberty is invoked, and we respectfully ask that all advocates of an equality of human rights will send their names to the Secretary, R. W. Nelson, 108 Franklin street, Chicago, at once.



DR. C. W. BENSON, of Baltimore, Md.,

nventor and proprietor of the celebrated Celery and Chamomile Pills. These pills are prepared expressly to cure Sick Headache, Nervous Headache, Neursigia, Nervousness, Paralysis, Sleeplesaness and Dyspepsia, and will curs any case no matter how obstinate, if properly used. They are not a cureall, but only for those special diseases. They contain no opium morphine or quinine, and are not a purgative, but regulate the bowels and cure constipation by curing or removing the cause of it. They have a charming effect upon the skin, and a love y quieting effect upon the nervous system simply by feeding its ten thousand hungry, yes, in some cases starving absorbents. They make or create nerve mat ter and give power, force and buoyancy to the nerves, and in that way increase mental power, endurance and brilliancy of mind. Nobody that has a nervous system should neglect to take them two or three months in each year, as a nerve food, if for no other purpose.

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DR. C. W. BENSON'S SKIN CURE Is Warranted to Cure ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL ROUCH SCALY ERUPTIONS. DISEASES OF HAIR AND SCALP.

SCROFULA ULCERS, PIMPLES and FixTENDER ITCHINGS on all parts of the body. It makes the skin white, soft and smooth: removes tan and freekles, and is the BEST toilet dressing in THE WORLD. Elegantly put up, two bottles in one package, consisting of both internal and external treatment

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Is a Positive Cure

for all these Painful Complaints and Weaknesses socommon to our best female population. It will cure entirely the worst form of Female Complaints, all ovarian troubles, Inflammation and Ulcera tion, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the

It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to can-cerous humors there is checked very speedily by its uss. It removes faintness, flatulency, destroysall craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indi-

gestion.

That feeling of hearing down, causing pain, weight and backache, is always permanently cured by its use.

It will stall times and under all circumstances act in harmony with the laws that govern the female system.
For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

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POUND is prepared at 233 and 235 Western Avenue, Lynn, Mass. Price \$1. Six bottles for \$5. Sent by mail in the form of pills, also in the form of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freelyanswers all letters of inquiry. Send for pamphlet. Address as above. Mention this Paper.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. Chey cure constitution, biliousness, and torpidity of the liver. 25 cents per box. 13 Sold by all Druggists, "Et

PHILOSOPHIC IDEAS;

Spiritual Aspect Nature Presents J. WILMSHURST.

In the opening chapter, the problems to be solved, involving the principles of Motion, Life and Being, are stated in thirty-six questions, which are discussed in the volume.

The author starts out with the central idea of Pantheistic Deism—all is God, God is all. In developing his idea he bends everything to one principle—Love, "It has been said 'Knowledge is power;' more correctly. Being or Love is power, Knowledge is guidance; the two combined—Wisdom."

Love translated into daily life, will make our every day a poem—in the morning, prose; at noon, blank worse; afternoon, rythmic; evening, music and metric verse. Motion is the first element in change—the essence of variety. Love, the unity, and Motion, the variety, constitute all-existence. Love in motion, is harmony. Harmony is the development of love—love unfolded—progressed and ever progressing, " " Learn lail and teach no less. Let your best lessons be examples. Live well; learn well; teach well, and love well. " " Well mate and well educate. Be true philosophers, now and for ever more."

Price, 25 cents, postage 04.

\* For sele, wholesele and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOURE. Chicago.

#### Woman and the Rousehold.

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

See ye not that woman pale? There are bloodhounds on her trail! Bloodhounds two, all gaunt and lean-For the soul their scent is keen-Want and Sin and Sin is last, They have followed far a d fast. Want gave to gue and at her howl, Sin awakened with a growl.

Ah, poor girl! she had a right To a blessing from the light, Title deeds to sky and earth God gave to her at her birth. But, before they were enjoyed, Poverty had made them void.

Close upon her very heels, Spite of all the din of wheels, Shivering on her pallet poor, She shall hear them at the door Whine and scratch to be let in. Sister bloodhounds, Want and Sini

Hark! that rustle of a dress, Siff with lavish costliness! Here comes one whose cheek would flush But to have her garment brush 'Gainst the girl whose fingers thin Wove the weary bra ding in, Bending backward from her toil Lest her tears the slik might soil, And, in midnight's chill and murk Stitched her life into her work, Shaping from her bitter thought Heart's ease and forget-me-not, Satirizing her despair. With the emblems woven there, [J. R. Lowell.

The above lines describe all too truly the sad fate of tens of thousands of working women in this country. Just how many, it is

impossible to say. In every city "With the fingers weary and worn With eyelids heavy and red,"

women are working from dawn till far into the night for the baldest necessaries of life. Many are driven through poverty into paths of vice. They are at the mercy of employers, and are too often underpaid, while it costs them just as much to live as it does men. In clothing manufactories girls are paid from ten to thirty cents for making pantaloons, and fifteen cents for vests. A reporter of the Chicago Herald declares that a statician of that city who has spent five years in the study of woman's social position, estimates that there are 50,000 working women there, engaged in all varieties of employment from ten to thirteen hours a day, at an average of \$2 a week. It is evident that this alone will not support life. Either the unfortunate woman must have help from friends, or she must supplement her work by ambiguous methods. And this is only one city; think of the several hundred cities which have each their quota of poor working women. Many of them are intelligent, gentle and refined, and all hunger for just such comforts and happiness as you or I.

The reporter whose stirring article ought to shame the city into action for its working wo-men, goes on to describe what the Y. M. C. A. has done for its young men. He continues —and he arraigns society at large when he arraigns Chicago: "Trade unions protect them from the parsimony of capitalists, ministers find both the time and opportunity to preach sermons to them, in which they appeal to them with words of sympathy and encouragement, while the laymen and sisters attract them with sociables, musicales and literary coffees, give them passports to their own private hearthstones, a welcome at the social board and not unfrequently a life membership in their family and business circles. Everywhere is the right hand of fellowship extended to our brave. strong young men. If by any inherent defect in his character, any misfortune, any combination of circumstances, he wanders from the path of rectitude, if he becomes a defaulter or an embryonic sot, he has only to make his contrition at the mercy seat, plead for the intercession of pitying elders and deacons, and not only is his restoration certain and speedy. but he becomes the protege of the parish and the lion of religious society. All these efforts in behalf of workingmen, who have not only a monopoly of labor, but command remuneration which makes them sufficiently independent to require no assistance whatever, lose much of their moral sublimity when done to the exclusion and neglect of the workingwomen, a weak, helpless, hopeless, though not less

worthy, class of society.

How many ministers of the gospel are there in Chicago who address their Sunday sermons to our working girls and working women? Where is the congregation that includes them in its "set?" What welcome do they find at a church sociable? At how many fashionable receptions and private parties are they seen? There is not a single place in Chicago where a poor girl can find a glass of water or renew her toilet after the dust and fatigue of a tedious journey in search of employment. There is not a place where she can go to read and reply to an advertisement for "female help." No one has seen fit to open bath or calisthenic rooms for her physical development. There is no clean, respectable lunch room or boarding house that comes within her means. There is not one man of high legal attainments who has aided her to prosecute her rights and to recover the week's wages denied her by unscrupulous employers. Little or nothing has been done for her, and nothing is being done for her. Nobody takes special interest in her except her own friends and relatives, if she have any, and they are frequently from neces-sity or disposition, so neglectful that the poor girl is left to fight her own way through life as best she can without aid or encouragement.

#### A RADICAL WRONG

is at the root of all this misery, a wrong so universal that it seems hopeless to touch the subject at all, did I not believe that the remedy is slowly yet surely to be developed. Such societies are needed as shall do for the working women what has been so generously done for the working men. Yet they are only palliatives. There is something rotten in communities when semi-charitable institutions alone render life endurable to any one class. Such societies only temporize with established evils. By their utmost efforts they infuse a few grains of soda into the general acidity which is working in the body politic. The great mass remains in a state of fermentation which perpetuates itself and grows by what it feeds upon. England is an example; it is rotten to its very core, with all its wealth, civilization, energy and commercial importance. The number of its paupers increases in an alarming ratio. No words can describe the filth, degradation and poverty which are found among its peasantry, not only in towns but in smiling, cultivated country lanes. And Ireland, debased, abused Ireland, clanks her chains in the ear of the Lion, and adds her menace to the fearful prospect. Yet England is covered with a net work of rich, well administered charities, asylums and hospitals, which intersect each other like her system of railways. They only foster the evils they alleviate. They appeare a little suffering and much sympathy.

THE CAUSE OF SUCH EVILS dwells in selfishness and unwisdom of men.

which like all extremisms is suicidal. They who grasp all, lose all. The noblest and divinest powers are thus inverted or perverted, and the delicate balance, the beautiful play of facul-ties whose harmonious action constitutes a rounded character, is lost. And they who dress in purple and fine linen as well as tramps, in their rags, have to suffer the penalty.

THE REMEDY.

we opine to be in counter balancing this acrid element, this poisonous accretion of subverted rights and perverted powers, with the positive action of Justice and Love. Nor can this be done by legislation. It can only be attained by a patient, long continued education of the people, by such enlightened methods as will unfold and harmonize the faculties, and inspire men with a veneration for principles. say nothing of the leveling theories of socialists and communists. For if all property and land on the surface of the globe were to day equally apportioned to mankind, in a year the greater share would be in the hands of the crafty, the able and the energetic. There would still be the shiftless and purposeless, the cunning and remorseless, as well as the thrifty, honorable and industrious.

The remedy must go deeper than man's love. It must come from the slow process of untolding and ripening the spiritual nature, so that man shall be helpful to his neighbor and cease to do him wrong. It must begin with individuals. As the natural tree grows little by little, atom by atom, so must the organic tree. And all such agencies as carry forward this work, all such publications as the JOURNAL. which are fearless in pointing out the truth and the right, are assisting to stir the soil and let in the light and air about its roots. It can not be legislated into maturity, though law can ward off what would be injurious to its

SUFFERING WOMANHOOD.

Meantime, the weakest, the most delicate, the feeblest, suffer most. O woman! how has thy crowning glory been thy direst scourge! Crucified in every way, compelled to sell thyself for the very means of sustenance, tempted by thy holiest affections, thy love of the beautiful, thy self-sacrifice—the weary ages re-echo to thy sighs. Thou art sold, though thy chains are often concealed beneath flowers. Thy day has not dawned. In the East the horizon begins to redden, and thou shalt yet see the fair morning when thou shalt receive the natural heritage of equal rights and opportunities.

ALLEVIATIONS.

Institutions should be helps to the helpfull, not props to the indolent. Baffin's Bower established by Jennie Collins, a working woman in Boston, is one of the best. It is a link to connect the right woman and the right place. There is much suffering among working wo-men for the want of just that. There ought to be agencies in every village and city, where women who have no home or who need to work outside, can register her capacity and desire for employment. A kind, experienced matron in charge, should be ready to encourage, advise and direct. Then, with the reading rooms, lyceums and associations now used by men, free to both sexes, under proper restrictions, and with good management, the working woman would find her condition greatly ameliorated. Not, however, till she is paid a fair price for her labor, which will be when there are more avocations open to her, and when the can have the training to fit her to fill good positions in a competent manner, But as long as such great numbers can do only the most common kinds of work, those kinds will be overcrowded and the price must be ruinously low. At present, young women,

KEEP OUT OF CITIES, unless you have friends to care for you and give you nomes until you are sell supporting. The country seems slow to your inexperience, and the city brilliant and attractive. But the flerce bloodhounds, Want and Sin, lurk on every corner to rend and destroy your innocent lives

Here vice congregates, ravenous for its prey. Beside the costliest churches, in the rear of marble hotels filled with every luxury, ruined girls are daily dying shameful deaths. Many come from country towns and farm houses to look for work, unskilled in any craft, full of hope that some "good luck" would give them easy places and good pay. The article from which I have quoted, tells of serving girls in Chicago, who slept in piano boxes exposed to inclement weather, as well as vicious influences, when out of work. The Industrial Homes are too often neglected and badly managed, and the Working Woman's Homes are even worse. As the writer of the article from which we have quoted aptly says: "After they have fallen there are institutions that will take them in and labor for their reformation, but so long as they remain virtuous there is no salvation for them, unless they receive large salaries." Again, speaking of the boarding house established in Chicago by Woman's Christian Association—and it is similar to those in all other cities—" Once in, she has the glorious Christian privilege of paying from \$3.50 to \$6 per week for board, in advance, doing her own chamber work, attending morning and evening devotions and running the risk of being locked out if she fail to report before ten P. M. The institution is intended for aristocratic, female professionals and shop girls with an income of not less than \$10 per week." Surely this is not a cheerful prospect for girls who cannot expect to earn over a dollar a day at

No, the day of the working woman has not yet dawned—the day when all shall work and yet none need to over work. And at present, they who are charitably inclined and have money, too often give it thoughtlessly to the already broken down and depraved, or send it to Booriboola Gha to convert the heathen. In future papers we will consider the best avenues now open to women, including some which have been recently tried. Meantime, look about you, think, persevere in something which attracts you, try to become skilled in it, andkeep out of cities.

#### BOOK REVIEWS.

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

COMMON SENSE GUIDE TO CORRECT ENglish, in which the declension of the noun and the conjugation of the verb are superseded by a few simple rules, comprising the most rational and progressive views of the best grammarians of this century. By J. L. Barker, author of an im-provement on Morris's Grammar. Columbus, Georgia, price 50 cents.

This little book will be especially valuable to teachers and to writers and students of the structure of words and phrases. The author is a teacher of thirty years' experience in the South, and has made grammar a special study and taught his views extensively. He says in the preface: "Having been impelled and assisted by an unseen power, as I verily believe, to give this subject my closest attention and most serious consideration for the past twenty-two years, I have been amply rewarded in discovering, 1st. That nouns do not have person: 2nd. That only seven pronouns are affected by gender; 3rd, That the relative pronouns dwells in selfishness and unwisdom of men. have neither gender, person nor number; 4th. Selfishness is only an extremism of self-love, That no verb in modern English has more

than two forms, except be-that these are confined to the present tense of all verbs, except be-and that he has only three forms in the present tense, and but two in the past; 5th. That only eight words in our language are ever governed in the nominative case, and only seven the objective case."

To illustrate these statements is the aim of the book, and its writer is so versed and enthusiastic on his topic, so strong in the conviction that his efforts will make grammar more simple and clear that every grammarian will enjoy these fruits and conclusions of his research. We say this without feeling competent to decide on his theory.

ABRAHAM LINCOLN, THE TYPE OF AMER-can Genius; an Historical Romance; By Rufus Blanchard. R. Blanchard & Co., Wheaton, Ill, 1881. Price \$100.

This is an epic and narrative' poem of 142 pages, by the author of "The Discovery and Conquests of the Northwest," a gentleman well known in this region. To put a poem in this form is a perilous task in this day, so far as getting wide reading is concerned. The idea of the writer is to go far back and trace down the human and celestial influences that developed American genius, and made Lincoln a type of it. In the opening canto we

"When the new world was shone to mortal eyes. And barbarism had paid its sacrifice, A council then was held in heavenly space, To turn the ambition of the human race To nobler fields of culture and of weal, Which science might explore or art reveal. To this great end the angels with the muse Met with these spirits to unseal their views. Beyond the reach of telescopic view The spectral delegates together flow.

Here in the far-off realms of space untold, Enveloped in a cloud of vapored gold, se guardian angels of our tiny earth Sat in grave council o'er a nation's birth. In the broad wilds between two ocean's foam, Where wandering exiles there might find a home And leave behind the tyrannous refrain That rankles through an inquisition's chain, And cringes in the shadow of a rod Raised o'er the conscience in the name of God."

This celestial council guarded and opened the way for American liberty, and through the following Cantos we have the lives of artist, farmer and maiden, the transmission of hereditary beauty and courage and fidelity, the story of Western pioneer life, of the humble home of Lincoln's childhood and of his career and character, and the guardian care of supernal intelligences—all in the measured rhyme of the poet. The volume is handsome and has a fine engraving of the martyr President as frontispiece. It has much interesting narrative and suggestive thought on the growth of personal and national character.

REVISTA DA SOCIEDADE ACADEMICA DEUS Christo e Caridade.

We have received the August number of a monthly magazine bearing the above title, which is published at Rio de Janeiro, Brazil, and in the interests of scientific Spiritualism. The name rendered into our own vernacular would be, Review of the Academte Society-God, Christ and Charity-a society founded in the empire of Brazil on the 3rd of October 1879, and the Revista seems to be its organ, the first number having been issued in January of the present year. The language of Brazil is Portuguese, and the magazine, is therefore, published in that tongue, and not quite as well understood in this part of the world as it would be if it were Spanish, French or Italian, and yet to one who is familiar with either of the above mentioned languages, the Portuguese is not a sealed book. The typographical appearance of the Revista is extremely neat and elegant, and the office of publication is at No. 120 Alfandega street, Rio de Janeiro. From the cover of the magazine we translate the following to show the object of the publication: "The Revista is the official organ of the Academic Society, edited by its directory, conveying to its mem-bers a knowledge of its resolutions and administrative deliberations and transmitting the result of the studies and labors of Spiritual Academy of Sciences, and has for its object an interchange of social views and the progress of humanity."

The last page of the cover contains a list of spiritual publications in different parts of the world, in which appears the name of the RE-LIGIO PHILOSOPHICAL JOURNAL. The list embraces 45 publications of which twelve are in the English language and eighteen in Span-Who shall say that the religion of Spiritualism is not making progress in the world? The Revista gives a resume, month by month since January, of what has been evolved in the magazine for the benefit and instruction of its readers and members of the Sociedade Acedemica. One article treats of the necessity of discipline in the Academic Society. Then follows: "General Uranography," a chapter of a continued article, and has for its special theme "The Primitive Creation;" An address to "His Excellency, the Most Reverend Bishop of Rio de Janeiro," in answer to a pastoral fulminated against Spiritualism, which he ordered to be read in all the mother churches of the diocese; "Spiritualism in Brazil," the subject of a long, continued article from which at some future time we may make some extracts. The Brazilian Spiritualists are re-incarnationists, we take it, after the manner of the French. On the whole we are much pleased with our Brazilian cotemporary, as we find it full of good matter from first to last; and we believe it will do much to spread the truth of our heaven-born philosophy throughout the beautiful empire so wisely and beneficently presided over by that model of Emperors, Dom

Magazines for December Not Before Mentioned.

The Century Magazine—Scribner's Monthly. (The Century Co., New York.) Contents: Portrait of J. G. Holland; Josiah Gilbert Holland; Characteristics of President Garfield; A Cruise in a Pilot-Boat: The Early Writings of Robert Browning; To Ralph Waldo Emerson; Mr. Jack's Promotion; A Colonial Monastery; The Lincoln Life Mask and How it Was Made; The Hieroglyphics of Central America; A Modern Instance; The American Student at the Beaux-Arts; Through One Administration; The Fountains of the Rain; News Roads to a Trade; Among the Thousand Islands; Buchanan's Loyalty; To America; The Story of President Garfield's Illness; An Autograph of President Garfield; Poems in memory of J. G. Holland; Two Homes; Topics of the Time; Literature; The World's Work; Bric a Brac.

This number is one of more than usual interest. It contains, besides the full page portrait of Dr. Holland, those of President Garfield and Robert Browning.

The Eclectic. (E. R. Pelton, New York.) Contents: "Four Centuries of English Letters;" The French and English Police Systems; Thrawn Janet; Life in Mediaval Venice; One Faith in Many Forms; Notable Assassinations: Hints to Dyspeptics; The Electric Telegraphs: The Latter Day Saints as they are; Fiction, Fair and Foul; To a Rose; Kith and Kin; The Jewish Question; The Victim of a Virtue; Fish as Food and Physic; The Decadence of Frenchwomen; The Carrying Trade of the World; Dante Gabriel Rossetti's New

Poem; At Murren, Switzerland; Literary Notices; Foreign Literary Notes; Science and Art; Misceilany.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston.) Contents: Dr. Breen's Practice; Origin of Crime in Society; Shakespeare and Berlioz; The Portrait of a Lady; The Parting of the Ways; The Habitant of Lower Canada; British State Assassins and the Defense of Insanity; Hester's Dower; Socialists in a German University; At Canterbury; Caste in American Society; Pyrrhus' Ring; East of the Jordan, and other Books of Travel; Buddha and Early Buddhism; Mark Twain's New Departure; The Contributor's Club; Books of the Month.

Magazines for November not before mentioned.

The Medical Tribune. (Alexander Wilder. M. D., F. A. S. and Robert A. Gunn, M. D. New York.) Contents: Subtension; Report of a Meeting held at the Residence of Prof. G. W. Winterburn, M. D.; Malignant cure of Syphilis; The New Volume; Eclectic Medicine in Texas; Gelsemium Sempervirens; Sulphate of Copper in Syphilis: The Mirror.

The Scientific American. (Munn & Co. New York) A weekly journal devoted to science, mechanics, chemistry and manufactures. This issue, as usual, is replete with interesting ar-

The Cooperative. (Allen R. Foote, New York.) A journal devoted to the propagation of co-operative principles.

The Phrenological Magazine. (L. N. Fowler, London, Eng.) Contents: Mrs. Garfield; What can, I Be? Lectures on Phrenology; Origin of the Organ of Human Nature; Intellectual Status of Woman; Education; Trees and Health; A Nocturnal Adventure; A Great Coral Worm, and How Coral Reefs are Built; Poetry; Facts and Gossip.

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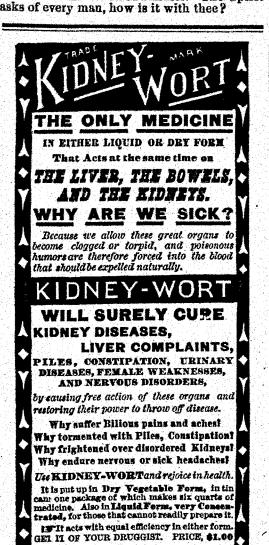
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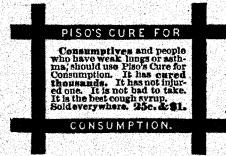
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#### Signs.

Some months ago we called attention to the approach of a general pulpit expression on Spiritualism, a concert of action on the part of evangelical sermonizers and writers on a subject that manifestly grows in magnitude and importance. The Episcopal Church in England, at its late congress at Newcastle on-Tyne, verified our suggestion of coming events, so far as that body is concerned. They seemed impressed with a sense that they were idealing with a question that must be met, and to feel, as one of their clergyman said, that the "pooh! poon! argument? is worse than useless. Still more; the most sagacious of these clergymen saw in the facts of spirit-presence a mighty and needed help in the irrepressible conflict between spiritual thought and materialism. In this they were right, but they do not yet see that all dogmatic authority of creeds and books must end, and that spiritual thought and natural religion will win a victory over materialism when dogmatism is dead.

But we credit the English Church Congress with a good beginning. Will our American churches begin as well? Will our Presbyterians, Methodists, Baptists and Congregationalists be as clear sighted, as fair and as appreciative as their British cousins? We wait to see, but must say that their fragmentary utterances so far do not indicate that they will. From Phelps at Andover to the circuit preacher in some backwoods cabin, whenever they speak of Spiritualism it is with a sneer or with holy wrath at this work of Satan. Exceptions there are but so few as to prove the rule.

As with preachers so with writers. The New York Independent shows ignorance and impudence on this subject; the Northwestern Christian Advocate, in our own city, lapses back into the sixteenth century when it alludes to the belief in the modern facts of spirit power and presence; and The Alliance flies over to be an ally in the camp of conservative bigots, joining with those it opposes so stoutly on other topics, making friends with priest and Pope to oppose Spiritualism. The Universalist and Unitarian preachers and writers "draw it mild" in comparison, against us, and are silent or say less; but, with some good exceptions, they show small information, less appreciation, and still less earnest thought.

The pity is that a good many preachers and writers of all names, think and feel and know a great deal more than they say, unlike and opposite sometimes! We have in mind the case of a preacher at a seance who had tests that brought tears to his eyes and made him very kind to a good medium, yet, years afterward, he ruled reputable spiritual journals out of a public library. To have "the courage of one's opinions" on Spiritualism is coming to be a test of manhood. Out of all this is shaping a concerted action, in the evangelical churches more especially, and we may have a rattle of musketry and a booming of big guns all along the line from Boston to Chicago and San Francisco; the small and big preachers and pamphleteers may join in the work. If so, some voices will waver, for it is very hard for a preacher to "cry aloud and spare not" against what was proved to him yesterday as true. But the din will deafen, like the noise of Chinese gongs. How can we make it as harmless and absurd?

Stand firm, be ready, have our facts in solid array, hold up our good mediums, encourage the best private mediumship, put forward our best speakers and see that they our best books and journals—freely and by I on Sunday.

thousands if need be-and it will be. See that all is done decently and in order, with dignity yet with freedom. Breast the storm but never turn away to flee from it. Weed out weakness and folly and fraud. Illustrate the glory of a Spiritual Philosophy by the beauty and power of true and and useful and noble lives. Have no fear for the truth alone stands, and the heavier the blows the more fatal to the blind bigots who strike without aim. Strong, serene, self-poised, standing in the verge of the clear light from the heavens above, and faithful to the light within, the Spiritualist can bide the storm and enjoy the sunshine that will come after it.

#### Prayers for Garfield.

Rev. W. H. Ward, D. D., one of the editors of the Independent, in a sermon recently preached at Arlington, Mass., said that "the prayers that were sent up from the heart of the nation for Garfield's recovery, were not answered; they could not have been answered because it was a physical impossibility," for he continues, "God governs his dispensations among men by certain physical laws which he has ordained, and by which he governs not only his own actions but those of his subjects. When suppuration of the small bones of the President's spine set in it was a physical impossibility that the prayers for his recovery could be

granted." If the President had recovered, Dr. Ward would have claimed the credit for prayer; as he did not, the orthodox say it was impossible. Therefore, when we can reasonably expect a desired result, we ought to pray, but when it is not possible, there is no use wasting time in so doing. If prayer will only secure the inevitable, what is the use of praying? If God answers prayer, what has "suppuration of the small bones," or anything else to do with the answer? If the "setting aside of physical laws" is just what has been always claimed for prayer. and if it does not do this, of what is its

Governor Charles Foster, of Ohio, said in an agricultural speech delivered when it was supposed the President would recover, that great as the calamity was, it had been the means of teaching the people the efficacy of prayer, and had given infidelity a terrible and fatal blow, and he was grateful for the result. Charles Foster as a theologian is a spectacle suitable for the angels to weep over; he made, as it proved, a very poor point, and no one since then has heard anything from him on the "efficacy of prayer." Infidelity to the church dogma is not dead nor dying. It is marching on with renewed vigor, and carrying even the sentinels on the watch towers of Zion.

#### Talmage and the New Version.

The Rev. Talmage was so displeased with the Revised Version, that in his sermon on the same he performed more than his usual acrobatic feats, and if he could have added greater emphasis thereby, he would have stood on his head and turned a back somersault. As it was, he ran foul of a snag in the Lord's Prayer; that snag was the presence of the "evil one," and he paused, saving that the doxology was gone. He then proposed to read from the fifth chapter of John. He turned over the leaves: alas! it had been stricken out. Then he turned to find another chapter-it also was gone; and still another which also had perished in the hands of the revisers. "We shall have to take," he said, "the Old Testament. The Old Testament Conference has not reported, and will not for two years."

Referring to the revisers, he said: "These discoverers of 10,000 mistakes and 130,000 different readings, have actually got hold of the music of the angels over Bethlehem. ....The rythm gone, the wide sweep of meaning gone, the Christmas carol choked till it is black in the face." Bracing himself for a terrible strain, he yelled with the strength of a giant: "Hands off the word of God; remember the fate of Uzziah!" If this revision is received, Talmage threatens to present the world with a "revision" by himself! Think of the danger; a Bible all by the theological acrobat, unskilled in ancient learning; with only a smattering of the dead languages; scarcely able to speak or write correctly in his mother tongue. If any thing would unsettle religious conviction and destroy the authenticity of the Bible, a revision after the ideas of this acrobat, would certainly accomplish such results.

#### The Brazillian Spiritual Press.

The following papers have been published from time to time in various parts of the Brazillian Empire: In the Province of Bahia, in 1865, O Monitor de Além Tumulo, -(The Monitor from Beyond the Tomb)monthly journal; at Rio de Janeiro, in 1875, the Révista Espirita (Spiritual Review,) monthly; in 1881, the Revista da Sociedade Academica; in San Pablo at the city of Areas, the Uniao e Cronca (Union and Chronicle); at Pernambuco in the city of Recife, A Cruz (The Cross), and we are told that there will shortly be published in this city an organ for the spiritual circles of the municipality.—Revista, of Rio de Janeiro.

Mrs. Laura Carter, formerly Mrs. Mosser and well known to Spiritualists and investigators as a superior medium for independent slate writing, spent last week in Chihave ways to be heard and felt, circulate | cago with friends, returning to Cincinnati

#### The Fletcher-Davies Case.

In our summing up of this case last sum mer, we said that, while not wishing to fill valuable space with a personal matter, yet, if any new points on either side were developed, we should give them, in justice to all. A late London Spiritualist editorial has this paragraph: "An idea prevails in America that witnesses for the defence were not allowed to be heard. According to the English system in the criminal courts, her (Mrs. Fletcher) counsel had the op'ion of either putting in evidence or giving the last address to the jury, and he choose the latter course. By putting in one letter as evidence he forfeited the right to make the last address, but the prosecution leniently waived its legal right in the matter and allowed him to deliver it. The defence previously set up in the Police Court imputing foul motives to the person (Mrs. Davies) they h d so bitterly wronged, was utterly at variance with the letters of the Fletchers, which were on those religious subjects, in which alone their victim took any interest.

"An idea prevails that the Fletchers freely restored the property when it was demanded. On the contrary, restoration was flatly refused until the law and the police were invoked, when a portion was given up. Afterward they repented having done so and tried to get it back. Fletcher sued Dr. Mack for \$10,000, on the ground that the property had been taken from him on false pretences. Mrs. Fletcher sued Mrs. Hart-Davies and Dr. Mack for \$10,000, for conspiring together to obtain possession of her property and to convert it to their own use. Laces and other property of enormous value have not been recovered to this day, nor is its whereabouts known to its rightful owner."

#### Talking too Plainly.

Rev. Dr. Robertson, of the Euclid Avenue Presbyterian church of Cleveland, O., has resigned his pastorate because he says that he is convinced that the church is not suited with his sermons, and that he ought to give way to a better man who can preach more acceptably. This is very modest on the part of the pastor, but the real truth is that he has been talking too plainly, and making some practical applications of the beautiful theory of religion to everyday life. He ought to have known that his aristocratic hearers would be offended, and that to be a popular preacher he must deal in the most wide generalities, and wink at such small offences as stock jobbing, gambling, robbing stockholders, and swindling corporations, monopolies and political corruption. A preacher who preaches Christ and his pure doctrine would find no audience to listen. The cry coming up from the pews is for sweet sentiment and a distribe on the terrible sinfulness of sin in a broad way, and utter silence over particular sins. If the minister heeds not this desire and specializes sins, every word is a personal thrust, and his trade is gone.

The Two Worlds in its mention of the pamphlet "Spiritualism at the Church Congress" says: "It is a work that should have a very wide circulation among clergymen." As there are over 60,000 members of the profession in this country, it will be seen how large a number of the pamphlet is needed for missionary purposes among this benighted class. If every JOURNAL reader does his duty a large share of these ministers may have a chance to grow in knowledge and possibly in grace. But what is better still, buy and distribute the pamphlet freely among the members of the various churches and the additional spiritual light thus afforded them will evolve a force which will compel the preachers to progress whether they want to or not.

The Intelligencer, of Wheeling, W. Va. publishes a communication purporting to come from Charles Hammond, once the editor of the Cincinnati Gazette. The medium, whose name is not given, heard a voice, commanding her to write, and taking up a pencil she wrote the message referred to. The editor of The Intelligencer is not a Spiritualist, and he is anxious to bet \$500 with some one (payable by the losing party to the Children's Home) that it is impossible to produce the face or voice of any person who has lived and died in Wheeling within the past ten years; the test to be made in plain daylight in a room.

It has been a matter of universal belief for many generations that all Quakers were men of peace, but this appears to be a mistake, if a trial lately in progress at Columbus, O, is to taken as a guide. There is a Quaker settlement near that city, and two of the most prominent members of the community are John Roberts and Joseph Newman, both men of patriarchial appearance and great age. For about five years these venerable persons have been quarreling over the location of a line fence, and they attempted to settle the matter by a fist fight, the result being that Roberts retired with a fractured skull, while Newman was badly bruised.

An old grey-headed man, claiming to be "Dr. Baldw n," pretended to hold a seance at Applebee Hall, Cottage Grove Avenue, a few days ago. Mr. E. W. Blue informs us that he questioned the genuineness of the "Doctor's" mediumship, when he confessed that he was an impostor. Quite a rumpus was then raised over the affair, but "Baldwin" finally got away without having his head smashed or any bones

#### Faith and Prayer in this Case a Fallure.

The Toronto Globs (Ca.) sets forth a peculiar case. Alfred Clow, well-known in St. Thomas as a vendor of coal oil, who by his strict piety and earnest study of divine things raised himself to the position of Bishop in the Church of the Latter-Day Saints, has just died. Some time ago Bishop Clow was taken sick, and a medical man was called in and he got well. He then made the discovery that he had sinned greatly in not having faith in the Great Physician to restore him to health, and he made up his mind not to sin again in like manner. He was again taken ill, this time with typhoid fever. He refused to call a physician, and prayed to the Great Physician, and asked him if it was his will to raise him up and make him well again. Prophet McIntosh came, and in the apostolic style, if not with inspired effect, laid his hands on the patient. After a season of fasting and supplication the fever did not abate. Patiently he waited, a picture of steadfast faith enduring the pangs of a terrible disease, ever looking upward to see the will of God made manifest in answer to his prayers. The "answer" came, but by the cold hands of the Angel of Death, the shadow of whose wings had been over the face of the sufferer for days. Throughout his illness his wife patiently watched by his bedside, and frequently begged that a doctor might be called, but the dying man only continued to pray, and died with the prayer for help upon his lips.

#### Spiritualism at the Church Congress.

The widespread and intense interest in the discussion of Spiritualism at the Congress of the Church of England lately held at Newcastle on Tyne, shows how deeply the subject is taking hold upon the general public. The Journal had orders for hundreds of copies of its edition containing the report, after the extra supply was exhausted. In England some philanthropic soul has generously donated money enough to publish 15,000 copies of a pamphlet embodying the important portions of the report. The pamphlet is prepared by the JOURNAL's scholarly correspondent. M. A. (Oxon), and contains also advice and information for inquirers, rendering the work the very best new missionary document we know of.

Without waiting to see if a rival of the generous Englishman can be unearthed, the RELIGIO-PHILOSOPHICAL JOURNAL will at once republish the pamphlet in the belief that there are very many who will be glad of the opportunity to buy fifty to one hundred or one thousand copies for distribution. The pamphlet contains 40 or more pages and will be neatly gotten up, printed on good paper and in every way a creditable piece of work, which will be read and circulated by every person into whose hands it may fall. It is the intention to supply be \$5 00 for 100 copies or \$2.75 for 50 copies delivered at the express office in Chicago, or \$5.75 for 100, and \$3.25 for 50 copies if sent by mail. Single copies ten cents. The pamphlet is now in the hands of the printer and we shall publish it at once. Let every one who can, aid in the wide dissemination of this valuable document. We shall hope to receive orders for several thousand before the work is out of the bindery. We will furnish 1,000 copies for \$50.00 and give the person buying them the fourth page of the cover for such advertising as they may wish printed thereon. This will afford a valuable and permanent form of advertising, reaching as the pamphlet will large numbers of well-to do people.

Committees and Societies having an interest in the dissemination of spiritual truths, will find this pamphlet one of the most efficient aids to their efforts they have ever used. All orders and correspondence should be addressed to John C. Bundy, Chicago, Ill.

#### A Dispute Between a Man and Wife About a Bible Passage Culminates in a Tragedy.

Theological discussion is seemingly becoming dangerous, especially in the South. The last sad tragedy that occurred through its instrumentality, was at Oil Trough, Independence County, Ark. Henry Ladd, a leading citizen, had some trouble with his wife, the origin of which is said to have began in a disagreement regarding passages in the Bible. The ill-feeling culminated ma terrible manner. Ladd, after an unusually bitter altercation with his wife, drew a pistol and discharged it at her. The ball passed entirely through her body, and she fell on the floor with a piercing cry, the blood gushing from the wound. Ladd then attempted to kill himself, but was foiled by parties who had been attracted to the spot by the discharge of the pistol and the screams of the wounded wife. He only succeeded in shooting himself through the hand. At last accounts Mrs. Ladd was alive, but not expected to recover. Ladd has been jailed.

Col. Ingersoll having been accusedmostly by Christian papers-that he had been guilty of appropriating the writings of others and palming them off as his own in this city, he comes out in a circular and fully establishes the falsity of the charge. A temperance lecturer caused all the trouble, by using the language of the Colonel in connection with the remarks of some one else, and made thereby an able and eloquent address on temperance, and was enabled, undoubtedly, to do great good thereby. Let the Colonel be thankful that his ideas were used for so good a purpose.

#### Current Items.

There are forty Baptist churches in Michigan without pastors.

The last words of Governor Wiltz, of Louisiana, were spoken to his wife ten minutes before his death: "Do not leave me. Stand where I can see you when I die."

"The Bible of Bibles, or Twenty-Seven Divine Revelations," by Kersey Graves. Price \$2, postage 10 cents extra. For sale at this office. Josh Billings says he wouldn't give five

cents to bear Bob Ingersoll on "The Mistakes of Moses;" but he would give \$500 to hear Moses on the mistakes of Bob Inger. Newgate, London, which, aside from his. torical associations of antiquity, is famous

the world over as one of London's prisons, is to be demolished. It was probably first built about A. D. 360. "Religion, as Revealed by the Material and Spiritual Universe," by Edwin D. Bab.

bitt. Price \$1.50, postage 10 cents extra. For sale at this office. The Rev. Dr. John Hall believes that newspaper writers if given a text could often write a better sermon than some ministers. It would be bad for the newspaper

business if they couldn't. We have just received a song and chorus God Reigns and the Government at Washington still Lives," by J. A. Roff, s on of A. B. Roff, Esq., formerly of Watseka, Ill., and now of Council Bluffs, Iowa.

At the Lord Mayor's banquet Lord Granville explained that England's policy in Egypt was to encourage reform and liberty for the natives, and defend it from aggressions from whatever quarter. Mr. Robert N. Weeks, son of our cor-

respondent, Mr. Newman Weeks, passed to spirit-life from Rutland, Vermont, on the 19th ult. The Rutland Herald Globe pays high tribute to the character of the young

Mrs. Sally S. Wetmore passed to spiritlife at Newton, Ct., Oct. 12th, nearly eighty years of age. Mrs. Wetmore was the mother of Mrs. M. J. Wilcoxson, the spiritual lecturer, who lately passed to spirit-life in Colorado. Mrs. Shelton of Santa Clara county was

the first to introduce bees into California, bringing two hives in 1853. The swarms of bees that now fly about the Pacific coast are said to be the product of these two hives. She sold one of them for \$150. Sir Garnet Wolseley has written a letter,

in which he says that about 90 per cent. of the crime in the English army is owing to drunkenness, and that when the men are removed from the temptation of intoxicating liquor crime is practically unknown among them. The North American Review, although

published by D. Appleton & Co., is owned and wholly controlled by its editor. Messrs. Appleton & Co., in view of recent articles the pamphlet at first cost. The price will | that have appeared in it, will decline to act even as its publishers after the close of the present year. "The Hygiene Cook Book," by Mrs. M. M.

Jones. This is a cook book containing directions for preparing a variety of hygienic dishes, which are at the same time practical, also valuable suggestions in regard to washing, bleaching, etc. Price only 30 cents. For sale at this office.

"The Religion of Spiritualism, its Phe. nomena and Philosophy," by Samuel Watson, author of the "Clock Struck One, Two and Three." This volume has made a profound sensation and should be read by all investigators. Price \$1.25, postage 10 cents extra. For sale at this office.

The Wytheville, Va., Enterprise says the infamous religion of Mormon has taken a hold among the people of several of the adjoining counties, and emissaries or proselyting canvassers are invading this section with the success of no small number of recruits. Let the poor dupes be warned in

The Liverpool Daily Post publishes a religious census taken on Sunday morning, Oct. 16th, in the various churches and chapels of that city. There are 218 places in Liverpool, with sitting accommodation for 169,792. The actual attendance on Sunday amounted to 63,792, out of a population of

A Baptist clergyman and editor of the Religious Herald of Richmond, Va., says that of the 2,296,000 Baptists in the United States, 1,698,000 are in the South, of whom 740,000 are colored; that the latter have built many churches, some of which are costly affairs; and that there are seven hundred colored Baptists in the colleges of the South preparing for the Baptist minis-

THE LARGEST PYRAMID IN THE WORLD. The Americans have, it seems, the right to claim the ownership of the largest pyramid in the world. The pyramid of Pueblo, Mexico, is larger than the great pyramid of Cheops. The latter covers only fourteen acres, while the Mexican covers forty-four acres, and was originally 600 feet high. It is made of sun dried brick, and is supposed to have been built 7,000 years ago.

The Jesuit fathers who lately occupied the headquarters of the society in Rue des Portes, Paris, have taken up their abode in the Archiepiscopal city of Canterbury. Time's changes are curious. The headquarters of the disciples of Ignatius Loyola now find refuge beneath the caves of Cranmer's cathedral! This, taken with the election of Mr. Jerningham, a Roman Catholic, for Berwick, must make Monsignor Kapel more than ever sanguine as to England's return to the faith of Thomas a Becket.

England's blind postmaster general, who wins golden opinions even from tories, has scored another success. Englishmen can now write a telegram on ordinary note-paper, stick on postage stamps sufficient to pay it, and put it in a street post-box, and it will be sent as soon as the box is emptied.

At the regular weekly meeting of the Methodist ministers in this city, the Rev. Mr. Harding says: "The Methodist preachers were the best people in the world to give advice, and the worst to take it, and if he gave them any advice during his talk he hoped they would excuse him."

W. P. Lippencott writes: "The article of Mr. S. L. Tyrrell on the existence of a God, is the best I ever read on the subject, but even that is not sufficient. Although he is a forcible writer, one of the best, it seems to me that with all his power he cannot show that a God exists, or that a God does not exist."

The Swedenborgians have a mission in Italy under charge of Prof. Loreto Scocia, His headquarters are at Florence, where he publishes a paper called the Nueva Epoca. He has distributed a large number of copies of the works of Swedenborg, which the Italians have thankfully received. He will publish the biography of Swedenborg in the Italian language.

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#### Lecturers and Mediums.

C. E. Watkins, the medium, has given up going to California for the present. His present address is Lawton Station, Erie Co.

A. B. French will speak to the people of Alliance, O., through the month of December. He is a talented man and his lectures are highly instructive.

Miss Lessie N. Goodell lectured in New Haven, Nov. 13th, and at Cummington, Nov. 27th. Dec. 4th and 11th, she will lecture at Worcester.

David Weeks formerly of Wauseon, Ohio, writes that he has removed to Pleasant Lake, Indiana, and is engaged in healing the sick, with good success.

The lectures of Mrs. E. S. Mozart are creating a great deal of interest in San Jose, California. The San Jose Mercury says: "The lady is prepossessing in appearance, a good talker, and conveys ideas interesting to the theologian as well the modern think-

The meetings started at No. 994 Milwaukee Avenue by the lecturer G. W. Brooks, assisted by Mr. Carleton and others, are increasing in size and interest. The management is in good hands, and we look to see much good come of the effort in that quar-

Mrs. Jennie C. Jackson who with her husband. Dr. H. H. Jackson, is enjoying a fine medical practice in Cincinnati, has been spending a few days in Chicago visiting with her old friends. Mrs. Jackson has been known for over twenty years as a healer of superior abilities and we take pleasure in personally testifying in her favor.

Mrs. C. E. Eddy, 666 Fulton street, is kept constantly busy by those who wish to consult her for the purpose of obtaining tests, or on matters of business. Many of her tests are very pointed and impressive, and can not fail to convince the skeptic of the grand truths of Spiritualism. She desires to state that those who wish to consult her in the evening, should notify her beforehand by postal card, or she may not be able to accommodate them.

Mrs. E. V. Wilson and daughter (Mrs. Isa Wilson-Porter) will be at 451 Idaho Street (Ogden Avenue car to Taylor), at the residence of Mrs. A. P. Pratt, December 3rd, 10th and 17th, giving private sittings from 9 A. M. to 5 P. M. She will hold a test and musical séance evenings, same days, from 7:30 to 9:30. She will also be at Mrs. Gage's, 16 Paulina Street, 2nd door from Lake, Sunday evenings, December 4th, 11th and 18th, tests and musical séances: and private sittings the following Mondays, from 8 A. M. till 9 P. M. Arrangements made for hours and other days of week, by addressing Mrs. E. V. Wilson, Lombard,

#### W. Harry Powell in his own Defense.

To the Editor of the Relig -Philosophical Journal:

In your issue of the Journal, Nov. 19th, I noticed an article on the "exposure" of A F. Ackerly, of Brooklyn, while in Pittsburg, Pa., and whereas my name is used in conjunction as an accomplice, I deem it my duty in justice to myself to correct the false impression made on the minds of your readers. I deny the allegation that I am connected with Ackerly, or was in any way in collusion with him. Mr. Ackerly was in Pittsburg two or three weeks before my arrival, which city I did not arrive at until Tuesday evening, Nov. 1st, Wednesday morning I met Mr. Ackerly, who extended me an invitation to be present at his séance as a spectator. Having no other engagement, Faccepted the invitation. On my arrival at the place where the scance was to be held. I met Mr. John Hughes, who had previously taken charge of Ackerly's seances. On my entering the room he (Mr. Hughes) asked me to take charge, which I innocently did. I was not aware of any deception being practiced. I also deny the charge that Ackerly refunded all the money, and we both left in the money. and we both left in the next train for Cleveand we both left in the next train for Cleve-land. He did refund \$250. I filled my engagement, and left Pittsburg Friday afternoon, having engagements at East Liverpool, Ohio, and arriving in Cleveland the following Monday avaning

the following Monday evening.

In regard to the charge of being "drunk"
—such a charge cannot be substantiated;
but if such were the fact, that I erred once, twice, three times or even more in the past should I be censured for what has been amended? If I understand Spiritualism correctly I believe it embodies every thing that is good—love, hope and charity; above

all, charity. I have explained my position as near as possible without encroaching upon your columns too much.

Yours for truth and justice. W. HARRY POWELL.

Mr. Powell further states that he will be in Detroit, Mich., about three weeks, where he may be addressed by those desiring to engage him.

#### "Its Influence Profoundly Felt."

The Chicago Daily Times, of Nov. 19th, in a two column article on the publishing business of the city speaks of the JOURNAL as follows:

"The Raligio-Philosophical Journal general ly acknowledged as authority on all matters pertaining to Spiritualism, exceeds in circulation any eastern organ of the class. Its rigidly scientific method of investigating and analyzing the phenomena has attracted wide-spread attention and met the almost universal commendation of the enlightened press of the country. It speaks well for the Spiritualists as a class or sect, that a fearless, independent, non-sectarian paper-as the Journal has proven itself to be-meets with wide-spread and universal favor among them, and in its successful warfare waged against mountebanks and tricky mediums, in its demand for test conditions and scientific methods of investigation, as well as in its fair and just treatment of honest mediums, it has the earnest sympathy of all contemporary publications pretending to be in the service of truth. The JOURNAL has made its influence profoundly felt in the spiritual movement of the age, and like all Chicago enterprises which meet the demand of a wide-awake progressive public, is steadily widening its circle of influence, and is more frequently to be found in the minister's study and on the desk of the professional and literary man than any other modern journal devoted to the philosophy and the phenomens of Spiritualism."

#### Mrs. M. A. Vredenberg.

Mrs. M. A. Vredenberg departed to a higher life, at her residence in Norwalk, Ohio, Nov. 14th, in the 81st year of her age. She belonged to one of the first families of New York, being the daughter of H. P. Schuyler, of Albany, in which city she was born. She received a good education and all the advantages her high social position bestowed, and had a wide circle of friends from her earliest school-days. In 1825, she married Mr. Vredenberg, and removed from her home of luxury to the wilderness of Uhio. They came to Norwalk, then little more than a clearing in the interminable forest. How desperate was the struggle for existence the pioneers had to wage, no words can adequately represent. Some-thing may be learned from the fact, however, that of all those who came with Mr. and Mrs. Vredenberg, he now alone is left; of their family of seven children only two remain. Mr. Vredenberg took an active part in the work of the new country, and was thoroughly seconded by his wife. During the fifty-six years of their married life, in city, town or on the farm, she has ever remained the same quiet, unaffected, dignined and gentle woman, making friends everywhere, and beloved by all who knew her worth.

For twenty-six years she was an active member of the Episcopal church, and to the day of her death did not withdraw her con-nections therewith retaining also her social standing with the members. She,however, in 1851, became convinced of the truth of Spiritualism and thenceforth it became the light of her life. As she approached the border land between this and the Spiritworld, she seemed to look through the opening gates and to behold the glories of the promised life. It was a joy to those who gathered around her couch, to see the light, as of heaven in her eyes, as she calmly made every arrangement for her departure. She desired everything plain and unostenta-tious, and that the Episcopal service should be read and the friends addressed by Hudson Tuttle. All her wishes were executed by loving hands, and on the afternoon of the 16th, the casket containing her mortal remains was deposited in the Episcopal cemetery. Mr. Tuttle in his address reviewed the service as read, for his text, and especially the words of Paul to the Corinthians, and showed that Spiritualism was an expansion of the utterances of Paul and perfectly harmonized with the Spiritualism of the Bible, and the Episcopal belief, so far as that belief related to immortality; there is this difference, the resurrection of the body, and atonement which have an important place in the church ritual, but every thinking church member now gives some spiritual sense to these doctrines which are really dead forms, and the words are uttered with as little meaning attached to them as the talk of trained parrots.

Mr. Tuttle, in presenting the system of Spiritualism, made no comparison with any other system. It was the foundation of all religions in the world; the soil in which all struck their root; without immortal life, there could be no religion, and no related morality; the base of all, it

blends all, and culls from all-their truths. Mrs. Vredenberg was a member of the church, yet a Spiritualist, and her life was so pure and spotless no one ever proposed her expulsion for heresy. She commanded the respect and attention of those who differed, and was an active missionary among that class. She not only proved by her beautiful life that Spiritualism is good enough to live by, but by her serene knowledge of the future, her joyous parting with earth, that it is still better to die by. \*\*\*

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Quarterly Meeting in Michigan.

The Religio-Philosophical Society of Rockford, Mich., will hold its last Quarterly Meeting for the year, 1881. on Saturday and Sunday, Dec. 10th and 11th. Prof. J. W. Kenyon, of Wisconsin, will be present. Friends from a distance are always welcome. A cordial invitation is extended to all.

JAMES TABER, President, EMOR KERCH, Clerk.

Spiritual Meetings in Brooklyn and New

York. NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 28 East 14th 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 if o'clock, and 7:45 P M., in Stock's Musical Hall, No. 11 East Fourteenth Sk., 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 r. m. The public invited.

Address Box 777 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, Ro55 West 33rd St. (near Broadway) every Sundsy at half past seven P.M. Children's Progressive Lyceum meets at 8 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Sunday Services in the large hull 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 secomplished planist and vocalist, will have charge of music.

Conference Meetings held in the lower hall of the Brooklyn Institute every friday evening.

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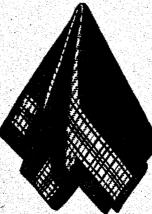
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AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO TI'E HARMONIAL PHILOSOPHY

Out of the Wood.

BY HUDSON TUTTLE.

Well, stranger, you'r right, quite I reckon, When you say I must feel alone; Whatever I set myself doing A hard row it is I must own.

My Jane was a wife good as ever Came up from the old Buckeye State, And together we worked for this homestead, Most faithfully early and late.

I thought in the West 'twould be better Than cramped in our old Eastern home, And she in her goodness consenting We left those we loved here to come.

Three years since we came to this country; Ah! sir, I remember it well, How the first night she cried when the sun set, And the darkening shadows fell.

Not a bit did I blame her for it: Our cabin was roughest of logs And a dismal chorus was chanted From a wilderness full of frogs.

By the side of the logs a fire-place. With a hole in the roof for flue, Smoke and dirt everywhere about us, To cry seemed the right thing to do.

It was hard: the two years we struggled Before we felt sure of success, And then came the terrible fever And snatched away from us sweet little Bess.

She was the youngest—the dear baby; A sweet child—don't mind if I cry; Just as hard was it when our eldest, Or three-year-old Will had to die. We are tough, I can tell you stranger,

And our hearts are toughest of all, I guess they are made just to trample, Just to gather up sorrow and gall.

With all her long watching and waiting
And grief over all we had lost,
My Jane drooped and paled like a flower
That had felt the blight of the frost. It was in the chill of December;

I shall never forget me the day; When the bars of the body were broken And her spirit unbound from its sway. No mourners, but three or four neighbors, No flowers, except the snow flake, For the tears of the heavens were frozen,

And shrouded the earth for her sake. Yes, alone with my eight-year-old Susie, And the prospect ahead I own dark; My world, strauger, lies under the pine tree— Four graves, where the flowers you remark.

Sue and I planted those wind flowers. The trailing arbutus and moss, And under the pine in the shadows We sit and talk of our loss.

I know you will call it a fancy, When I say they come like a flame, And often I hear them low whisper, That they love us ever the same.

You may call it fancy delusive: Then I wish thus deluded to be, For life would be utterly worthless
If the dear ones could not come to me.

You soon will be out of the woods, stranger, My path out I now can see clear; You will find many friends to greet you, And I wife and children dear.

The Chicago Tribune has special dispatches from Hamilton and Toronto, Ontario, to the effect that certain heresy hunters think of preferring charges sgainst Rev. Dr. Burns, on the basis of his letters, recently published in the *Register*, in regard to the Thomas case. This would seem to indicate that the heresy hunters are becoming uncommonly aggressive and intend not only to expel Thomas, but root out all who have sympathy with him. It is much more probable, however, that the rumors are sensational, and have no other foundation than the talk of excitable individuals. Dr. Burns holds in Canada, as he did in Iows, a position of great influence and importance in the Methodist denomination, being at the head of one of its leading educa-tional justitutions. He is an able theologian, as well as general scholar, and his views must be generally known among leading Methodists. So far as we have heard, his views, as expressed in his letter to the Register, are endorsed and approved by his Methodist friends in Iowa in the most emphatic manner. So far from heretical they regard them as the just and sound views of an able thinker and a leading man in the Methodist church. It will be remembered that he does not entirely sgree with Dr. Thomas on all the matters of belief wherein he was charged with heresy. Certainly, if Dr. Burns is guilty of heresy in common with Dr. Thomas there must be great number of people scattered through the country who imagine themselves Methodists but who are really heretics.—Inva State Register.

#### Miss Fancher-A Fact.

Drs. Hammond and Beard, "experts in nervous disease," the latter of whom has been prominently before the English public of late, deny absolutely the possibility of such a feat of clairvoy-ance as "reading unknown writing through a closed envelope." This is just one of the dogmatic utterances of men, who are not only ignor-ant of these special phenomena, but actually prejudiced against any evidence in their favor, and who absurdly claim to be specially qualified to adjudicate upon testimony. The allegation is met by the record published by Mr. Sargent [p. 227] of the experience of Henry M. Parkhurst, the astronomer, of 173, Gates Avenue, Brooklyn, N. Y. It is so precise, and the facts are so re-markable, that I quote the record as it stands. "From the waste backet of a New York gentle-man acquaintance he [Mr. Parkhurst] fished an unimportant business letter, without reading it, tore it into ribbons, and fore the ribbons into squares. He shook the pieces well together, put them into an envelope, and sealed it. This he subsequently handed to Miss Fancher. The blind girl took the envelope in her hand, passed her hand over it several times, called for paper and pencil, and wrote the letter verbatim. The seal of pencil, and wrote the letter verbatim. The seal of the envelope had not been broken. Mr. Parkhurat himself opened it, pasted the contents together, and compared the two. Miss Fancher's was a literal copy of the original." Testimony such as this can only be got rid of by the simple expedient of rejecting it wholesale. A thousand failures to read the numbers of bank notes enclared in scaled envelopes do not affect one such closed in sealed envelopes do not affect one such real success as this. Mr. A. R. Wallace acutely puts it. "How can any number of individual failures affect the question of the comparatively rare successes? As well deny that any rifleman can hit the bull's eye at one thousand yards because none can be sure of hitting it always, and at a moment's notice."—M. A. (Oxon) in Light.

The Two Worlds speaks of "The Ethics of Spiritualism," by Hudson Tuttle, as follows: "This is a valuable contribution to the literature of modern Spiritualism, and is also valuable as a study in that line of thought that shall ultimately give us the ethical code of the future. The last chapter is an exceedingly valuable one."

Hiram Craig writes: I can not do without the RELIGIO PHILOSOPHICAL JOURNAL, for it is both food and dripk to those who hanger after new and advanced ideas and thoughts concerning he material and spiritual universe. May it ever ive and prosper.

#### Pertaining to Jesus.

To the Editor of the Religio-Philosophical Journals To the Editor of the Beligio-Philosophical Journal?

In an article by W. E. Coleman, in the Journal of October 8th, we find several assertions made by that gentleman, pertaining to Jesus, which in the interest of truth we deem proper to respectfully correct. His first assertion in the article alluded to, is that "Jesus never proposed being the founder of a new religion, his teachings being based on the current Judalam of the day;" this we think is a mistake, for Jasus certainly, if being based on the current Judaism of the day; if this we think is a mistake, for Jesus certainly, if we take his history for evidence, went over the plains of Palestine, preaching his new religion to the Jews, until he gathered to his faith, many thousand converts, whom "he fed with the loaves." and fishes in the wilderness." Jeaus said that he came tolbring life and immortality to light in his gospel, hence, to found the Christian religion in his name "by whom all his disciples were to be called;" neither were "his teachings based on the Judaism of the day," for if they had been, he never would have said to Nicodemus, a ruler of the Jews: "Ye must be born again; except a man be born of water, and of the spirit, he cannot en-ter the kingdom of God." The system of Jesus was new to the Jews, and diverse to their own teachings. The second assertion of our brother says that "Jesus taught nothing original of value, the

Talmudic writings constituting the great fountain-head of his inspiration and doctrinal inculcations, with minor contributions from other sources," etc. This assertion we regard also an error, for Jesus taught his Jewish brethren that "the blood of goats and bulls could never take away sins," which was a valuable and important truth to them; did Jesus draw his inspiration from the Talmudic writings? No, never! His own words on this question settles all controversy, for he said his Father had "given him all power in heaven and in earth, and inspired him in all that he said and done;" in fact he never read the Talmudic writings; or the fact is writings, so far as any evidence of that fact is concerned. Again we are told that "Jesus never claimed to be God, or that he had a being pre-exclaimed to be God, or that he had a being pre-ex-istent with the Father ere his birth of Mary." It is certainly a matter of surprise to us, that our learned friend has not yet discovered the import of the words of Jeans, when he said, "I and my Father are one; he that hath seen me hath seen the Father also; I am in the Father and the Father is in me, I am the first and the last the Almighty; I am the bread of life which came down from

ever."
Did Jesus have no being, pre-existent with the Father, ere his birth of Mary? We settle this question and close our communication for the present, by quoting the words of Jesus as found in the 17th chapter of John, namely:

"These words spake Jesus, and lifted up his eyes to heaven and said: Father, the hour is come, colorify the context the son also may clorify these:

heaven, of which, if a man eat, he shall live for-

glorify thy son, that thy son also may glorify thee as thou hast given him power over all fiesh that he should give eternal life to as many as thou hast given him, and this is life eternal, that they might know thee, the only true God, and Jesus thee on the earth, I have finished the work thou gavest me to do, and now, O Father, glorify thou me with the glory which I had with thee before

the world was."

Therefore it is plain, that Jesus had a pre-exist ence long before he was born of the Virgin Mary, notwithstanding the assertion of Brother Coleman to the contrary. Every one of the eleven assertions of our good brother, which he calls "historical facts," to us is an error; we do not wish, however, to extend our criticism further, as we do not desire to make our communication so long as to comprehend all his assertions, we therefore as to comprehend all his assertions, we therefore say, in conclusion, that it has been our experience to find those who see the most faults in Jesus and his teachings, generally to know the least in regard to him: it is a sad reflection to any mortal man, to look over his life and find that much of his time and energies, have been spent in falsifying and trying to impeach the character of Jesus; as Spiritualists who approve a good life and example, we should be careful to avoid this sin, especially when we assume to teach others, and are constantly publishing to the world our 8. D. WILSON.

#### A Convincing Test.

Philadelphia, Pa.

I ask you to publish this brief description of a peculiar test of spiritual phenomens, for the benefit of the public and of the medium, Mrs. Isa Wilson Porter, through whom it came. Certain numbers were given me, as marked events in my life, and an incident was described with emphasis, as though actually occurring before the medium's eyes. Nevertheless, I could not recall the faintest recollection in the matter. Two days after receiving the above test, I found a business statement in an old diary—not mine—which flashed the whole facts into my memory. The business atatement was written at least three days before the occurrence of the incident above mentioned and also a thousand or more miles away from the locality where it occurred.

The medium has given me facts, here mentioned, twenty-six years after their occurrence. How did she obtain them? Not by mind reading, certainly. It is my strong supposition that an intelligent being, invisible to mortal eyes, witnessed the aforementioned events, and here, years after and far away from the locality where they occurred, impressed the medium to detail them to me, a perfect stranger to her and comparatively so to the city, for the purpose of brushing away some lingering doubts and encouraging me to study further, the truly beautiful phenomena of Spiritualism. ISAIAH ROGERS. Spiritualism. Chicago, Ill.

#### Churches in Galveston, Texas.

A commencement was made the other day to erect a second story on St. James (Methodist) Church, but the work has since been abandoned or stopped for a time-for want of necessary funds, it is said. There is scarcely a church in the city that is completed according to the original design, or one that is free from debt, and some of them are lamentably in arrears with creditors. But notwithstanding the mania is for grand and imposing church edifices, to obtain which the compensation of the workmen thereon is apparently a secondary consideration with congregations. More than once three of the principal churches in Galveston were recently on the eve of being sold at public outcry under mechanice' lien, when this humilating spectacle was averted by a compromise with the creditors and an extension of time for payment obtained. No more pitiable sign of the religious vanity of the day need be cited than to point to the Presbyterian church. This huge edifice has for years been going to decay without ever having afforded accommodation to a congregation in the main building Such unnecessarily large and costly churches might properly be christened Pride, Vanity and Folly.—Galveston Civilian.

#### Note from G. H. Geer.

To the Editor of the Religio-Philosophical Journal: The cause of Spiritualism is on the gain here We have held a regular Sunday meeting twice a day for five weeks and shall continue for the balance of this mouth at least. The Methodist par-son here went out of his way lately to give us a salute of petty remarks and vulgar epithets. The parsons must be getting the worst of it, judging from the way they howl. I pity Prof. Phelps of Andover, for it must be a terrible condition in which a man is driven to such madness as to call for help even from Satan and that "sainted" Cot-ton Mather. Prof. Phelps, with your consorted hosts of hell and tow Hill, with your Generals Satan and Cotton Mather, Spiritualism has forces too much common sense, love of liberty and justice to ever allow biblical styles of treatment to be revived.

I would suggest that there are good reasons for all lovers of truth and religious liberty to take courage and renew their efforts to battle error. Let us all join our best efforts for religious lib-

erty. Geneva, Ohio.

Mrs. A. Perry writes; The Journal is a welcome visitor; it comes freighted with so much soul food, it does me good to read it.

#### Spiritual Communications.

NUMBER THREE.

To the Editor of the Helisto-Philosophical Journal: In the month of March, 1879, I was at the house In the month of March, 1879, I was at the house of Mrs. Shepard. The only persons present were Mrs. Shepard and her brother, Mr. Stillman, the two mediums and myself, five persons in all. The mediums took their places at the stand as before described, and soon the stand began to meve. I called the alphabet, and the first letter indicated was, "(f.)" Mr. Stillman got a slate and pencil after a little delay, and inquired: "What letter was that?" I answered, "G.?" He answered his misunderstanding by writing down the letter "T." Having begun wrong, he falled to recognize the first word of the message, and so kept on writing down the letters as indicated, to the end of the message. No other person looked end of the message. No other person looked over the writing while being executed. At its conclusion, Mr. Stillman said, "I can't make anything of it, and I don't believe anybody can. I think I'll retire, as I am very tired." And he left the room. Here is the way the message, looked as taken down by him:

ethetescherbrothergeorgelikesmei ovem ybabysistert ellm aandpaiam hapysndiplayinthei houseevrydayharr yburrows" "Tranpaishereil

After this message was thus given, three other spirits controlled, who occupied our attention for a half-hour, at least, before we could get time to look over the message. We applied ourselves to its perusal, and we discovered words, and pointed them off with division marks, until the message was clearly revealed, and radiant with love for dearest kindred. Here is the message as cor-rected in the first letter:

"Granpa is here. I love the teacher. Brother George likes me. I love my baby sister. Tell ma and pa, I am happy, and I play in their house evry day. Harry Burrows."

The "teacher" referred to was his oldest sister, and was engaged in teaching in the Normal School in Geneva. The "Brother George" died, or "passed over" as we say, more than twenty years ago, which fact was not in our minds at the time the message was given, because the fact was unknown to us. The "baby sister" was born years after Harry died. Harry died at the age of eight or ten years, if my memory serves me. I affirm with sincerity that this communication

was given by some intelligent force, and was not a premeditated work of the mediums. During the giving of the same, a conversation was kept

up, in which the mediums joined.

To the skeptic, I propose that he or she join another person, and sit at a stand, and by preconother person, and sit at a stand, and by precon-certed understanding, give a message in precisely the way that this was done. Give a message of thirty-four words, by pushing and pulling the stand as the alphabet is called. Both of you move the stand at the letter you want. At the same time, keep up a conversation. The person taking down the letters shall sit so far from you, and in such position that you shall not see what you have done until its conclusion, when the message must appear correctly spelled, and every word in must appear correctly spelled, and every word in its proper place. Try it! The words of Harry, "Tell ma and pa." impos-

ed the duty of doing so. I took a copy of the message to his parents and read it to them, relating my experience in getting it. Mrs. Burrows said: "We had a strange experience in our house not long since Hermi had a cousin come from Pennsylvania to visit her, and one day, they, in a merry mood, went into the parlor by themselves, merry mood, went into the parlor by themselves, and sat at the stand, when it moved, and they called the alphabet, and got a part of a message from Harry, which so affected Hermi (Harry's sister, "the teacher,") that she would sit no longer that day and left the communication unfinished. The next day they tried it again, when it commenced just where it left off the day before and completed the message.

and completed the message.

I want to ask you, "Unconscious Cerebration," if you played such a mean cruel trick on Harry's elster, on us at Mrs. Shepard's, on everybody that has ever received a message of love and admonition? I want to ask you in all seriousness, if you, or "Electricity," or "Magnetism," or "Odic Force," or "the devil," (small d) is a universal list? If so, who made you? What were you made for? Does your creation reflect credit or discredit on your creator? Cleveland, O., Sept. 17, 1881. JOSEPH BRETT.

## Spiritualism in Liverpool.

A CHALLENGE FROM MR. JOHN FOWLER,

For two or three weeks past special and more than usual popular attention has been directed to Spiritualism. The Bishop of Liverpool has evinced an interest in Mr. Stuart Cumberland's exposé séances, so far as to occupy the chair for him on Wednesday evening last week at a largely attended meeting at Liverpool, held in St. George's Hall. But the Bishop confessed his entire ignor-ance of spiritual phenomena; he had never been present at a single séance in his life. Mr. John Fowler, of Sefton Park, Liverpool, sent the Bishop the following challenge:

"To the Right Rev. the Bishop of Liverpool: Seeing that you are being made a tool of in the hands of a conjuror, who wants to advertise him-self cheaply....for the sake of making money, I hereby beg to make a proposition, viz., that I will give £500 to the Seamen's Orphanage and £500 sterling to any other charity or hospital you like to name, if Stuart Cumberland produces before a committee (half of whom to be chosen by your Lordship and half by myself) and produces under the same conditions—all in the light—the same phenomena which are produced by Spiritualists. If he fails, he or some one for him is to give £50 sterling to each of two hospitals or charities to be named by me. This challenge I wish to be made before the audience in St. George's Hall this evening, your Lordship being advertised as chairman. The money is to be lodged at any time to be named by you; mine is ready.now. I remain, your Lordship's most obedient servant,

JOHN FOWLER. Liverpool, Oct. 27th, 1881." Mr. Cumberland did not accept the challenge. London (Eng.) Spiritualist.

#### The Seventh Son of a Seventh Son.

The following is extracted from a letter of a correspondent of the Inverness Courier, dated from Nether, Lochaber: In the Highlands, the from Nether, Lochaber: In the Highlands, the seventh son of a seventh son, whom we might call a septemgeminus, is believed to be born with some remarkable gift. A few weeks ago I had the opportunity of a long confidential talk with a well known man of this kind, whose gift is that of healing; he is a respectable crofter, highly spoken of by his minister and his laird. He told me that in healing he made use of no medicines, nor applications of any kind, that whatever good he did proceeded from himself by simple manipus. he did proceeded from himself by simple manipulation. In epilepsy he strokes the patient with his hands, as he said, "in the natural direction with the grain," from above downwards; in scrof-ula, from below upwards. He could not always effect a thorough cure, but he rarely fails to alleviate pain. His success is speedlest and most certain when, at the moment of manipulation, he certain when, at the moment of manipulation, he himself is in best and soundest health of body, "and when," as he expressed it. "I have been able to get into my heart a very strong wish and desire for the patient's recovery." "If I am in any way out of sorts myself," he went on, "and cannot fix my whole heart very strongly on the case, I find I am not able to be of much use." I myself knew of a lad in my own parish, continues the correspondent, who had acrofula badly. It appears that he has been cured by this healing process. "Sir," said our appears mus, "he came to me, and after stroking him in the usual way on three different occasions, he recovered, and is three different occasions, he recovered, and is now as well and hearty as can be. When you pass Mr. C.'s farm you will find him there as a 'halfiln,' and will see for yourself." He makes no charge beyond travelling outlay. Patients mostly come to him. He only knows one other man who is, like himself, the undoubted seventh son of a seventh son, and he lives in the Island of Mull. He has the same healing gifts as himself, and is very successful in Mull, and on the mainland of Lorne.—Light, London.

#### A Descried Wife-A Mean Husband.

The Chicago Avenue police report a sad case of destitution, brought about by a husband's desertion of his wife. About ten moths ago a young Canadian woman married a restaurant cook named Splain, and the pair lived happily together named Splain, and the pair lived happily together for a few months. With a view of saving money for a little home of their own, they were then "rooming," and Mrs. Splain worked out in the day. The husband, finding that she earned enough to pay for the room and board, kept his earnings from her and spent them in drink. Thursday night when she was confined and gave birth to a boy haby her husband deserted her entirely, not even calling a doctor nor leaving a mouthful of food. The police were notified of her condition, and called Dr. Frear, who attended the unfortunate woman without charge. He found her in a dark middle room on the third floor of No. 105 North Clark Street, which was floor of No. 105 North Clark Street, which was barely furnished, without fire and a smoky lamp. So destitute was the poor woman that her bed sheets had to be torn into wraps for the little arrival. The police hope that some charitably disposed ladles will take notice of Mrs. Splain's condition. She has been kept alive by the food supplied by other occupants of the building, who can ill afford what they furnish.

#### Mormonism.

To the Editor of the Religio-Philosophical Journal. In your paper of November 12th is an article by Herman Snow, on "Mormonism by the light of Spiritualism." He most assuredly brings forward the good points in their faith and practice, but does he do justice to the Mormons of to-day. Do they not largely practice polygamy, and is not that a blight and a curse upon any people or nation? I think so. My ideas are that if any man has a plurality of wives, he is defying the laws of the land, also the laws of God, and does not common sense at once condemn such practices as being low and mean? Does not such a person degrade woman, in subjecting her to gratify his animal passions? In my estimation polygamy is a base crime, not to be tolerated by law-abiding people, and any man practicing it ought to suffer, and all virtuous women should shun his society as far as possible.

A. L. D.

The entire population of the earth is estimated by a German savant at 1,455,000,000. The annual increase he calculates at 16,000,000, and the total increase since the downfall of the Roman Empire at about 700,000 000. If all the habitable countries of the globe were as thickly populated as England, Belgium, India, or China, there would be room enough for 10,000,000,000 of people—a figure which may possibly be reached in hundreds of centuries. According to these statistics we are now only standing at the beginning of a long era of development, and it would be futile to talk of the approaching end of the world.

Lois Hulet writes: I must have the Jour-TAL while I live; it is all the real comfort I have in this world.

#### Notes and Extracts.

Spirit and matter ever move in unison. It does not turn a devil into a saint to haptize

People's intentions can only be decided by their conduct.

In the Spirit-world motive alone is the all-important thing.

The great civilizing power of the world is found in man's spiritual development. There are few occasions when ceremony may

not be easily dispensed with, kindness never. Try your skill in guilt first, then in gold.

Publish your joys, but conceal your sor-The proper way to check slander is to despise it; attempt to overtake and refute it, and it will

God has never built a mansion with a more

golden pavement or more jasper walls than the Fraud can only live in the ignorance of the public, and as long as it refuses to learn it en-

courages imposture. The chief evidences of civilization are to be found in a love of the fine arts, in music, sculp-

ture and architecture. Riches are often thorns that pierce the head with cares in getting them, and the heart with grief in parting with them.

All know why the bodies of men die. It is the departure of the spirit which leaves the casket of no more value than the sands upon the sea shore. Where there is not freedom of soul, mind and body, the essentials to a broad, revealed manhood do not exist, and civilization has only been at-

tained in part. Temperance is a wise regulation of our whole life in eating, drinking, and all pleasures, exactly according to the demands of our highest soul and body growth.

The whole world ought to be convinced of the immortality of the soul, and that the road by and through which we gain heaven, is the unfolded power of our human reason.

Let no good thing run to waste or neglect, but cultivate every virtue of the human soul, and this will aggregate to your good, to your happi-ness, and to the pleasures you enjoy.

There is no truth that our young men have to learn more important than this—that to ad-mire that which is right is one thing, but to do what is right is another.—Robertson. Wou cannot steal your way into heaven under an assumed name. You are too well known by your friends over there. You cannot deceive

them, though you may deceive yourself. There has been more inventions, more de velopments in science and philosophy since the time of spirit communion was recognized as a fact than ever before. It has made the world re-

High-toned works of fiction and dramatic performances, conveying healthy moral lessons to the people must neither be condemned or

ignored by earnest workers in the cause of human advancement. The religion of Spirltualism is one of hope and aspiration, creating a desire to see every member of the human family put in possession of

all the rights and privileges, temporal and spirit-ual which belongs to them. If the spiritual cause is to be advanced it must

be begun where men live. The Spirit world will care for the upper realms. There is no demands for you trying to do their work for them. Let our charity begin at home. Dr. Watts said truly that religion never was

designed to make life less enjoyable or to curtail our pleasures. With quite equal truth he might have added that it also was never designed to make our lives less matter of fact. Let us ever seek the highest wisdom to direct

us in all in our actions, but never fall to remem-ber that wisdom without love, without purity of motive may be as one New Testament writer sug-gests, "earthly, sensual, devilish."

Jesus penetrating deeply into the heart of the woman who anointed his feet with ointment. 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.

A proper understanding of the bearings earth life upon man's condition in the Spirit-world is not only valuable but necessary for the carrying out to perfection of the most complete schemes for the amelloration of humanity's condition in this present world.

Few only among the great mass of mankind can be said to look at spiritual things in a spiritual sense; the study with men has ever been to try and carry the material in one hand, the spiritual in the other, and should the load prove too much of a tax upon their systems the spiritual will be dropped, and the material with all of its groseness more firmly grasped and cherished as the ali and all of life.

If there was music chanted by angel voices songs of gladness, of peace and good will to man at the birth of Jesus, how much sweeter and louder the strains that rang through the domes of heaven when this new dispensation was inaugurated and an avenue opened whereby those in spirit-life could commune with those still traveling their earthly journey.

As we have observed, the fact of spirit existence is no new dogma. Jesus taught it, his followers taught it, and Paul the apostle, reaffirmed its truth, and last of all John, the revelator, has added his testimony to the evidence already adduced. So plainly has the fact been demonstrated that none need err; there are various methods by which the tangibility of spirit existence may be made manifest.

Who are the enslavers of the spirits? They who are licentious, they who seek gratification in the use of intoxicating drinks, they who fail to govern their tongues and instead of speaking honestly of their neighbors seek for opportunities whereby they can rob them of their fair name; they are enslavers of the spirit who teach men that they can pass through life regardless of the claims of others, who seek only to board up that they can pass through life regardless of the claims of others, who seek only to hoard up earthly goods that they may enjoy the pleasures which naturally follow such acquisition; they are enslavers of the spirit who listen to such teaching, and follow the paths thus pointed out; they are enslaved of the spirit who teach the doctrine of salvation through the merits of another; in fact they are englavers of the spirit who in any way give to the world a doctrine that will not stand the test of an enlightened reason.—Olive

If the grave is the end, then the march of man, otherwise made with flying banners, and with rich caparison, and with victories assured for tomorrow, becomes a funeral march before we have journeyed far from our childhood home; and in all the last years the flags must be furled and their staffs pointed downward, and the music must be hushed into muffled drums. Follow education and law and a powerful will and lofty ideals as our youth may, many of them die in early life, and many live long, only to fail of finding anywhere the smile of their Father in heaven. If we must limit this human experiment to this brief earth, then our logic fails, and all our eloquence must turn into a lamentation, to end with the sad words: He is dead. Given such a sudden the sad words: He is dead, wiven such a sudden termination of the human career, and all logic and rhetoric fail. The lips of preacher and orator and thinker, the aspirations and hopes of man, grow silent in anticipation of that perpetual silence just at hand .- Prof. David Swing.

#### Mrs. M. M. King's Summer in Colorado.

To the Editor of the Religio-Philosophical Journal: In relation to my summer in Colorado, I have to say regretfully, that I was not able to earn a "silver brick" by efficient work for Spiritualism; nevertheless, I can say, which I do with deep gratitude that I have brought from that region of rugged mountains and eternal snows, where treasures of silver and gold in unlimited profusion are hidden away, to tempt the wayfarer, something of far greater worth to me individually than would be a silver brick. I found in the bracing air of the mountains a panacea for weakness; and find myself on my home-coming renewed in physical vigor, with more strengh for physical exertion than I had possessed for many months previous to my going.

This renews my hope that I may be able to do some more public work in the cause I love so much. The forces of body and brain harmonized to a certain extent, and it is as impossible for one prostrated with nervous debility to labor with effect intellectually, as for an engine to work efficiently without sufficient motive power. Especially is it impor-tant for mediumistic subjects, writers or others, to be balanced intellectually and physically, with nerve power enough to stand the draught consequent upon control for continued brain labor.

My experience for the last few years, since

my physical vigor has been sapped to a great extent by disease, has been to the effect, that however much I might wish or try to do in my capacity as a writer and speaker, I could not be permitted by the spirits having me in charge, to so labor when the forces of the body could not be spared for brain work without serious detriment, but must be saved to sustain that status of physical strength necessary to prevent utter and premature failure of the physical forces. One of the severest trials I have had to endure during these years has been the utter refusal of my spirit helpers, at times, to assist me to do work that I have felt competent to do with such help, and which I was sure needed doing. Thus it has been that, during the past summer, when I was where the field seemed "white for the harvest" where I found souls hungering for the bread of life which the pure spiritual philosophy furnishes, I could not labor as a lecturer, much as I longed to do it. The inspiration was denied me to gird on the harness and enter upon energetic work. Why? Because I lacked the physical strength to carry me through an active campaign of the kind. Only this and nothing more

I found Breckenridge to be as all places are where there is active, energetic people, a promising field where a Maud Lord, or one like her in zeal and enthusiasm for truth, and in ability to demonstrate it, might labor with as good results as she did in Leadville. I distributed to some extent my books and papers; and these seemed to be like seed cast upon good ground. The people gladly received the word, and asked for more light.

However, according to a saying common in the mining camps, "people do not go there for their health;" neither do they go after a knowledge of the truth, but after gold and silver, and it is presumable that more would go to a medium for the purpose of having rich mines located than to be taught the philosophy of spirit communion or for having explained all the beauties and the consistency of the doctrine. Therefore, test mediums wil doubtless find the best success there. Still there is ground in every human heart that can be made fruitful of good if access to it can be found for the truths of our Gospel; and the rugged miner and the bonanza king-the energetic characters who conquer nature when she has raised her greatest barriers to man's approach and to his enterprise, are the best of material for our pioneer laborers of all classes to work upon with the hope and promise of a rich reward.

Where nature by her creations has done so much to arouse in man the highest tense of the grand, the sublime and beautiful, bught to be a region favorable to the highest inspiration. There is inspiration sufficient in these grand old mountains with their towering peaks and the varied and extended panoramas revealed to the eye from the elevations, in the inaccessible fastnesses of the rocks, the fearful abysses, noble forests, foaming torrents, sparkling streams, smiling valleys, pleasant groves, beautiful flowers and singing birds, to fire the brain of any one capable of appreciating anything of nature, to say nothing of the in-spirations of spirits. Let us hope the future will present chapters many rich in interest as pertaining to the progress of liberal thought and pure Spiritualism in Colorado. The ball once set to rolling, nothing can stay its progress. Energetic laborers are needed to sow the seed, and the harvest is as sure to follow there as is the harvest of silver and gold which is only waiting for the enterprise and endurance of man to resp it. Maria M. King. Hammonton, N. J., Nov. 15th, 1881. The Prayer that gave Life and Health to Almena Cowles.

The Boston Advertiser publishes an extraordinary narrative of a most remarkable faith cure, and one about which there can hardly be a question since its authenticity is verified by reputable witnesses, including several physicians. It appears that Miss Almena Cowles, a young woman living in Plainville, near Amherst, in Massachusetts, had long been a sufferer from a severe chronic spinal disease. In the summer of 1868 while engaged in gymnastic exercises at a ladies' seminary she strained the nerves of the spinal cord, there being in the opinion of her physicians a constitutional tendency to spinal disease, which the accident in question brought to a crisis. After two years of intermittent suffering Miss Cowles was confined to her bed entirely helpless. The disease assumed a number of acute forms. Severe attacks of angina pectoris alarmed the friends of the patient and in 1873 a severe mental shock brought on cerebro-spinal meningitis. Medical resources being exhausted, the case was declared to be incurable, and the patient was removed temporarily to the St. Luke's home, with the purpose of entering the Faith home for women at Brooklyn, N Y. Here she was visited by the Rev. Dr. Peck, who prayed with her and asked the Lord to make her recovery complete and immediate in mind, body and soul. In a few minutes Miss Cowles arose dressed herself and walked unaided down two flights of stairs. She stood in the reception room perhaps 15 minutes, refusing to sit, thinking she must honor God for his goodness. After her return up stairs great power seemed to fill her body, so great that she could not receive it all. It thrilled her even to the finger tips; it was a wonderful sensation. During the days after this she gained in strength and has continued to do so since her return home.

In the matter of disordered nerves, Boston girls suffer no more than those of other cities. There are painful sensibilities that nothing can cure so thoroughly as Dr. Benson's Celery and Chamomile Pills, and every nervous girl should use them.

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Small miseries like small debts hit us in so many places, and meet us at so many turns and corners that what they want in weight they make up in number, and render it less hazardous to stand the fire of one cannon ball than a volley composed of such a shower of bullets.

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W. E. Huestis of Emporia Kansas, says that his wife had been sick nearly seven years, and for the last four months bed-ridden. She has been treated by a number of physicians and only grew worse. Her attention was called to Dr. Pierce's "Golden Medical Discovery," and "Favorite Prescription," which she commenced using. In one week she could sit up, and in three weeks could walk about. By

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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 oughtto produce.

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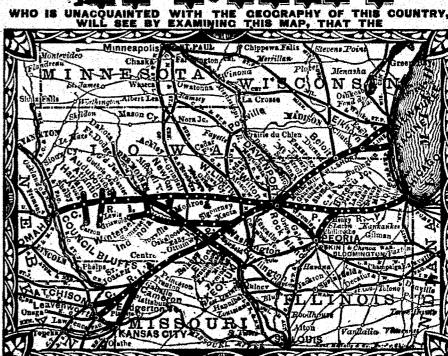
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whereon she lay, continued through the night, and she realizes it after the time specified. Since that time the lady declares to me that whereas previously, since last January, she had been searcely free from pain, and much of it most distressing, she has not since the 19th of October experienced any sensation she would name as pain; that her spine, which she could not allow to be touched before this treatment, is entirely free from pain or soreness; that her head and neck, which usually suffered most, are well and her head clear; her appetite good and food relished; she goes up and down stairs "fifty times a day"-her servant having married. She is at present doing her own work for her family, three in number, and cares for her house; she does her own marketing and is as happy as a queen. She has had no symptoms of spasms, though she was, formerly, likely to have them every day. She can sit quietly, whereas she used to jerk about so much that she shrank from seeing people. This lady will be willing to give any information to honest inquirers, but avoids publicity, and her address may be obtained from Judge Dailey, 16 Court Street, Brooklyn. She is a delicate looking lady, but doubtless will regain again a good degree of health. What good has Spiritualism done for her and for her friends? Through the excellent mediumship of Dr. Monck, of which the Spirit-world could happily avail themselves, they have restored one so near death that the icy fingers had closed around the heart, to her friends-a comparatively well woman! When we know of such almost incomprehensible cures, words utterly fail to express our thankfulness for their possibility and actuality.

There has been one materialization in the light, unexpected by all, and very undesired by the medium, who suffered prostration for two days, from hemorrhage of the lungs, and has not yet fully recovered. On no consideration will his spirits consent to sit for spirit materialization, as it endangers his life in his state of health which has never fully recovered the effects of his imprisonment, and his profuse materializations afterward; but still these manifestations are liable to occur, whenever the surrounding circumstances make it at all safe, in the minds of his guides. He is surrounded often by raps, and bodies move in his presence. Communications by raps are received with great celerity by him.

Some four or five friends, including Judge Dailey, were assembled one week after the healing of the Brooklyn lady, the gas was slightly lowered, but the room was light enough to enable any one there to read ordinary print; the expectation was to receive communications by raps, etc., from any spirits through the mediumship of several present. Dr. Monck's friend Samuel was asked it he would communicate by raps; he answered, "No." Would he materialize a hand? "No." Would he do anything this evening? "Yes," when suddenly Dr. Monck, and the lady healed the previous week, who sat at his left, spoke quickly of a something flitting round the room, which came between the two and at Dr. Monck's left side, who suddenly threw up his arm, and exclaimed, "Oh!" when a filmy, rolling vapor commenced to appear from out his left side, as described in his European materializations, which was again absorbed, and then evolved, for five or six times, gradually elongating itse if above and below, into an irregularly shaped column of opalescent moving vapor covering the space which might have been occupied by a full form, and finally developing at its top the face and shoulders of a young girl, whom Judge Dailey to his great joy, plainly recognized as his daughter! Imagine his delight and gratitude, in thus meeting his child who had preceded him to the land of souls! And aside from his personal gratitude, a feeling of thankfulness went out for the privilege of bearing evidence that would not be contradicted by any who had known him, and he lives among those who have known him for many years. After the last absorption of the cloud into the side of Dr. Monck, a shower of raps announced the pleasure of the spirits at their success, and spelled out: "Papa, I am so happy!" The father's face, when he told me these things. shone with a light that had never before il. luminated it, till the angels had smiled upon

Dr. Monck is healing people of many diseases that we would consider incurable, because chronic, such as deafaess, in some cases from childhood, and many lamenesses, also imperfections of sight, and an infinitude of varying ills. His rooms are thronged, something as those of our good brother, Dr. J. R. Newton, the healer, used to be, in the zenith of his health and power. I have often seen the street and side walk before his parlors crowded with the "lame and maimed, the halt and the blind," waiting their time, while the large rooms up one flight, were already filled. The good Doctor caused a world of happiness by his healing art, and now we have another servant of the gods come to work in quite the same

New York, Nov. 18th, 1881.

A gentleman who was introduced to Henry Labouchere at the Beefsteak Club, London, mistook him on the moment for the son of the well known legislator in the upper House of Parliament. "I heard a most forcible speech from your father a few nights ago in the Lords," said the new acquaintance. "You don't say so," replied Labouchere. "Poor father. He died many years ago. I often wondered where he had gone."

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#### A Gentleman well-known in Zanesville, Dresden and Cohocton, writes from Pekin. Ill.

Dear Sir:-In the winter of 187? I was told by three prominent doctors that my wife had Consumption, and that she could not live until spring. Soon after this a friend, who lives in Dayton, Ohio, recommended your medicines to her, but having been told that she was incurable, we had no faith in them. Her friend finally brought her a bottle of your Pulmonic Syrup, and insisted on her giving it a fair trial: She did so, and thank God, by its use her life was saved. She is now entirely well.

I am well-known here, as well as in Zanesville, Dresden and Cohocton, and would refer you to the druggists and others in these towns who will remember my wife's case as a very bad one. I have recommended your medicines to a great many, and have never known them to fail in making cures where they have been given a fair trial. I am induced to send you this by the thought that it will be of such great use to suffering humanity. A. W. WEITE.

Proprietor White House, Pekin, Ill.

Nov. 21, 1879.

#### From a Prominent Druggist of Eaton Rapids, Mich.

Dear Sir:-I have used your Pulmonic Syrup in my family for the last fifteen years, and consider it the best remedy for lung diseases in the market.

I have sold your remedies for the last ten years at my drug store, in this place, and have never had a single complaint that they did not do all you claim for them. I cheerfully recommend them as first-class remedies in every respect.

JAMES RUSHTON, 25 Main St., Eaton Rapids, Mich. December 9, 1880.

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Charlotte, Mich.

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DR. J. H. SCHENCE:

Dear Sir:-Nine years ago I was suffering with a severe bronchial affection, which reduced me very much in flesh. I had a severe cough with hoarseness and sometimes an entire loss of voice. For several months I was compelled to give up my work, and I was sick for over two years. All this time I was trying many remedies that were recommended by my friends, but without any benefit. At last, Mr. J. S. Upton, of the firm of Upton & Brown, Machinists, of Battle Creek. Mich., advised me to try your medicines, at the same time telling me that it had cured him of a serious affection of the lungs, after spending hundreds of dollars with physicians without benefit. I took his advice and bought some of your medicines of Schuyler Bros. druggists, of this place. The first bottle gave me great relief, and, after using several bottles, was entirely cured. My cure, I am satisfied, is permanent, as I have had no return of the disease. I candidly believe that your remedies are the best that can be used in throat and lung troubles, not only from my own experience. but from many others that I know who have used it with great benefit.

Yours truly, CYRUS LAVERTY. Charlotte, Mich., Dec. 8, 1880.

#### From Mr. Peter Christopher, of Pawnee, Ill.

Dr. J. H. Schunck & Son, Philadelphia:

Gentlemen:-If you will excuse the liberty, I would like to state to you how your medicines have cured me

of what seemed a fatal case of Consumption. Three years ago I was taken sick, and was told by my physicians-who were many and from all paristhat I could not live three months. I took, besides all their prescriptions, at least

Seventy-five Bottles of Cod-Liver Oil. At last, after everything else had proven finitless, I wrote to you to send me ten bottles of your medicine to which you replied, advising me, for the sake of economy, to get it of the nearest druggist, which I did and after having taken two bottles, my cough, which had been very violent, became easier; my friends, who had been despondent, became encouraged as I was, and I continued taking the medicine.

I had coughed up immense quantities of blood, and was very much reduced, weighing less than one hundred pounds. To-day I am well and hearty; my weight has increased to one hundred and eighty pounds. It is without doubt to your medicines that I owe my life. I have no hesitation in declaring that they possess all the qualities you claim for them, and more, too. I amstill using them in my family as a preventive, for I have had no sickness for a long time. Yours respectfully,

PETER CHRISTOPHER.
Pawnee, Ill., June 12, 1873. CONSUMPTION PERMANENTLY CURED.

Connersville, Ind., January 21st, 1881. DR. SCHENCK:

Dear Sir: -- In 1861 I took a heavy cold, which quickly fastened on my lungs. I became unable to do snything. I was confined to my bed. My case went on from bad to worse, and developed rapidly into Consumption. At the time of the draft during the war, the examining physician rejected me as being unfit for service, one of my lungs being nearly gone. I had given myself to die, when John S. Benson, who formerly lived near this city, now living in Indianapolis, recommended me to use Schenck's Remedies, as he had done in his own case and had been cured thereby. I did as he advised me, which proved to be my salvation. I procured some of your "Pulmonic Syrup," "Seaweed Tonic" and "Mandrake Pills." I commenccd to use them, and found them to benefit me from the start. I continued to use your medicines faithfully, and in six months' time I was entirely cured, my lungs becoming as strong as ever; and your medicines did the

Yours Respectfully, SANDFORD CALDWELL.

I wish to add that since that time-twenty years ago -I have had no return of my trouble. The cure was a perfect and lasting one. S. CALDWELL,

I know of the above case and can certify to the truth of the foregoing. L. RAWLS, Druggist.

#### FROM AKRON, OHIO. CONSUMPTION CURED.

DR. J. H. SCHENCK: Dear Sir:--Having been asked by many in regard to your medicines, and the benefit I had received from them, I have concluded to give you an account of my case. In the Winter of 1873 I was pronounced an incurable Consumptive by every physician in this place. as well as several in Cleveland. I had all the symptoms-cough, night sweats, great debility and loss of fiesh. I was reduced in weight from one hundred and fifty pounds to eighty pounds. I had given up all hope of recovery, when I was told by Mr. James Scanlan that he had used your medicines with good effect, and he advised me to give them a trial, although I do not think he believed they would cure me, for I was so sick at this time that no one thought that I would ever get well. I thought, however, that they might give me temporary relief, and with this object I commenced to use your Pulmonic Syrup. I had not taken it two days before I felt great relief, especially in the severity of my cough. I then took the Mandrake Pills and Seaweed Tonic, and in two weeks my appetite came back. and I began to gain strength. I took your medicines for about three months. I was too sick to do any kind of work for two years. Your medicines made a perfect cure, and I have been in good health ever since. I do not know that I can say more than this, unless it be that I believe your medicines to be good, and that they will do all that you say they will do.

Yours Very Truly, J. A. REILLY.

#### From Mr. John G. Nothacker, of Shelby, Ohio.

DR. J. H. SCHENCK, Philadelphia:

Dear Sir:-In May, 1879, I caught a heavy cold, which gradually settled on my lungs, causing great difficulty and pain in breathing. I could not rest at night, being kept awake by coughing. The loss of sleep and appetite at last reduced me very much-from 160 pounds, my usual weight when in health, to 133 pounds. I took the prescriptions of physicians, but they did me no good. One day, while looking over the CLEVELAND HERALD, I noticed that your medicines had cured many cases that were at least as bad as mine, and so concluded to use them. They were rather slow in their action at first, but after I had used them for a couple of weeks, I saw that I was getting better; my appetite improved. the pain and difficulty in breathing was relieved, and after using eight bottles I felt that I was restored to perfect health. I soon recovered my former weight, and I have been quite well ever since. I am satisfied that I owe my recovery entirely to your Pulmonic Syrup, Seaweed Tonic and Mandrake Pills.

Truly Yours, JOHN G. NOTHACKER, With C. H. Asken, Shelby, Richmond Co., Ohio.

## From Mr. ROBERT W. JONES, of

London, Ohio. DR. SCHNCK:

Feb. 21st., 1881.

Dear Sir:-About four years ago I was taken sick with what my physician told me was Consumption of the Lungs. I had a bad cough, and was reduced very much in my weight. At different times, I had seven physicians of this place and also one from Bloomsburg, attending me, and although they all thought they could help me, I grew worse very fast under their treatment. I was compelled to give up all business for over two years, and no one believed, nor did I myself believe, that I should ever get well. One day I happened to call at Mr. Auburn Smith's Drug Store, in this place, and picked up one of your pamphlets. In reading the certificates of cures, I found one case so nearly like my own that I at once concluded to give your Medicines a trial. I bought the Seaweed Tonic, Pulmonic Syrup and Mandrake Pills, and began their use according to the printed directions, and I can truly say, that from the first I saw a marked improvement in all my symptoms. This encouraged me to continue their use until I was entirely well. I have had good health since my recovery, and I believe your medicines saved my life. I know of several other persons in this city that have been cured by your remedies. Yours Truly,

ROBERT W. JONES. London, Ohio, October 9th, 1880.

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