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The Spiritual Rostram-Its Duties and Dangers.

ABSTRACT OF A DISCOURSE DELIVERED BY A. B. FRENCH BEFORE THE FIRST AS90-CIATION OF SPIRITUALISTS OF PHILA-DELPHIA, SUNDAY MORNING, OCT. 2nd,

to the press and rostrum for the gleams of the last head-light on the highway of progress, and they also look to the stage for the perfection of art and the keenest touch on already quickened emotions. During the last fifty years the pulpit has echoed the press, the rostrum and the stage, and the echo has generally come from so far in the rear that it has sounded very much like the sigh of Autumn winds in an unfrequented grave yard.

In this period of transition the spiritual rostrum, as distinguished from the literary and scientific, has been developed. We are also to regard it as one of the main factors in the dissemination of spiritual truth, and also as a necessary factor in the great spiritual movement now being inaugurated in the world. To it the people look for the clearest enunciation of the genius and scope of this last tidal wave, which has rolled in upon the world from the ever ebbing and flowing sea of spiritual life. The mission of this rostrum is to teach those things which belong to the domain of the spirit. and herein may we find the first grave duty resting upon it. In the legitimate exercise of its functions we expect to obtain from this rostrum food for the soul's earnest longings and anxious prayers, and such food as cannot be obtained so readily and pure in other fields of labor. Just so far as it fails to supply this want, just so far will the demand for its existence die out. The first duty this rostrum owes the world is the promulgation of positive spiritual thought-such thought as comes from deep

make on earth, are legion. Not alone are they to be found in the obstacles external nature presents, when we are successful in our battle with bitter winds and the fetid breath of hot simoons. We have not yet mastered our environment. On some rests the hand of poverty, cold and hard; on others may be seen the wounds of broken friendship and blighted loves. On still others linger the haunting memories of fairer and more prosperous days. The busy throng who press life's pathway carry scars, or look through shadows which call for tender ministrations that are a help and solace in the great struggle of life. Just so far as our spiritual rostrum meets and dispels this shadow side of life with the sunbeams of higher spiritual hope and knowledge, just so far will it find permanence and power in society.

The world must be taught from this rostrum the philosophy of sorrow, and the blessings which nestle under the black clouds of bereavement. How tireless should be our efforts to drive the gloom of leath from society! Its unwelcome shadow, dark and sombre, has fallen across the altar of nearly every home. Man is everywhere a mourner bending over a slab of granite or block of marble, and pouring his bitter dirge into the world's ocean of tears. Who shall pour oil upon this torn deep? Who shall kiss into placid calm earth's mad billows of sorrow?

I sat the other day for long hours in the Forest City of my own State, watching the solemn pageantry of a Nation's sorrow. It was the funeral of President Garfield. I saw the gorgeous catafalque, black as the ebon brow of night, trimmed with its belts of gold. Snow white doves brooded over it like pure angels just fallen from heaven. Within that solemn pavillion was the black coffin, containing the ashes of the Nation's honored son. Over his breast lay a floral wreath that England's noble Queen had contributed, a fit offering of the Mother Country's love for him who had encircled the heavens with the flame of his genius. On either side were enough floral emblems that wounded love had offered to have built a tomb for the martyred president. I watched the uncounted thousands of old and young, rich and poor, marching through the pavillion with uncovered heads, while soldiers leaning upon their guns in solemn stillness on either side, and great cannon draped in mourning, lent a deeper shade to the picture before me. Then I looked at the thousands who thronged the streets. Every one mourning as for a dear friend, and I said to myself what a lesson here? How useful these tears? The hand of an assassin has let fall a dewy baptism of love upon the world. The swarded soil of the world's heart is broken, and the noble Garfield now gone up higher, can look back from the serene heights of heaven and see the deathless flame of love that is now kindled. It is not my purpose to canvass the great field of labor now ripe for the spiritual rostrum. No one can canvass this field in a single discourse. Two eternities are before us, two oceans kiss our feet with their rest less waves. Each bids us enter and explore. The one is the mighty past whose bounds are illimitable, the other is the mighty future over whose unexplored breast we shall sail forever. In these limitless fields we may find ample scope for a spiritual rostrum to do its work, and the ability and earnestness with which it does it will determine its success. Permit me to point out to you some of the dangers which threaten our rostrum, and which in many places have destroyed its existence and usefulness. First, I think one of the deadliest foes to the success of our rostrum has been a spirit of reckless denunciation. Young blood is warm. New converts are zealous, and those whose spiritual eyes have been open to see new, and larger truths than they have found in the past, not unfrequently forget the good there is in it. We are very apt to overestimate ourselves. We also underestimate the mighty forces which have preceded us. The past is our mother and our friend. We stand on the summit of ages, and our eminence has cost the fruit and toil of centuries. The road to this summit is red with the blood of martyrs and patriots. Not a milestone on the journey hither from the long

records of unnumbered prophets of whom their age was unworthy, and whose silent dust is desecrated by the noisy tramp of the oncoming millions who neither think or dream of the sacred ashes under their feet. We cannot despise our mother for the deep furrows upon her face, nor the silver crown the long years have left as their legacy upon her brow. We should not recklessly denounce the past because our thought seems larger and more perfect. Moreover the past of which I have been speaking, is in my judgment only a day when compared with the yet mightier past, which now eludes the eye of both the scientist and historian. Beyond man as we see him to day, hovering on the dim confines of brutedom, beyond the point where both history and tradition pale and fade away, there lies the eternal past blossoming in the fullness of God's unclouded morning. Still more: I believe that in this morning, the omnipotent one did not see its grandeur alone. The voice of wind and bird may have been a part of nature's orchestra, but I believe man, too, was there in the royal loveline s of his golden age, musical as the gods who strike their lyres in the blue heavens above us.

.This tendency to denunciation is sometimes equally pronounced upon the facts which have developed the rostrum from whence they emanate. So long as astronomers depend upon the stars in the midnight sky; so long as the geologists look to the fossils of reptile, bird and beast; so long as the physiologist depends upon the perpetually recurring fact of our bodily organs, must a spiritual rostrum tenderly TO TOTA regard all the facts in man's spiritual experience both past and present, and by these facts build the tower which reaches from earth to heaven. Each fact must stand or fall for itself, and the world has a right to know what are facts, and to draw the line between fact and fiction. Out of this perhaps, now somewhat tangled mass, this rostrum should weave the gorgeous robes of man's immortal future. Second, our rostrum is losing its power for want of coherency. Indeed, here is one of its great failures-failures which, if not soon repaired, will destroy its life and usefulness. In two of the Spiritualist papers may be seen a list of nearly two hundred speakers who occupy this rostrum, all but one of whom I think are now in the United States. We may be safe in saying these journals have not two thirds of those who do or would occupy this rostrum were it made effective for public usefulness. Yet while this rostrum has existed for thirty years, there has been no effort to unite these forces to give it a definite aim. We have no army. We are only an unnumbered and an almost unknown number of private pickets, each carrying on a warfare of his own and choosing his own weapons and mark to fire at. Some fire up toward the sky; some fire down to the ground, while others draw a direct line at the heads and hearts of the people; some use a bow and arrow, others an old flint-lock gun, which not unfrequently holds fire and then again scatters terribly, and there are still others who use breech loading guns, and every shot kills an enemy to man's spiritual progress. The marks at which we aim are equally diverse, and I have sometimes thought we present to the world quite as ludicrous.a picture as did the Midianites after Gideon's lapping mediums had blown their horns and they turned upon each other. We differ much upon all the great questions which have agitated the human mind in all ages Some are trolling the muddy waters of atheism; others repose in serene calm on the breast of the infinite love. Not a few are at the door of the cold charnel house of materialism, where the horrid stench of decaying corpses sends forth its stifling breath as volcanoes spit smoke and cinders; yet with all our differences there is much of unity and the spirit of charity. We have had many conventions and successful camp meetings for Spiritualists. Let us hope the time will soon come when those who occupy this rostrum may meet to discuss all which per'ains to its power, that we may become a coherent and systematic force, illuminating the world's sky with the light of spiritual truth, made powerful by the fires of inspiration. Third, we are in danger of fossilization. tions in science and philosophy. They look | miss of our happiness in the brief stay we | night of the past but is scarred by the | when this rostrum halts in the great march |

of progress, other forces will take its place So long as an equal or greater amount of spiritual food can be obtained in the pulpit, the people will not seek a rostrum which offers for its auditors little of personal comfort and none of the graces art and wealth have placed on the old altars to attract the eye and please the ear. Our success depends wholly upon our ability and zeal and the forces which inspire us. We have no costly edifices adorned with all the beauty art can command. No massive bells to chime their happy welcome to the world's busy feet. No cushioned pews inviting the weary worldling to calm repose. No great organs to pour forth their deep bass with the minstrelsy of many voices, making the air vocal with the songs of praise. We can only draw by the unaided fires of our genius and inspiration.

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Moreover, in an age of rapid thought, rapid changes are demanded in the presentation of truth. The masses soon weary of looking at any civen object. You must change the lights and snades, and if necessary, introduce new combinations of old colors. Truth is argus eyed and many sided; hence the view must be changed often to show its brightness. Let this rostrum become the chronic croaker of a single thought and persist in such thought alone, and it will drive those who surround it away, or into a mental dyspepsia as gloomy as the creed of Calvinism. Fulsome praise of this new era of spiritual power has already become chronic upon this rostrum. Truth does not need eulogies; all it asks is a vigorous presentation. Live thought is like lightning, It dazz'es the eye and strikes the heart. This age calls for rapid mental action and profound thought. 1 need not pursue my theme further this morning to show you the great demand which exists for a spiritual rostrum, and the many dangers which threaten its life and usefulness. There is, however, another side to my theme which I cannot overlook. This side is its dual opposite. Here may be found duties the Spiritualists owe to their rostrum and those whom they call to address them; duties which, I am sorry to say, rest lightly upon the great mass of Spiritualists. No people with equal wealth and power have done less to leave enduring monuments behind them. Our journey thus far has been like the traveler over the desert sands, where the breath of the wind follows his march and obliverates the tracks of his feet. Where are our monuments! The wandering Arab will point to some stately mosque busy hands have reared to commemorate the birth and death of his prophet. The older American left behind him the sacred mounds of his fathers who turned their devout eyes, with hearts full of thankfulness to eatch the first bright beams of the morning sun. Even the Indian leaves in his path some pile of stone to mark the graves of his kindred, and blazes a tree that at least a generation may know his track or tell the spot where the smoke of his wigwam ascended. Where are our monuments? Who cast the college bells which call hither the willing feet of our children? Who has founded our great libraries and acatemies for the arts? Where are our colleges, our day schools and Sunday schools? Where are our halls made sacred to spiritual growth? Where the temples we have reared, and the great philanthropies we have founded and encour aged ? Let Spiritualists also remember their ros trum does not depend alone upon thespeaker. The audience is the prompter upon which the successful rendering of the play depends. "You cannot grow grapes of thorns or figs of thistles." Nor can you obtain brilliant thought from an audience devoid of zeal or aspiration. Only now and then does some daring genius strike a heavenly lyre where there are no heaven-tuned ears to hear it. 'Guard, then, I implore you, your rostrum as did the Greeks their tripod, and it shall become your oracle. It will be to you a prophet, singing the songs and repeating the prayers of ages yet to follow. It will he more than a prophet, it will be your best counsellor and your friend; its councils will be calm and wise, and its friendship true Damon's love for Pythias. Pour, then, I implore you over this altar the oil of your heart's best sacrifice. Drop upon it your tears, and offer by it your prayers, that we may blend our prayers and our bears together, and have them here trans in the magical light of a higher and elearer inspiration.

No doubt every age in man's history has been marked by great changes in human thought: such transitions will probably occur in all the ages to come; but I apprehend at no time have the pools of thought been stirred more rapidly and effectually than in our own age and country. Themental digestion of our century is remarkably acute. A great thought which may have cost the best effort of a life with some toiling philosopher, will only satisfy this age for a morning's meal. An invention which in the days of Plato would have gratified the demands of cultured Greece for half a century, is scarcely announced in our time, before a call for improvement may be heard on every hand. The man who takes out letters patent on his invention, has only a day to make his fortune. Let the world have it over night, and some enterprising Yankee will whittle out a revised and improved edition before day break, and a tireless, and sleepless press, will have the biography of the Yankee and a cut of his improvement on the world's breakfast table. the same morning.

Ours is a period of rapid motion, and it is also a period of rapid locomotion. We ride by steam and talk by lightning, and we think faster than we either ride or talk. The distinguishing feature of our time is the rapidity of our mental processes. I cannot say 1 believe this rapid motion the most powerful; nor am I prepared to say that I regard the thought of our time the most profound. It is intense, but it can hardly be said to rise to that serene calm whence souls view the eternal verities which underlie the fleeting panorama of the phenomenal world. This thought deals largely with outward sensations and emo tions, but I am not prepared to say it touches the deeper sensations and feelings in the highest and best degree; nor would I overlook the many great men and women of our age whose souls rest in the higher and broader thought to which I allude.

Our age carries on its brow an obituary and a prophecy. It is the obituary of old forms, creeds and opinions, and the prophecy of new hopes, and larger growth and spiritual unfoldment for the millions yet to be. The thought and inventions of to-day have their birth in the intellectual realm, while this higher thought to which I have alluded, will find its expression through the spiritual side of man. As an incident of our time the rostrum, as distinguished from the pulpit, has become one of the most important factors in society. To the press, the rostrum and the stage, modern society looks for the most advanced thought, and the quickening of its keen sensibilities and emotions. Men and women do not go to the pulpit as the oracle of the latest revela-

ual things. When we subvert this channel to secular aims and purposes, or when we give it any other character or nomenclature we at once destroy its usefulness. In my judgment no man or woman is qualified to occupy a spiritual rostrum, who has not a marked spiritual unfolding or an inspiration from the great deeps of the spiritual universe equivalent thereto. Moreover with such unfolding, there will always be manifest positive conviction in the elucidation of spiritual laws and truths, and such conviction always brings a positive work. Look over the dusty pages of human history, and you shall find the men and women who have moved the world, have not been the learned priests, philosophers and states men, who assume scholastic airs and adhere to dead forms, but the sincere men and women who, fired with the zeal of a great conviction, have faced the world's learning, and scorned racks, dungeons, and every pain that hoary headed intolerance could inflict to give utterance to their thought.

convictions and clear perceptions of spirit-

This age demands a spiritual rostrum, but it can only be maintained in so far as it becomes the vanguard of spiritual things. In every community there are thoughtful souls who in their hours of deep meditation touch the boundaries of the vast spiritual realm which presses upon us from every side; such individuals desire to hear all which pertains to their present and possible experience elucidated. They seek some light to lead them along the dim boundaries of a land they constantly feel and yet can hardly explore. Hence they hail the hand that shall fan them with fresh breezes from eternal bills. There are also innumerable occult laws and forces which weave together the material and the spiritual. Such forces form a sort of Jacob's ladder between the two worlds, and the man or woman who can ascend this ladder or help others to climb it becomes a powerful factor in a field where reapers are demanded.

Let materialism clamor for recognition weeping love will not listen to its frigid mockery. No matter how many scholastic attitudes agnosticism may assume or how learnedly it may proclaim the limitation of our knowledge, hearts will win where heads are too cold to grasp spiritual things. Hence everywhere we look there exists a necessity for a spiritual rostrum and such necessity also defines its major or primary duty.

Second, the world needs help. It demands this rostrum to help struggling mortals to attain to a spiritual life. Moreover man needs the warm baptism of spiritual thought to help him meet present obstacles and environments. A great mountain of miseries presses heavily upon mankind. Life is in itself a struggle; its path is narrow. Nature has built around it great barriers of frowning rocks, frightful chasms and bleak deserts on every side. The ene-

THE GENUINE TEACHINGS OF JESUS.

THE SYNOPTICAL GOSPELS AND JOHN .- JESUS AND THE TALMUD -JESUS N .T THE FOUN-DER OF A NEW RELIGION .- THE SACRIFI-CTAL SYSTEM ABROGATED BY PAUL, NOT JEAUS .- JUSTICE TO JESUS DEMANDED.

BY WM. EMMETTE COLEMAN.

There is a wise saying we often hear exressed-Ne Sutor ultra crepidam; that is, "The shoemaker should not go beyond his last;" we are also told that, "Fools rush in where angels fear to tread." Keeping these pithy apophthegms in mind, I generally for-bear from speaking or writing on subjects beyond my depth or upon which my information is insufficient to warrant its public dis cussion at my hands. Things that I know little about I leave alone, such being the part of wisdom. I am sorry to say that as much cannot be said of many of my critics. They write pompously and dogmatically on subjects concerning which they are lamentably ignorant, and undertake to disprove my facts by statements demonstrative only of their own lack of accurate knowledge. They reprove me for what they ignorantly call my "errors," and "correct" (they say) my "errors" by heap-ing up blunder upon blunders of their own, indicative of the total absence of true scholarship. Incidental errors in my writings I am always glad to have pointed out, as it is the truth slone I am in search of: but when my truths and facts are stigmatized as "errors" by those wanting in true knowledge, by persons writing upon subjects concerning which they really know scarcely anything, justice requires that their ignorant presumptions be made manifest, so that truth may be promoted and error uprooted. The latest instance of this purported correction of my errors is contained in a card of S. D. Wilson in the JOURNAL of Dec 3rd, in which he attempts to point out various' misstatements of mine concerning Jesus-every one of his statements thereon being erroneous.

In determining the true character of Je sus, his real words and deeds, great care has to be taken in separating the legendary and mythical from the actual and historical. ing the New Testament as it stands as all alike reliable and true, a very false estimate is made of the man of Nazareth. The idealized Christ, the fictitious Savior, largely obscures the man Jesus. There are many things attributed to Jesus in the book, which he never said or did; and in jndging who and what Jesus was, and what the gist of his teachings. all these have to be rigorously excluded. During the last fifty years the Bible has been scientifically analyzed, and its several parts rationally discriminated, by the best scholarship of the world, and as regards the principal facts in the life of Jesus, and in early Christianity, the "consersus of the competent" (the general consent of the "experts" in rational biblical criticism) has virtually decided as to what is certainly true, what is certainly false, and what is doubtful. For nine years past I have been a careful student of the scholarship of the world on all points bearing on the evolution of primitive Christianity, and it is amus-ing to have a person like Bro. Wilson (who no doubt means well enough and probably 18 a most worthy man), who is in the densest ignorance as regards the results of this scholarship, and probably knows nothing even of the existence of said scholarship-to have our brother "correct" my "errors" and ignorance in the matter of New Testament history, etc. Why, tless your soul good brother Wilson, I am familiar with every line of the four gospels. and the results of impartial rational criticism. as to its falsity or truth. In speaking of the real- not the ideal- Jesus, I omit everything based on that part of the Testament demonstrated to be unreliable, and make little use of that known to be doubtful There is much that is true and reliable in the Bible, ard in speaking of matters of fact I always confine myself to these, as illustrated and interpreted by the facts of enlightened biblical science. Biblical science is as much a true science as any other department of knowledge, and no one can form a just estimate of the contents of the book without an acquaintance with the results of its scientific examination. , The best popular presentation of the subject, I think, is Oort and Hooykaas's 'Bible for learners," 3 volumes; Boston: Roberts Brothers. This is the best book on the Bible ever published for the general reader, and gives one a clearer knowledge of the Bible in all its parts than any other one book All the so-called "errors" of mine referred to by Mr Wilson are in strict accordance with sciento biblical exegesis, and are held as demonstrated facts by the ablest biblicists of the world. One of the demonstrated facts in New Testament literature is that the gospel of John (so called) is wholly unreliable—is a fiction throughout, a romance written probably over a hundred years after the death of Christ, somewhere between A. D. 150 and A. D. 180 and falsely attributed to the apostle John to give it currency with the masses, which it soon obtained. Its history is almost wholly false, and the speeches of Jesus pure fabrications of the writer, both history and speeches being written to embody the author's ideal of what Jesus ought to have said and done, according to his conception of him as the Divine Logos, the incarnate Word. Except perhaps the story of the woman taken in adultery which is an interpolation written by another hand than the pseudo John, and may voice an authentic incident in Jesus's life-except this, no reliance can be placed on anything in the Gospel of John. Jesus never talked in the manner "John" makes him speak all through his gospel. In the first three gospels-the synoptics-we have many authentic teaching; of Jesus, and it is a psy-chological impossibility for a man speaking as Jesus does in the Synoptics to have spoken at the same time the balderdash in John. In the Synoptics Jesus uses parables constantly; in John not a single parable is found; in the first, Jesus casts out devils frequently; in the latter, such a thing is never alluded to. In the first Jesus inculcates in plain, homely language an exalted moral system; in John moral teachings are conspicuous by their absense, his discourses being almost wholly devoted to self glorification of a most offensive character, his few allusions to moral duties being of a far lower type than those in the Synoptics. There is no metaphysics or spec ulative philosophy in the Synoptics; in John the whole book is a metaphysical disquisition on the Logos or Word, the office and nature of Christ, the Son of God. In the Synoptics Jesus never uses the term "Son of God" in peaking of himself, but always the "Son of Man;" in John he speaks incessantly of him-self as the Son of God. In the Synoptics Jesus labored mostly in Galilee and never came to Judea till just before his crucifixion; in John, the greater part of Jesus's labors are in Judea, with occasional intermissions in Gal ilee. In the Synoptics Jesus's ministry was confined to one year; in John, it is certainly two and probably three years. These and many other differences which might be pointed out show that one or the other of the two must be false; it is impossible for both tobe

The Synoptics are, in fact, based on true. true history, though much in them is false, but John is a series of lies, written for a fixed dogmatic purpose To quote from John as truth only shows the ignorance of the quoter. To prove that I was ignorant of Jesus's teachings, and misrepresented him, Mr. Wilson quotes at length passages put in Jesus's mouth in John, not a line of which was ever spoken by Jeaus and containing ideas of which probably Jesus never heard in his life-ideas borrowed from pagan philosophy and attached to Christianity in the second century.

Mr. Wilson denies my statement that Jesus did not propose to be the founder of a new religion, his teachings being based on the Judaism of the day, and says that Jesus preached over Palestine a new religion, secur-ing many followers. What did Jesus preach? Not a new religion, but the speedy advent of the coming Messiah, who would establish his kingdom on work in the speedy advent of kingdom on earth in that generation, and as a preparative for this Messianic kingdom he urged repentance and the practice of moral virtue. John the Baptist, taught the same. and Jesus took up John's work, though in a different spirit, after John was imprisoned. Neither John nor Jesus taught a new religion. their theology being all contained in the curcent Judaism. Jesus selected certain portions and emphasized them more than others, but there was nothing absolutely new in any of his teachings, except perhaps in some of his more extravagant and hyperbolical injunc-tions. Jesus went over Galilee as a prophet of Judaism like Elijab, etc., not as the founder of a new religion and after he proclaimed himself the Messiah, it was as such he had followers, not as a teacher of a new religion. A purified Judaiam was what he sought to es. tablish in anticipation of the speedy setting up of the Messiah's kingdom at Jerusalem.

Mr Wilson denies that Jesus derived any of his teachings from the Talmudic writings, and even rashly asserts that he never read those writings, so far as any evidence of that fact is concerned. Mr. Wilson here simply talks nonsense. He writes on a subject of which he is in complete ignorance. He evidently knows nothing of the Talmud-it is doubiful if he even knows what the Talmud is or ever saw a sentence from it And yet he presumes to speak dogmatically on the connection of Jesus with the Taimud. What does he know about whether Jesus ever read the Talmud or not? Has he examined the evidence? In fact, he does not know that there is any evidence, denying as he does, the existence of such evidence. To him I would say as Prot. Denton said to Mr O. A. Phelps, the materialist who denied at Bismark, Kansas, the existence of spiritual phenomena witnessed by Mr. Denton: "Your ignorance is not the gauge of my knowledge." Because you are ignorant you must not imagine everybody else is also ignorant, brother Wilson. To him I commend the following extracts from a lecture by Rev. John W. Chadwick, the author of an excellent work on "The Man Jesus" just published: "The Jewish Talmudis the laboratory in which we see that process going on of mixture, alteration, combination, which resulted in the New Testament teachings and in the earliest triumphs of the Christian faith ... of all the rabbis, Hillel was perhaps, the greatest teacher. He was president of the great synagogue at Jerusalem, and did not die till Jesus was already ten years of age. The Sermon on the Mount might all, with but very slight exceptions, have fallen from his lips The Golden Rule. so often spoken of as original with Christianity, was one of his maxims....Schools flourished throughout the length and breadth of Education the land. sory. [At that time public schools meddled with hardly anything else but religion.].... Jesus, then, must have been instructed in the learning of the rabbis'. The great name of Hillel must have been familiar to him; his wise and tender sayings must have been daily sounded in his ears. We never get so near to Jesus as in the discourses in Matthew, and these discourses are remarkably similar to the rabbinic teachings of the time, as we discover them in the Talmud; the ideas are the same, the words are the same. ("Natural Origin of Christianity." pp. 24th, 27th, 28th, 29th and 30th). See also Deutsch's essays on the Talmud in his "Literary Remains;" Lightfoot's "Hore Taimudice," passim; Hennell's 'Ori-gin of Christianity," chapter xvii, etc. I would advise Mr. Wilson to drop writing about the Talmud till he learns a little more about it than he now does. Mr. Wilson says Jesus's teachings were not based on current Judaism, else he would not have told Nicodemus he must be born again, etc. This is another sample of our brother's ignorance. The doctrine of being born again was well know in rabbinical Judaism at that time, and John only puts in Jesus's mouth an expression in current use with the Jews of his time, and John's gospel says as much; for when Nicodemus said he did not understand Jesus, then Jesus answered him, "Art thou the teacher of Israel, and understandeth not these things ?' (Revised version)-that is, "are you a rabbi and yet do not understand one of your own common precepts ?"" Besides this interview of Nicodemus with Jesus is no doubt imaginary, being found only in John's romance. Nicodemus is entirely unknown to the other gospels, and John makes him a companion of Joseph of Arimathea in burying Jesus, whereas Joseph alone is named by the others The Talmud frequently mentions a Nicodemus [Nqdimus] accounted one of the three richest men among the Jews when Titus beseiged Jerusalem, and this is supposed to have been the man mentioned in John's gos pel. (Taanith, fol. 20:1; Sanhedrin, fol. 43:1) Mr. Wilson quotes from John's gospel to show that Jesus claimed to be equal with God and taught his own pre-existence. The whole of what he quotes is fiction; Jesus never ut tered a word of it. Jesus denied being God, and never hinted such a thing as his absolute divinity, according to the Synoptics, and in John he is inferior and subordinate to the Father, deriving all his power from the Father. Not a word can be found in the Synoptics about Jesus's pre-existence and no authentic record exists of his ever broaching such an untenable claim. Even if he had so asserted, it would have been simply a foolish fancy de-void of substantial truth. Pre existence before conception as an individuality is one of the most absurd vagaries of unbalanced intellects, and if a million Jeauses had taught it it would be none the less absurd. But there is not the least probability that Jesus ever had such an idea. Mr. Wilson says: "Jesus said that he came to bring life and immortality to light through the gospel." Jeans never said anything of the kind. No such passage can be found in Jesus's teachings. It is found in II Timothy 1:10, as the idea of the writer of the Epistle. This epistle is a spurious production, written about A. D. 115 or 120, in Paul's name, fifty years after Paul's death; and it does not conain Jesus's words but the ideas of the unknown writer. Mr. Wilson also tells us Jesus taught his Jewish brethren that the blood of buils and goats could never take away sins." Another blunder of our brother's. Nothing of the kind appears anywhere in Jesus's teachings. This passage is found in Hebrews, x:4, an auony-

mous epistle by an unknown author, containing not the words of Jesus, but the speculations of its writer. There is not a word in Jesus's teachings against the sacrificial system of the Jews in vogue during his life time. He went to Jerusalem to attend the passover feast. and ate the passover supper with his disciples like all other pious Jews. The temple in Jerusalem was the great seat of sacrifice. where animals were constantly slaughtered for the remission of sins. Jesus had the same superstitious reverence for this holy slaughterhouse as had his countrymen generally. He called it the house of God, and so highly did he esteem it that he got enraged at its desecration by the money changers and the traffickers and drove them all out of its sacred court. He said nothing, though against the system of sacrificing animals in its holy precincts, the principal service to which it was devoted. Jesus's zealous devotion to the temple purification proves his endorsement of the temple service, the sacrificial system. Again Jeaus in the oldest and most reliable gospel, Matthew, says he came not to destroy the law and the prophets, for till heaven and earth pass away, not one jot or not one tittle of the law should pass away till all be accomplished. Moreover, he told his disciples to do and observe whatever the Scribes and Pharisees bade them, because they sit on Moses's seat, that is, yield implicit obedience to the Mosaic law, of which law sacrifices were the fundamental base. After the death of Jesus the twelve apostles were strict observers of the law, and required all believers in Jesus to conform to its requirements, including circumcision. Paul, however, struck out in a new field; he repudi ated the whole law, and declared Christians were absolved from its requirements, Paul so far as known, never saw Jesus in the flesh and refused to learn anything of the original spostles, but framed his own independent gos-pel. He was strongly opposed by the twelve apostles headed by James, the brother of Jesus, the head of the Jewish Christian Church at Jerusalem, whom tradition tells us was one of the strictest observers of the Mosaic law. If Jesus taught the abrogation of the Mosaic law. how was it that his immediate disciples and followers required its observance in the name of Jesus, and refused to admit Gentile converts unless they became strict Jews in all respects? From this it is certain that Peter, James. John, and the twelve had never heard Jesus say aught against the sacrificial system. of Judea, circumcision, etc. It is to Paul, not Jesus, we owe the abrogation of the law; and in this respect Paul was far superior to his master Jesus. It was to Paul's influence that the writer of Hebrews opposed sacrificing "bulls and goats." Jesus had nothing to do with it. Mr. Wilson says that those who see the most

faults in Jesus and his teachings generally know the least in regard to him. There is some truth in this, for many ignorant infidels are continually abusing Jesus for that of which he is innocent. The stream of low, yulgar abuse leveled at Jesus, the apostles, and the Bible by a certain school of uncultured. bigoted, and (worse than all) dishonest infidels and Spiritualists, whose blackguardism and lying diatribes disgust sensible, truth loving reethinkers, is as repugnant to me as to Mr. Wilson. I have lately had occasion to strongly defend Jesus in Liberal journals from some of those virulent lying attacks on his private and public character, and I shall always do so when occasion demands it. I am as strongly opposed to injustice to Jesus as Mr. Wilson, and I never indulge in statements concerning him but what are borne out by the established facts in the case. Jesus had defects and imperfections like all other men, and it is but simple justice to him and all other men that these defects should be impartially pointed out, so that mankind may know the truth and be free-free from the thraldom of ancient superstitions, free from the absurd idea that Jesus was a perfect man. or any more Divine than any other man. He was a simple Jewish enthusiast and religious reformer, foolishly supposing himself the Messiah, thereby coming to an untimely death. Presidio of San Francisco, Cal.

cepts the facts of Spiritualism, but the ungrateful bigot, to save himself from sectarian scorn and ridicule, "turns and rends" the me-diums who have "cast their pearls before him."

Spititualism is the only remedy against Materialism in all its forms ; and mediumship is the only means through which it can be demonstrated and a living revelation maintained. While there is much to criticize and outgrow, our sim should be to make the best use of these passive agents, and not to abuse them because they are human and therefore weak and liable to err. By proper efforts to educate and balance and protect them, they may improve like the rest of us. But vulgar abuse is not likely to educate or elevate These scattered thoughts come in as varied in. cidents present themselves. Now for the ap-plication of Spiritualism to the needs of hoaest doubters, and as an antidote to crude Materialism. Nunday evening, Dec. 18th, at the close of my regular service in Jarvis Hall, Binghamton, N Y., a Mr. Bennett was invited to report his experience with Joseph Caffray, then stopping at the Lewis House in Bingham ton. He responded saying at the outset that be was a Materialist. He had just come from the scance room where he had an interesting experience He had written two or three names of deceased friends upon a slip of paper and put them in his vest pocket. He was sure the medium did not touch or see them. They sat in full light for an hour, the clean slate in full view all the while. At length he heard the sound of writing on the inside of the slate-it was a book slate and closed. On opening the slate he found two or three messages written in different styles of penmauship with the names he had in his pocket appended thereto, one of which he said closely resembled the writing of his friend from whom it purported to come. He said: "It don't prove anything but I know Mr. Caf fray did not write it." We inquired who were present.

"No one but Mr. Caffray and myself," was his reply.

We asked, "Did you write the message? No answer.

"If you did not write it, and you know Mr. Caffray did not, who do you think did write ĭt?"

No answer.

"Do you know of anything outside the human mind that can read, write, spell and give an intelligent message in plain English ?'

"Do you know the medium did not have any means of getting the names you wrote?" He was very sure there was no way possible but said, 'Even if he knew the names in my pocket, how did they get on that s ate?" We replied: "That is a conundrum for Ma

terialism to answer." Although he claimed it proved nothing, I

think he was satisfied it d d prove something, though he may have been in doubt as to what it did prove, and he will probably conclude when he has fully digested it that it proved too much for the assumptions of Materialism. It was interesting to observe the audience during this interview. Mr Bernett is quite well known in Binghamton as a Materialist, and it was manifest that his theories had received a severe shock. Every face beamed with interest aud amusement. There was a quizzical smile that shone from nearly every face. And there seemed to be a prevailing impression that Materialism was confounded 1

May the good work of the JOURNAL go on. encouraging and sustaining honest mediumship and true lives, until the last shadow of Materialism shall vanish and dogmatic theology be transformed into a progressive scien-LYMAN C. HOWE. Spiritualism.



JANUARY 14 1889.

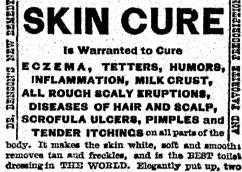
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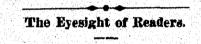
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Materialism Confounded.

To the Editor of the Religio-Philosophical Journal: Spiritualism has but one important adversary. Materialism is its only consistent oppo-The great battle of the century is benent tween these two. All the force of theology is froth, except the materialism which it endorses and carries into the conflict. Its affirmations of diabolism, divine wrath, biblical authority, eternal woe and other dogmas have little weight in the balance against our facts and the stern logic of nature. But when its votaries drop these mythological assumptions and come at us with the texts of science and the authority of modern school men, in which matter is deified and eternal silence broods over the hopes of post mortem life, affirming the "life that now is," and denying all other which is not subject to its laws and discoveries, they, too, become somewhat formidable. But it is only in the proportion that they become Materialists that they are strong against us. Accord-ingly they have for the past thirty four years courted materialism as their only armor against our facts. Affirming immortality, they rest all on faith and the authority of the contradictory revelations of past ages; and to escape the application of their faith to present revel-ation, they assume that the ancient record was miraculously given, and all the experiences that confirm them were especial manifestations of divine power and interposition, limited to a particular people and age, and that since then the books are closed and sealed, and we are required to "believe or be damned" With this ancient casis of Spiritualism in the desert of Materialism they try to soothe the mourner and brace against doubt in the face of modern science and a rapidly growing skepticism. am aware that they are now in a transition and already are grasping at the spiritual "straws" to save them from drowning in the ocean of scientific Materialism. But all the available weapons they have sgainst the facts and broad philosophy of Spiritualism, they must borrow from materialism.

.While we view the recent discussions in the English Church Congress as a hopeful sign of the times, and index of the power of Spiritualism in the world, we need not credit much to the liberal intentions of the clergy. They hate us and our philosophy, because they know it subverts their c.ceeds, and must destroy their pet theories and expose their idolatry. But they want to avail themselves of the use of our facts as the only means with which to meet the scientific objections to their faith in immortality. If they are driven to the wall on this one point, all the rest of their theology falls at once; for what would be the value of vicarious atonement, a personal devil, heaven and hell, the final judgment, etc., if "death ends all?" But our facts are free, and we may rejoice that the church is beginning to feel that they are worthy of ecclesiastical recognition. Joseph Cook, with high claims for scientific scholarship, finds nothing in nature to demonstrate a future life. His theology is found wanting at the point of greatest need. But in Spiritualism he finds the evidence which nature and theology fail to give. As a weapon against dogmatic Materialism he gladly ac-



A writer in The Literary Journal calls at tention to the danger which readers run of injuring their eyesight by the use of a bad light. He remarks that engravers, watchmakers, and all others who use the eyes constantly in their work, take extra care to preserve them by getting the best possible light by day, and using the best artificial light at night. The great army of readers are care less, and have, sooner or later, to pay the penalty of their carelessness by giving up night work entirely. and sometimes reading, except at short intervals and under the best conditions. All departures from common type, making the matter more difficult for the eves to take in, increase the danger. The magnitude of the physical labor of reading is not appreciated A book of five hundred pages, forty lines to the page and fifty letters to the line, contains a million letters, all of which the eye has to take in, identify, and combine each with its neighbor. Yet many readers will go through such a book in a day. The task is one he would shrink from, if he should stop to measure it beforehand. The best positions and the best lights, clear type, plain inks, with the best paper of yellowish tints, and abundant space between the lines. afford the best saleguards against harm.—Popular Science Monthly.

THE DEAD LETTER OFFICE :- The Saturday Review says that "among the curiosities of literature opened in the Dead Letter Office a medical certificate is among the treasures of the department, worded as follows: 'This is to certify that I attended Mrs. —— in her last illness, and that she died in consequence thereof.' An envelope containing a pair of spectacles was sent, apparently by a servant girl in London, to My dear Father in Yorkshire, in the white nouse with green palings." There is a letter by a mad person, summoning a friend to appear on a certain day for judgment in the next world, whence the letter is dated. A woman writes to say that the footand mouth disease is caused by the prevalent practice of burying people alive, and signs herself by her 'professional name' of 'Anna the Prophetess,' and by her 'general name' of 'Miss R _____.' The attention of the department is particularly called by the Prophetess to this baleful custom, She ejaculates, with as much truth as fervor, 'What an awefull position to be placed in!' A man in Cheshire writes a letter to the Coroner and Jury who are going to hold an inquest on him atter he has committed suicide. It is full of bitter complaints against his friends. Either, however, his courage failed him, or he came to take a more cheerful view of life; for he did not commit suicide after all; and thus the letter reached the Returned Letter Office, and not the Cheshire Coroner."

He conquers grief who can take a firm reso. lution.—*Gathe*.

The great art of life is to play for much and atake little.-Johnson.

Think with terror on the slow, the quiet power of time.-Schiller.

The pursuit even of the best things ought to be calm and tranquil.-Cicero.

Love has power to give in a moment what toil can scarcely reach in an age.—Gathe.

To be good and disagreeable is high treason against the royalty of virtue.-Hannah More.

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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 Change of Life.

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JANUARY 14, 1882

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Mousehold.

BY HESTER M POILE. [Metuchen, New Jets y.]

THE NFW.

[Written for the twelfth annual meeting of the merican Woman Suffrage Association: Air, "Red, White and Blue."

We have looked on the Old in its glory, We have seen it grow rusty and gray; We have watched the proud stars of its chaplet Grow pale in the light of to day. O comrades, look backward no longer!

The false must yield to the true; The fruit that has ripened and failen Gives place to the bloom of the New!

Thank God for the joy of the New! Be strong in the strength of the New!

The Old lies in darkness enshrouded, But God's glory lights up the Newl

The wine pre-s of truth mu-t be trodden; Our souls for the co-flict are strong; The needs of the future are many. And evil hath triumphed too long. For our torn banners vic ory waiteth;

The crown of success sbines in view; But trust not the staff that has broken-Oh, lean on the strength of the New!

Thank God, etc.

Hark! down through the on-rushing ages, Peal out the wild notes of To Bel Pre-s ou! Break the chains of oppression! Fill earth with the shouts of the free!

Cling not to traditions that var ished When the winds of reality blew, Nor store in the old mo dy bottles

- The glorious wive of the Newl

Thank God, etc.

Webster City, Iowa. [Rosetta Laint Sutton.

The above stirring song from the Woman's Journal has a general application wherever the New is building a better structure upon the ruins of the Old, its rythm may harmonize with and cheer the toil of the laborer.

The love of home is an affection rooted deep down in the heart of humanity Thefirst departure from nomadic and savage habits is found in the rude hut, the fixed habitation, the isolated family. From that primitive life, up to the elegance and refinement, the pomp and parade of the wealthy class of the present day, what a vast gulf! Yet it has been made by and through the love of home.

Much of the learning and conventionality of our people is false and entirely demoralizing; it is almost as much to be deplored as the barbaric life. False views of life and labor; false needs and wants; improper habits, a love of external and superficial glitter, the mistaking of the shadow for the sub-tance, the apothcosis of the senses instead of the spirit, the generally increasing worship of riches and determination to have them at any cost, the exhaustion of physical and mental stamina by luxurious indulgence: the growing disinclination to strenuous, energetic labor-these are some of the ill effects of a meretricious and superficial civilization.

Yet in it all, down beneath the rubbish, is the fixed love of a home. Ingersoll truly says: "The marriage of the one man to the one woman, is the citidal and fortress of civilization. Take from the world the family, the fireside, the children born of wedded love, and there is nothing left. From the bottom of my heart I hate and execrate all theories of life of which the pure and sacred home is not the corner stone. The home where virtue dwells with love, is like a lily with a heart of fire-the fairest flower in all the world."

MANY WOMEN DEPRIVED OF HOME.

homes-could be happier and safer if we went right in where things were wanted and did

them." And the brave girl and her friend found just such a home and home-mistress as she deserved. Mrs. Asenath Scherman, with three little children, after the uncertainty and irri-tation of rude, untrained and imperious foreign help, was thoroughly happy to get such young women for cook and housemaid. There was mutual regard, consideration and trust. They became valued members of the family, respected and cared for as though they were her own. And here is a picture of the cosy kitchen: "There was a little old rocking chair, railed round till it was almost basket, with just a break in the front palings to sit into. It had a soft down cushion, with a damask pat-terned patch of wild and devaricating device. Mrs. Scherman, seeing that there remained only the four stiff chairs for Kate, and pleased with the cosy expression they were causing to pervade their precincts, suggested their mak-ing space for a short, broad lounge that she would spare to them from an upper room which was hardly ever used It was covered with a large, gray travelling shawl folded over it. "Let it be," said Asenath, "I don't think you'll set the soup kettle or the roasting pan down on it; and you can always shake it out fresh and make it comfortable. A five minutes' level rest is nice between times, I wonder I

never thought of it before." How would Bell or Kate have ever got a "five minutes' level rest" over their sewing machine driving and statching? Bell had well said that girls and women need to work under cover: in a home where they can "rest by snatches." A mere roof is not a cover; there may be driv. ing afield in a great warehouse, as well as out upon a plantation.

OTHER AVOCATIONS.

Of the new avocations open to women, one of the most attractive is silk culture, an industry which is reviving in the East and be-ginning in the West. The rearing of cocoons is an employment well suited to woman, allowing her to do the work in her own country home. The silk manufacture of this country averages \$30,000 000 yearly. The New York Tribune in announcing a Woman's 'Silk Culture Association in the United States, says:

The aim of the association is, as they state, to enable the thousands of needy women and children in our land to raise this raw material. For this purpose they have established schools. they sell trees, eggs, books of instruction, and act as middlemen to buy cocoons from small producers and forward them in gross to the mills at Paterson and Boston; all this without any pecuniary profit to themselves. Silk culture has been carried on more extensively in the United States than was generally known, but, oddly enough, both eggs and cocoons have gone to Marseilles to find a market at the very time our own ailk manufacturers were importing silk from France. This was principally owing to the want of any machinery for reel-ing silk in this country. The mill owners wanted the reeled silk, not the coccoons. Appeals have been made in vain to the Government to establish a filature. But this Woman's Association propose now to start one in Philadelphia. The great difficulty in the way of this industry will be removed They re-quest silk culturists to send tabulated statements of their whole product in eggs, cocoons, both pierced and whole, to the office of the association, 1 328 Chestnut st., in order that a definite idea may be obtained of the extent of the business, before the exhibition.

There is no sudden enormous profit to be made in silk culture, and nothing in it to tempt men of capital to take it up. It would not pay them if they did. Men to tend the worms cannot be hired here for 10 cents per day, as in China. But it will pay women, youths and the otherwise unemployed members of a farmer's family to engage in it, and out of the vast aggregation of their individual labors it will, as it has done in France, prove a magnificent addition to our national wealth.

Andrews' Bazar. (Queen Publishing Co.' New York.) An illustrated monthly devoted to Fashion, Literature, and Society Matters. Psychiche Studien. (Oswald Mutze, Leip-

zig, Germany.) A monthly devoted to the exposition of the Spiritual Philosophy. Our Little Ones and The Nursery. (The Russell Publishing Co., Boston, Mass.) An illustrated monthly for the youngest readers. This number is very attractive and cannot fail to please.

Hard Lumps in Breast.

Dr. R. V. Pierce, Buffalo, N Y .: Dear Sir-I wrote you some time ago that I thought 1 had a cancer. There was a large lump in my breast as large as a walnut, and had been there four months I commenced taking your "Gol-den Medical Discovery." "Favorite Prescrip-tion" and "Pellets" in June, and the lump is gone. Yours gratefully.

MRS. R. R. CLARK, Irvington, Mich.

A great many people are seriously troubled about the hard doctrine, as they term it, of future punishment. But why? No man will go to a worse place than he is fitting his life; and we do not see how one can go to a better place than he is fitted for, to be happy. Some people's lives are such that with all theirmiseries, they would be more at home in perdition than in heaven. -Golden Rule.

"Became Sound and Well."

R V. Pierce, M. D.,: Dear Sir-My wife who had been ill for over two years, and had tried many other medicines, became sound and well by using your "Favorite Prescription." My niece was also cured by its use, after several physicians had failed to do her any good Yours truly, THOMAS J. METHVIN, Hatcher's Station, Ga.

As gold is tried in the furnace, so a heart is tried by pain; as precious metals are cleansed from all alloy in the flery crucible, so the tortures of a spirit that has lived unworthily endure in the future, are means of purificafion.

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Horsford's Acid Phosphate is an excellent adjuvant in malarial troubles In desponden. cy and debility it has beneficial effects.

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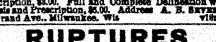
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DELINEATIONS.





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In the State of Massachusetts alone there are 40 000 more women than men; in all the older states and countries a like condition exists. Hideous war is much to blame for thisthe allurements of a new country, the accidenta and enterprises of outdoor life all tend to swell the disproportion between the sexes. How, then, shall this vast and altogether too help less army of women support life?

It seems from experience in the past that they must fight their way, at great odds, to every position which they can fill, "It is genteel " (what a miserable word!) to look up gracefuly, winningly and helplessly, and cling to some stalwart man, a brother or an uncle, and wait--to get married! This we will not consider for a moment. What, trade upon a relation the most sacred and momentous of all--wait to be respectably sold to the highest bidder? A thousand times no! Leave "gentilily"-not refinement-to the winds, and fit yourself for some self-supporting career. Then if love, pure love, comes to offer a home won by manly toil and industry; if temperaments. if the temple of the spirit unfolds its holy of holies to the new affection, then be ready to help build your home. For the true home must be built, not bought. The shell may be purchased, but that is all. The young wife, if she be intelligent and soul-cultured, shall adorn it with her own taste, so that it will be an expression of her individuality. Her love of the beautiful will find something with which to decorate the poorest habitation, and if love and peace and thrift and good principles and spiritual aspirations dwell therein, it shall be a nursery of those virtues which make a nation strong. But for those who do not or cannot marry for affection-and far better the Ioneliest single life than a loveless marriage-there are needed homes as well as avocations.

HOMELESS WOMEN.

A pitifully large class of working women drift into citles, untrained, and await any chance for a livelihood. They are compelled to board or lodge in tenement houses, occupy small, ill-ventilated rooms, and live miserably And all over this rich, fertile country, farmers' wives are dying from overwork, because these working girls will not do housework. They had rather starve in squalor and filth in a city, than have wholesome country air, good food and work less monotonous and wearing than that of the factory or the shop. Often they do not know what to do, or where to go to make a change; often they are unskilled in housework, and are afraid of tyranny and drudgery. The kitchen maid has no regular hours for services and is subject to the querulous exactions of a woman who is herself overworked and sad. How different the ideal home of the future! There, labor is lessened by simplicity of life, by labor-saving machin-ery and co operation. The house mother is progressive and intuitive, and one of the very few homeless women who are made so by some exigency of life, is a member of the fam. ily, sharing its privileges and enjoyments as well as its labors.

In Mrs. A. D. T. Whitney's book, "The Other Girls," is a delightful picture of family life, in which two serving girls determine to abandon their monotonous avocation and strike out as domestics. The foremost of these, Bel. Bree, says in her quaintest way, "I know that whatever so many of these girls want, most of all, is home. Girls want to work under cover, and especially they want to belong somewhere. They can't fling themselves about, separate, anywhere, without a great many getting spoiled or lost. They want some signs of care over them, and I believe there are places where they could have it What 1 think is, that wherever there's a family-a father and mother and little children-there's work to do and a home to do it in, and we girls who havn't

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Magazines for January not before Mentioned.

St. Nicholas. (The Century Co., New York.) Contents: Frontsipiece-Max and the Wonderflower; Tommy's Rosolve; "When I Work in the House;" Sir William Napier and Little Joan; The Poor Count's Christmas; About Otters; The Porter's Iron Collar; The Clown's Baby; The Hoosier School-boy; A Future Doge; The Man with the Pea; Dr. Holland's Books; How to make Puppets and Puppet shows: Bones and Bow-wows; Susle Seedelmey and the Dog; Love in a Noah's Ark; The Land of Nod; The Cow that Considered; A Mean Little Boy; Recollections of a Drum mer-boy; Second Thoughts are Always Best; Donald and Dorothy; Hiawatha; A Dream of Little Women; "Happy New-Year, Baby!" Jack in the-Pulpit; For very Little Folk;

The Letter-box; The Riddle-box. This number has eighty pages and more than sixty illustrations. Its frontispiece is a beautiful picture by Robert Blum, illustrating a fairy story of the Rhineland. There is the conclusion of "The Poor Count's Christmas," Mr. Frank R. Stockton's story, begun in the December number, and a curious tale of modern Greek Folk-lore, told by Hon. Jeremiah Curtin, and illustrated with spirited pictures by Alired Brennan. Cella Thaxter contrib-utes a fine poem on the great Sir William Napier's chivalrous conduct toward a peasant child, and Margaret Vandegrift some capital verses on an adventure of "The Clown's Baby" in a mining town of the far West, These poems have very striking pictures drawn by Jessie McDermott and R B. Birch.

The Herald of Health. (M. L. Holbrook, M. D., New York.) Contents: How our Busy Young Men Drop to pieces ; Sewers and Sewer Gases; Some Hints on Education and Mental Health; Beef Tea not Wholesome Food; Our Dessert Table; Editorial Department; Studies in Hygiene for Women; Current Literature.

The Western Magazine. (Western Maga-zine Co., Chicago.) Contents : The Country of the Five Tribes; The Maladventures of a Bridegroom; Money; To a Child; Michael Angelo's Regret; Fencing Lessons; Rose Geranium Leaves; Two Types of Women; "Thy Will Be Done;" In a Grave Yard; The Club; Calendar of Events; Editorial; Fashion Department.

The Southern Medical Record. R. C. Word, M. D., Atlanta, Ga.) Contents: Clinical Lecture; Viburnum Prunifolium; Cancrum Oris: The Value of Hydrocyanate of Iron in the Treatment of Neuralgia; Some Uses of Chloral Hydrate; Transmission of Tuberculosis by Vaccination; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæ; Editorials and Miscellaneous.

Nature. (McMillan & Co., New York.) A weekly illustrated journal of Science, containing much interesting matter,

The Seasons. (The United States News Co., New York.) An illustrated monthly magazine containing the Paris Fashions, De-signs in Needlework, Embroidery, etc.

Andreus' American Queen. (The Queen Publishing Co. New York.) Devoted to Art, Music, Literature and Society.

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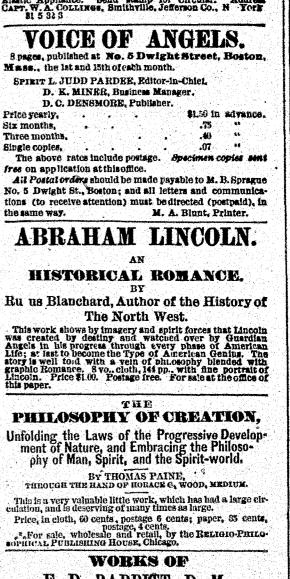
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Theology in the Public Schools.

·Bishop Coxe in an article on the above subject in the North American Review, vehemently deprecates the introduction of theology into the public schools, but urges the maintainance of the Bible therein. He thinks each religionist should teach his own children such tenets as he believes, but all children should be educated in the knowledge of the Bible "apart from dogma, as the surest foundation, not only of a good moral character, but also of a familiar acquaintance with the English language. The Bible, as a classic and as the base of all our social and moral ideas, and not in any sense as the text-book of a formal creed. is thus honored and accepted among us. Nobody who claims an English education can be ignorant of this book; it is the corner stone of our language and literature; and as I have said, the question is not about bringing it as a novel and untried experiment, but about thrusting it out in disgrace after centuries of happy experience of its importance." There is an amazing insolence in the presumption of this paragraph. It is far from admitted that the Bible is the "corner stone" of our language, or that literature has been greatly benefited thereby. There are sublime passages in the Bible; there are truths beautifully expressed, but where in all its pages does it present any truth not well known before to mankind? These Bible maniacs talk as if truth was locked up in the lids of the book, and if it was thrown aside, truth would perish from the souls of men. Let us go back of the mere words of those who so earnestly demand the reading of the Bible in the schools, and we shall find that it is not for the benefit of their own children, but of somebodys else. This whole scheme is exposed by Bishop Coxe, inadvertently in the quoted passage, where he says that he does not want dogmas or creeds taught. Why? Because that would not serve the purpose. The Protestant church is not a unit like the Catholic. If it was, and held to a firm and compact system of faith, it would as strenuously urge that it be taught in the public schools as it now does that the Bible shall be. In New England when there was but one ruling church, the shorter catechism was methodically thrust into the mind of every child, with all the blighting influence of its narrow and grotesque conception of man, nature and God. But now, teaching Presbyterian dogmas means teaching Methodist dogmas, and Baptist and Unitarian-of the Universalist, Episcopalian, and all other ites and isms, and so the dog in the manger policy is, "If mine cannot be taught. none shall be." To the Bible there can be no such objection; it is a sacred book and their true guide. If this be sufficiently instilled into the mind of the child, the dogma will come as a later, but dependent growth. Now it may be asked, if each sect is advised to take the dogmatic training of its children into its own hands, or if this is relegated to the parents, why not allow each to give of that time so much of Bible reading as is deemed useful and necessary? The answer is furnished in the quoted transparent paragraph. The Bible is placed in the schools for the benefit, not of the children of church members, but for the children of unbelievers and infidels who do not wish their children to have the foundation of belief in dogmas laid by reading the Bible. On those it must be forced, willing or unwilling, because it furnishes the opportunity to lay the foundation of ChurchianThe bigotry and intense hatred of Bishop Coxe appears in the following paragraph: "Against the infidel, no need of more words. Until he has his way and pulls down the whole fabric of our civilization, he must be content to let others protect his life and property, and even his right, within decent limits, to utter and publish his communistic absurdities, and his fanatical hatred of all Christian society. To the disciple of Pius the Ninth we oppose a like consideration, based upon the free civilization of American Christianity. The law secures us in the right and duty of teaching the children of the republic the fundamental morality of the Bible, as a rule

of conduct. Here the tiger shows his fangs. He could tear and rend with the thumb-screw and rack, if he had the power. The "infidel" has no rights the churchman is bound to respect. The Christian Bishop descends to misrepresentation of the most false and vindictive character. The infidel would "pull down the whole fabric of our civilization!" Are not infidels interested in good government? Have they not the same share in maintaining the government as church members? Finally, was not the free broad government of the United States designed and framed by infidels like Benj. Franklin, Thomas Jefferson and the church terror, Thomas Paine? Were it not for infl dels, neither Bishop Coxe nor any other Bishop would have the freedom to abuse the freedom he enjoys. Again this Bishop implies that all infidels are communists and indecent. They are held in check by the Bible in the schools. It is the corner stone of our civilization and government. The English language is certainly not

based on the Bible, nor is the best portion of its literature copied after it. So far as communism or decency is concerned, the Bible teaches communism in the most absolute sense. It was a community, in which all things were held in common, from which Annanias and Sapphiara withheld a part of their goods and were killed instantly. Christ taught the most absolute communism, when he extolled the poor and their poverty and told the rich to sell all they had and give to the poor, saying that the rich could not enter heaven. It was the lilies which toiled not that were blessed beyond Solomon and all his glory. Decency! There are passages in the Bible which ought to close the mouths of all who talk about decency. If it is to be read at all, let it be read continuously. If that plan were made compulsory, there would soon be an end of this agitation. Place the decency along side of the morality as taught by example. Is there a single character in the Old Testament any one would desire their children to imitate? Would they desire them to imitate Solomon, with his harem of a thousand wives and mistresses? In Utah we have a whole nation of Solomons. and it is the question of the day, what shall be done with them. Would they have them imitate David and betray an honest man because they loved his wife? There are several Davids in every penitentiary of this country serving out sentences for some form of this kind of depravity. Would they have them imitate Jacob and gain wealth by fraud? That is not so reprehensible at present, but is snything but noble. Where is there a character in the Old Bible we would desire our children to accept as a model? Where in the New? There are few chapters which can be read in public without omissions of parts which cause the blush to mantle the cheeks of modesty. There are chapters so gross that there is nothing in the world to compare with them; chapters which Bishop Coxe could not be induced, even by the fear of death to read from his pulpit. The Hebrews of the time of such writings had a different standard of taste from the present. What is now shockingly gross and libidinous, they then accepted as a matter of course. Times and tastes have changed. We prefer a different book for a corner stone for civilization; rather we want no book whatever, nor the opinions of no man or body of men.

The Poor Working Girl.

So long as poverty and crime exist or the imperfections of human nature manifest themselves in such a variety of ways, there must necessarily be counteracting influences instituted and controlled by those who have so far advanced in the scale of human progress that they can withstand temptation successfully; whose natures are full-so to speak-of the "milk of human kindness," and whose only aspiration is to benefit humanity. Take, for example, Florence Nightengale, whose soul is illuminated with the grandeur of sympathies that naturally entwine around the sick and poorshe is now sixty years of age, and notwithstanding her long confinement to an invalid's chair, it is said that she still looks young and handsome, her fair face is unwrinkled, her large brown eyes are full of kindness, and she is still actually interested in various practical works for the relief of the unfortunate and poverty stricken.

Florence Nightengale does not stand alone -thousands like her, with aspirations as God-like and divine, are vigorously striving to ameliorate the condition of the sick and the poor, and place them in a position where they can enjoy an abundance of the sunshine and good cheer of this life. The Margaret Fuller Society of this city, has many worthy members, who are winning golden opinions by their unselfish exertion to relieve the unfortunate condition of common working girls. At one of the regular meetings of this society held at the Grand Pacific Hotel, Mrs. L. B. Chandler furnished some interesting statistics with reference to them. She said that there were fifty thousand girls employed at various trades here at the average wages of \$2 per week, and that the average sum paid the women for making shirts was ten cents. She related the instance of a young girl sleeping for six months in a grocer's cart and piano box, as the sum earned-20 cents a day-was insufficient to pay for board and lodging. She gave examples of the terrible sufferings endured by the working poor of Chicago. She pointed out the necessity of a home for the working-girls, where they could be boarded at reasonable rates. She said that the established institutions in this city charged too much, and the Woman's Christian association and such organizations were piled with thousands of applications from people whom they were unable to accommodate. The erring women and the pauper were provided for, but a place was needed for girls who were endeav oring to earn an honest living. If no such place existed, it was a question whether society had done its duty. Mrs. Semple remarked that a certain alderman had given out on Christmas day three hundred tickets for free meals to homeless men, but none were given to homeless women. Other members of the society spoke feelingly in the same strain. Mrs Chandler then also referred to the "mashers," showing the insults which working-girls were subjected to upon the streets. She said that it was Chicago's shame that its men and women had to sink to the lowest depths before its civilization reached out its hand to their aid. The drunkard was helped out of the gutter and surrounded with luxuries. but decent, hard-working girls were left homeless and unprotected. Half the money that is squandered on expensive club-houses would more than serve to provide a permanent and magnificent home for them. Those who are now familiar with the suffering and hardships of a certain class of working girls, will at once recognize the necessity of a systematic effort in their behalf. They are absolutely deprived of every enjoyment that tends to lighten the burdens of life, and in consequence many of them, with the vain hope of bettering their condition, become the easy victims of designing men. "An ounce of prevention is better than a pound of cure," and particularly does this apply to homeless young girls who are struggling with the vicissitudes of life; who, with proper encouragement and assistance, would become ornaments of society. Instead of victims to deprayed passions and tastes. In this world of plenty, not one of God's children should be deprived of an opportunity to gain an honest livelihood. Such would not be the case were it not for the inordinate selfishness of those endowed with wealth and the rapacity of business men, who wish to accumulate money at the expense of the very life blood of those whom they employ. The unfortunate working girls require, as The Shaker well says, "a kind word, a helping hand, the warm sym, athy that rejoices with those that rejoice, and weeps with those who weep."

give a series of lectures and entertainments on these sciences at West End Opera House, 433 W. Madison street, commencing Thursday evening, January 12th, at 8 o'clock. These are pronounced not only instructive, but the most laughter-provoking entertainments ever witnessed.

The Movement for Spiritualist Meetings in Chicago.

It has been a subject for remark that Chicago, a city of six hundred thousand people, with a large transient population, maintained only one Spiritualist society, This anomalous condition of affairs has been deeply regretted by leading Spiritualists, and efforts made toward inaugurating a new movement; yet with the exception of the commendable efforts of Meisrs. Brooks and Carleton, on Milwaukee Avenue, to accommodate a local want in that vicinity, until the present time nothing has been practically accomplished. There should be for the accommodation of the large and rapidly increasing element, not only one butseveral societies with regular meetings, and if proper measures were used in sunplying able speakers, such meetings would be without doubt well attended and sustained.

Recently a number of prominent Spiritualists have taken this matter in hand, and set earnestly about the organization of a new society. They have engaged Union Park Hall, centrally located in the most populous division of the city, and re dily accessible by cars from all points, and intend to furnish a series of lectures by the best speakers that can be secured. The first meetings were held last Sunday, morning and evening. Although the announcement was not made until the day before, there was encouraging response and larger audiences than the management expected. Hudson Tuttle had been engaged by the management to give the initial address, and met the high expectation raised by the announcement.

The evening discourse on the "Flood-tides of Spiritualism in the History of the World," will be published in full 1n our columns. The movement thus bappily began promises to become a marked success. The management assure the public that the meetings will be sustained at the highest standard of excellence, and every way conducted in a manner which shall tend to elevate and bring honor to the cause of Spiritualism and liberal thought.

Mr. Tuttle will lecture next Sunday morning, his subject being "The Essence of Spiritualism." Our readers will see how vast a subject this is and how interesting it may be made. It is hoped the audience will be prompt in arriving, so that the lecture may not be interrupted by late comers. All

JANUARY 14, 1882.

Our Exchanges.

The Bulletin, a paper published at Sydney, New South Wales, comes to hand this week with an excellent likeness and biographical sketch of that eloquent and indefatigable worker in the fields of reform and philosophy—Prof. Wm Denton. The Professor is doing a grand good work in that distant region; his lectures have been enthusiastically received. The Bulletin says of him:

"There can be nodoubt that the two most notable visitors to the colonies during the the past year are Mr. Proctor and Professor Denton. What we owe to the one in the matter of Astronomical science, we are indebted to the other in respect of Geological science. The two men have, by their capable and lucid treatment of hard facts. given an incentive to study in the direction indicated that was certainly never previously experienced here, and never expected. The popular style in which I'rofessor Denton gives, in his "Story of the Earth," the revelations of geological research, has had the effect of awakening inquiry as to the natural history of our own continent. In Victoria and in this colony his lectures have been largely at ended, and it is satisfactory to find that from a financial, as well as a scientific point of view, the professor's visit to Australia has not been without good reresults. He is now studying the glacial phenomena of the Southern Hemisphere. and contemplates writing a work on Island Life, combating on some important points the views of Darwin and Wallace. The Professor, on leaving Sydney, proceeds to asmania and New Zealand, en route to America.

The Christmas number of The New North-West is most excellent, consisting of 16 pages, rendering the paper double its usual size. The Northwest is edited and published by Mrs. Abigail Scott Duniway, and it is a standing monument of her ability, perseverance and zeal in the cause of woman and reform. The contents of this number are varied and interesting, and the citizens of Portland should be proud of the woman who wields a pen so vigorously in their behalf. Under the head of "Marching On" she speaks of the press as follows:

"The press, the reflector of human proress, has caught the rays of liberty's replendence and thrown them into the dark ges of hitherto covered history, bringing to the light many a long-forgotten, because never before disseminated fact, proving that women in all the bygone ages performed valorous deeds quite equal to those of contemporaneous men. From sunny France, from phlegmatic Germany, from sun hidden Norway and Sweden, from historic Hungary and Alpine Switzerland, the newspapers come, bringing the glad tidings that the omnipresent and inevitable woman question is the living ghost of the ninecenth century that will down at nobody's bidding In our own country the press has almost universally changed its base. Not only are a goodly number of papers published exclusively in its interest, but the general tone of the secular press has changed, until a first-class paper is seldom seen in which the enfranchisement of woman does not receive respectful mention."

Outgrowing the Palpit.

We have repeatedly said that the press was rapidly usurping the place of the pulpit, and that the reason why the people failed to attend the churches, is because they are better informed than the preachers who set themselves up to teach. The method of instruction has completely changed since the use of the printing press, and if people attend church it is not from expectation of being instructed; it is rather from habit, for social gain or sometimes amusement, as in the case of Talmadge's flock, who are drawn by the uncertainty of his next acrobatic performance. We are no longer alone in our interpretation of the fact. A correspondent of the Christian Register reports the following conversation overheard on the cars.

"One passenger said: "The minister has no magnetism in him. He can't make any sort of connection with the people. Some of the people stick to the church, because they are Unitarians; but I don't go any longer. I won't go; for there is no use in it, and it vexes me." The other passenger said: "Tell you what ails the preachers. They don't realize that the people are miles and miles ahead of them. People have got outside of the old notions. They read books, and learn something; and, when they hear the preaching, they find it isn't so good as the reading.""

It would be easy to answer the question, "What ails the preachers?" The church authorities will not allow vigorous thought, as Swing, Thomas and others testify, and when a preacher insists on being something more than a theological mummy, gibbering the set forms of antiquity, he is at once cut off from the fellowship of the church.

Psychology.

The subject of Psychology has long claimed public attention, and resting as itdoes on the great laws which govern spirit intercourse, it has a deep interest to the thinking Spiritualist. That one person can control another by the power of will, when the subject of control is a "sensitive" has long been known, but the laws and conditions governing such control have been illy understood. Really this controlling influence of the will exerts a great influence in the affairs of life, and men having this strong will power gain their selfish ends through its influence over those so unfortunate as to fall under their control. Hence it is well that the public become thoroughly acquainted with this most important subject. An opportunity is now afforded by Dr. Townsend, who adds to the attraction of psychology that of a phrenologist. He will I

should be in their seats if possible at a quarter before eleven o'clock.

We publ sh in this number the abstract of an address delivered by A. B. French in Philadelphia. In an accompanying note Mr. French says: "This discourse was delivered from notes, and after having delivered it, I cast them aside, not expecting to use them again. Having read the excellent article of Bro. A. B. Spinney, I felt impressed to give the substance of the address to the public. Many vital points not touched in the lecture need agitation. I can only hope others will press them, to the end that our rostrum may attain a higher degree of usefulness."

It is indeed a most hopeful sign to see eloquent speakers coming forward to aid the JOURNAL in impressing u, on Spiritualists the needs and duties of the time. There is a better day dawning; we can already feel it coming. Speakers and people must follow the spirit of the age and growl Grow in wisdom and spirituality; learning how to co-operate for the best good of humanity; sinking self in the desire for the general welfare.

B. F. Underwood in Chicago.

B. F. Underwood will lecture before the Chicago Philosophical Society, Saturday evening, the 14th, in Apollo Hall, Central Music Hall building, corner of State and Randolph Streets. The admission fee to those not members of the society is twentyfive cents. Mr. Underwood is a conscientious student and a close reasoner. He is doing as much to promote the growth of rational free thought as any man in the country. He will lecture in Union Park Hall, 517 West Madison Street, on Sunday evening, the 15th. Subject: "Radicalism and Conservatism." The lecturer will be introduced by Hudson Tuttle.

Lecturers and Mediums.

Mrs. H. Morse is now lecturing in Portland, Me.

Mrs. Nellie T. J. Brigham addressed the New York Liberal Club, Dec. 30th.

C. W. Stewart has been lecturing successfully at Kirksville, Mo.

Henry B. Allen, the physical medium, proposes to take a trip West. His address now is at Northampton, Mass.

A spiritual meeting is now held each Sunday at 3 P. M., at 264 W. Randolph St. E. Silverton is president.

E. P. Blood of Mukwonago, Wis., writes to us, speaking in high terms of Dr. E. W. Stevens as a lecturer and healer.

Dec. 30th a reception was given to Mr. and Mrs. Andrew Jackson Davis at the residence of Martin L. Van Horn, No. 28 Greenwich Avenue, New York City.

Mrs. H. B. Champion.who has been spending some months in Philadelphia, passed through Chicago last week on her way to San Jose, California, her present home. The Medium and Daybreak of London, England, occasionally departs from the discussion of spiritualistic subjects and carefully considers the subject of diet. In view of the fact that each article of diet is considered highly deleterious to the human system by some distinguished wiseacre, it would indeed be refreshing if some onespirit or mortal-could definitely settle the vexed question, and leave humanity in doubt no longer in regard to the kind of food his system requires. The Medium and Daybreak says:

"Comparative Anatomy and Physiology demonstrate incontestably the fact that man is naturally not carnivorous or herblvorous, nor even omniverous, but frugiverous. His teeth and his intestinal canal are those of the anthropoid quadrumana, not those of the tiger, the wolf, the sheep or the swine. Blood is, or should be, on every plane, an abomination to him. Nor is Chemistry silent on this question. The comparative analysis of foods, vegetable and animal, demonstrates the fact that not only are the fibrin, albumen and casein of vegetable products identical in character with those of animal products, but that some of the former in nutritive value surpass by a great deal the richest of animal flesh. For instance, broad beans, baricot beans, peas, lentils and wheat, average from 22 to 30 per cent. of nitrogenous or tissueforming substance, while beef, mutton. pork, and veal average from 8 to 19 per cent of the same substance. Fats, too which are so necessary to us as heat and force producers, are liberally supplied us by the vegetable kingdom, rich in seed and nut oils; and if to these we add such animal products, obtainable without slaughter, as milk, butter, cheese, eggs, we have at our disposal precisely all the most nitrogenous and fatty substances in the arcana of Nature. Besides these considerations, we get in the vegetable kingdom a whole group of substances which have no existence in animal products; I mean the carbo-hydrates: starch, sugar, and their cognates, which are so necessary to man that Dr. Lyon Playfair in the composition of his tables of diet, prescribes a proportion of 18 m carbo-hydrates to 4 of nitrogenous matter, and 1 of fatty substance."

The London Spiritualist has an able article in relation to "The Guardianship of Thought." It is well known that Helmholtz demonstrated that a wave of thought would require about a minute to traverse a mile of nerve, and Hirsch found that a touch on the face was recognized by the brain and responded to a manual signal in the seventh of a second. There may be a "guardianship of the thoughts," In the same sense that a person may take care of, or protect himself, or ifft himself up by pulling on his bootstraps. Other guardianships at the same time, we think, are desirable. The Spiritualist says:

"Great care and perseverance are necessary to constantly maintain a mental equilibrium, a placid tranquillity, a purity of thought, which nothing should ever be able to disturb; neither desires, grief, cares, nor excitements of any kind should ever roffle the thoughts of a man striving for the Absolute. All things are transient but the Eternal. Man can live in eternity here even as much as he ever can beyond, for

RELIGIO-PHILOSOPHICAL JOURNAL. **JANUARY 14, 1882.** The JOURNAL never seeks to advance the Deservedly Popular. Col. Robert G. Ingersoll's the beyond is not in the death through deinterests of Spiritualism by suppressing Unless it had great merit Parker's Ginger cay, but in the state of the soul. Strive to Tonic could not be so popular. Its sale has the truth. Truth at all hazards is its motto, know the intuitional part of your conspread remarkably all over this country, he-FORTHCOMING LETTER. hence it often cuts to the quick but is sciousness; watch it; keep it pure; let it cause invalids find it gives them new life and guide you; keep the thoughts untarnished, vigor when other medicines fail entirely .-never unjust. and when the germ of divine soul becomes The January number of the Iconaclas' will contain a long Ohio Farmer. There is now a theory that diphtheria known to you let it expand, and do not re-tard or disturb its growth. Never expose letter from Col. R. G. Ingercolt in answer to questions promay be prevented by artificial vaccination. He whose first emotion on the view of an pounded to him by leading elergymen of Indianapolis. The The diphtheritic plant, which appears on the innermost sanctuary of your soul to excellent production is to undervalue it will Iconoclast, containing the Letter and other sharp things. vulgar gaze, nor speak of the progress you the membranes, may in time be cultivated never have one of his own to show.-Aiken. may be had by addressing the Editor. Liberal induce : ents make; if you have a seed corn of faith, and used for inoculation. and one spot in your soul pu e, regeneraoffered to newsdealers A DELICIOUS OD 'R is imparted by Floreston tion is within your volitional power. But You cannot do your friends a greater Cologne. And it is always refreshing, no Address mistake not the means towards the end, for favor than to induce them to subscribe for matter how freely used. W. H. LA MASTER. the end itself; many are there who have the JOURNAL. Recollect they can become erred and thought inflation to be illumination. Leave all passions and earthly and vain familiar with it for the insignificant sum 31 20 23 Noblesville, Ind. Business Aotices. desires; fix the soul in a pure life, and be-hold the soul is the life and the God who of thirty cents.

withdrawn their opposition to the proposed brain of that individual who has a tena repeal of the law prohibiting marriage with cious memory, rarely, if ever forgetting a deceased wife's sister, and a bill for the anything that he may hear or see. Then repeal will be introduced in Parliament. there are others whose memory is very Dr. Spence has got up one of the queerest treacherons, and who can retain nothbooks extant, called "The B'ue Book." It ing that they read without the most scrup-

The Roman Catholic archbishops, bishops

and clergy of the Province of Quebec, have

is blue inside and out. As it pertains wholly to domestic operations, every family should have one. See the advertisement of it in another column.

Over 600 people we are informed were present at the Mediums' Meeting, in Union Park Hall, last Sunday afternoon. This hall seems to be just now the popular centre for Spiritualist meetings in the city; with lectures, lyceum and mediums' meetings the place is occupied constantly from 10-30 A.M. to 10 P M.

In accordance with a resolution introduced by Mr. Taylor, the member of Congress from Gen. Garfield's old district, the Speaker of the House appointed a special committee to audit all claims for services and expenses growing out of the illness and burial of the late President, and to consider what, if any, allowances, pensions, or privileges should be granted to the widow or family. A quarrel over the soul of Martin Kankowsky, the condemned murderer in the Jersey City jail, took place yesterday afternoon. Three ministers representing different denominations ran afoul of each other in Kankowsky's cell, and a dispute as to priority of lien on his salvation ensued, which was ended by Kankowsky's singling out the priest he wanted and telling the others to go.

The "Ozone" ad vertisement was received through reputable agents, and regarded as all right, and receiving no complaint we continued its insertion. We have, however, learned that it is not what it professed to be. It now appears to be nothing more than the old "sulpher process," and as sulpher costs but five cents a pound, while the "ozone," in this case, is nothing more than sulpher colored with lamp black and scented with cinnamon, and sells for two dollars, the purchaser is decidedly victimized.

Margaret Weish, 51 years old, a Catholic, ecame mentally deranged some time ago. her insanity taking the form of religious fanaticism. She conceived the idea that she had committed a terrible sin, which required the performance of an extreme penance. She starved herself, and on Christmas eve was found dead by a lodger in her rooms at No. 352 East Nineteenth-street. Mrs. Logan, the wife of the Senator, belongs to the Methodist church and believes in total abstinence. It is reported, by the way, that a number of ladies in Washing. ton-some of them prominent in societyhave organized a secret association called "Guardian Angels." Its purpose is the exertion of social influences for the reform of Congressmen and others who are inclined to the cu that inebriates. The late Ami Loring of North Yarmouth, Me., bequeathed \$2,350 to relatives, and the remainder of his property, valued at \$36,000, after the payment of his debts and the expenses of his funeral, to the Kent's Hill (Me.) Seminary, the Preacher's Aid Society of the Maine Conference of the Methodist Episcopal Church, the missionary society of the same church. The relatives intend to contest the will, believing that he was wholly under clerical influences. While the Papal Church held full sway in England, France and Germany, the priests managed to get possession of nearly half the real estate of those countries for the church by operating on the minds of the laity when making their wills. It required bloody revolutions in each country to break up those leech-like practices and restore the property to the people.

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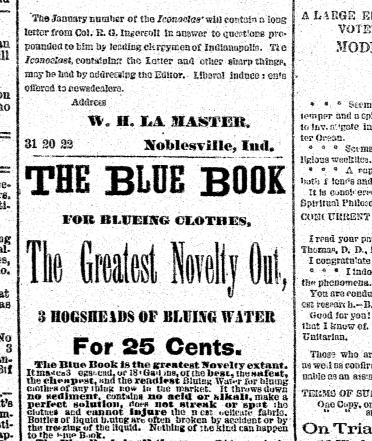
THERE would be no grumbling dyspeptics, if all the articles of our food were as wholesome, nutritions and easy of digestion as those made with Dr. Price's Cream Baking Powder,

A CARD.-During the next six months there will be a large number of people ont of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this county, who, if some friend would put them in the way of earning two or three hundred dollars during the winter months, would be grateful for a lifetime. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling or book canvassing), \$50 legitimate (no penoing or book canvassing), \$50 per month and expenses paid. So, if you are ont of employment, send your name and address at once to The Wallace Co., 60 Warren St., New York. The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed." The Wallace Co. make a special offer to readers of this paper who will write them at once, and who can give yood will write them at once, and who can give good references.

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Spiritual Meetings in Chicago.

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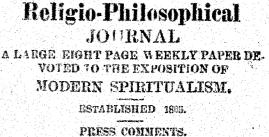
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Thomas, D. D., Methodist, I congratulate you on the management of the papar. " " I indozee your p sition as to the investigation of the phenomena.-Samuel Watson, D. D., Spiritualist. You are conducting the JOURNAL in the true spirit of hon-

est research.-B. F. Underwood, Materialist. Good for you! Never man in your ranks did half so well, that I know of. Brave it is and right.-Rev. Robert Collyer

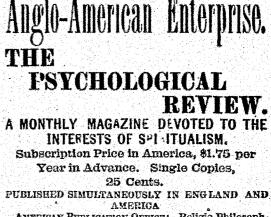
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The general f. atures of the Psychological Review comprize:-

1. Succint and compendious information concerning the facts and phenomena of Spiritualism, embrac-

able to entrench hit strongly that he can sometimes make even his followers forget the past. Mr. Beecher's short memory will be a metaphysical fact of considerable interest to the public."

knew you, but whom you knew not."

There is something peculiar about the

ulous care and attention. Again there are

those who under some peculiar circum-

stance forget all they ever knew, and be-

come as it were, mere infants, compelled to

learn ever; thing again. There was Rev.

Wm. Tennet, who for three days was be-

lieved to be dead, but who was finally re-

suscitated, and it was then found to the as-

tonishment of his friends that his past

earth life was a perfect blank. There is,

too, what is called "inherited m-mory,"

wherein people imagine that they had vis-

ited places before unknown to them, recog-

nizing scenes, etc., and giving rise to belief

in re-incarnation. The Medical Press and

Circular maintains that the inferior races

of mankind, such as all negroes, the Chi-

nese, etc., have better memory than those

of a higher type of civilization. Whatso-

ever may be the peculiarities in the organ-

ization of that faculty, it is, indeed, very

strange that the venerable Henry Ward

Beecher has an exceedingly treacherous

memory. The fact is past comprehension.

"The Christian Union, a journal supposed to be sufficiently well posted on the mental

peculiarities of Henry Ward Beecher, says

that the probable reason why the distin-

guished clergyman never quotes poetry in

his pulpit is lack of memory. That reason

is sufficient; but it will be a source of sur-

prise to those who are in the hauit of regard-

ing a good memory as something inseparable

from marked intellectual powers. The

Christian Union says that Mr. Beecher al-

most entirely lacks verbal memory, and

preaching either from brief notes or from

none at all, he could not even quote the most

familiar stanza without reading it from the

printed page. With this fact in view, those

people who are not admirers of Mr. Beech-

er will be disposed to attribute some of his

religious and poetical tergiversations to a

short memory. When, after a brief rest,

he re-enters the political arena especially.

he sometimes seems to be quite unable to

tell where he left off. But in his new posi-

The Itoo Worlds says:

May it not be on account of his "treacherous" memory that Beecherstock is palpably declining, even in the Plymouth congregation. The Philadelphia Times states that when the Beecher Tilton trial was on hand the friends of Beecher rallied, and at the annual sale of pews in his church \$70,319.50 was realized. At the annual sale for the current year the total amount raised was \$25,492, with about thirty pews for which there were no purchasers at all. It looks as if the reform tide had struck Plymouth church at last, and as if a growing respect for the religion of the lowly Nazarene is telling in the reduced revenues of Beecher's congregation.

Current Items.

Thirty cents pays for this paper 12 weeks to new subscribers on trial.

Senator Erasmus M. Correll was lately elected President of the American Woman Suffrage Association.

Investigators of the phenomena of Spiritualism will find the JOURNAL an invaluable assistant.

In one of the suburbs of London two Mormon missionaries, attempting to hold service, were forced by a mob to seek refuge at police headquarters.

Two aged brothers named Rose, are said to have starved to death in a room in the Arcade building in Buffalo, repulsing all offers of aid. They were the architects of the building in which they perished.

After spending the holiday season quietly at home, Miss Frances E. Willard left for the South on Wednesday, and is now opéning a temperance revival in Nashville, Tenn. She will spend the entire winter in the South.

Susan B. Hill, of Indianapolis, Ind., has been found insane by reason of religious excitement. Her hallucination is that the Lord has demanded the sacrifice of one of her children, and they have consequently been removed from her custody.

The JOURNAL is more widely commend ed by the secular press than any other Spiritualist paper ever published. However widely its secular and religious contemporaries may differ with it they always treat it respectfully, commending its spirit of fairness and accuracy of statement.

In response to the urgent appeal of Mrs. Wood for the JOURNAL, one subscriber of this city donates \$2 50, and one from Chariton, lows, and another from Ashtabula, O. \$1 each. This hearty response will gladden her heart, and enable her to enjoy the presence of the JOURNAL for some time. There are hundreds of others who desire the JOUR. NAL, but are unable to pay for it. Who will assist them ?

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[La Crosse Republican Leader.]

Having been cured by St. Jacob's Oil. I recommend the same to all sufferers with Rheumatism, says Mr. L. Shiffman, 2804 Calumet Ave., Chicago, Ill,

1811,517 West Mag Street, each Sunday at 3 o'clork P. K.

The Verification Society meets each Sunday at the West End Opera House at 11 o'clock A.M.

Meetings are he'd each Sunday at 7:31 F. y., at 924 Milwau kee Avenue. G. W. Brooks principal speaker.

Union Park Hall Lectures.

Sunday, Jan. 15th, at 10:30 A. K., Hudson Tottle will lec-ture Subject: The Essence of Spiritualism. B. F. Under-w od lectures at 7:50 F. M. Subject: Redication and Con-kerratism. The Hall is No. 547 West Madison Street.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY,-The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Atlt A. M. and 7.45 P. M. Good speakers every Sunday. Seats free.

NEW YORK CITY.-The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 F M., in Stock's Musical Hall, No. 11 East Fourteenth St. near Fitch Avc. (Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK .- The New York Spiritual Conference. oldest Association organized in the interest of modernSpir-itualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. x. The public invited. P. E. FARNSWORTH, Secretary. Address Box 777 P. O. Address Box 777 P.O.

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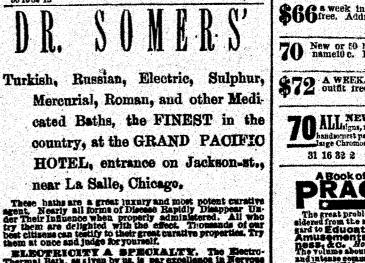
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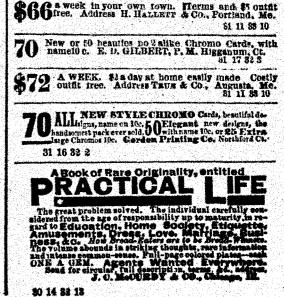
4. Original articles on the science and philosophy of Spiritualism and cognate subjects by an able staff of writers on both sides of the Atlantic, amongst whom may be mentioned-M. A. (Oxon), C. C. Massey, Professor Barrett, Mrs. Howitt-Watts, F. Podmore, J. T. Markley, Newton Crossland, E. T. Bennett, J. W. Farquhar, Dr. Wyld, A. Lillie, and A. E. Maitland in England. America will probably be represented during the year by such well-known writers as Hudson Tuttle, A. J. Davis, W. E. Coleman, Mrs. Hester M. Poole, Prof. Alexander Wilder, M. D., Prof. J. R. Buchanan, M. D., Mrs. Emma F. Jay Bullene, Prof. Wm. Denton. Giles B. Stebbins and others.

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JANUARY 14, 1882.

foixes from the Beople. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE

HARMONIAL PHILOSOPHY.

What Was His Creed.

He left a ton of anthracite In front of a poor widow's door, When the deep snow, frozen and white, Wrapped street and square, mountain and moor. That was his deed; He did it well. "What was his creed?" I cannot tell.

Blest "In his basket and his store," In sitting down and rising up. When more he got, he gave the more, Withholding not the crust and cup. He took the lead In each good task-"What was his creed?" I did not ask.

His charity was like the snow, Soft, white and silken in its fall: Not like the noisy winds that blow From shivering trees the leaves, a pall For flower and weed Drooping below, "What was his creed?" The poor may know.

He had great faith in loaves of bread For hungry people, young and old; And hope inspiring words he said To him he sheltered from the cold. For man must feed As well as pray. "What was his creed?" I cannot say.

In words he did not put his trust; In faith his words were never write He loved to share his cup and crast With any one who needed it. In time of need A friend was he-"What was his creed ?" He told not me.

He put his trust in heaven, and worked Ever along with hand and head; And what he gave in charity Sweetened his sleep and daily bread. Let us heed. For life is brief; Adopt his creed And give relief. -Inberator.

The Withered Hand.

Our printer, Mr. Arliss Andrews, Musuem St., London, informs us that he knows the surgeon who wrote the following narrative, published in Central Express, and believes in the trust-The worthiness of his utterances:

Thirty years ago I was considered one of the first surgeons in London. Though a young man, my skill was widely acknowledged, and I had lo-cated myself in a fashionable portion of the West End. In one night all my hopes of future fame were blasted, and this hand that had once so defily wielded the surgeon's knife, became powerless and withered. It was the 27th of June, 18-I was about retiring, when a loud ring at my night-bell informed me of further work. On opening the door I found two gentlemen, one a broth-er professional, with whom I was well acquainted, and who carnestly desired me to accompany them to the bedside of Mr. A----, of Portman Square. I started with them at once, and on the way thither my friend Dr. F. gave me the his-tory of the case. The patient who was an elderly gentleman believed that he should die at a certain hour that night, and that the spirit of his father would be present to call him away. It was reported that the same thing occurred for many generations at the hour when each male member of the family had completed his sixtleth year. Doctor F.'s idea in summoning me was, if possible, to place the patient under the influence of chloro-form, the use of which was not so widely known as at present. Previously to coming to me he had administered a dose of morphis, and on arriving at the house we found him under its influence and sleeping quietly. As the fatal hour approached, having arranged our instruments and carefully examined the surroundings, we sat watching on either side of the bed. It now wanted but a few seconds of the time. I placed my hand on the patient's pulse, who was still calmly sleeping, Dr. F. holding his wrist on the left ride. Not a sound could be heard except the ticking of a small clock on the mantlepiece and the regular breathing of the patient. Just as the clock chimed the half-hour, I raised my head and perceived close to the mantlepiece the figure of a portly old gentleman looking steadfastly at the recumbent figure on the couch. I sprang for-ward, wishing to grasp the intruder by the arm, but instead of my hand coming in contact with a human being, there was nothing there; the figure had vanished, and my right arm fell to my side completely paralyzed. At the same moment I heard Doctor F. exclaim "Dead!" and turning to the bed, Ifound that, true enough, our patient had ceased to breathe, his heart had ceased to beat for ever, and my active career as a surgeon was closed.-J. H. F., in London Spiritualist.

Letter from Dr. Grimos.

To the Editor of the Religio-Philosophical Journal :

In the fall of 1879 Mary E. McMahon; of this city, visited Ballaton Spa, put up at a hotel kept by a Mr. Woods, and hung out a sign bearing the words, "Mrs. Dr. Mann, Clairvoyant Physi-cian." Soon afterward she was introduced as a widow to Samuel Hides, an aged and wealthy resident of the village, who was a firm believer in Spiritualism. Mr. Hides was very deaf, and Mrs. McMahon expressed the belief that she could cure him While Hides did not agree with her, he consented to undergo treatment. On his first visit to Mrs. McMahon she went into an appar-ent trance, upon recovering from which she ent trance, upon recovering from which she averred that she had received a communication from the spirits, who assured her that she would from the spirits, who assured her that she would certainly cure Hides. The latter, who claims to have located the Franklin spring on his property at the time the other springs ceased to flow through the direct intervention of the spirits, credited her statement, and then inquired what she intended to charge him. Mrs. McMahon said that she would treat him for \$50 per month for three months, with a bonus of \$500 in case of a cure. Hides considering the fourse too high. three months, with a bonus of \$500 in case of a cure. Hides, considering the figures too high, left the house. Two days later Mrs. McMahon visited Hides at the Franklin spring, and caused him to consent to undergo further treatment, which consisted of poking her fingers into his ears, tapping him under the chin, and making extravagant motions with her hands about his head. A few days later Mrs. McMahon broached the subject of marriage, and led Hides to believe that it was a decree of the spirits that she should become his wife and deed his property to her. She then sat on his lap and kissed and embraced him. Hides demuraed to the proposed marriage on the ground that he was too old, whereupon on the ground that he was too old, whereupon the woman again went into a trance, on coming out of which she declared that the spirits had inormed her that Hides would live twenty years itonger, would have two children born to him, would enjoy great happiness, and that unless the marriage was solemnized within two weeks somethe second secon other income from his estate. The couple then visited the pastor of the Catholic Church, who refused to marry them. They then visited the Baptist parsonage, where they were joined in wedlock. After living together ten days it is alleged that Mrs. Hides began to abuse the old man, and soon afterward left him. Hides then commenced proceedings for a divorce and to set aside the marriage contract, and the cause is now in progress before Judge Wait, of Washington County, the referee. The prosecution assert that Mrs. Hides has another husband living, but she claims that he was drowned at Albany several years ago. Notwithstanding his experiences, Hides is still a firm believer in Spiritualism, but insists that Mrs. Hides is a false medium. The case excites great interest in this neighborhood, and some of the ablest counsel in this section of the State, including Gen. Charles Hughes, N. C Moak, and E L Fursman, are engaged.-Troy Dispatch to the New York Sun.

An Aged + piritualist Induced to Mar-

Property.

ry a Olairroyant and Doed Her His

A Strange Incident.

To the Editor of the Religio-Philosophical Journal: My old and good friend, the Cavallere Sebastiano Leugi, of Florence, sent me a few days ago the following deeply interesting personal incident, and with his permission I place it at your disposals

"1 have suffered a great loss, my brother Carlo (only a year younger than myself). left this for a better life the 2nd of September, quite suddenly.

I was by the seaside at the time, never in the least expecting so dreadful a blow. On that very morn-ing, however, I felt so awfully sad and wretched that I had to rush out of the house in a fit of despair, although it was blowing a hurricane and the rain was pelting down. I went away without my hat on, after having told my daughter Christins, the excited state I was in, without any resn to account for it. A cousin of mine born in Zululand, was with us, and he retaining, I sup-pose, a little of the savage instlucts of the place of his birth, had gone out to take a walk on the ments. Well, I rushed out to go and meet him. "When I had arrived at the end of a meadow where the ground inclines towards the mouth of a rivulet called the Tortulla, and I could see the rocks before me on the other side, I stopped to see if Giovanni (my cousiu) was coming, but what was my astonishment in seeing my brother coming down lithely from rock to rock. I shouted to him, but received no response, and soon after he disappeared behind a large boulder. I wanted to rush back home and give the glad tidings, but waited to see him resppear, which, how-Giovanni coming out of a wood close by, but shout twenty steps back, and I fancied that my sight had played me a trick and that it was Giovanni I had seen all the time. I came together with Glovanni, telling him how curious it was that I should have taken him for Carlo. After having changed my clothes, I went to breakfas at 11 o'clock with the rest of the family and felt much relieved.

I would like to induce every Spiritualist to read, re read and reflect upon the articles of Dr. Spinney on destructive and constructive Spiritualism, and Hudson Tuttle on camp meetings, in the Christmas number. Instead of writing to each a private letter and thanking them for their good words and eminently practical suggestions. would rather that my endorsement be as public as may be. I have long thought that the age of iconoclasm should terminate, and that of con-the grand spiritual temple that must and will be reared by willing hands. Organization, law and order is the great fact of spheres above and will

order is the great fact of spheres above and will sometime be in this below. The figure of a mighty river, swollen beyond its banks, arising from mountain rills, alluvial soils and vegetable decaying swamps, is true "to the life." I have often on being referred to some exceptionable things of Spiritualists, offered as an-apology that Spiritualism was like the gospel net, that was let down and took in all kinds of fishes. When any nerson receives a test convinc. fishes. When any person receives a test convinc-ing him of the intercommunion of the worlds, they are in the net, are Spiritualists, but the next great question that arises is, would the labors of a fabulous Hercules make them useful and honored members of society? "It is cultivation," says the Doctor, "that develops the full corn in the ear." Education is the mightlest word in the universe, and we have many lessons of abiding faith, strong hope and persevering labor that we might learn from our orthodox neighbors. Individuality is a wild, unmanageable horse that will dash us over precipices and land us into quagmires, unless there are some enlightened moral principles, bit-ting and reining this furious steed. When a test is obtained the state of the stat obtained through the medium of our physical senses, sppcaling to reason, then we should be-take ourselves to science, philosophy and reason. Investigate the laws of being, and diligently study until cause is found and traced to effect. Then the inner soul sense, reason and an enlightened judgment, will be satisfied, and the new born fact will be woven into the spiritual fabric. Then you will be ready for another test. How few ask themselves the question, is Spiritualism enabling me to live a higher and a better life? There is a religious element in man, innate and

as natural as sun-shine and rainfall: This yearning, uplifting, upturning of the eye, the heart, to a power that is higher and better than me; faith is a necessity to bridge over the chasm until our expanding beings can comprehend the nature and attributes of that something, and we will have made good progress, if we sufficiently learn on this plane that this something is incomprehensi-ble. True, this element is feeble in some and with some unawakened and far below the surface, covered with mountains of matter that time and friction only can remove.

How many professed Spiritualists scout the idea that Spiritualism is a religion. Has not Spiritualism done a thousand fold more for us than theology or "Christ and him crucified," in opening the portais and giving us real glimpses of the life to be, giving us line upon line of the philosophy of existence in both spheres? Have not some of us had the most positive evidence that a father, mother, fister, brother or child was at our sides, giving positive evidence that one pres-ent knew our unspoken thoughts, and was as famillar with our secret designs as we were? How will we weigh each act and deed when we know mother is familiar with the intention and will stand by our sides when the deed is performed? Is there no gratitude for these teachings? No sense of obligation? No love of right? No praise? No feeling of duty, that this responsibility must be rolled over from us by extending the good we have to others? No religion? No sense of obligation? How unnatural the thought! As for Bro. Tuttle's article on "Camp meet ings," I have only to repeat all I have said of the Doctor's article, and sometime in the near future I shall offer my views, which were nearly completed in Mss. form last August, but failed for the want of health and strength to finish it. I will merely add now that I am in favor of encouraging these meetings to a certain extent; much good may result from them, if properly managed, and it is possible for us to turn them into good or evil, and as we sow, so must we reap.

A CHEEBFUL RELIGION.

What the Ancient Egyptians Believed and Practised.

(Fortnightly Review.)

The honor due to parents sprang naturally from the belief in God as "our Father which art in heaven." We constantly find incriptions on the tombs such as the following: "I honored my father and my mother; I loved my brothers. I taught little children, I took care of orphans as though they had been my own children." In let-ters of excellent advice addressed by an old man of 110 years years of age to a young friend-which form the most ancient book in the world, dating 3,000 B. C., he says: "The obedience of a docile son is a blessing. God loves obedience. Disobedience is hated by God. The obedience of of a son maketh glad the heart of his father A son teachable in God's service will be happy in consequence of his obedience, he will grow to be old, he will find favor." This is the earliest appear-ance of the "first commandment with promise," (Eph. vi:3.) the obedience to God and man which (Epn. vi:2,) the obscience to God and man which was the "essence of Hebraism." The moral code of the Egyptians was exceedingly elaborate. It consisted of forty-two commandments or heads under which all sins might be classified. This code was the ideal placed before men on earth, it was the standard of perfection according to which they would be judged in heaven. Some of them they doed interest only but was thelease it the are of local interest only, but most belong to the eternal laws of right and wrong written on the tables of the heart. Men were taught from their childhood, as childhood are nowadays taught their catechism, that they must appear in the presence of the Divine Judge and say: "I have presence of the Divine Judge and say: "I have not privily done evil to my neighbors. I have not afflicted any, nor caused any to weep. I have not told lies. I have not done any wicked thing I have not done what is hateful to the gods. I have not calumniated the slave to his master. I have not been idle. I have not stolen. I have not com-mitted adultery." I have not committed murder. And so on. But their commandments were positive as well as negative. On the tombs we find the com-mon formula: "I have given bread to the hungry, water to the thirsty, clothes to the naked, shelter to the stranger." In the lamentations at funerals, the mourners see the decased entering the presthe mourners see the deceased entering the pres-ence of the Divine Judge, and they chant the words: "There is no fault in him. No answer ris-eth up against him. In the truth the liveth, with the truth he nourishes himself. The gods are satisfied with all that he hath done..... He suc-coreth the afflicted, he gave bread to the hungry, dother to the thirty of the area do thel drink to the thirsty, clothes to the naked, he she tered the outcast, his doors were open to the stranger, he was a father to the fatherless." This was the principle of the final judgment announc-ed by the Son of Man, to whom "all judgment is committed," some 4,000 years afterward, among the hills of Palestine. This tenderness for suffering humanity is characteristic of the nation. Gratefully does a man acknowledged in his auto-biography (4,000 B. C.): "Wandering I wandered and was hungry, bread was set before me: I fied from the land naked, there was given me fine linen." It is a glory to a man that "the poor shall make their moan at the door of his tomb." An inscription on a tomb at Beni-Hassan, written about 2,500 B. C., reads: "I have not oppressed any widow. No prisoner languished in my days, No one died of hunger. When there were years of famine I had my fields plowed. I gave food to the inhabitants, so that there was no hungry per-son. I gave the widow equal portions with the married. I did not prefer the 'rich to the poor,' On a wall of the temple of Karnak there is sculp tured the earliest known extradition treaty. It is between Rameses II. and a Khetan prince. The last clause provides that political fugitives are to be sent back, with following humane provision for their personal safety: "Whoever shall be deliver-ed up, himself, his wives, his children, let him not be smitten to the death; moreover, let him not suffer in the case in the mouth in the fact. suffer in the eyes, in the mouth in the feet; more-over, let not any crime be set up against him." This treaty was engraven for the Khetan prince on a silver tablet. In a volume of maxims we read: "Maltreat not an inferior. Let your wife find in you her protector; maltreat her not. Save

Notes and Extracts.

Jesus said he was the son of man. All church association is but temporary. Impatience dries the blood sooner than age OF 50

Spiritualizes calls mankind back from their speculating to a life of realities.

There is no real grounded opposition to the spiritual philosophy in the souls of men. What is known as church influence is the most formidable enemy we have to cope with.

We perceive no virtue in blood; we delight not in suffering, whether borne by a God or man.

Josms with his keen spiritual insight, saw the mental and spiritual conditions of his followers.

Nothing can compensate like cheerfuliness for the lack of other possessions, while in itself it makes up for all others.-Schopenhauer.

Gather up the beautiful as you journey on; learn to enjoy what is yours to-day; learn to love humanity; then you will learn how much you iove God

Ingersell .- A girl received a reward of \$20 from her father for climbing a church steeple at Savanah, Michigan, standing on the knob, and cheering for Colonel Ingersoll.

Good intentions are at least the seed of good actions; and every man ought to sow them, and leave it to the soll and season whether they come up or no, or whether he or others gather the fruit.

We do not go to heaven, but heaven comes to us. They whose inner eye is opened to see heav-en, and they who see it, are in it; and the air to them is thick with angels, like the background of Raphael's "Mother in Glory."—F. Hedge.

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemies he kills passes into himself, so we gain the strength of the temptation we resist .- Emerson.

It is claimed by the Christian world that the birth of Jesus was the fulfillment of the law, that all previous promises centered in him, and he be-came their Savior. This idea has been carried forward, and forms the basis of all Protestant and Catholic religions.

Spirits show more patience with mortals than they are credited with. They are willing to keep trying so long as there is the least shadow of ope, but sometimes we tire and grow weary when it seems as though every step was but the repeti-tion of one just taken.

Mon can understand the religion of Spiritualsm because it appeals to the affections without threatening. It opens the door of the soul and lets in light from the spheres above, and the wel-come voices of loved ones are heard saying, "Be of good cheer, for the morning dawneth."

There is a sickly sentimentality cherished in the minds of many concerning Jesus. They bug that old idea of having his rightcousness impart-ed to them. Their great love centers in the idea that because he lived an exemplary life that they will be saved from the consequences of their shortcomings by their great love for him.

The expectant end of the world or second advent of Christ has been the inspiration that has founded and developed a comewhat numerous sect, who, despite the continued failures and sore disappointments when they looked for the coming Lord, still trust and wait and warn us to be ready, for the great day is near.

Sir Joshua Reynolds was asked by a student, going to Italy, what he ought to observe and study, and found himself greatly puzzled to an-swer. What he did say may be summed up as fol-lows:—"If you have no talent or genius, it does not matter what you select or study. If you have talent or genius, you will find out for yourself."

Oh I for a man that will stand up and say. want to be good, honest virtuous, and upright, loving my neighbor as myself, helping my fellow-man along the rugged road of life, simply from a love of doing these things for their own sake, and not because he fears eternal torture in hell and hopes for a reward of a golden crown in heaven .- Paines' " Age of Reason."

A clergyman, who had been traveling in a re-

A Haunted House at Peoria, III.

The house in question was built by an aunt of the present owner, Mr. Flagg, who died a few years ago. For some reason Mr. Flagg, about two years ago, offered the house for rent, and moved further away from the business center of the city, where they pay rent for another build-ing. Several families have occupied the house since, but have been abxious to leave, although little has been said about any reason for so doing. When Mr. Cottrell first moved into the building a woman named Miller was employed to do the housework, but after the first night in the house refused to stay longer, stating that she had heard strange noises, and saw a figure walking about the bouse, and was unable to rest. Since then strauge things have been heard and seen which cannot be accounted for. The ladies have been frightened on many occasions, but all have now become accustomed to the spiritual manifesta-tions. Mr. Fuller's story is that the first time he noticed anything was when himself and wife were at supper, about a year ago, when they heard rappings on the dishes, which were heard dis-tinctly for half an hour. On several occasions, when they were about to enter the dining-roon the doors have been thrown open before they could touch the knob. Loud knockings are frequently heard in the room, and footsteps can be heard, although no one can be seen. Not long ago Mr. Gottrell informed the reporter he and ago Mr. Cottrell informed the reporter he and Mr. Fuller were eating supper when they heard footsteps in the next room, and saw a shadow pass the door, but were unable to discover any person. On last Wednesday evening, Mr. Cottrell who was alone, heard a noise in the summer kitchen, and when he went out to learn the cause, the racket was continued in the room he had left, The raps are very distinct, and are heard on the dishes and chairs by the side of the people and in their presence. The neighbors claim to have seen faces at the window at night which would suddenly disappear. Every effort thought of has been made to discover the cause of the mysterious doings, but all have failed. Considerable excitement is manifested. The persons mentioned are well known, and can be interviewed by any one, who can investigate the matter if they wish. Some of the Spiritualists in the city ought to move in the house. It would be a big bonauza for them.-Peoria (III.) Freeman.

G. Farmsworth writes: I have taken the JOURNAL fifteen years and I always shall, as long as it advocates the cause of Spiritualiam so well

H. H. Strong writes: Down to bed rock let as deive for a firm foundation for the philosophy of immortality, a truth of the grandest import.

A. H. Mambey writes: We are highly grati-ied at the position taken and maintained by the formation. All true and enlightened Spiritualists st approve your course.

"Then all at once telegrams came-we were called home-we arrived much too late-the tele-grams having been delayed five hours-my bro-ther was no more, he had passed away just at the moment 1 saw him on the rocks. "In June last, when going together up and down

the St. Andrew, he had told me that he felt sure he would not live the year out, and we had then promised one another that whoever passed away first would endeavor to give the other one a proof that life still continues on the other side of the shining river. He had kept his promise."

D. D. HOME, St. Petersburg, Russia.

Rev. William Lloyd, pastor of the Madison Avenue Presbyterian Church, New York, in October, 1869, thus puts himself on record, as re-ported in the "Two Worlds."

"My position, concisely stated, is: First, that the invisible universe is in close contact with the visible; second, that the inhabitants of the spiritual universe are interested in and influentially nected with the destiny of the visible; third, that departed human souls are most deeply interested in the welfare of those who remain upon this earth My arguments are derived from the Bible. That we do not see into the invisible does not in the least weaken my position. It is a common notion that we see with our eves and hear with our ears. It is true these organs are indispensable to norm. al seeing and hearing, but it is also true that they are only conductors of the vibrations called light and sound to the delicate cerebral structures of the brain, which transform such vibrations into perceptions of sight and hearing. Now, there lies beyond the material and visible a vast realm of spiritual beings and realities, which only need to make their presence sensible to the brain by impressional contact and they at once become perceptions. To make this brain impression possible, it may be necessary in some way to remove the individual from the contracting influence of the visible. Incidents of the appearance of dying friends are familiar to the student. Now, what does this lead to? Spiritualism, say some. I answer, No! They prove that the soul can receive impressions and can become cognizant of events without the ald of the senses to transmit the knowledge. The unseen may be unveiled, the impression being made upon the mind, and thus be-coming a perception. If we turn to the Bible narratives of visions we find that the revelation of the unseen was invariably attended with this withdrawal from the ordinarily visible. I am not disposed to doubt, much less to ridicule, those who claim to have seen visions. The a priori wonder is that more do not see them."

Alfred Berrott writes: I am always pleased with the JOURNAL and its management. S. C. Clark writes: We cannot do without

the JOURNAL. L. H. Stowe writes: I believe the JOURNAL is doing a great work for true mediumship and pure Spiritualism.

Hiram Turmer writes: I must have the old JOURNAL, for I find it to be founded on the rock of truth.

The Modern Woman.

Lucinda B. Chandler, in her reply to Prof. Swing, speaks as follows:

The emotional and affectional power of woman in its perverted action is such a potency in society and legislation because it is irresponsible. So also, is latent and repressed power, such as the human heart generates. The gardens of sorrow have proved schools of wisdom to some modern women who have concluded to cease weeping and seek such responsible power as will enable them to improve the conditions of human life and dim-

inish the causes for weeping. The "women of India," who never see the world of beauty about them, are shut inside of narrow walls by the same mandate that shut American women from the halls of legislation. The high-born women of India are no fitter objects of commiseration than the free-born women of these United States of America, who, having hearts alive with patriotism and humanitarian impulses, are pointed to gardens of sorrow, where they may weep and seek, as women have wept and sought in vain through centuries. They are no more to e commiserated than American women, who find in their country no inspiration to contribute their talents, energies and fortunes to its welfare.

The American woman who can resign herself to the fact that there is a realm of society that is a field of intrigue, in which it is expected all integrity, rectifude, and honor shall be banished, and rascality hold high carnival, without an impulse to do something more effective and helpful than to weep, is a greater heathen than the woman of India. American civilization has proven that the participation of woman in social institutions has benefited and improved society. It has refuted the idea that woman needs to be, or society needs that she should be put into the firmament of emo-tion and inspiration. We shrink from the grosser expression of Mohammedan sensuality which conceals the faces of women, but perpetuate the idea in excluding them from participation in legislation. Perhaps we may profitably proceed to a closer study of the "revolutionizing philosophy of life" which "demands human mind and human heart." These are combined in the individu als of both sexes. Man is not void of heart, nor woman of intellect. Individual development depends upon the unfoldment and wise use of both the "work through thought and theory," and the "work through personal attachment," and the progress of social culture depends upon the wise working together of man and woman. Why should the modern American woman reach out to Why obtain a view of the flowers and fields for the Indian sister, while with her larger opportunity and in her freer atmosphere she cannot obtain for herself the sweet benefits of homes emancipated from the dregs of the dram-shop?

The demands upon the favored woman of fortune, education, and intelligence call for the ut most stimulus of her nobility and heroism, her devotion and ingenuity. The pulpit may do much as an agency of moral and ethical culture by encourseling women to discover wise methods to actualize ideals, and to laud the woman who works rather than the woman who only "walks to and fro in the gardens of sorrow," and "weeps."

There is in the spiritual philosophy a pana-ces for all chronic religious diseases. It explains away the blood profeesing theory, and inits stead it presents man as the most perfect represen-tation of the divine, with reason to guide his feet into practices which lead to higher and better conditions than can be attainable by any other DTOCESS.

the to man at El-H alb. (4.000 B. C.) recorded that he "never left home with anger in his heart."

not thine own life at the cost of another." On

Why Is It?

The question often arises, why there exists a general disposition to avoid church observances of the Sabbath, or at least why there is a growing indifference to them? It is becoming the fashion to supplement church services with music of a high order in the hope of drawing a large at tendance, while the high church adds a ceremon ial that arouses attention either from curiosity or to gratify the emotional feelings. If we classify society, it will appear that the church educated portion regard Sabbath observance as a religiour duty, while the advanced and liberal minds at tend lectures for the purpose of hearing new truths elucidated and applied to the wants of the

Notwithstanding this interest that is largely apparent among Spiritualists and reformers, then attendance on public services, as compared with the orthodox churches, is simply insignificant. Seeking for an explanation of this state of

things, may we not revert to the operation of nature in the external world? Shrubs, trees and flowering plants are, in their infancy, nursed and sustained by the hand of man until in their maturity they become self sustaining and independent of outside aid. So it is with mankind; lyce ums and churches are educators, adapted to children, both young and old, who, after graduat-ing, become a "law unto themselves," and hence are not so strongly attracted to church observ ances, which may account for a seeming Indiffer ence among Spiritualists. PENN.

Another Good Man Passed On.

To the Editor of the Religio-Philosophical Journal:

Mr. D. W. Crawford, an old citizen of this place passed to his spirit-home on Wednesday, Dec. 14th, near Cambridge, Texas, having gone there with his wife a few weeks since, hoping to benefit his health. In his last moments he made several attempts to write, but when he failed for want of strength, he whispered in his wife's ear, "Tell them that I died a true Spiritualist. We are not alone; my mother is here, with other friends. I feel their touch." Mr. Crawlord was about fifty. three years of age, and commanded the respect of all who knew him. His remains were brought here and buried by the Masonic order. His wife has the sympathy of all friends. She fully realizes that her loss is his gain. A. J. Lewis. A. J. LEWIS. Council Bluffs, Iowa.

A Singular Coincidence.

About two weeks ago, a lady met a daughter of Mr. A. B. Brannon, a city policeman, and said to her, "Madam, you have a little brother that is go. ing away to a place at some distance from here. and is expected to stay for some length of time and is expected to stay for some tength of time. But he will not stay away very long, as he will meet with a serious accident and be brought back to Portland:" by referring to the *Telegrain* of yes-terday, may be found a notice of the return of young Brannon with his arm broken in two places. This is only one of the many verified predictions that have been made here in Portland within the past two months by Madam Normand who claims to be a natural clairvoyant and seen gram, Portland, Oregon.

Otis Briggs writes: Of all the spiritual pa pers I consider the JOURNAL the consistent one.

The aim of education should be rather to teach us how to think than what to think, rather to improve our minds so as to enable us to think for furselves, than to load the memory with the thoughts of other men.-Beattie.

As folly on the one side, though it should en joy all it could desire, would, notwithstanding, never be contanted; so, on the other, windom ever acquiesces with the present, and is never dissatis-fied with its immediate condition.—Montaigne. lady if he saw any encouraging signs of the spread of religion? "I heard something," he said rather hesitatingly, "which you might possibly call encouraging. As I passed a cabin, a woman called out to her daughter-'Jerushy Ann! you snarlyheaded, mean little cuss, come right in to prayers." -The Hour.

Since the advent of "Millerism" thousands have suffered the "torments of the damned" in anticipation of the coming configration when the "heavens shall be rolled together as a scroll" and the "earth shall melt with fervent heat," and still more terrible the expectant judgment that should pronounce the awful words, "depart from me ye cursed into everlasting. fire prepared for the devil and his angels."

During the thirteen days' siege at Yorktown, ending with the suffender of Lord Cornwallie, the British loss was less than three hundred men. with a captured army of nearly eight thousand, with seventy-five brass and one hundred and sixty ron cannons, seven thousand seven hundred and ninety-four muskets, twenty-eight regimental standards, and eleven thousand dollars in specie in the military chest.

Necessity is not, as of old, an image without us, but a magic web woven through and through us, like that magnetic system of which modern science speaks, penetrating us with a network, subtler than our subtlest nerves, yet bearing in it the central forces of the world. Must not art, then, so reflect life as to give the spirit what it needs in these bewildering toils-a sense of freedom?-W. H. Pater.

There are many spiritual mediums who are giving their time and the use of their organisms so that light and the immortality of the soul may be demonstrated to the world. There are thousands of mothers living monuments of unselfish-ness; there are wives linked to profligate hus. bands whose whole lives are a continual sacrifice. striving to win the erring ones back into the paths of rectitude. Are they not saviors?

There is nothing about a household which is of more importance than the character of literature which is to be found therein. Not all kinds of papers are of benefit to children, but it requires the best taste and judgment on the part of the the best taste and judgment on the part of the parent to make a suitable selection. A home without books and papers is of no value to a fam-ily, but a home with books and papers injudi-clously selected, is just as likely to be a curse to aportion of the household as otherwise. -- Western Home Journal

Bailronds and Population.—To every 10,000 inhabitants in Sweden at the end of 1878 there were 7.18 miles of railroad; in Switzerland, there were 3.12 miles of railroad; in Switzeriand, 5.63 miles; in Great Britain and Ireland, 5.03 miles; in Denmark, 4.64 miles; in Germany, 4.60 miles; in Belgium, 4.24; in France, 4; in Austria, Hungary and Holland, 3 miles; in Spain, 2.36; in Russia, 1.88; in Italy, 1.81. In Europe as a whole there were 3.12 miles of railroad to every 10.000 there were 3.12 miles of railroad to every 10,000 inhabitants. In the United States at the end of 1880 there were 18.37 miles of railroad to 10,000 innabitants, and the length per inhabitant is rap-idly increasing in spite of the rapid growth of population .- Railroad Gazette.

Is there any more positive cyldence that death ends all than there is that life is continued? Out-side of Spiritualism, all argument is only specu-lation. The Materialist attempts to prove his position by logic, but what evidence has he? The Sition by logic, but what evidence has her The Christian argues that some are saved but others are lost. What evidence have they? They will no doubt refer you to a book, but the evidence of the book is not unimpeachable. If it does ad-vance the theory of immortality it also teaches the doctrine that man and beast go down togeth-are and described by also in the store. er and sleep side by side in the grave. Such con-tradictory statements cast a shadow over the claim of divine inspiration, and it is from causes like these which have led to skepticism and infidelity. When modern Spiritualism was revealed to the world there was than an opportunity given to When modern Spiritualism was revealed to the world there was then an opportunity given to prove the truth or falsity of those statements. If the end had come there was nothing to be gained by trying to impeach the doctrine of annihilation. There was nothing to be gained in studying Scripture, for the world is not confined to one book for its moral precepts. We find implanted in markind a love of the beautiful, a desire for happiness. There are codes of laws for the pres-ervation of order and the protection of society.---



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BY B. F UNDERWOOD.

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"I Wish I Could Believe It."

BY THOS. HARDING.

How strange it is that people will sometimes suppose they are governed by reason, when, if they did,themselves the justice to subject their opinions and their motives to a careful analysis, they would find that only an unreasoning skepticism controls them. The materialist, who has gained for himself the reputation of being a good debater, naturally fears to jeopardize the reputation he has won, by admitting that that against which he has long contended, may be true after all, and pride refuses to make the concession that his mind is filled with doubts. fears and hopes of which the outside world little dreamed.

But the speaking magnetic eye divulges the secret of the man, and transmits them along its lightning highway from heart to heart. Let him but see his own sweet glance of hope, his half timid, modest look of doubt, and the tear of an affection intensified by memory, and they will make an appeal which his pride will not be able to withstand. So I thought as I conversed re-cently with Mr. Hobson, the postmaster of Valentine, Ind., on the subject of Spiritual-ism. He reasoned or rather around as ism. He reasoned, or rather argued, as Materialists usually do. "Now," said he, "you will admit that nothing valuable can be accomplished without labor," and he so shaped this supposed axiom as to make it appear as an argument against Spiritualism. "But," said he after a while, "I am willing to acknowledge that I have seen some things that staggered me," and he went on to tell how at one time, when in Lima, Ind., that an ignorant Dutchman, a stranger to him and his family, who could scarcely write his own name and could hardly speak intelligible English, certainly could not spell or write correctly an English word-how that ignorant Dutchman wrote a communication in his presence quite unexpectedly and signed this name, Precilla A. Hobson. It mentioned the time and place of her decease, her age, in fact all the circumstances attending her sickness and death, and he (Mr. Hobson) assured me that he could swear it was the handwriting of the sister whose name was signed to the paper, and beside all this the message assured him that it was written for the sole purpose of convincing him that there was a hereafter, and signified that she was happy in the life im-mortal. "I acknowledge," said Mr. H., "that almost convinced me." Atter hearing this I reminded him of his first and main proposition that "nothing can be ac-complished without labor." "Now." said I, "if your proposition be true, you may possibly form some idea of the long continued labors, the persevering industry of that young lady, your sister, who for the sole purpose of convincing her brother of a great truth, undertook the difficult task of learning how to control that medium, and you may also conceive what her teelings must have been when, after the long sought end was accomplished. she discovered that it was all in vain; how sad and disappointed she must have felt when she turned away." The great, good, human heart was touched by these simple words and the narator's eyes filled with tears, as with a deep sigh he said, "I wish I could believe it."

It is only a question of time when intelligent men like Mr. Hotson will be convinced, but they must exercise reason and common sense in dealing with this matter, and not permit themselves to be the very slaves of or an unreasoning skepticism. Man were there once, and as the great beauty and sweet consolation of such a knowledge dawned upon our comprehension, how the words of longing swelled up from our heart, "I wish I could believe it." Long ago in my oxthodox preaching days, I officiated at the funeral of a lady in the village of Fawn River. She had been sum-moned away from an affectionate husband to mingle with other angels in their native sphere. At the conclusion of my discourse and while the procession was forming for the graveyard which was some distance off. the bereaved husband took me aside. "You said just now," remarked he, "that I would meet her again in the future. You said you hoped it, or thought it, or believed it, or something to that effect. What makes you think so? How do you know that she has not gone forever?" I told him what Jesus said, "Because I live ye shall live I told him that the Lord came "to bring life and immortality to light," and so well, I know of no reason why others that Paul said, "There is a natural body and there is a spiritual body," and quoted such other texts as I could remember. "Have faith, my dear brother," said I, "and remember the words, 'If any man lack faith let him ask of God who giveth to all men liberally." The poor, heart-broken man turned away disappointed, his sufferings were too great for tears, and as he moved away from me to take his place in the carriage near the coffin, he bowed his head mournfully and replied, "Well, well, I wish I could believe it. Is it possible that on the broad surface of this earth there is one man or woman, who does not feel interested in the great ques tion of a future life? Is it possible that any one who has ever heard the subject mentioned can rest until he has solved the question, "Is there a future for me or is there not?" Is it possible that there is one human being who in his heart of hearts does not say, "1 wish I could believe it?" Is there one intelligent individual who, after he is convinced does not over and over again question the evidence, by which he attained to this inestimable knowledge, lest he may have deceived himself and that "The wish was but father to the thought, as it looks almost "too good to be true?" Most anxiously have we again and again gone over the ground lest we might have been to easily convinced, and again and again have we rejoiced to find that "our house was built upon the rock" of positive demonstration.

and certainly no blood poison artificially employed, can be rationally supposed to be more effective than a previous variolous attack.

2. Edward Jenner, the great luminary of vaccination, after repeated failures to protect with it, declared absolutely that cowpox virus was no safeguard whatever against small pox contamination. Patients of his had both diseases, and similar facts had been noticed by others.

3. Mortality from small pox is as severe in the present epidemic, as when there was no vaccination.

4. Other diseases are liable to be communicated with the virus. Syphilis is now spreading over England from this cause, and has been so disseminated here; also other loathsome aliments. Pulmonary consumption can be also inocculated in this way. Even cattle have this disease and transmit it to human beings. Bovine virus may, therefore, be the plague sores. Cer-tainly, consumption has multiplied six-fold in England since the vaccination became general; and in the United States, there is generally most consumption where there is most vaccination.

However, it pays the doctors to vaccinate. This is an argument not easily to be got over. Whoever opposes for conscience's sake, knowing and doing better, is stigmatized accordingly. Yet the days of the loathsome vaccine pest are numbered.

Letter from Sydney, New South Wales.

To the Editor of the Religio-Philosophics! Journal:

Your extensive circle of readers will be glad to learn that Professor Denton has been an undoubted success in the Australian colonies, and did my statement require proof, abundant evidence is given in the following programme of his movements. You are already aware of his having given lectures in Melbourne and other parts of Victoria, and a double course in Sydney, all of which have brought substantial "grist to the mill," but his line of conduct for the future will be news to you, and I therefore give it as he spoke it to me two or three days ago. He said, on the 18th inst.:

"I go to Tamora" (a mining township of New South Wales) "geologically to night, for a few days; I then proceed to Tasmania, where I will give a course of lectures: thence to New Zealand, returning from there to Sydney in about live months, when I hope to give some of my radical utter-auces, and take an occasional trip to Melbourne. My next move will be to Brisbane, Queensland, taking ship from there to Adelaide, South Australia; then to the Diamond Fields of South Africa; afterwards a course of lectures in Old England, and home to America through Egypt.

As the learned Professor does not expect to see his family until near the end of 1883. you may easily imagine that he finds the position of travelling lecturer a lucrative one. So far Mr. Denton has confined his lecturing to scientific matters, but he has been singularly outspoken on the great religious questions, even in these lectures. and his conduct in this respect is in marked contrast to that of the eminent Mr. Proctor, who, while evidently having no sympathy with orthodox views, was always at great pains not to offend the theological idiosyncrastes of his hearers. Truly, Mr. Denton is an earnest man and was never more so on the Sydney platform, than in his last two lectures, entitled "The Origin of Man" and he Scient Lyldence or Man's Future Existence." Both lectures were crowded to excess, and people had to be turned away from the doors. I had just received your issue of the 1st October, containing the bio-graphical notice of Mr. Denton by Hudson Tuttle, on the day of the former lecture, and was pleased to be able to hand the paper to Mr. D. before his l-cture. When he return. ed it a couple of days after. I asked him if the facts were accurate, and received the reply that they were; but he thought Mr. Tuttle had noticed him in a very flatter. ing manner. He spoke in very high terms of the JOURNAL, so high in fact that were I to quote his exact words, they might engender feelings of jealousy on the part of the proprietors of other papers. Surely the cause of Spiritualism may be proud of two such able advocates as William Denton and Ada Foye. Personally 1 know of much good resulting from the visits of these friends to our shores, and as they have done should not do so also. If therefore, any other earnest workers in the cause are contemplating a visit, and will care to write me a line in advance, I will cheerfully answer any questions I am able to. Sydney is a sufficient address to find me.

Christianize or Spiritualize, Which?

BY C. W. COOK.

To the Editor of the Heligio-Philosophical Journal: It is very evident to the thoughtful reader that Spiritualism is winning its way. Notwithstanding much that is vile seeks to cover itself with her spotless garments, still she is often beheld in her own heavenly purity, and many minds, seeing her divine tendency, are either openly proclaiming her truths, or, Nicodemus-like, consulting the oracle in secret. The recent action of the "Episcopal Church

Congress" shows that an institution esteemed, learned, and honorable. has not only deigned to notice this new child of despised Nazareth, but is somewhat disposed to fairly, yea, respectfully question it. Will it ask, "What have you of truth?" "What have you of help to humanity?" or will it ask, "What have you agreeing with our dogmas and traditions?" "What have you of help to the Church?" We shall see.

There are some minds among Spiritualists who are much elated at this recognition by those high in learning, in respectability, in authority. They say, "Now Spiritualism will advance to its true pinnacle," "Now we shall be recognized." It is well for us to rejoice when others behold the light, for it will guide them out of the night of error into the day of truth. It will render them wiser, more helpful, more hopeful, more happy. But when an institution, as such, and particularly a theological institution, finds in the despised and lowly, something to attract its notice, it may be seeking thereby only to increase its own strength, and so rivet the chains of Authority only the stronger upon the children of men. Has not such been the case in all past history? Have not Heathenism and the Mosaic the ology thus survived by accepting those truths which the reformer of Nazareth taught, and so incorporating them with and warping them to their purposes, as to strengthen them and keep them from going to decay by the natural progress of the race? The Christmas festivities, now passed, furnish one answer. Let us The Christmas festivities, now not be so grateful to this new, this seemingly candid recognition of the church, as to be forgetful of the lessons of history, or blind to results. Let not our worship at the shrine of Saint Popularity carry us off our feet and sink us in the grave of the Past neath its many mighty errors.

It seems to me that this action of the Episcopal Church, especially if followed by other Christian denominations, places Spir-itualism and Christianity in the same attitude towards each other that Heathenism and Christianity were in at Rome during the early centuries of the present era. Will the Animal swallow the Angel and assimilate her to its purposes; or, will the Angel resurrect what is life giving from the tomb of error into which the Animal has plunged it, and give it to humanity with her own helping hand to aid it up the heights of progress?

Hitherto Spiritualism has sustained, and probablys ill sustains, the relation to Christranity of a little leaven, literally hidden in the inert mass of the churches. May it lighten, enlighten, and elevate them from the theocracy of Moses to the democracy of man: from the worship of imaginary beings to work for humanity; from the deathly stupor (or shall I say stupidity ?) of forms and ceremonies to the life ennobling spirituality of the Harmonial Philosophy.

ver is the ontcome

Prof. Denton.

In a private letter, of which we take the liberty to publish the following, Prof. Denton says:

"We are preparing for a trip through Tasmania, New Zealand, and after visiting Brisbane, Adelaide and Sydney again, I intend to travel through South A frica and the diamond region. I have hardly mapped out my direction after that, though Egypt and Palestine will be taken on my return. "Mrs. Foye has done must excellent work

in Syduey and Melbourne. She must have onvinced many hundreds of the truth of spirit-return.

"I never saw before how closely the whole English-speaking population are related. The same songs are echoing round the entire globe; the people in Leonore laughing at the same jokes over which your sides are shaking. 'I never drink ale,' said Shelby at supper to night. 'What. never!' said a smart young lawyer at his elbow. I hear the names of Ingersoll, Davis, Peebles Hudson and Emma Tuttle, and the RE-LIGIO PHILOSOPHICAL JOURNAL, almost as frequently as in the States, and in the lib aries and reading rooms the old familiar authors, magazines and even papers greet me at every turn. I cannot realize that here, 12,000 miles from home. I am glad to hear that the RELIGIO PHILOSOPHICAL JOURNAL is still sating gallantly, and I trust that the captain, with rene wed vigor. will be on deck and heaven will favor her with its most prosperous breezes."

Prof. Denton is pursuing his investiga. tions in psychometry with marked success, having found remarkably sensitive subjects.

A WEIGHTY QUESTION .- The Petersburg, Virginia, Index-Appeal, prints the follow. ing: "Miles Darden, probably the largest man on record, born in North Carolina in 1798, died in Henderson county, Tenn., Jac. 23rd, 1857 He was seven feet six inch-s high, and m 1845 weighed 871 pounds. At his death he weighed a little over 1,000 pounds." How many mediums would it require for that spirit to draw sufficient matter from to appear in full form?

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is fall paid and can never be averaged. The Company's capital stock is 500,000 shares, 575,000 of which are in the treasury for a working capital, of which 125,000 shares are preferred, being entitled to receive the **FIRST DEVIDENDS** ce-clared by sad company, exclusive of all other stock until it has received it per share; siter which it becomes common and part cipates quality with all other stock in dividends. Work is being prosented upon more much and day by a tunnet which ownet shows at a depth of 500 feet from the surface and will connect all the vice and deposits of mineral in one outlet. Since Nov ist, 1801, the character of the mineral has streatly improved, and it is believed the workmen are near to large veins or deposits of valuable ore, since which time the stock has

Increased in value from \$1.00 to \$1,50 per share.

21600 shares have been dismoved of, ensuring the vigorous prosecution of the Company's enterprises and A LIMITED AMOUNT IS NOW OFFERED AT \$1.50 PER SHARE for a few days only, when a further advance in price will be used as work progress sand there deposits of mineral believed to be hear, are reached. The par value of this stock IS \$10 per share, but it is so'd at this low figure to procure money for machiner, or itmus work, produce one for stock IS \$10 per sha e, b t it is so'd at this low figure to procure money for machines, confidence it are par value of this market as d arry out the company's purposes, the profits to be divided smore to enclose the dockholders, and it is believed that this stock with it to be advance to its full par value, and pay FREQUENT DIVIDENDEN, but it the Company will become one of the is gest and elebest mining corporations if the court to the divided smore the dockholders, and it is believed that this stock with it to be advance to its full par value, and pay FREQUENT DIVIDENDEN, but it the Company will become one of the is gest and elebest mining corporations if the court to the company is OUT OF DEBT and stready has waranty deeds to 19 mining calms or allows but 50 acress of tunnet grounded; the whole comprising about 20 acress of rich mineral is a least Alma. Park County Colorado, surrous ded to several of the best payles when that Siste. Most of its offices named be ow, have bad a FRACTECAL, EXPERIENCES in the mining districts of over TWENTY WEARS, and the it ability and integer it is volthed for by leading undersent and barkers Resu as extract from "Z 10" it has leading M thodist paper of New England.----Attention would not be called to this C mpapy if we did not believe it was formed up on an HO EST AND PROPE to BASIS, moving forward in a fair and le inhast many. The Company owns over 20 screes of mineral lands, which give promise of a profile yield of pushed with renewed vigor. The financial sgent in his city is Hiram Bialadely. Esq., who enjois the confidence of busi-ness men." Mining, nr meris confidence of busi-

"I wish 1 could believe it." Ah! My brother, my sister, with all my heart, I wish you could, because there is peace in believ-

Sturgis, Mich., Dec. 8th, 1881.

Vaccination.

BY PROF. ALEXANDER WILDER.

In the present epidemic of vaccination it may be well to consider the utility of the matter before rushing to an expedient so unscientific, so absurd, so utterly useless, but seldom really mischievous.

1. There is nothing whatever essentially prophylactic in vaccine virus, enabling it to ward off or mitigate small pox. In the present epidemic, the vaccinated contract the disease with the same facility as the unvaccinated; and such has been always the rule. The only way of any account to disguise this fact, has been to denominate those unvaccinated who did not show scars. Persons have had small pox repeatedly,

MRS. ADA FOYE IN SYDNEY, N.S.W.

Mrs. Foye having given three public seances in Sydney, the manifestations in each case being preceded by remarks and explanations in connection with the sublime truths of Spiritualism, it may interest your readers and other mediums to hear that her efforts have been crowned with signal success, and that this exceptionally gifted lady has been the means of awakening a desire for spiritual truths in many a slumbering breast. Mrs. Foye gave her seances before full houses, and in every instance correct replies were given to the inquiries.

Mrs. Foye has lost none of her power by crossing the Pacific. The very first case was a most remarkable one. A German was a most remarkable one. A German baker (a Materialist) in an extensive busi-ness in Sydney, received a communication giving particulars about a favorite nephew who left Newcastle, N. S. Wales, with a cargo of coals for Yokohama, four years and a half ago, and never since been heard of. The communicating spirit gave proofs of identity, and then furnished information which yet remains to be proved. The ques-tioner was much agitated, and asked the audience to excuse him in order that he might retire and carry the good news to his family. Another case was that of a mem-ber of the Colonial Legislature, whose mother gave satisfactory proof of her presence, and who answered also some startling questions relative to a supposed murder, which took place on a station be-longing to the family. Three persons pre-sent conversed with communicating spirits in foreign languages, said to be unknown to the medium, viz., Danish and German, and a friend of my own, a skeptic to Spiritualism, received such convincing proof of the presence of his brother who had passed over in Melbourne, that he is now an earnest investigator. Several mental questions were satisfactorily answered, and so far as I could ascertain, in no single instance was an incorrect reply given. Mrs. Foye is undoubtedly a phenomenon, and can rest as-sured that long after she leaves Australia, her influence for good will remain. Many friends of my own have had delightful private sittings with her and have good cause to bless the name of Ada Foye. CHAS. CAVENAGH.

Sydney, November 9th, 1881.

But whatever is the outcome, let us nope and let us so labor, that Spiritualism will spiritualize Christianity, and not Christian-ity christianize Spiritualism. The former will bring mankind progress, with its con-comitants: truth and happiness. The latter will deliver us into the hands of Authority,

with its concomitants: error and fear. Says brother Davis (Penetralia, p. 204): "The worst disadvantages would result from the adoption of Spiritualism by the churches. Let churches discover that it is their safest policy to invite you in, in order to preach their Spiritualism to you; then accept, and you will become incrustated amid the consolidations of time serving institutions. In fifty short years our Spiritualism would have a sectarian encasement. ualism would have a sectarian encasement. Forbid it, O Genius of Progression I Spir-itualists I stand positive; do not go back-ward. Go up into the resplendent temple of Father God and Mother Nature; stand ve firmly there; and into yourselves welcome the spiritual testimony."

Quincy, Ill.

A MAN MYSTERIOUSLY STRUCK DEAD .-

A friend describes to us a remarkable scene witnessed by him at a religious meeting on Whitby island W.T. A member of the church, while talking, called upon God to strike him dead if a certain statement made by him, in the strongest and most unequivocal manner, was not literally and exactly true. He had barely uttered the last word when he fell dead. Coming as this did the church, and upon the leading meml after the making of such a declaration, effect upon the congregation can only imagined. It was subduing, terrifying, ful. The witness of such a scene can ne again doubt the omnipresence and omni tence of God.-Seattle, Cal., Post.

[Worcester, Mass. Spy.]

Nothing on Earth so Good.

Certainly a strong opinion, said one of eporters to whom the following was detai by Mr. Henry Kaschop, with Mr. Geo. E. ler, 418 Main St., this city: I suffered so t ly with rheumatism in my leg last winter, t was unable to attend to my work, being c pletely helpless. I heard of St. Jacob's Oil bought a bottle, after using which I felt gr ly relieved. With the use of the second bo was completely cured. In my estimat there is nothing on earth so good for rheun ism as St. Jacob's Oil. It acts like a charn

What we charitably forgive will be reco pensed as well as what we charitably give

A Varied Perfomance.

Many wonder how Parker's Ginger Tonic perform such varied cures, thinking it sim essence of ginger, when in fact it is made fr many valuable medicines which act benefic ly on every diseased organ. See other colum

We find ourselves less witty in remember what we have said than in dreaming of w we.might have said .- Petet.

Elegance and Parity.

Ladies who appreciate elegance and put are using Parker's Hair Balsam. It is the b article sold for restoring gray hair to its on inal color, beauty and lustre.

pushed with renewed vigor. The inancial spect in this city is Hiram Biakadel', Esq., who enjoys the confidence of busi-liess men." Mining, properly conducted, necessarily results in large predist. Nature has furnished the material, but capital must add machinery and ishor. Colorado's bullion product, prior to 1880, is estimated at \$100,000,000, while for 1880 it was \$25,000,000, which cost only 40 cents to the dollar to produce, 60 per cent. being divided among the mine owners as profiles. From Feb.25 1894, to Se t. 10, 1881, dess than 19 months), carefully compiled statistics show that 62 Mining Companies in the data stress, representing 11,70,000 Shares of Stock. 50 of which ARE COLORADO COMPANIES, PAID in DIVI. KNOS to its STOCKHOLDER. \$104,710,300, or NEARENT NINE DOLLARS PER SHARE, demonstrating that Mining Securities are a to g the MOST PROFITABLE INVENTMENTS KNOWN. Now, al cannot directly eng ge 1 mining, but, b a purchase of Stock which represents an interest in the Company's properties, every merchane, mechanic, farmer, woman and child can become interested and profit according to invest-ment.

In these days of low interest and inscorre hanking and notably since the recent terrible failure of the Mechanic's Na-tional Bank of Newark. N J, showing a deficiency of over \$2500,000, and conecially since the suspension of the Pac fic National Bank of Boston, hitheric supposed to be one of the soundest institutions in New England, people are looking for a safe investment that will ensure large returns, which this company aims to furnish.

Subscriptions for stock may be sent to the Financial Agent in the following form:

Subscriptions for stock may be sent to the Financial Agent in the following form: I hereby subscribe for shares of the Preferred Treasury S ock of the NEW ENGLAND and COLORADO MINING, MILLING AND PROSPECTING COMPANY, at \$150 per share, to be paid as follows: One-third of acid subscription, or th. um dollars, is herewith enclosed, and the balance of dollars, is hereby made payable to H. BLAISDELL Financial Agent, at his office, in boston, in two equal instalments, at thirty and sixty days from this date. Stock to be delivered to me as each instalment is paid. Date. Une-third the a court should acco upany the order, and the balance made payable in 30 and 60 days and Stock will be delivered as is as payments are made. This enables purchasers to accure stock at \$1.50 per share, affording them time o raise i oney for the investment before the next advance in price.

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 1 Haby Mino. 5 Tho Oid Cabin Homo. 6 Tho Little Ones at Home. 12 Seo That My Gravo's Kept Green. 13 Graudfather's Clock. 14 Whore Was Moses when the Light 24 Sweet By and By. [Went Out. 25 When you and I were Young 26 When you and I were Young 27 When you and I were Young 28 When you and I were Young 29 When you and I were Young 20 When you and I were Young 20 When you and I were Young 20 When you and I were Young 21 Was now et Neillo Home. 23 When you and I were Young 26 Who's Commandments. 27 My Oid Loy Cabin in the Lane. 29 Midow in the Cottage by the Sea. 20 Take Back the Heart. 21 The Faded Coat of Eline. [Night. 21 The Faded Coat of Eline. [Night. 22 The Faded Coat of Eline. [Night. 23 Unday Night When the Parlors. 29 Smaday Night When the Parlors. 20 The Gypsy's Warning. [Fuil. 20 The Staded Flower. 21 The Batt a Little Faded Flower. 22 The Gup yor Warning. [Fuil. 23 The Gypsy's Warning. [Fuil. 24 The Clut Lack Bahind Me. 	or Now, I'm Weeping is Good Byo Sweetheart, ord When You Can. Sto Sold Ground. Darling, for Thec. Now of Kildare. To Ying You Dig Geon Down to the Clab: Tr Kiss Me Again. Tr
116 I Am Waiting, Essle Dear. 220 Annie Laurie 119 Take Me Back to Home & Mother 223 Sherman's Mi 198 Come, Sit by Wa Side, Davilor 225 Come, Birdle	arch to the Sea. [310 Linger, Not Darling.] , Come. [320 Dancing in the Sunlight.] as for [0 cents; any twenty-five songs for 15 rents; any undred songs, post-said for 40 cents. Remember, we will nUF'C CO., 122 Nassau Street, New York. BEATTRY'S Organs 27 Stops, 10 set reeds only \$6 ments Kendy. Write or call on BBATTR, Weakington, M
FREE for Ten Cents, new article. One agont sold 553 in two days, 4400 in 43 days, bir 81 10	ASTHMA Dr.Stinson's Asthma Remedy is unequaled as a positive Alterative and Dyspepsie Asthma and Dyspepsie