Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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CHICAGO, NOVEMBER 4, 1882.

No. 10

Readers of the Journal are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to 83y, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Spirits in New York.

Mysterious Ringings, Rappings and Violence in a Brand-New Apartment House.

[New York World.] The occurrences detailed in the following remarkable narrative were witnessed by a number of reputable persons in this city and the accuracy of the story can be vouched for, the editor of *The World* having been put in possession of the names and addresses of the principal parties concerned. The affair caused great excitement in the upper wards at the time when it occurred, and several incomplete and garbled versions of the matter found their way into print. The World pub-lishes to-day the first authentic account of these transactions. The family directly concerned not unnaturally endeavored at the time to hush up the matter and carefully avoided publicity. The present narrator of the incidents is a professional gentleman well known in Harlem, and is a man of the highest character. The family vexed by the demonstrations live in his immediate vicinity. They are persons of good repute and are loath to attribute the phenomena to the influence of unseen spirits. The health of one of the female members of the family has suffered severely in consequence of the shock to her nervous system. The house, which is a new brick building, is situated in the northern part of the city. It may be remarked that the policemen who were called in at the time became quite demoralized by what they saw and heard, and an English detective, who was allowed at his own request to witness the demonstrations, as he had had much experience in similar cases, could form no theory as to their cause, and found his most vigilant efforts to explain them utterly baffled.

A REMARKABLE NARRATIVE.

To the Editor of The World, Six: The following is a reproduction of notes made at the time of a strange and curious experience I passed through last spring in this city. Upon reading your article of Sunday last under the head of "No Fiction," it so tallied in many details with what I was a witness to that I was a witness to the transfer of the sunday in the sunday i a witness to, that I no longer feel a reluct-ance in giving the matter publicity. I will endeavor therefore to make a plain statement of the facts as they occurred at the time, and leave to others the solution of the mystery

which has remained inexplicable. I take the following memorandum from my

diary, beginning with June 1, 1882: In response to a professional appointment I, on Thursday, the 1st of June last, at about 1.30 P. M., called at the place appointed, but contrary to my customary experience was not promptly admitted. However, upon my answering a call from within of "Who's there?" the door was presently opened, when I was quite surprised to see a barricade before me. Opon inquiry I learned that beginning with the morning of Wednesday the previous day at about 6.30 o'clock, the inmates had been startled by a furious knocking at their private door followed soon afterwards by a vio-lent ringing of the street bell which hangs in the rear of their hall. The building forms a large double flat with a broad entrance, each flat having a private hall-way.

When the inmates answered these startling summons no one was found. Upon their returning to their rooms again the same performance was at once re-enacted. Finally, the maid, taking courage, went down close to the door, and upon a repetition of the knocks opened the door suddenly, only to be knocks opened the door suddenly, only to be the maid of upon a suddenly, only to be the maid to make the maid to the same pertwo as a found upon a few moments. Intendwas the only time at which the private gong was tampered with, and it was the only demwas the only time at which the private gong was tampered with, and it was the only demwas the only time at which the private gong was tampered with, and it was the only demon stration that gave coloring to the theory
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promptly chasing up the demonstrations. The knocking and ringings were readily distinguishable all over the premises, and others had been similarly annoyed, especially those living on the top flat, but to a less degree. The family, excepting the daughter and maid servant, were absent from home and were not expected until Thursday night. From the bath-room a view of the street entrance is readily obtained, and upon each recurrence of the terrible noises the maid would rush to the bath window, but her perseverance and courage yielded nothing, as no creature was ever seen. These two demonstrations were continued all through Wednesday, I was told

stopping entirely at about 6.30 P. M. Upon hearing this, as I thought it a rather amusing recital. I was at once interested. But I was speedily brought to a realization of the fact that something more than ordinary was up, for the knocking commenced while they were rehearsing their annoyances and informing me that the noises had again and informing me that the hoises had again commenced that morning and at the same time as on the day before—Wednesday. Before I came, beginning to grow somewhat alarmed at their inability to ferret out the matter, two policemen had been summoned, who made a thorough search of the premises and of the entire building, but to no purpose, as the demonstrations continued even while as the demonstrations continued even while they were about. Somewhat disturbed and a little frightened, I suspect, the "cops" advised the barricading of the private door, which had so surprised me upon my advent. As I listened to the story, I felt convinced that some clever rogue was at the bottom of the My personal experience began with a startling sample of the knockings, shortly followed by a violent ringing of the street bell. I at once said that the only course was to remove the barricade and test the matter with the door opened. We accordingly unbarred the door and returned to the parlor where I seated myself in full view of the open door and about ten feet away from it, with the daughter and the maid standing beside me. We had not long to wait. The loud knocking came as before, but the doordid not nove, neither did any one pass the door. The knocks were deliberately given, always in four strokes differing from the sound of knucks. kles, and seemingly given with some blunt instrument—yet, withal, loud and penetrating. They sounded like blows struck with a large billet of wood. Occasionally the knocks would pass to the upper floor, but the trouble seemed centered on the first floor. Every one in the building was now on the lookout, in the hope of putting an end to the perplexing annoyance. Presently, to our further surprise a new feature was developed. Closely following a violent tug, at the bell a loud rapid beating on the door was noticed, as if it was being whipped with a long, flat strip of wood. At this moment, in the hat-rack, I discovered a light cane, and, jokingly placing it upright in a way of which all were witnesses and could remember, I returned rather increduously to my watch. Instantly on my returning to the parlor, as before, came the boisterous whipping sound, but this time the door was shut to! Astounded, we rushed to the hat-rack, where, incredible as it may seem, the cane was discovered, not standing as I left it, but lying across the slab of the stand precisely as one would carelessly toss it there. No one, I think, was frightened, but we all confessed to a good deal of bewilderment. Finally, as the knocks continued, whether the door was open or not, we closed it and awaited further developments. Puzzled neighbors came in and out for "information," but all were equally mystified. Every one had an opinion to offer, but no solution was forthcoming, all attempts to fathom it proving fruitless. About 5 o'clock that day a more impressive feature made its advent. A disimpressive feature made its advent. A distinct call (resembling a woman's voice), was heard uttering the daughter's name, "Mar-ie!"

of the second syllable. The knocks now came from other sources than the door, sometimes from a closet within a few feet of me in the hall, and the call was again heard, perfectly distinct—so much so that the daughter and all of us remarked upon its close resemblance to her mother's

with a strong accentuation and prolongation

These mysterious demonstrations continued until the gentlemen of the household reached home. At first they ridiculed the whole thing, but in a few moments, upon hearing the de-cided knocks, followed by the call of the name, they were convinced that something extraordinary was going on, and the matter was at once given over again to the police. The demonstrations again stopped for the day at about 7 P. M. At no time did they occur at night, excepting one evening when a few thumps were given between 8 and 9 o'clock. I called early on Friday morning to see if anything new had happened. The mistress of the household had returned home late on the previous evening and had heard nothing of the peculiar goings-on except at second-hand until on Friday morning, when true to the record of the previous day operations commenced again at about the same hour, causing more amusement than dread. however, as it was now growing to be monot-

Presently, however, a new freak occurred this was a tapping on the glass of the windows as if with a lead-pencil used length-

her, but did not deter her from watching and rifled for the first time, and pointing to a heap of overcoats which had fallen from the hat-rack, quite in front of it—not at the side as would seem more natural—and had been scattered in their fall three or four feet apart. We were now all standing together, including the maid, in the hall at the parlor entrance, no person being ir the rear of the premises. Noticeable now was the fact that all the knockings and so on had ceased, and that the mysterious forces had, apparently settled itself down to a different and more startling line of work, for even as we stood contemplating this unaccountable performance, the plush cover, used for a round table standing in the rear of the hall, just where it bends, and before reaching the curtain which shuts from view partially the kitchen entrance, was seen deliberately to slide off in a heap to the floor: Examination revealed the heap to the floor: Examination revealed the fact that no draught of wind could have affected it. Even a strong draught could by no possibility have caused such a result, for its going off was too deliberate. We again took our stand at the upper end of the half as before for a further comparing of notes, when we were startled by a great crash. A clothesstick, about three feet long, which had been hanging in the kitchen behind the door, forty feet or more away, was hurled over the ton of feet or more away, was hurled over the top of the porticre of which I have spoken, and fell within ten feet of us, one end of the stick covered with flakes of lime from striking the ceiling. Quickly following it, and before we could digest this rather alarming demonstration, a slight racket near us attracted our attention. when, upon hastily turning about, the umbrellas and the cane standing in the hat-rack were flung up as though shot from a mortar and were scattered over the floor in different directions several feet apart. I will admit we were now in a "state of mind." No one was visibly scared, but all of us were greatly impressed and dazed at such unheard of doings. Before we had "toned down" again, quickly, and while we still stood all in a huddle in the hall, a leaf from the oaken dining-table, which had served in the capacity of a barricade at the outset of the

> Immediately following this and before we could recover our senses this same table, which had figured before in regard to its coverlet, came tumbling over and over towards us and stopped only when within ten feet of us, just about where the oak leaf had landed. These successive crashes aroused the occupants of the entire building, who anxiously came around us for an explanation. We could only point to the confusion on the floor and added further fuel to their amazement by telling them that the dem onstrations had taken place before our very eves and without the aid of hands. These violent scenes now ceased, but the terrible strain was beginning to show itself upon some members of the family. A neighboring druggist and others, with some persuasion, prevailed upon a certain member of the family to retire and accept the hospitality of friends in an adjoining apartment until these startling scenes should be ended. No sooner had willing hands assisted the fainting lady to other apartments than a dreadful scream resounded throughout the premises. We thought the afflicted lady had been seized with some spasmodic attack, but the persons who had volunteered their valuable side to the persons who had volunteered their valuable side to the persons who had volunteered their valuable side to the persons who had volunteered their valuable side to the persons who had volunteered their valuable side to the persons who had volunteered their valuable side to the persons who had volunteered their valuable side to the persons who had volunteered their valuable side to the persons who had volunteered the persons who had voluntee able aid to remove her returned, and others ran up from below to see if any one was injured or what had happened to call forth such a shrick. Then the fact was patent to all of us that this scream was only another of the torments of this inexplicable scene. It was a piercing shriek, quite audible to every one up stairs and down, and created a profound impression. The climax was now passed.

In the afternoon the knocking was re sumed at less frequent intervals and the call returned. A new and more harmless feature also made its appearance—that of a soft, insinuating whistle; short, yet deliberate, with a rising inflection. It seemed to come from the middle of the house, but patient watching and listening afforded no clue. Occasionally the knocks and violent cane-rappings would put in an appearance, but at noticeably rarer intervals. During these exciting episodes detectives were examining the cellar and all its approaches and were supposed to be making a thorough search, but without results. They were inclined to ridicule the whole business. Operations on Friday again ceased for the day before dark. My intense curiosity and the fascination of the mystery again led me to call early on Saturday morn ing. Upon my arrival I learned that nothing up to 9 o'clock had occurred. About 10 clock the familiar four-stroked, imperative knock resounded upon the front door again Soon afterwards the head of the house, who was at home this day, was about to take his departure on a marketing tour and had passed out of the door. Forgetting something he returned, leaving the door open, upon which the gong set up a lively gait even as we looked upon it, though, strange to say, the handle did not move. Neither could we imitate the ringing upon immediately testing it. This was the only time at which the private conc taffled as before. This somewhat amazed the maid was seen trembling and quite ter- ity was a gentleman who appeared to have become a matter of importance in the future in the usual way.

admitted. He claimed to have been an Enadmitted. He claimed to have been an English detective at one time. However, he took hold with a will and was impatient for something to turn up. It was 12 o'clock before his patience was rewarded, when the old knockings again asserted themselves. He was now all attention and going to solve it at once. Presently he was regaled with a few "lead-pencilings," a "whistle" or two and one peremptory "call," which rather staggered him. He worked well. Going to the elevator he took out the planking, examined the floors, inserted his knife about the floors and wire connections and did every the floors and wire connections and did every conceivable thing to find a clue, and yet, whenever his back was turned or he would rest a moment to think it out, something would greet him. Either a "whistle" or the taps" would return to mock him. Finally, he gave it up as the most remarkable performance he had ever witnessed and went come forth as clear as a flute. When we stood in the doorway it would stop. But let us just withdraw our heads and we would get it again, always seemingly within a few feet of us. One of the party stationed him-self in the bottom of the elevator in the cellar, but with the same result—we never eaught anything. Our watching was not quick enough. For five mortal hours three of us and a policeman puzzled our brains over it, all to no avail. It was so life-like and natural that it seemed fathemable. 5 o'clock but returned about 7 P. M., when, not strange. That it should be the means of upon the piano being used, this thing, great evil and in the hands of depraved work whatever it was, whistled snatches in perfect time and tune, always taking as a It would not be exceptional for this livery good. One other whistle was heard like blowing in the neck of a bottle. With these two startling toots, the visitor departed. I should have mentioned before that the bellbe repaired before it could be used again. All the demonstrations were confined to the private hall, and everything of a metallic nature in the hall contributed its mite of noise. A bronze door-knob was shaken and turned several times. The crank of a tubewhistle was seen to move, and added its tiny rattle once or twice. Taken altogether it was a memorable experience, more so as all the demonstrations were enacted before our eyes, and our unceasing efforts to unravel it always resulted in failure.

Incredible as it may seem, the picture is underdrawn, many minor demonstrations being omitted. The foregoing is nothing but a plain, truthful statement of facts just as they occurred, which can be substantiated by two others, who, like myself, were not members of the family but simply witnesses of what transpired. Five people in all were eye and ear witnesses of these facts. In this connection, too, I may add that the idea of supernatural agencies has never for a moment been accepted by any of the family or ment been accepted by any mystery. witnesses as a solution of the mystery. C. B. R.

Shall the Traveling Mesmerizers be Abolished?—Is Mesmerism Dangerous?

To the Editor of the Religio-Philosophical Journal:

The Medical Record of recent issue quotes approvingly from the Correspondenz-Blatt

the following significant article: "In 1880-81 a famous 'magnetizer,' Donato, traveled through Switzerland giving exhibi-tions. One of the results was the development of a furor for mesmerizing each other especially among the young people. In July 1881, a young girl applied for admission to the Maternity Hospital at Berne, saying that she was pregnant. She stated further that being visited by a young man one evening. he mesmerized her and then violated her per She was delivered of a child in September. Her story reached the ears of the juge d'instruction of Berne. He caused the matte to be investigated. Dr. Ladame, of Neufchat el, was appointed to investigate the matter He did so, and gave a very elaborate repor thereon. The question is, he says, an entire ly new one in medical jurisprudence. There exist only four cases reported in medical lit erature.

"These four cases are cited at length b Dr. Ladame, with the opinions of experts given upon them at the time. In one case he plea was asserted to be a fraud, because the woman was able to give a full account of the affair. This, in all cases, it was agreed showed that the state produced could not

have been a hypnotic one. "The other cases showed that violation could take place during 'nervous sleep' with out the knowledge and against the desire of

the woman. "This opinion, sustained by Tardieu, Brouardel, and others, is one which would be naturally drawn from the known characteristics of this peculiar condition; and it may

some practical ideas and was accordingly that this fact be known to medical men. The question will at once follow whether travelling mesmerizers should not be forbidden to exercise their arts. The influence which they exert upon the health of their subjects is certainly not good. Should it become known that mesmerizing is a simple thing, and that a certain per cent. of young women are susceptible to the hypnotic condition, bad results to morals might follow.

"On the other hand, the plea that violation was done by the help of mesmeric practices will almost always be difficult to prove. Dr. Brouardel, indeed, asserts that since the re-searches of Charcot it is possible to distinguish absolutely the hypnotic condition from simulation. This view is not, however,

as yet generally accepted.
"We trust that the subject may continue as rare and novel as it is now, though this can hardly be expected.

That there is such a force as mesmerism, away, promising, however, to return and yet solve it. All Saturday afterneon the whistling continued, apparently now coming up the elevator. We would sit near it and down in the scale of existence. The tiger open the elevator door, The whistling would charms its victim, and the snake lures the come forth as clear as a tinte. When we high to prove the state of the snake lures the come forth as clear as a tinte. bird. Animals have the same influence over man as recorded facts attest, and the power of the lion-tamer and horse-breaker, the Forepaughs and Rareys, show that man can exert the same over the most noble and savage beasts. The influence of man over his fellows by this magnetic force, has become acknowledged and the term "magnetic" as applied to leaders, crept into our language as expressive

of the popular indement. That a force based as it is in the physical life, though reaching into the purest spiritu-Sometimes it attempted a few notes in al, which is the explanation of the indefin-arpeggio. We whistled in the elevator at able yet unconquerable attractions of anivarious points, but our imitatious were very mal life, and the refined delights of spiritual feeble and indicrous. The sound ceased about hurmony, should be capable of perversion, is harmony, should be capable of perversion, is

preference, however, the dominant harmonies, to be taken to work in ways of infamy. Grantnoon. It resembled now the blast of a fog-because men fall over precipies and from horn and was decidedly startling, inasmuch house-tops under its sway. The force exists, as it was thought the torment had ended for and we cannot escape it by ignorance or ignoring it. If we would remain uninjured by gravitation we must learn its modes of operation, and adjust ourselves thereto. Then it becomes a beneficent power. So if we would hanging was entirely destroyed and had to escape the deleterious effects of animal magnetism, we must understand its methods of operation or laws.

When it is understood that the successful salesman really "hypnotizes" the plicant purchaser, and makes him see and think as he wishes; that the man or woman "of the world" are successful because consciously or unconsciously they exercise the magnetic force and that the world of humanity is divided into two classes, the controlling and the controlled, the vital necessity of knowledge of this heretofore occult subject will be appreciated.

If the force can be more successfully excited, if understood, it can be better resisted by the same knowledge. The sensitive woman having such knowledge will be able to distinguish between the serpent's lure and lover's devotion, for which she now to her cost so many times mistakes it. The use of magnetism by those openly professing it, may be shamefully perverted, yet greater danger lies with those who exercise it in ignorance without knowing more of the source of the power, or how to resist it, than the serpent on one hand or the bird on the other. Something more than the cheap charlatan exhibition to the gaping crowd is wanted, which thus far has made the incipient science a mountebank show. Careful research and profound study are required in this vast realm which lies at the foundation of psychological science. HUDSON TUTTLE.

The Troy Times says that the apparently harmless chestnut is really very indigestible, and often causes serious sickness. An instance of their indigestibility, it says, recently occurred at the village of Schaghticoke. C. N. Beecroft of that village, was taken seriously ill after having eaten a quantity of chestnuts. He continued to grow worse, and physicians decided that he was suffering from bilious colic. Every effort was made to relieve him, but the indigestible nuts had become a compact mass in his intestines and could not be dislodged. It became a question of speedy relief or inevitable death within a few hours. Finally the obstruction was removed, and the patient immediately began to

Few poems have become more familiar to all classes of readers, or been copied more widely, than Rosa Hartwick Thorpe's "Cur-few must not Ring To-night." All the salient features of this remarkable poem have been effectively reproduced by several of our leading artists, and engraved by Andrew for a holiday volume of marked excellence, which Lee & Shepard will shortly publish.

improve and was soon convalescent.

A North Carolina man has invented a folding barrel or hogshead for the use of transporting dry material. The heads may be taken out, the staves rolled together, and the whole thing made barrel-shape again with few quick motions.

It is said that belts made from mineraltanned leather are cheaper and a good deal stronger than belts made from leather tanned

A Most Interesting Letter.

The following letter was lately written by a highly cultured lady who is living a quiet life, to another cultivated and talented lady whose head, heart and hands are full of benevolent schemes and kind offices for humanity, and who in her busy life, finds time to accomplish more good outside of her special mission than often falls to the lot of one person. The letter was given us to read, and though not written for any other eyes than those of the friend addressed, we take the liberty to share it with our readers, only suppressing such portions as would identify

the ladies.I have been reading an article by R. A. Proctor in the August *Eclectic*, entitled "Newton and Darwin." Will you be good enough to read it? If the number is not come-at-able, I will send you mine, if you will tell me. The whole article comes from the misunderstanding, it seems to me, (in all true humility, I say it) that force precedes matter, is its raison d'étre; of course I mean spiritual force, which is the creative impulse proceeding from God's sensorium. An idea of irreligion in progressive development comes from this fatal error. It would manifestly be faolishness to try to put a roof on before the house's foundation is laid, but this, it seems to me, is what the scientists are trying to do. I do not understand why, having settled that Newton's inspired idea of gravitation being a universal principle, they do not "quit," as we say here, arguing about it and try to understand some further application of it Having settled that progression is the true law in all visible things, why argue about it any longer? I do think that they all begin at the wrong end, the skein will be wound at last, but with untold difficulties. He says in one place on the 251st page, "If we could evade the conception of the infinite we might be content to imagine limits to the operation of law, but we can neither evade the conception nor

Now, I do not expect to grasp the entirety of an infinite idea with my finite intellect, but I do feel and know that since I am continually realizing more and more what it means, in humble faith I know that infinity exists; and, admitting the fact, with all which may unfold from the admission, I am content to grow up to an ever increasing degree of understanding, and found on all I read in it the certain belief in a never ending existence for my God-given spirit. We will then go into the sphere of the physical and find in the infinite space which troubles him, the mighty rushing to and fro of impalpable forces only to be realized by their effects; that is their materialization—some of them-and they all exist in some manifestation in our atom of a world, can be eaught, held and made tangible. We can deposit, convey and concentrate electric and magnetic forces, we can materialize thought; all these things we know. Job long ago said: "He maketh a way for the lightning of the thunder," and infinite space is "the way" through which rush the mighty impalpable. immaterial, irresistible forces, fulfilling His infinite will, bearing spiritual forces and influences from each to all, and swinging back and forth, attraction and repulsion, positive and negative, formative and destructive, since life is heralded by so-called death; and all is life, i. e., God.

I don't trouble myself about finding a limit to the infinite. I am content to know that it -so happy a day for me that I would gladly that, so far as I am concerned, I would never see it again, and those coming after, would not see any value to it, and then I have enshrined in the eternity of my memory, which is everlasting, the good you have done me in verifying within me the rich spiritual forces which were languishing for want of just such contact. You have come into my life eternal; to you, it was only one among many deeds done and registered "elsewhere in characters of living light;" to me it is a nnique possession. I look with no horror or

fear on infinite space.

I would like to possess spiritual sight. I do, and in what to me is not pure imagina-tion, but stern, palpable truth; with my feet standing on the periphery of the material globe, I see and feel in my inmost soul the thrill of the passing to and fro of these shining rivers of force, freighted with spiritual life forces, vivifying and sustaining every thing everywhere, coming and going, bearing the life records of infinity, eternal life, immortal, progressive; instinct with God's own life, binding all together in unity, that is in Himself. We can never fall out of it. We have just begun to live, the oldest of us. What will be the possible unfoldings? What are we to do and to become? Our Father will unfold it in his own time. We must be doing all the way along the road, and forever. I try it with every mind with which I come

in contact; "the sower and the seed" has been

simple, literal truth to me. I teach my children in school profound thoughts, which I make so simple that they understand them, and I am more and more impressed with the insufficiency and small value of the school text books. If they were simply skeletons, committed to no theories, only bare registers of outline facts, they would be better. In many cases they are not up with the ideas of the advanced thought of the day, which they ought to be, in justice to the young. I do all I can; I do what is nearest, but I reach so few minds; still, in eternity they will be found grown into the many, in the natural course of things. "God giveth the increase," and if it is his truth, it

will do that whereunto he sent it."

To go back for a moment to infinite space I think when we are leaving this life, and rise into earth's atmosphere and emerge from it, we undoubtedly shall see all these currents flowing to and fro, and stepping, as it were, onto or into them, shall by them be conveyed to the "haven where we would be," to our humble mansion in the Father's home "of many mansions." If we find the loved and lost, it does not by any means seem cer-tain to me we shall dwell "eternally" with them. Suppose we are less progressive than they, and are an incumbrance to them (?) or they a cause of retardation to ourselves (?) will the order of our being, both of us, await the condition when we can progress, as it were, like the two halves of a perfect whole? Or shall we separate and go on our way, each with those who are on an equal plane of thought? I have often thought about this and tried to bring the one of whom I never tired, not up to me, for in many things he was far before me, but into my spiritual

We shall know all these things in the good time coming. I am sure we shall meet and recognize each other in the hereafter. It will be as God wills if we go on together or apart, and however it is, it will be well. The

character of the forces flowing through in-finite space, must vary in quality with the progression of the different objects they are to affect, though the quantity will not be re-duced or altered, it may be. If the densities of the bodies existing in infinite space, he-come less, of course the motive energies will vary, and so on all through, but there never will be destruction either of a part or the whole. Man's work requires change in the proportions which change from wear and tear. God's changes, unlike man's, are in-ternally resulting. Man's work has in it no compensating possibilities, but in God's creations all contingencies are prepared for from "the beginning."
I look for the time when we shall commun-

icate with the friends in other planets; when thought is received without the mediation of language from brain to brain. Now, through the intercourse between mind and mind of those who have lived in perfectly harmonious association, it is possible here, even. We shall in the future extend the possibility to communion with other spheres. How often in our most illuminated intellectual efforts we anticipate the thought of our interlocutor, sometimes the very words. Let me illustrate. I was one day very busy, having three documents to copy, several copies of each. I had been working since the early morning for my husband, and the sun was then past the meridian. I laid down my pen, took up the copies I had made of one set, leaving those of the others on the table, and rose to open the door as he opened it from the other side. I did not know which copies he would need first, and asked him if they were the ones he needed.

He said, "Yes, how did you know it?" I can't explain it, and had to think, but I did know, and knew he needed them at that moment, as I interrupted myself to rise and give him those very ones, instead of the other give him those very ones, instead of the other finished copies beside me. It was thought answering to thought, for I did not hear him as he rose and crossed the large room, which was carpeted, until he opened the door, and then gave him the right papers, perfectly knowing of the nine, those were the ones required. I was in the current of thought and sensed it correctly. If this can be done between any two human beings it can be done tween any two human beings, it can be done between others, if we establish the right conditions and are in the right. The problem is to establish the conditions and learn how to find the currents. The conditions in our case, and currents also, can be easily traced. In case of the inhabitants of other spheres it is more difficult and complex, but as we belong to a common humanity, there must be points of contact; in the first place the planets of our universe are from the same parent sun, and so must contain kindred elements, and in them we find our possible means of intercommunication. We have to understand how we communicate among ourselves in the subtler forms of communication: what is the medium, and then apply and extend them outside of the planet to others of the sun's family. We have found and established communication by telegraph and telephone, and by magnetism, and what is the spectroscopic analysis but a communication with other suns and a real analysis of chemical elements as they exist there? We find some identical elements among them; these are possible points of contact with which to begin our work, the wedge to enter, the point on which to rest our lever.

I am falking, you see, of possible communication while in the body, of intellectual intercourse with the inhabitants of other planets while we and they are still in the flesh. We have all the terrestrial forces to is not so; to feel that our universe will never act with, and they have them also, and if be again where it was the day you and I met | not in the same proportions as ours, if the thing is to be done, it will be done; the difmark it with a white stone but for the thought | fering proportions, perhaps, being a helping condition. In some of the suns there is no red in the spectrum; on others no green; and so on, but we know that gravitation, attraction and repulsion, magnetism and electricity, with their positives and negatives, and many others of the sun's forces from which our planets were born, are existing in common in all the suns, so far discovered, and so of course, exist in the planets of other sys-

If God made man in His image, then the hominal race on the other planets, have points of contact with us. It is possible here on earth to telegraph mentally; neither distance nor language will be found bars to intercourse as soon as we learn how to manage the fluid thought and understand what it means; that is, translate it into a vernacular.

The extent of time I was allowed to keep my clairvoyant* in the "superior condition" was twenty minutes, and when she came from that into the ordinary clairvoyant condition, it took from two to three hours to put the thoughts, poured into her mind like liquid into a receiver, to be materialized into words. Truly, Rochéfoucauld was not far astray when he said that language was given us to hide our thoughts; it is, at times, a very clumsy vehicle for them. What an earth this will be when all its forces are understood, mastered and intelligently taught, and adults will constantly progress, instead of spending half their life in unlearning what they were incorrectly taught at first. Since I can remember, how many errors have been corrected, how many are still taught. I suppose the far away planets are still in a state of progression. We know Saturn is, for we see that the rings are not yet formed into satellites, nor, possibly, is the planet yet done throwing them off, as is the probable meaning of the inner so-called crape ring, discovered at Harvard by the Bonds.

I hope it may be among my possible experiences in the next life to travel from universe to universe, and study all the varieties of life among them. You see, immortality is an absolute necessity as well as probability. How can we learn infinity unless we have eternity to study it in?...,

.Sure enough, I had a wonderful description given me one day of a planet beyond Neptune belonging to our system, and as yet undiscovered, where every thing existed, even its physical forms, in a condition which we should call fluid and which was yet physical. Here we have gases and forces invisible, but there life was embodied in a fluid form, instinct with life of all sorts, physical, functional and all; not quite transparent, yet more opaque than translucent; how near spirit such a life must be! No wonder its substance flies so far away from its parent sun! What an advanced intellectual condition its human beings must exist in, and far away and beyond, who can tell what exists, and still belonging to our system, revolves far away from us and all unknown? Talk of infinite space as a void! It is an absurd and unphilosophical thing to say so. and who ever says it, has not an inkling of the truth. I have not for years thought of this far away planet until to-day. Is it any more wonderful that our earth exists, or any

*[The writer of the letter had a very fine clairvoyant under her charge for some years and made extended investigations during the time.—Ed. JOURNAL.]

more improbable than the intra-mercurial planet Vulcan?

I do not believe in the heat of the sun. I believe the hydrogen clouds we see apparently burning there, burn as phosphorus burns without emitting heat, and that the heat apparently poured on us by the sun, is due to chemical and electric forces acting on the elements of our own atmosphere. Why should the sun not be inhabited? We shall know it all one day. We will sit down in the new home one day and study all these things together, if you please, and if you don't please to study and investigate them with me, I'll give you a resume of what I have seen in some far away region where I have been journeying, until I interest you as I will. You will have time for that.... I am not so sure about the grosser planets, but it seems to me the other ones must be in every way superior to the inhabitants of earth. Swedenborg said there were some advanced beings on Venus, but on the whole I don't think the picture was very favorable to them. Some of the animals, on Jupiter, I think it was, were represented as quite as sensible as earth's

So, when we on this earth understand magnetism intelligently and the spiritual forces as existing in our own minds, then we may expect the race, as an earth race to do its best. At present, of the millions of earth's inhabitants, only 200,000 are ready for the spiritual life, or fitted to enter maturely born, as it were, into the next condition of life! So a spirit friend of mine told me one day. If we could only learn all there is to learn, but I find there is a limit. I feel as if I could not learn some things; my mind is drawn away from some subjects and I cannot fix it on them, and I think sometimes I am over-ruled about it and I let it alone, and at another time find that it is mine, though I was unconscious of it before.

I have a book here called "Force and Nature," by Winslow, which I so wish I could read with you; it is, from beginning to end, the most masterly piece of inductive reason-ing I ever read. He never takes a step until the preceding one is made clear, and unlike most of the scientists he is religious. I have no use for any scientific lore which tries to reason away my dear Father in heaven, or fails to put him in his true position of originator of all we see, and as I said before, science will not stand on its true basis until it places the spiritual first and as the prime motor of all. We can begin with the crust of the earth, if we will, and analyzing find spirit-life, and we can go all the way through up to the highest form of intellectual life, and it is spirit all the way through, which is its life cause.

I am sure that some of the disembodied spirits are so much of the earth, earthy, as probably to cling to it for a long time after their departure from earth. I do not think either that they are happy, for it seems to me they must feel so dreadfully out of place and uncomfortable. Wherever there is life, spirit underlies it and is its raison d' étre. So, I certainly look in the new home for a beautiful and advanced nature around us, and I invite you to come to my new home and sit under my trees, and enjoy the spirit-life and communion with me, for I am sure you will be des notres.

I have not said a word about the Olive Branch, which I duly received and enjoyed; it is very much to my mind, especially the article entitled "Logos" and signed "Omro." Do you know the author? All "evil being undeveloped good," the hells must be lower degrees of heaven in which it would be intense suffering for some of us to be con-

strained to stay.... When we get a good and reliable medium, we must find out if there are any Spiritualists in the other planets, and mediums, and then verify our communications received in the form of fluid thought and translated into a vernacular. I have seen a home scene on Jupiter. It was evening and the good man of the house sat at his door with his family about him, and was very much astonished at our advent, and questioned us as curiously as we did him. I say I saw it, for I was the magnetizer and did the questioning. But I at that time was more interested to know about the face of the country and home relations of the Jovians, than about their mental endowments and spiritual gifts. I got what I asked for.

There are so many things to learn, and if they do not know about spirit intercourse and magnetism ga sera toute une education a faire. We'll try it some day. It will be a hard chance if I do not find a clairvoyant some day to work with, but it will have to be one of the very elite, a Brahmin indeed, in whom is no guile. Nowhere is perfect hon-

esty required more than in such a relation. I want to understand, also, about the multiple suns. Ido not believe they can be so near together as they think, for if they were they would throw into the forming rings, which will be ultimately planets, heterogeneous elements and this would cause dispersion rather than harmonious cohesiou. I do not think they are so near as they look. Some of them seem only two seconds of arc separated. Who can tell the value of 2" of are at such a distance, the amount of which we have not the remotest notion of? have no way to measure it, except the velocity at which light travels. Can we tell the rate of their sun's rays, even if we can of our own? Until I am better informed I will continue to believe that they are so far distant as not to throw any heterogeneous earth particles on each other's planets, though the forces emanating may reach and harmonize. I do love these speculations; they are not exactly speculations either; they are deduc-tions from known facts. I will go on with them until I find I am reasoning from un-sound bases, and then I will try and correct my facts.

The constellation of the Great Bear -it has lately been ascertained that its stars are separating and going, all but two of them, in a path which will take them away so as to form no longer the familiar figure. If we were far enough removed into infinite space we should, on putting our telescope on it, find it resolved into forty or fifty stars. We know that they are travelling away and have no relation, of a physical nature, with each other. So it very likely is with other nearer groups, or farther distant ones. We shall know all this and become acquainted with their savants "one of these days." They will have mathematics and the sciences and the fluid thought, and so will be able to talk with us through the unity of creation. Good night, my dear. I thank you for a happy day; you knew all the anxieties amid which this has been written, you would bless, as I do, "the scientific use of the imagination." Write when you can spare the time, if it is a

few lines only. I am, very truly, your fellow traveller and friend.

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by severe mental labor.

The Situation.

BY MRS. MARIA M. KING.

To the Editor of the Religio-Philosophical Journal: I have read with much interest your edi-

torials on "Dark and Cabinet Scances" and "Darknes, and Light," also your extended quotations from *Light*, of England. It is a matter of deep concern to me how your most seasonable and important suggestions, and those of your English cotemporaries, shall be met by the great body of Spiritualists, who have it in their power to reform the abuses which are, and justly, creating such an excitement here and in England. This intelligent "troubling of the waters" is a hopeful omen that something will ensue for their purification, which is so much needed. I lave long been of the opinion that our modes of investigation of spiritual phenomena need revising and reforming. We have long enough left the work of devising ways and means for demonstrating our truth almost solely in the hands of spirits and mediums. It is time that all interested should have a word to say as to the best means of protection against imposture and of producing the best results from spirit phenomena. As you intimate, we have rights which spirits are bound to respect. We have the undoubted right, and are in duty bound, to intelligently co-operate, with them in their work with and for us. We have learned something in the thirty-four years we have been investigating spiritual laws, and are now more capable of co-operating with spirits in devising judicious means to advance our cause than we could be in the beginning. Then we were like children, who must take their first lessons at the disadvantage of being ignorant and immature in judgment in the matters at issue, and had to be dealt with accordingly by those who were to reveal through the means at hand the dawning of the new spiritual dispensation, which could only reveal itself in full glory when men on earth should have learned to intelligently co-operate with the ascended ones, for establishing it on a firm foundation among an intelligent people. We are to view this matter in the practical light we do the common affairs of life. We know that the progress of the race, and this age pre eminently demands that mediocrity shall retire in the back ground and give place to excellence in every kind of work. This applies to the work of mediums as well as to that of teachers in other departments of knowledge. As the people advance in intelligence and scientific culture, additional demands are made upon the mediums and spirits who are to demonstrate the greatest of truths that can engage the attention of men, learned or ignorant. Notwithstanding we are so often admonished that we must not interfere with the spirits in their demonstrations, but take what they give us through whomsoever and however it may come, without complaint, is it the part of wisdom for us to so demean ourselves, never taking the liberty to protest against incompetency or demand the best the spirits can do for us? It is very common for the ignorant and otherwise unworthy among men to thrust themselves forward as leaders and teachers; and if perchance this should be a rule in spirit life (as why should it not, since we know that all classes of society on earth have their representatives in spirit life?) may it not be, that, in encouraging and patronizing to the extent that has been done, dark circles, cabinet scances, and all the other ways of manifesting that have been, if not covers to fraud, more confusing and disgusting than convincing to investigators, we have been leaving the work of demonstrating our truths too much with the incompetent in spirit-life? It would appear so from the results achieved, by far too often, from the manifestations. ourselves? Just as we would in any other case were we invited and pressed, yes, threatened with dire excommunication should we fail to comply to commit ourselves for guidance and instruction to those more ignorant and incompetent than ourselves—let them alone, and help to provide better means of instruction for ourselves and others. We should discountenance whatever encourages fraud or makes possible and use our best efforts to educate the people into the sentiment that spirits are not compelled to resort to any questionable means to manifest their phenomena. This is our present duty, not to be neglected. We are to co-operate intelligently with the Spiritworld in keeping honest, well developed and every way competent mediums before the public, and such only, who will not shrink from any reasonable demand made upon them by investigators. Let us have done with experimenting before the public with sensitives and half developed mediums, which practice has had a most baneful influence upon our cause. To satisfy a critical public, subjects with well balanced minds, who have graduated in the profession of expositors of spiritual phenomena, are required and not tyros, in their alphabet. With such we can confront the world and come off victorious. Experience has shown and is all the time showing how spirits, having well qualified mediums, can command conditions and demonstrate their truth, in the light as well as the darkness, in the great mixed congregation as well as before a few select believers; and there Leed be no hesitation about doing away with darkness or cabinets as a condition for public scances. Why should we have darkness when demonstrations in the light equally and more convincing are possible, and when there are so many strong objections to dark circles and cabinets? Mediums who can only demon strate in the dark can give way to those with whom it is not a necessity, and the public will be the better satisfied and greater good be accomplished. The great object in view is to protect honest mediums from suspicion and make fraud impossible. If ever there was a crying evil under the sun which appeals to the philanthropy and urgent effort of all honest people for its abatement, it is the prostitution of mediumship, as now carried on in numerous instances in various parts of our country. Vile men and women, chiefly in our cities, are fattening on the credulity of victims whom they lure to their infamous dens with the cunning of demons, and despoil with the greed and heartlessness of heasts of prey. The reputations such earn by their evil practices are such a shame to Spiritualism, that multitudes avoid it as they would a veritable maelstrom, which to approach, would be to plunge to speedy destruction. "Spiritualism," said an intelligent woman to me not long since in New York City, who had herself been an ardent Spiritualist, "is the great curse of the nineteenth century." Through tears and bitter sorrow she had been forced to this conclusion. The iron had entered her soul; and she writhed in the agony of disappointed hope and wounded affections. Her family had been robbed by it, and a beloved relative hopelessly ensnared in the toils of a professional medium, one who is worse than Judas Iscariot, a veritable hyena in human shape, who devours whatever comes in her reach without compunction, pretending to intercourse with eminent, pure and wise spirits, the better to deceive the simple. This is but one of the

many cases of the kind that might be mentioned. Is there no remedy for this state of things? Are not Spiritualists catering to this class of deceivers, who are a curse to any community, by upholding with their patronage and their influence whoever pretends to mediumship, without, avarging, prepar to mediumship, without exercising proper discrimination in the matter? The ery is forever sounding from some quarters—"take care of the poor mediums." The experience of very many will lead them to the conclusion that the "poor mediums" have the faculty of taking care of themselves, to the sorrow of investigators. Let us take care of the honor of our cause to the best of our ability, and whatever or whoever goes down in con-sequence, can well be spared and Spiritual-ism will be the better for it. Mediums will be driven to the necessity of vindicating their right to protection and countenance, when Spiritualists are fully alive to the duties which are theirs by virtue of their profession. All honor, I say to our brethren over the water who have taken in hand the work of reforming the crying abuses in Spiritualism; and to the brave editor of the RELIGIO-PHILOSOPHICAL JOURNAL, who has not hesitated to place himself in the van of those who would repel the tide of corruption that is swelling among us. How ardently should his brethren rally to his support in this struggle, which is one for life or death to what true believers value most! Who can be a Moses to stretch out his hands all the day long without adequate support, while the armies of our Israel march on to battle with opposing hosts? Who that loves honest dealing and purity of purpose and conduct, as applied to mediumship, that appreciates what our Brother Bundy is doing to elevate its status, and the tremendous sacrifices he is making for this purpose, can withhold a helping hand? Something is needed besides words of appreciation, though these are help-

Let friends go out and solicit subscribers for the JOURNAL; and let these who can, subscribe for poor relations or rich ones who need the enlightenment it affords, or for poor Spiritualists or prison convicts. The more readers that can be obtained for it, and the more copies that can be paid for, the more is the cause of truth strengthened and our brother's heart made glad. Do not put the matter off till "some more convenient time," but do it now.

Hammonton, N. J.

A Relic of Sherman's March.

(Georgia Correspondence Philadelphia Times,) As we tramped along through woods of ash elm and water-oak we saw wild ipecac and sweet-william growing at the sides of the odd pathway, and having asked the name of a curious kind of grass I was delighted at the story that then came out. "That," said the guide, in answer to the question, "is what we call Egyptian clover. We didn't have it before the war, and none of us ever saw it or heard of it until Sherman and Johnston came. The seed was left on the ground by the armies, and now we wouldn't take anything for it." • The grass which has a tiny leaf more like that of the native white than that of the red clover, grows all over the hillsides, at the edges of the woods, along the earth-works, and even forces its way into the tilled fields. In its growth it chokes out other herd grass and all weeds, though for-tunately it may be killed itself by plowing, or there might be too much of a good thing. Horses and cattle get fat upon it, so that on the battlefield there is pasturage in places where before the fight nothing of value grew. This, truly, was an odd revelation—that two opposing hosts, halting here, like beasts of the jungle, to snap up trees, to tear the ground, to burn and to slay, should leave behind not bones to bleach only, but seed wherefrom have sprung dainty carpets and soft borders of green that enrich the waste places.

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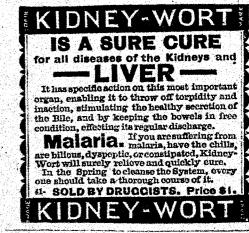
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Woman and the Household.

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

BESTRONG.

Bestrong to hope, O heart! Though day is bright, The stars can only shine In the dark night. Be strong, O heart of mine! Look toward the light!

Restrong to bear, O heart! Nothing is vain. Strive not, for life is care, And God sends pain; Heaven is above, and there Rest will remain.

He strong to love, O heart! Love knows not wrong; Didst thou love—creatures even, Life were not long;
Didst thou love God in Heaven
Thou wouldst be strong.

Adeltide A. Proctor.

CONGRESS OF WOMEN.

The Association for the Advancement of Women met at the City Hall, Portland, Me., on the 11th of October, and extended through the two following days. The President, Julia Ward Howe, presided with her accustomed dignity. The proceedings impressed the peo-ple of Portland with a sense of their importance, and the daily press confess that previous to the meeting, few in the city had any conception of its scope and promise. Through the kindness of Mrs. Lita B. Sayles, who has been an officer in and attendant of every Congress, we are able to give our readers an abstract of all addresses delivered at the eight public sessions, which shall seem to

have general interest.

The members present on the opening, went into executive session, at which reports on various committees were presented. Among others, Prof. Mitchell stated that the scientific papers presented by women at the Association for the Advancement of Science in Montreal, were far above the average; summer schools of science were on the increase, and women were more and more employed as

assayers and naturalists.
At the first public meeting, the address which opened the exercises by the president, mapped out the work of the association. From it we take a few excerpts:

"Our congress was mainly instituted in order to unite a body of workers. Its members are mostly harnessed in efficient relation to business, profession, progress and re-form. We may ask what it is that holds us together. And we shall all answer, it is the bond of a common faith. We believe that, independently of all adventitious aids, wemen are bound to help themselves and each other. The help of sentiment and sympathy is great and important, and we all desire to give and receive it. But the help of counsel and experience is far greater, and it is espe-cially in view of this that our Woman's Con-for us to vindicate our sex, and we should blush to find ourselves insisting upon its merits, were it not for two considerations. The first of them is the fact that from Adam down 'the woman whom thou gavest me' has had to bear the reproach of man's sins besides that of her own. The second is this other truth, that in upholding the moral grade of our half of humanity, we assert and maintain a higher level of obligation and capacity for the whole......Our community is intoxicated with the dream of wealth. We must hold to the clean hands and pure hearts whose work can aprich life honestly. Our whose work can enrich life honestly. Our people are imposed upon by loud report and wide ambition. We must keep our faith in modest service and sober desert. No task must seem to us small which concerns our own obligations and the well-being of others. No reward must seem to us great which in-volves the loss of character. With infinite patience of detail, we must combine large and comprehensive charity."

The following essay was by Mrs. Emma C. Bascom of Madison, Wisconsin, wife of the President of Madison University. It is so excellent and comprehensive that our readers will be glad to have an abstract of its chief points. It is from the Portland Press:

MRS. BASCOM'S ESSAY.

Children are the germ life of the future. It is through our children that our best and most permanent work must be done. It is of vital importance that the claims of children be well understood and fully met. Children have the right to be well-born. We do not mean born into wealth or rank, which is often to be ill-born, but born of parents of good health and habits and just convictions, and so born into conditions favorable to sound physical, mental and moral development. Entailed evils are overcome, if at all, with difficulty. The physical and moral deformities of vicious parentage sweep down the ages with ever increasing power; filling our reform schools and asylums and corrupting the home, the church and the state. Indeed there would be no redemption for men under this law of increase were it not that families, nations and races break down utterly under this ential of crime. In view of all these facts it is not too much to hope that it will be considered the wisest policy to enforce sentimazets, possibly to adopt measures that will tena to secure this first claim of every child—good birth.

. In our public schools one-half of the time now given to formal knowledge, might be replaced by instruction concerning laws of heredity; and later by a presentation of the responsibilities involved in parentage. When these matters are better understood we may hope that the relations of marriage and parentage will be assumed more thoughtfully. Fathers will then less often blast the lives of their offspring by the entail of vicious habits and uncontrollable appetites. The time must come when deformed and diseased children will no longer curse humanity, and when our advancement in the truly fine art of right living will be measured by the health and purity of our youth.

VIRTUES CAN BE TRANSMITTED.

By these same laws of inheritance virtues are transmitted. Such inheritance is the richest legacy a child can receive; and for the lack of it no future gifts or opportunities can

The well born child may safely suffer wrongs and privations, meet unharmed temptation, while against degrading vices he is inwardly fortified. Such inheritance is derived from character. These laws of heredity furnish the highest incentives for living the best possible lives. It is along these lines that God visits the vices or the virtues of parents on the third and fourth generation. The ques-tions of the hour wait solution because the good and wise endowed by noble ancestry are

Good birth makes good training compara-

laws. Ignorance here is the source of the yearly slaughter of many innocents, of much lifelong invalidism, etc., for which no after repentance of parents can make amends. The laws which preside over all development must be known and obeyed or serious losses

PHYSICAL CULTURE.

The child is also entitled not only to be well born, but to wise physical training. Parents should know how to keep their children in health. When through carelessness or negligence illness has been induced, they should know how to restore health without recourse to decrease a drawer children are constant. to doctors or drugs simply by giving an op-portunity for the working of nature's own curative forces. Pienty of sweet air and sun shine, simple food and proper clothing are the chief needs of infancy. No ignorant nurses or foolish fashions should be allowed to interfere. Simplicity should wait on childhood. The wisdom of the age demands that the clothing of girls should be suitable for nate vanity which undue attention to dress in past generations has festered in woman, always to her great detriment and often to her complete ruin. Said the late Dr. Brown of Edinburgh, "Children should be always laughing or playing or eating or sleeping." This is most true of the first four years, after which object lessons on the principles of the kindergarten may be judiciously mingled with their play for the next three or four

The child is also entitled to that discipline and instruction which are to unfold and enrich his social and spiritual life. Little government is required when the example of the parents is correct, and the atmosphere of the

home one of love, patience and self-denial.

The training of the household should unite itself to that of the community. The public school is a helpful means at this point. High moral character is imperative in a teacher, and all knowledge should be subordinate to it. The teacher must have a broad mental outlook. Children should be protected from undue excitement, from nervous fatigue and overwork. We look upon external stimulus as hurtful. We deprecate the fostering by our higher institutions of learning of the spirit of rivalry. We would banish prizes from school and college.

MORAL CULTURE.

Lastly, the child has a right to moral and religious training. Life has for parents and children one law—the moral law; and the solution is religion. The wife and mother requires outside interests and activities to broaden her knowledge and deepen her sym-pathies. She must obtain authority in church and state, that her counsel may command the respect of her children. The richest ministrations of affection need the support of intelligence. The welfare of the home calls for this enlarged social and political power for the mother. The law of the household is constant concession, but it must be made for the sake of each one who is partaker in it. When manly purity and womanly strength pervade the home, it becomes the porch of that temple, the primordial institution of that kingdom which is built of God and unto God, in the world.

The next paper was by Miss Laura Clay of Kentucky, daughter of Cassius M. Clay. Miss Clay, with her sister, successfully carries on the homestead farm. The subject was,

THE RIGHT OF WOMEN TO COMPETITION AS LABORERS.

After some preliminaries the writer proceeds; Again, though it is an axiom in political economy that labor is discouraged by whatever makes its profits uncertain or inparent legal fiction that husband and wife are one, at one fell swoop deprive wives of all direct control of their earnings. Thank God, this disgrace to our civilization is rapidly passing from our statute books.

Laws, however, are only the reflections of the opinions of the societies governed by them and in social customs we find the denial of equal rights to labor the most difficult to overcome. When a woman-child begins to observe the facts of grown up life and to speculate upon what her part own is to be in the mysterious future, she soon observes a marked difference between the prospects of boys and girls. For boys there is a boundless field for activity. Wealth, fame, adventure, learning are to be sought and won by those who have the ability; and every department of effort boasts its heroes whose achievements command the applause of the world and stimulate youthful ambition. To train the minds of boys and to start them in life with advantage, for many long centuries great institutions of learning have been founded and richly endowed; while to give their boys the benefits of the education thus proffered, families constantly make great sacrifices. Everything invites the boy to vigorous thought and action, and every body expects it of him.

WOMAN'S NARROW OUTLOOK. But for the girl, life presents a widely different aspect. Instead of a boundless scope for activity, life seems to narrow down to two probabilities—she may marry and go to house-keeping, or she may become an old maid and always live with other people. True, she hears of women who teach, and occasionally of women who write books for a living; but it requires no lively perception for the girl to see that her parents and friends are far from hoping for a like fate for herself. What they seem to hope for and expect of her is that she shall marry. But to the child there seems to be no spur to ambition in the prospect of marriage; she hears no girl spoken of as too stupid to marry; or that another is sure to marry well because she is so, bright and studious. Her parents do not speak of sending her to college to prepare her for her duties. No particular mental excellence seems to be demanded or even desired; and while marriage is the only road open for her to any object of ambition, how she shall marry or whether she shall remain single appears to be a matter of chance rather than of deliberate choice and achievement. Thus in its formative stage passiveness is cultivated in her mind: and even if in maturer years she begins to doubt the wisdom of the training that leaves her to drift like a log, that training has left her little strength to resist the current in which she finds herself.

It is evident that this lack of education for varied occupations has all the force of a denial of the right. But when women in spite of this adverse force, attempt to enter employ-ments hitherto occupied by men, they find that society has other checks to put upon them. It is no uncommon thing for women to suffer loss of social consideration because they have stepped out of the usual round of woman's work. I call to mind just now two young ladies some of whose acquaintances have ceased to recognize them because they have accepted positions which, if held by their brothers, would have been considered

both honorable and desirable. tively easy. The first requisite in parents is a knowledge of mental, moral and physical for the fact that the women employed by the Miscellany.

State, as school teachers, clerks, etc., are paid less for the same work than men. But enough has been said of society's denial of woman's right to competition in labor, any one can verify the statement from his own observa-

BOOK REVIEWS.

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

DR. NEWBROUGH'S "OAHSPE." An "inspired" volume giving the history of 21,000 years.

Several persons gathered at the house of Dr. J. B. Newbrough, No. 123 West Thirty-Fourth street, last evening, to examine a new Bible called Oahspe, which was written by Dr. Newbrough. The new Bible is supposed to give the history of the earth and the heavens for out door life, and that in its severe plainness | Jehovih and his Angel Ambassadors." It is it should suppress as far as possible that in- a large quarto volume of over 500 pages, and seven persons. Dr. Newbrough, after the book had been examined by those present, told the story of its writing, prefacing his remarks by saying that its object was not to supplant other Bibles and religions, but to set forth a history of all religions, going back 24,000 years. He said it was for all races and peoples, and explained the private affairs of angels and their relation to mortals. fairs of angels and their relation to mortals. t showed why heaven was worth living for. He also said that he was not familiar with ancient religions or languages before he wrote the book. He had written it automatically, his mind having no connection with what he was writing. In fact, he did not know from one day to another what he was penning on paper. He began the work in the spring of 1880. an impression coming over him that it must be done. When he began a bright light settled over his fingers. This would last 15 to 30 minutes, and when it disappeared he could write no more. It always left his fingers cold and stiff. The work also could only be satisfactorily carried on at sunrise. This light, he continued, seemed to impress him strongly and he believed it communicated with him. He said he thought it was similar to the light in the burning bush which talked with Moses. and which was the most common way of revelation to the sons of men. He continued his work for a year lacking two weeks. "I could not read it, for the light would not let me," he said, "and I did not know the contents of the book until it was ready for the type." After he had finished the manuscript, he said, After he had finished the manuscript, he said, money began to come in from entire strangers, who said they were impressed to send it to him. From England \$1,000 came, and about \$2,500 was received from Boston. One roll of greenbacks was simply wrapped in a piece of paper with no envelope about it. This money he thought was clearly meant for the publishing of the new Bible, and consequently the association was formed. The book had ly the association was formed. The book had been before the world for about three weeks, and fifty copies had been sold to clergymen in this City and its vicinity. There had also been sold 200 copies to intelligent citizens. He refused to give the names of the members of the association, saying that it was com-posed of seven persons, including two women. The agreement between the members called for \$100,000. Some members had contributed \$1,200. It was printed from plates in this City, where all the engraving was done. Whatever money should be obtained from the sale of the book was to be used in establishing kindergarten homes for orphans in this City.

There were no salaries given to any one. Prof. Thomas A. M. Ward then spoke a few words concerning the book. He said he was and had deciphered the legend in the hieroglyphics on the obelisk in Central Park. The letters used by Dr. Newbrough corresponded wonderfully to the Egyptian hieroglyphics. Dr. Cetliniski, also an Oriental scholar, said he had studied the book and had come to the conclusion that a man could not produce such a work, and be-lieved it the work of supernatural agents. Dr. Newbrough has been a Spiritualist for about 12 years. He is a native of Ohio, and is now a practicing dentist. He is a man of large stature, with dark dreamy eyes, and is very slow in his action. To a casual observer the Bible seems a conglomeration of revised editions of Indian and Semitic religions. The style is in one place modern, and in auother ancient, and the English of the King James version to the Christian Bible is mixed in with English of to-day's. - New York Times.

WHISPERS AND ECHOES, By Dr. C. C. Peet, Pub-

lished by the Author. This volume contains two short prose articles entitled, "The End of Seeming Evil" and "Individual Freedom;" also many short poems among which are, "Man. A Soliloquy," "Home," "The Spirit's Power," "The Temple of Science," "Onward and Upward," "Live To-day," "What is to be." "Intellect," "This is the Age of Reason," "Immortality of Life," and others. They aim to inculcate the need of right-living, helpfulness to others and a belief in the immortality of the spirit. The book contains over 200 pages and is attractive in appearance.

RECEPTION DAY, No. 1. Issued quarterly. Price, 30 cents single copy; \$1.00 a year. New York: E. L. Kellogg & Co.

A collection of dialogues, recitations, declamations and short pieces for use in schools; compiled chiefly from the pages of the School Journal, in which many of them have appeared.

THE B. & O. RED BOOK. Illinois edition for 1882. This little pamphlet of 16 pages, issued by the Baltimore & Ohio R. R., is a compilation of State, congressional and presidential election statistics.

MORAL EDUCATION: Its Laws and Methods. By Joseph Rodes Buchanan, M. D. Heavy tinted paper, pp. 395. Price \$1.50. New York: S. W. Green's Sons.

Governments, churches and colleges for many thousand years have striven in vain to conquer crime, disease and misery. A new method must therefore be adopted. If that method can be found in this volume, does it not indicate a better future for humanity? An extended review will be given of this volume hereafter.

Partial List of Magazines for November.

THE ECLECTIC. (E. R. Pelton, New York.) Contents: Who was Primitive Man? Rachel: Race and Life on English Soil; To Virgil; Some Impressions of the United States; Researches in my Pockets; The Salvation Army; The Philosophy of a Visiting Card; A Night in the Red Sea; The "Lady Maud;" The Coming of the Mahdy; A Tennessee Squire; Exploration in Greece: In the Forest: Great Men's Relatives; England; Literary Notices; Foreign Literary Notes; Science and Art;

Faith's Fortitude; Victor Hugo: The Poet Years: A Coal Fragment; A New Frofession for Women; Wood-Engraving direct from Nature; The Christian League of Connections, The Designing of a Nation: The Lady eut; The Beginning of a Nation; The Lady, or the Tiger? The Grave-Yard at Sippican; or the Tiger? The Grave-Yard at Sippican; The Baby Sorceress; Sculptures of the Great Pergamon Altar; The Led-Horse Claim; "Day unto Day uttereth Speech;" Through one Administration; Is the Jury System a Failure? England; Topics of the Time; Communications; Literature; Home and Society; The World's Work: Briggs Prog. This the first World's Work; Brie-a-Brac. This, the first number of the new volume gives promise of increased ex ellence for the second year under its new name.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Sir Garnet Wolseley; Emerson's Poetry; Rare Characin Science: Editorial Items, etc.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents. The Grand Opera House; The Dewdrop and the Star; Trophies; Naomi on Beaux; A Story of lower California; Fashions for October; Timely Topics; Domestic Felicities; Thoughts; Art in Gooseberryville; Mexico and the Mexicans; Phonetic Exercises; Editorial Miscellany, etc.

THE SEASON. (Office 31 Beekman Street, New York City.) An illustrated Fashion Maguzine containing the newest Paris styles and elegant de igns in Fancy-work, Embroidery, ste. The Season stands first in rank among the various publications of a similar kind.

gives a list of Bulbs, Plants and Seeds with

"Free Thoughts Converning Religion," by A. J. Davis. Containing the most radical thoughts, critical and explanatory, concerning popular religious ideas, their origin, imperfections, and the changes that must come over the popular church doctrines. Price, cloth 75 cents, paper 50 cents.

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THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Florence Nightingale; Venue; Henry James, Jr.; homes and property rescued from Particle Property Prop imminerat meril.

A very popular and well-known member of our police force, who has performed duty twelve years at the Union R. R. Deput on Exchange Place in Providence, R. L. gives his un. solicited testlinony. Hear blim:

I have been dreadfully troubled with disease of the Kid. neys and Liver during the past als months; at times I wanso severely afflicted that I was muchle to stand on my feet, as my feet and lower parts of my legs were very badly swoilen; my urlingry organs were in a dreadful condition, my blood was in 8 wretched state, and it had become so impoverished and circulated so pourly that my hands and feet would be cold and numb and so white as to appear lifeless. I could not rest nights, but was so distressed all over that I could not lie still in bed, but would keep turning and rolling from one side to the history of the earth and the heavens for 24,000 years, and is written "in the words of Jehovih and his Angel Ambassadors." It is a large quarto volume of over 900 pages, and is published by an association consisting of seven persons. Dr. Newbrough, after the book had been examined by those present, book had been examined by those present, every way when a long time valued friend of mine, prominent in this city in a large express company urged me to try Hunt's Remeay, as he had known of wonderful cures effected by it. Upon his representation I obtained two bettles of the Remely and commenced taking it as directed, and greatly to my surprise in less than twenty-four hours 1 commenced to feel reneved. I was in an awful condition when I began to take the kernedy, and had no faith in it; therefore when I found alabest immediate relief, even in one day's use of it, my in art was made glad, and I assure you I continued to take the Remedy and to improve constantly from day to day. I took it with me on my trip to Maine, for I was bound to have it with me all the time, and the result is that I improved speedily all the time I was away; and ever since my acrival home which was several weeks aso, I have been on duty every day. I feel thrat-rate, and the swelling of hand, feet and legs have disappeared and the terrible backache which used to bother me more than all the rest, troubles me no CATALOGUE OF HOLLAND BULBS AND PLANTS more, and I here splendidly nights, and surely have very ex-FOR 1882. (Hiram Sibley & Co., Rochester, cellent and forcible to as ins for speaking in praise of Hunt's N. Y., and Chicago, Ilis.) This Catalogue Remedy, for it has made a new man of me. I don't know what I should have done without Bunt's Remedy, it is the best medicine that I ever took, and I very gladly recommend it to all who are afflicted with Kidney or Liver disease, or diseases of the urinary organs.

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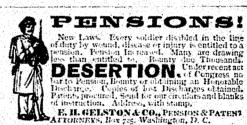
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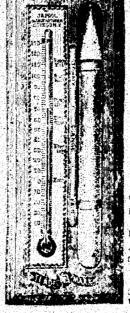
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CHICAGO, ILL., Saturday, November 4, 1882.

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How the Matter Stands.

Bro. Bundy .-- Please accept my thanks for continu BRO. BUNDY.—Please accept my thanks for continuing the Journal after the expiration of the time, and find inclosed \$3.00 for its renewal. If you can exterminate the frauds among mediums then nearly all rational people will desire to know about Spiritualism. The truths of Spiritualism are what all people feel an interest in, and will investigate after it is purged of its right road to bring Spiritualism surely into notice among all Christian churches. Don't stop, if you do, all the batter portion of the friends of Spiritualism will feel much discouraged. much discouraged.
—N. Y., Oct., 1882.

The JOURNAL is an exponent of the phe nomena, science, philosophy and ethics of Spiritualism; and indeed of its religion, too, in the broad interpretation of that word. In the durship of these objects, the complete ex position of the truth is the primary motive, and not the upbuilding of any sect or party, except in so far as such careful formulation of facts shall naturally tend in that direction. On the road toward truth the Journal does not allow the mountains of error nor the dark canyons of deception to stay its course, and as a consequence there comes to the surface much that is not pleasant or wholesome. In settling up the virgin prairies of the great West, the pioneer has had to contend with poisonous reptiles, wild animals and blood-thirsty Indians. He has had to stand by and witness the effects of that insidious, unseen and dreaded foe, Malaria as it decimated his family and perchance palsied his own strong arm. As the bright steel plowshare turned the sod and opened the door of the dark cabinet where lay concealed latent poisons only waiting the vivi fying rays of the sun to render them potent for destruction, he has bravely met the issue and held firmly to his task, knowing that however great the risk, however severe the ordeal, the struggle for existence had to be met and all obstacles conquered; knowing too, that however great the sacrifice to him, the result eventually would be peace, plenty and happiness for those coming after. This is a fair illustration of the pioneers of modern Spiritualism. They have to contend in the intellectual, moral and spiritual world with foes having their counterpart in the physical. The Journal is the plowshare preparing the spiritual field in which a bountiful harvest is sure to be reaped in good time. Already here and there are patches that bring good wheat, while others are only fit for sod corn and still wider stretches yet in their primitive, undeveloped state.

As the tiller of the soil does not subdue his wild land merely for the purpose of ridding the country of pests and releasing malarial germs, but meets and overcomes them as obstacles that cannot be avoided in the attainment of his objects, so the Journal does not deal with the evils naturally connected with Spiritualism merely to lessen or exterminate them, but for a grander purpose. Still it does not skim the surface for fear of striking a stone concealed in the dark earth, neither does it year after year plow around a stump; it plunges the plowshare to the beam and if perchance a rock is struck, it is not frightened at the shock, but digs it up and places it beyond the boundary: the stump is uprooted and burned, and the ashes fertilize the soil. The JOURNAL prefers to be regarded as just what it is, namely, a fearless exponent of the truth in Spiritualism, rather than merely a fraud destroyer and error eliminator, as some inaccurately speak of its mission.

□As an investigator and exponent of the facts of Spiritualism, the Journal has but little sympathy with, and no use for, those who stand off with folded arms, saying, "When you have eradicated all error and fraud we will then begin to investigate Spiritualism." Such people are of no possible advantage in the investigation of truth however much their affiliation might strengthen a sect or party founded on the facts. "Rational people" will not, if consistent, wait for others to investigate and settle for them such vast issues as are involved in the stupendous facts of Spiritualism; they will prefer to take a hand in the matter themselves. The admission that fraud exists is tantamount to admitting the existence of the genuine; and if genuine there be, then it is the duty of these people to investigate and learn to discriminate for themselves and not depend wholly upon the ipse dixit of any paper or person.

In presenting the facts of Spiritualism to the world, the Journal cares not for the special patronage of "Christian churches," it does not expect it; neither does it cater to the prejudices and inherited superstitions of those who constitute the following of the Christian churches. If these people expect to come into a knowledge of Spiritualism without giving up any of the church dogmas, then the conditions are not yet propitious neither will they ever be. But Christians need have no fear of being asked to ignore whatever of truth they have; by no means. A true Spiritualist respects truth wherever found, whether it be Christian or pagan, and is not afraid to face it. Until those in the "Christian churches" who desire to investigate Spiritualism, can attain this degree of mental discipline they are not ready for further development and had best stay where they are. The JOURNAL does not need the injunction:

'Don't stop;" it proposes to go straight ahead with the single purpose of attaining truth. But if the only incentive to its work were that, otherwise the "friends of Spiritualism would feel much discouraged," the Journal is free to confess the inducement would not be sufficient. "Why?" Simply because when placed on that basis the questions of compensation, reciprocity and co-operation legitimately spring up. And once sprung it is in order for the Journal to ask of these "friends of Spiritualism" the pertinent questions: "Are you doing your duty?" "Are you aiding to the best of your ability?" "Are you giving this exponent of the truth in Spiritualism which you are so free to applaud and commend with your lips, that hearty co-operation which you should?" "Do you expect a paper which depends upon its income for existence to increase its influence and circulation by the sheer force of merit, without the adequate assistance of those in sympathy with it, exerted in getting new passed over her bloated form, could feel the subscribers, supplying data and upholding swelling go down, and was finally relieved of the hands of the editor and publisher in all her troublesome complaints. pay; it is a one-sided arrangement; it is not 'business' and is not equitable." The Jourit is doing, so long as it continues to exist; but in the publication two parties are necessary: the publisher on one side and the "friends of Spiritualism" who desire its continuance, on the other. If both parties in interest faithfully fulfill their respective duties then all goes well and neither party need feel "discouraged." The JOURNAL does not intend these remarks as scolding or complaining; it asks no favors for which it cannot give value received. All there is of the matter is just this, that if the "better portion of the friends of Spiritualism" feel as Mrs. F. O. Hyzer so forcibly expressed it not long since in the presence of a number of active Spiritualists, that the "JOURNAL is which I don't know what we should do;" if this is the feeling, and it is often so expressed, then surely it is the duty and it should be the pleasure of every and all thus thinking to do their share in strengthening the hands of the editor and publisher. The JOURNAL gets greater strength and encouragefrom any amount of wordy commendation; the former will help to pay printers and passes current everywhere, the latter partly compensates the editor but will not pay his bills; both are essential.

Mrs. Mayo, Corresponding Secretary of the First Spiritual Union of San Francisco, sends us a series of resolutions complimentary to that estimable lady and brilliant lecturer, Mrs. E. L. Watson, on the occasion of her departure for Australia to fill engagements there. As heretofore stated the Journal has found it best, as a rule, not to publish such resolutions. Hence we only mention their receipt. But it gives us sincere pleasure to commend Mrs. Watson most unreservedly to our friends at the Antipodes as a lady who in her private life and public work is one of the finest exemplars of the spiritual philosophy.

A correspondent from Minneapolis, Minn. says: "Geo. P. Colby having located here for a few months is doing a good work for himself and the cause. His face and bearing commend him at once to the respect and confidence of all who meet him, and upon acquaintance his genial mirth and provoking sympathethic spirit make him hosts of friends. We regret most of all that his stay is to be short. He expects to go to Florida about Jan. 1st, where he has an orange grove to look after."

Prayer as a Therapeutical Agent.

Among the various orthodox churches in order to attain a high degree of perfection. or to render one acceptable in the sight of God, prayer seems to be absolutely essential. On one occasion when that remarkable personage, Jesus, was being baptized, he indulged in solemn, earnest supplication to God, and in response thereto, it is asserted (St. Luke 3: 21, 22) that heaven was actually opened and the Holy Ghost descended in shape like a dove upon him, and a voice came from the air above which said. "Thou art my beloved son in whom I am well pleased." This prayer, must have been animated with pure resolves and high aspirations on the part of Jesus, and he fully realized the necessity of honesty of purpose in making supplications to Deity, for on one occasion he uttered a very severe and soul-stirring rebuke to those whose honesty and sincerity of purpose he questioned, saying, "Woe unto you, Scribes and Pharises, hypocrites, for ye compass sea and land to make one proselyte, and when he is made ye make him two-fold more the child of hell

than yourselves." Then, again, there is what is generally designated as the Lord's Prayer. Any one who has carefully and critically examined it, will not long hesitate in pronouncing it the model prayer of the Bible-brief, sublime, touching. appropriate and soul-elevating, and so permeated with a divine pathos and love that it could not be otherwise than acceptable in the sight of God, providing he ever listens to the earnest supplications of his dependent children. If prayer, honest, sincere, devout, is a universal panacea for the numerous ills that flesh is unfortunately heir to, there would be no misery, no squalid wretchedness and poverty in the world to-day, for there is not a minute passes that some pure soul's aspirations are not turned heavenward invoking the aid of God and the angels. In view of the fact, however, that sickness, crime, grim and ghastly poverty, exist on all sides we can conclude that there is something radically wrong with the prayers that are uttered, or that those who give them expression are

greatly at fault. When Mrs. Mix, a colored woman residing at Wolcottville, Ct., entered the room of Mrs. Hall, who had been given up to die by distinguished physicians, she humbly knelt by the bed, and uttered a very simple, plaintive prayer. She pathetically asked God to tenderly remove the pains of the suffering patient, as if she were a child asking her parents for bread and butter. She placed her black, bony hands on Mrs. Hall's stomach, and supplicated God to banish the pain that was located there, and then touching her heart, entreated him to heal that also. After her devout prayer she rubbed oil all over the body of the sufferer, who, as the healing hand

honorable ways?" These and other similar | It often occurs that prayers, unuttered or | geon of England? It appears that he, though | She is in some way attracted here this evenquestions would at once arise and the Jour- expressed, which are directed solely to God, in much better health than when he preached ling on account of some parties here who are NAL would be obliged to say: "You are ask- are answered by some philanthropic, loving ing for far more than you seem willing to spirit, who happens to hear them. A young lady living at one time in the family of Mr. Goolsby, near Centerville, Arkansas, was suf-NAL does not propose to "stop" in the work | fering terribly from the serious debilitating effects of spasm, from which it was thought she could never recover. While lying in a death-like state, she suddenly ejaculated-"Salt—one dose." It was administered. In a short time she said, "Give me salt mixed with ashes from the hearth-two doses!" Under this treatment she rapidly recovered and is now in robust health. She was entranced, and her spirit sister Harriet, suggested this singular remedy that proved of such remarkable efficacy.

That prayer is a universal panacea, for the numerous ills that the body is afflicted with. no one will for a moment admit; that it ever under any circumstances causes God to arrest the progress of disease and restore the sick to the bulwark of pure Spiritualism, without health, no one can satisfactorily prove. If God does act in the capacity of a physician, why is it that he has never applied his skill to resetting a broken limb, replacing a dislocated joint, or causing a new arm to take the place of the one amoutated, or restoring sight where the optic nerve is destroyed. Why did he not in response to the united prayer ment from one new yearly subscription than | of this nation and the whole Christian world, cure Garfield? Why did he not relieve the immortal Lincoln? Why does he always select cases, if any, where no serious organic disease exists, the cure of which are no more remarkable than thousands of cases reported as occurring under the manipulation of magnetic healers? If any dependence can be placed on him as a divine healer, why not resort to him in all cases, and thus save burdensome doctor's bills?

In view of the fact that there are so many methods of cure, endless almost in variety and in means employed, it is not strange that some should declare that God had acted in the capacity of a physician and performed remarkable cures, in cases where the recovery was caused by something beyond the ken of their observation.

Before humanity understood the laws governing the action of water, its formation into mist and clouds, and then its condensation into rain drops, resulting in a copious shower, they believed on such occasions that God was shedding tears, feeling badly on account of some misconduct of his children. Those to-day who are ignorant of the occult laws of nature, of the power of mind over mind, and of the universal presence of guardian spirits who are ever ready to guard, assist and heal those whom they can successfully approach, are ready to ascribe to God whatever is beyond their feeble power of comprehension. God becomes a warrior, a tailor, a home.

destroyer of cities, an aid in battle to those he loves, an angry passionate being, a skillful physician-in fact, ignorance never becomes weary in asserting his direct and special interference in the affairs of this

trovert, that disease is often mysteriously relieved, and no adequate cause can be assigned. There was a singular cure lately Ames and brother of Mrs. Winsor, State Librarian, jumped out of a fourth-story window in Richmond, while insane, and is not only going to recover from the injuries received, but the shock has restored his mental balance. Here was a remarkable case. The insane young man recklessly leaped from the pavement, resulted in his perfect restoration to health—a sound body and rational mind. Not one in all christendom has faith enough in prayer to expect that it would prove of efficaey, if he should jump from the fourth story of a large building, landing him safely on the pavement below. Not one drowning man would cease his exertions to swim, in order to place himself in a respectful attitude for prayer to God. The cures ascribed to God, are in all cases where there is a doubt as to what did afford the wished-for relief. Psychic force, intense expectancy, an earnest effort of the will, a sudden expansion of the vital forces in response to favorable conditions, the influence of guardian spirits, the presence of one surcharged with healing elements, or nature suddenly asserting her powers, may be the agents at work performing the miraculous cures ascribed to God. As a factor in therapeutics prayer never has been, and never will be a perfect success. In isolated cases it results in such passivity that healing forces in those surrounding the patient may act with greater potency, but in no case does it ever bring into action the power or will of God. Natural laws under his wise guidance rule in all things, but God is not a physician, whose mission it is to cure the gout, rheumatism or consumption, when devoutly petitioned to do so. At times how exceedingly ridiculous and foolish he is made to appear through the instrumentality of the balderdash given expression by, and proceedings of, those who know nothing of his real nature and character. There was Eva Briggs of Lawrence, Mass., who was claimed to have been relieved of hip disease recently by the faith and prayer cure at Old Orchard; she was taken to Danvers Insane Asylum soon afterward, crazed by her religious excitement. Is it probable that God had any thing to do with her as claimed, and then allowed a cruel relapse to occur, resulting in insanity? Is God a charlajan, or a failure in his efforts to last spring, still bears traces of the sufferings he has undergone. His feet are gouty. and this detracts from the promptness and agility with which he ascended to the pulpit in former time, when the female members of his congregation would rise and peep over each other's shoulders to watch his movements. His hands are swollen and twisted with rheumatic gout so that his gesture is no longer free and unconstrained as of old. Thus it must be evident to every reflective mind, that the influence of God is only exhibited in healing through the instrumentality of natural laws, and the wise administration of such remedies as the skill of man may suggest

The services in the Spiritual Temple, Indiana Avenue and 25th St., will be continued during November under favorable auspices On Sunday last, Oct. 29th, W. J. Colville gave two fine inspirational discourses, which were much enjoyed by very fair congregations. Owing to his Sunday afternoon engagements at Hershey Hall, he will occupy the pulpit of the Temple on Sunday evenings only during November. Service will commence at 7:30 Subject next Sunday, Nov. 5th: "Where are the dead and what are they doing?" All the seats are free; the public are most cordially welcome: A Conference meeting will be held earlier in the day. On Sunday next, Nov. 5th, Mr. Colville will lecture in Hershey Music Hall, Madison St., at 3 P. M. Subject: "Legerdemain, Psychology and Spiritualism," followed by an impromptu poem on subjects chosen by the audience. Selections of choice music will be performed on the grand organ before, during and after the service. On Tuesday evening of each week he gives parlor lectures on the "Planetary System" at Mrs. Bromwells, 671 West Lake St. Mr. Colville is open to engagements for a few week evenings during November. Parties desiring his services will please address him in care of 5th Avenue Hotel, Chi-

Our readers will learn with regret that S. B. Nichols, whose steady contributions and zealous work are so well known, has been laid up for a week, suffering severely from the effects of handling a sprig of poison ivy. Brother Nichols, the next time your good wife asks you to pick ivy from the roadside. just investigate beforehand as to whether the conditions are such as will give satisfactory and harmonious results before you establish rapport.

Mrs.S. Fowler, of Denver, paid the Journal office a visit last week. She is spending a few days in this city, which was formerly her

Mr. Baxter's Last Sunday in Chicago.

Mr. Baxter had fair weather in which to conclude his engagement. His lecture in the morning: "The Development and Demands of Spiritualism," was an able pre-It is a fact no one can successfully consentation of the subject. Such practical lectures are needed, both by Spiritualists and investigators. The Journal will publish this lecture next week. The evening disperformed at Richmond, Indiana. It appears | course was well adapted to the audience, that George Ames, nephew of the late Bishop | many of whom needed to see "Spiritualism and the Church face to face" before they could comprehend the situation and realize that all of spiritual truth the Church has, she obtained in the same way that modern spir. itualists seek light; namely, by intercourse with the Unseen World.

The seance at the conclusion of the lecfourth story of a building, and the severe shock | ture was full of interest to the large audihe received in coming in contact with the ence; the eager expectancy depicted on hundreds of bright, intelligent faces, as the descriptions proceeded, afforded clear evidence of the deep interest manifested. At the beginning the medium was fully entranced for a moment, and began by giving a short poem in a most feeling manner and in a tone wholly different from any employed in his normal condition. The Spirit then said: "I have, at the invitation of Attica, taken possession of the medium to open the scance. I do not know whether you will remember me, as years have gone since I passed to spirit life. Henry Petrie was my father's name. I was Libbie Petrie-Elizabeth." The medium then said: "Having been unconscious, I do not know what has passed, but I infer some name has been given, and Attica speaks the name, 'Chapman,' and possibly it has some relation to what preceded it. I have in my mind Chicago, and I get Algonquin, if there is such a place." Not recognized, but it is published in the hope that some reader of the JOURNAL will be able to give an explanation.

The medium, continuing, said: "I am now impressed by a man of strong, positive mind. great will power, given to a great deal of reading and much thought. I see a cloud of mist, and am drawn toward it; at the same time a shadowy form seems to approach me. bringing a quieting influence. He has a book in his hand-it is brought before me and held up. I see the words Heaven and Hell'-it is the title of the book-Swedenborg's work. This man was here this morning, and was much interested in the lecture, he says. Now I see the man sitting at a desk-looks like a counting room. I am not sufficiently versed to tell what kind of business it may be. In some way I associate him with Collyer's church. Now I have before me an arm and hand, the hand holds a French chapeau with a long white feather-on the side of the hat is a card-on that the name Amos Hall. Attica says: This man does not accomplish what he wants to in this effort. Attica says: 'You left out T. The card reads restore a poor girl to health? and is he Amos T. Hall.' With this same influence unmindful of that eminent divine, Mr. Spur- | there comes an elderly lady-Sallie Leavitt. not accustomed to coming. I associate her in some way with Robert Collyer, also with Mrs. Richmond; I presume the lecturer, from the way it comes. Now I feel greatly relieved. All the while this influence of Mr. Hall was upon me I had great difficulty in speaking. A strange feeling at the throat and chest; terribly oppressed about the breast and lungs."

> A large number in the audience recognized Mr. Hall. He passed to spirit land early last summer. The funeral services were under the auspices of the Knight Templars, of which Order he was a member. Mr. Hall had in years previous been a devoted student of Swedenborg's writings, and after he became an earnest Spiritualist his views were still largely colored by his previous study of the Swedish Seer. He suffered greatly from asthma. Mr. Baxter's description of the man was generally correct as far as it went, though it is not known at the Journal office that he had any associations with Mr. Collyer or his church, of a special nature. Neither is it known why the spirit, Sallie Leavitt, should come in the same connection. It is inferred. however, that the latter spirit belonged to the family of Moses Leavitt, who was described as present on a previous evening.

The medium proceeding said: "I seem to be looking into darkness-I see large numbers of wooden buildings-I am seeing the words, 'Lake Street House'-darkness again shuts down,-I now see scintillating, electric light and looking farther I see the name, 'Matteson'-'Matteson House'-not wooden buildings now. Now I see this electric light again and the name, 'Clar-en-don'-I see the name 'Garden City.' I see 'Matteson'again but not the same I saw before; now I see a flame that burns the words, Lake, Matteson, Clarendon, Garden City-now I see the last Matteson-larger-larger.—Now I seem to come over this way (toward Martine's Hall). I seem to see a park-am standing in it. I get the name -Robert Hill. A number in the audience recognized the description and name of an old hotel keeper, who died several years age and who, it was stated by one of the hear ers, had kept at different times hotels bearing the several names mentioned, and in the last years of his life had owned a residence on the west side not far from Union Park. The medium then got the name of Levi D. Boone. Recognized; then that of Dr. S. D. Pierce, also recognized. The medium then 'said: "I see a lady, an elderly man too-resembles E. V. Wilson; he takes the hand of the lady and directs it in writing the name, Lois Emerson." "I am satisfied" says the medium, "that the man is E. V. Wilson-now he says to me: 'Baxter, I've always said if you would only be more positive on the platform, you

would have greater success in describing. I want to use you and have tried to get Attiea (the medium's guide) to consent and I think she would if you are willing.' I now get the name William, in connection with Lois." These names were recognized by several as those of the parents of Mrs. E. V. Wilson.

The name of Peleg Sweet was then given, who said he came in order to establish conditions to enable him to control at a meeting for which the medium was engaged on the following Tuesday evening (at Ashtabula, Ohio). The name, Mrs. Wm. Wakefield, was then given with the statement that the spirit brought a sad influence and came in the interest of a man who was known as Dr. Raphael, "and this, too," said the medium, "is somebody who has passed away through some rash act—taken his own life—not here, but in some way identified with Chicagoastrologer, Raphael, an assumed name."-Recognized. A lady, giving the name of Mrs. Cora Foster was then described. Not recognized. Then came Henry Moore, sixty years of age, and a mountain scene with the words Lump Gulch. Recognized. Then came Ebenezer Peck, who, the medium said, had been in some way connected or acquainted with the Dr. Dyer described on a previous evening, and that Lincoln also seemed to have been somehow associated with the man. Recognized by Judge Holbrook and others.

On next Sunday Mrs. J. T. Lillie begins an engagement with the Second Society. She is highly commended by other societies as a fine trance speaker.

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other Items of Interest, for this column are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this officeon Monday .]

Dr. Henry Slade is now in Baltimore, Md. Dr. Henry S. Chase, of St. Louis, Mo., has kindly donated \$3.00 for the poor fund.

R. C. Norgrove, Electrician and Magnetic Physician, has fitted up a new office at No. 188, 20th street.

Walt Whitman is so seriously ill of Bright's disease, that there are few, if any hopes of his recovery.

Prof. Henry Kiddle is now one of the editors of the Progressive Age, published at Atlanta, Ga.

Mrs. C. Mayo Steers, trance medium, late of San Francisco, is now located at No. 53 Dwight street, Boston.

The Independent of South Chicago speaks as follows of A. B. French's lecture there: "Mr. French made an elegant address last night at Snyder's hall on the subject of 'Spiritualism,' which pleased his large audience.'

Wm. R. Clapp, of Trenton, New Jersey, has sent us a Cabinet Photograph of himself, for which he has our thanks. We place it with our collection.

Dr. D. J. Stansbury will be in Cincinnati on Oct. 29th and Louisville, Ky., Nov. 5th, and may be addressed at Jeffersonville, Ind. care Rev. M. D. Lee until Nov. 10th.

Wm. C. Bowen will give the opening address at the Conference Meeting of the Brooklyn Spiritual Fraternity, Friday evening, Nov. 3rd. Subject: "Morals and Politics."

Dr. Sara E. Somerby is now located in National Block, Kansas City, Mo., where she will attend to the treatment of all diseases that flesh is heir to. She has had many years

experience, mostly in New York City. Mrs. E. S. Silverston, of 16 North Sheldon Street, is highly spoken of as a medium by many investigators. She has decided to remain at home for the present and will be glad to receive visits.

Mr. W. J. Colville lectured at Waukegan. Ill., Wednesday evening, Oct. 25th. Important questions were answered and poems improvised, which greatly pleased the large audience. He speaks there again Thursday, Noy. 2nd, at 7:30 P. M.

Mrs. Helen L. Palmer speaks before the Spiritual Society of Cincinnati during November. We congratulate our Cincinnati friends, as Mrs. Palmer is a gifted speaker. We heard her deliver two of the best lectures given at Lake Pleasant last summer.

Dr. J. K. Bailey spoke at North Hanibal, N. Y., Sunday, Oct. 15th; at Hanibal the 16th; at Walcott the 17th; at Pultneyville the 19th; at Williamson the 20th; in the conference meeting at Lockport, N. Y., the 22d; and was in attendance upon the "National Conference of Spiritualists," at Detroit, Mich., the 27th, 28th and 29th.

J. Frank Baxter spoke last week, Tuesday evening, in Milwaukee, to a fine house. He was introduced to the audience by Mrs. Spencer, President of the Milwaukee Society. He spoke this week Tuesday at Ashtabula, Ohio, on his way home. He is engaged for part of December in Boston and speaks onehalf of each month during the winter, in Providence, R. I.

A special dispatch to a St. Louis paper. from Shawano, Wis., says: "Rev. Wm. Thompson, who for years has preached the gospel in Shawano county, with his wife, son and daughter, was brought here and placed in jail until declared insane. They are all stark mad from religious excitement. The wife and son are violent, the former prays constantly, the latter raves about being possessed of the devil, and pours out volleys of oaths."

In Nashville, Mich., Sunday, October 22nd. Mrs. Sarah Graves, of Grand Rapids, delivered the funeral service of Clyde Mallory, who died of diptheria, Sept. 30th, aged six years and nine months. A good audience of sympathizing friends was present to listen to her discourse. Her words were elequent and full of meaning, and could not fail to comfort the bereaved ones, and instruct and interest her hearers.

Five cents is the retail price of the Jour-NAL and buyers should not pay newsdealers more for it anywhere in the United States.

Mrs. M. A. W. Mayo, Corresponding Secretary writes: "Mr. Bishop Beals follows Mrs. Watson as a speaker for the First Spiritual Union of San Francisco, Cal. The meetings are well attended, and the interest in Spiritualism grows rapidly. Hon. Warren Chase is also with us and will probably speak for the Society after Mr. Beals."

Mrs. Maria M. King is widely known as one of the most highly developed mediums. The books which have been written through her mediumship are a necessary part of every Spiritualist library. Hence, her communication on the "situation," which appears in this issue should receive thoughtful attention as coming from one especially fitted to treat the subject she discusses.

Mrs. E. F. J. Bullene has had a very satisfactory season in Colorado; giving public and parlor lectures, also private sittings as a medium. As we have often said before she is one of the finest speakers and loveliest characters now before the Spiritualist public and should be kept constantly employed. She will start Eastward about the first of next month via St. Louis. The friends in that city and other places en route would do well to engage her. She may be addressed at 331 Buffalo Street, Denver, Col.

Mrs. Jacob Martin, of Cairo, Ill., writes: "The name 'Alf. B. Safford,' given by Mr. Baxter at Martine's Hall, Sunday, Oct. 22nd, belonged to one of Cairo's most prominent citizens. He was cashier of the City National Bank here from the time of its organization until his death. Through independent writing, I have had several unexpected messages from him in the last two years; each one fully identifying the writer."

Ventilation.

Rev. Wm. Bradley of Boston, says of the principles of ventilation contained in Dr. Buchanan's new work on "Moral Education."

"I have only had time to read the chapter on ventilation; it alone makes your work invaluable. No language can sufficiently commend it. Every family, all architects, builders, school committees, proprietors of halls, theatres, churches, school houses, colleges, and hospitals should have it. These are not the words of an enthusiastic convert, for your plan is based on natural principles, some of which I have studied, and to some extent understood and applied in the ventilation of my residence and the church we have just finished, and in which I officiate. but not so perfectly as we could and would have done, had we had your work in time to avail ourselves of its practical and intelligent suggestions.'

Current Items.

More then ten billion feet of pine lumber are now cut every year in the United States. Bayard Taylor's homestead near Kennett Square, Pennsylvania, was sold at auction lately, a farmer in the vicinity paying \$14,-050 for the property.

Dr. Oliver Wendall Holmes has closed a career of thirty-five years as professor of anatomy at Harvard University, desiring to give more time to literary pursuits.

A statue to Guido, the inventor of the staff in music, the introducer of the F-clef and the first to use the names of the first six notes of the scale, was recently unveiled at Arezzo,

The name Huguenots it is said is derived from Hugon, the French hobgoblin, and it was given to those who bore it from their habit of hiding during the day and coming forth

For the forty-eighth congress—325 members and 8 delegates—there has been asked \$1,165,000 for pay and \$25,000 for contestants; for mileage \$125,000, estimated; total, over

It is said on good authority that the mis sions in Japan, which have been exceedingly prosperous, were first set on foot by contributions sent by Christian converts in the Sandwich Islands.

The semi-annual conference of the Latter-Day Saints (anti-polygamous Mormons) was held at Lamoni, Ia., Sept. 20-29. President Joseph Smith presided. The next conference will be held in Kirtland, O., April 6th, 1883.

"Father" Ignatius having circulated a subscription paper asking for financial assistance to restore Llanthony Abbey, Walter Savage Landor writes a letter to the press stating that he is the owner of the abbey, and protesting against any money being raised on any pretense of restoration.

The excavations in the Roman Forum are finished, and 19,000 square feet of ground laid open to light and traffic. For the first time since the fall of the Cæsars the Via Sacra was traversed by the populace for its entire length, from the beginning at the Colosseum to the end at the Capitol.

Herbert Spencer has given to a friend a few thoughts on American development. He thinks we are losing our freedom while retaining its forms; that our political machinery has little resemblance in its workings to what was contemplated, and that organization of professional politicians has become the ruling power.

A large proportion of Japanese students sent to America are said to return Christians, while not one such case has occurred among those sent to Europe. The reason assigned is that in the United States religion is more diffused, more unreserved, and more easily felt by an outsider than in Scotland, or England, or Germany, or France.

The body of the Rev. Father Philip, a young priest who died at the Hoboken monastery lately, was laid on a board with a stone for a pillow, without a coffin, and deposited in a hole in the chapel wall, and hermetically sealed up with plaster, after an enunciation from Rev. Father Kennedy: "Poverty in life, so also in death?

In France the Salvation Army has expanded into a salvation fleet. A cutter taking the name of the Sailor's Bethel has sailed down the Seine from Honfluer to Rouen, manned by three clergymen, and a pilot who is said to be a converted seaman. The cargo is made up of tracts and Bibles in French. As the crew are musical, they give sacred concerts at the points where they touch.

The mining interests of a country are no small item of its wealth and prosperity. Par ties going to the mines of Colorado, the Black-Hills, or farther west, or to the iron and copper mines of Northern Wisconsin and Michigan, should remember that the CHICAGO AND NORTH-WESTERN trains can take them there or start them well on their journey; and there is everything in "beginning right."

An interesting experiment in heliography, or signaling by sunshine, was successfully made in Egypt during the recent campaign. Col. Keyser ascended one of the pyramids near Cairo, and by means of a heliographic mirror reflected a ray of sunlight to Alexandria, 120 miles away. At that great distance the signals, appearing like pin-points of brightness, were easily ascertained to be a message from Sir Garnet Wolseley to the

The Italians in New York City numbered in 1880, 16,223. They have three day and one night schools; two daily and two weekly

Business Uotices.

IF all articles that are used in food were as pure as Dr. Price's Cream Baking Powder, we should escape many of the ills of life.

Hudson Tuttle lectures on subjects pertaining to general refor and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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

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INDICK

Who is Johovin? See Chapter I, Book of; Creation of Man-verses 11 to 20; Who is Gol? verses 0 and 10 calso see verse 4, page 281; Who is Lord? verse 13; First that of the Earth and her Heavens; Heavenly Kingdoms verse 1; Song of La-mentation in Heaven, verses 7 to 29; Earth, lower heavens, with etherean hosts descending; The first Lords of Heaven and Earth; Second Cycle after Man's Creation; Etherean Vis-Hous; The Hifferent Races; Second Book of Lords; Synopsis of Sixseen Cycles, 3,000 years each; Book of Aph, and the Lords' First Book (these two books give 2 full Revelation of the Floud, or rather, the submersion of the continent of Pan the Flood, outside the submess of the the Action of in the Pacific Oceanic, The Fliest Scriptimes: Seven I tracts verse [16]; See and Cycle of 3,000 years; after the Flood; God Apollo; Cevemony of Resurrection, verse [16]; 27: God Tone and Loads Foutilt Book; Steman Arry (60) Odris and the Lords Fifth Book; Hinden Scriptures; Titles of Sleen, Ham, Guaraman and Janieth, low-comman Arry (60) Odris and the Lords Fifth Book; Hinden Scriptures; Titles of Sleen, Ham, Guaraman and Janieth, low-comman Arry (60) Odris and the Lords Fifth Book; Hinden Cows and Bulls; Arles, Cabled of tod Frompard Monthly (60) Odris Word; Zoroaster (Zarathustra, the parent religion cerucies; (Mystericas Bitth of Zarathustra, an few) The Bearen is mountains of the Persian Scriptures, lower book; Shepherd King, origin of vse lower book; Tarathustra Bible, lower book; Hells deive red, upper look; the aims bowl established of the Comman of the rengion given by Goo, Chapter MIX; God's 3udgment of Ug. cthe world's beople); God's judgment of angels; God's judgment of sectics; God's judgment of charifles; God's judgment of missionaries; God's judgment against war; Inspiration, or philosophy of mind by God; The Father's Kingdom on Earth by God; Shalam, God shows how to dwell practically in peace and love; Monogamic marriage in the strictest sense, verse 10.

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Saved at Last.

by S. J. DICKSON.

I would a story tell, How from the haunts of hell I took a lovely girl, To look upon so sweet, With tiny hands and feet, And with golden curls.

Her face—O peace, he still!
My heart and soul they thrill!
She was God's darling child; Yet in this haunt of hell, Where only demons dwell— Save now and then one so mild.

As by a love divine, As by a love divine, Her eyes at last caught mine, I swore the child to save. I looked and looked again, And she returned the same. And rose as from the grave.

Her hand I took and said, Is it on this you're fed." She replied, "Yes, my friend." Then unto thee I'm sent, The power by God is lent And I my aid will lend.

And so the work began, While a low sweet refrain Tremored down through the skies, And the angels above, Breathed a spirit of love While all her sorrow dies.

The light hath come once more, And never as before She hath a faith in man; For as by man she fell. E'en to the depths of hell, Saved from the same by man.

Great God! Why was it so, That down into this woe She thus should have fallen? Let the Christians answer— Let the Clergy answer, If such you may call them.

"Neither do I condemn you," Came from the Holy and True. Truly, our Christis Divine, But how with thee, 0 man, You who pretend to stand In that doctrine sublime?

Thank God the truth's not dead. And all the living bread Hath not been fed to swine Nay, nay, for if 'twere so, In darkness and in woe Would be this soul of mine.

But God and Truth still live, And we able to give Such help in time of need. Then unto thee we call, Rich and poor, one and all, To save this hallowed seed.

For aye, the girl still lives, While forever she gives Thanks to this truth sublimes While all heaven doth smile Over the redeemed child, Who basks in love divine.

LEFEER FROM CAPE. H. H. BROWN.

Evolution, etc.,—Dr. Rabbitt's Principles of Light and Color-Clairvoyants vs. "Regulars."

To the Editor of the Religio-Philosophical Journal:

I want to thank you for the addresses of Underwood, Chadbourne and Gray in the JOURNAL of Oct. th. They are valuable, not so much for the statemen of Underwood, which could have been much better, as for the clear glimpses they give us of the attitude of the church in avoiding this discussion, their quibbling and bartering of the question. President Chadbourne tells us what we know is true of every one who claims the Bible as authority; that science has not shaken his faith in the Bible, and especially does he see inspiration in the first chapter of Genesis, but he presents no argument on which to base his belief, and with extreme wisdom and caution, Prof. Gray passes by the question and finds the important ques-tion to be not any special point which can be discussed, but the general attitude of science one impossible to bring to any point, viz: Is modern science in its demonstrated results or established facts antagonistic to the Bible? This is, in fact, the very question he refuses to discuss, for said Huxley at Ruffalo Miscolution is now and said Huxley at Buffalo, "Evolution is now an established fact;" said Prof. Marsh of Yale, at Louisville, "To doubt Evolution is to doubt truth."

But the most important thing in the whole discussion is the following objection of Pres. Chadbourne: "Natural set ct on cannot originate." This is to me a valid and important objection to the philosophy that would make evolution and Darwinism all. I am thoroughly an evolutionist and a Darwinian, but still I say with President C., "Evolution, Darwinian laws, cannot originate." And as beyond addition comes the squaring of the circle, so there is something beyond the evolution of organism.

Nature is dual, and evolution must, like light, heat or magnetism, even, have its opposite. Bro. Peebles says, "Involution," and I have heard others of our says, "Involution," and I have near others of our speakers use the word, but as yet I get no conception of what they mean. Investigation in the realm of spirit must develop, also, an evolution of spirit, and this double evolution will answer the question, what originates? I think I have glimpses of a law or principle which belonges are dutien and is the or principle which balances evolution, and is the key to origin, as evolution is the key to development and when I can do so, I will present it to the public in a lecture, entitled the "Law of the Crystal."

Meanwhile, let me say that in Dr. Babbitt's "Principles of Light and Color," very much will be found to explain this matter. He is the only scientist I know who carries to its ultimate the law of compensation. I want to say in regard to that work: it is in my opinion the most valuable work that has come from the American press for many years. He may be wrong in his analysis of the atom. I do not think he is, but the practical applications made of the principles of color to the development of beautiful lines, cure of disease, development of clairvoyance and psychometry are worth in every home ten times the value of the book every year. Mediums and psychics especially should study the last chapters, and thus learn to cultivate their powers. I owe Dr. B. very much in way of instruc-tion in his "Health Guide," but he has placed not only myself, but many personal friends under a heavy debt to him in this volume, and I not only say this to thank him, but to call attention of others to the work, that they may also learn to "know" them-

A case recently occurred at Morrisville, two miles from where I write, which demonstrates the truth of clairvoyance. A lady, long ill, was doctored for cancer in the stomach by the M. D. In fact, she had every symptom of it; but three clairvoyants declared positively that she had not cancer. She passed over a few days ago, and with Mrs. Paul and Rev. Mr. Barnes (Universalist) I attended her funeral. An autopsy revealed a high state of inflammation in the intestines, but no signs of cancer,

John E. Daiton of La Crosse, Wis, writes: We have a plenty of the hogus illustrators of Spirit-ualism giving their expositions here, but none of the genuine flind. We had some of the former class here last Sunday evening. They made proclamation of wonderful things to be performed and seen; but the whole turned out a perfect fizzle. I do wish some good speaker would stop here in passing this way, and give us a lecture, and if mediumistic, so much the better.

Cady's Falls, Vt., Öct. 2011, 1882.

B. M. Velsey writes: I like the JOURNAL and what it advocates. Its tone suits me, and I hope for its steady advancement in all that is pure and good. Down on all impostors, whatever form they may

The Church of the New Spiritual Dis. pensation, Brooklyn, N. Y.

To the Editor of the Religio Philosophical Journal:

This new spiritual organization has leased the ins new spiritual organization has leased the large and commodious church edifice on Clinton Ave, between Myrtle and Commercial, Hon. A. H. Dailey is the President of the Society, and it is largely due to his untiring efforts that this has been accomplished. The society has also been very fortunate in securing the services of Miss A. M. Beecher as its Pastor. Miss Beecher is a lady of large experience, endowed with rare intellectual and spiritual gifts and is now giving a series of lectures on succeeding is now giving a series of lectures on succeeding Sunday evenings on the "Declaration of Principles of the Church." In answer to the numerous inquires that are constantly being made, I herewith append these declarations, so that the friends who so desire can know where this church intends to work.

DECLARATION OF PRINCIPLES. Believing that the achievement of worthy lives, as individuals and as social beings, can be better attained by fraternal co-operation than by merely individual effort, and that we can hope to co-operate in harmony only as we are agreed in the fundamental principles from which our action springs, the members of this lody declare their mutual conviction of the substantial truth of the following propositions. These propositions, however, are not regarded as em-bracing the whole of truth, nor as infallible, but are set forth as our present earnest convictions on the several points specified, subject to modification or entire change whenever we as individuals shall see satisfactory reason for such change; and they are laid down simply as a common basis for united practical work.

· 1. THE BROTHERHOUD OF MAN.

That the human race is one family or brotherhood whose interests and welfare are forever one; and hence that it is the self-evident duty and interest of each individual not only to refrain from whatever would wrong or harm another, but, renouncing all merely personal aims, to live for the good of all, especially seeking to aid the unfortunate, the ignorant and the degraded, of whatever class or condition.

2. THE FATHERHOOD OF GOD. That the universe is pervaded by a beneficent Power and wise Intelligence, sustaining to all finite intelligence the intimate relation of Parent, who as such commands our highest veneration and love; of whose being, works and methods we claim to know but little, but would learn all that may be known; to whose will, so soon as ascertained, we aspire to be fully conformed as our greatest good; whose authorized revelation is universal nature, and whose inter-preters are science and intuition; and who is acceptably worshiped by love and service to our fellow-

3. A FUTURE LIFE.

That an endless future awaits us in a world of spirits, in which are various gradations, and where our individual surroundings and enjoyments will be determined mainly by the deeds and aspirations of the present life; and hence that it is our highest interest as well as duty to make the worthiest possible use of our earthly existence.

4. | UNLIMITED PROGRESS. That all human beings are capable of unlimited improvement, or of endless progress in wisdom, usefulness to others, beauty of character, and consequent happiness; and hence that it is our privilege and duty to so live that "each to-morrow finds us farther than to-day."

5. INSPIRATION AND SPIRITUAL GIFTS. That for our aid in the discovery of truth and in the achievement of worthy lives, divine inspirations, angelic ministrations and various "epiritual gifts" are ever available to mankind, and hence that it be-hooves us to "quench not the spirit," "despise not prophesyings," but to "covet carnestly the best gifts," 6. COMMUNION OF SPIRITS.

That realized converse with our departed friends That realized converse with our departed friends and other inhabitants of the spiritual world is a rightful privilege, available under appropriate conditions, and of high value to those who use it wisely, but fraught with danger to those who misuse it—for the reason that spirits are of diverse classes, whose moral influence tends in opposite directions; hence that we should seek only that communion of spirits which elevates and improves, and avoid that which is unprofitable and degrading. is unprofitable and degrading.

7. AUTHORITY AND INDIVIDUAL RESPONSIBILITY. That all Truth is divine and sacred, and absolutely uthoritative to the soul that apprehends it; yet that, while one may aid another to the perception of truth and duty, no one can determine for another what is truth or duty; hence that each individual must believe and act on his or her own responsibility in all

8. FREEDOM.

That Freedom is the birthright of every soul, and the indispensable condition of the highest progress. purity and perfection; yet that true freedom is neither marchy nor license, but implies restraint from all infringement on the rightful freedom and welfare of others; hence that fidelity in the monogamic marriage relation, and chastity in all relations, are duties of the highest obligations.

9. AWARDS. .

That all wrong doings, as well as all right actions, tend to produce sooner or later their legitimate results of suffering of of joy, by the operation of divine laws inherent in our constitutions, physical and spiritual; and hence that happiness or suffering, in this life or that which is to come, is not the arbitrary award of a capricious deity, but the necessary consequence of individual action and spiritual condition.

10. SALVATION.

That whatever seems to remove our ignorance and quicken our spiritual natures into activity and growth a "means of salvation" from error and evil with all their consequences; hence we would seek enlight-ment and personal spiritual culture as among the indispensable aims of a true life.

11. SAVIORS.

That whoever, through enlightment and spirituality, becomes capable of imparting light and spiritual quickening to others, may thereby become in a true sense a savior of others; and hence it is the privilege and duty of all to aspire to this high service.

12. THE CHRIST.

That in Jesus of Nazareth, the Christ of Judea, as set forth in the New Testament records, we recog-nize an example of divine or spiritual manhood—at "Son of God" and "Son of Man"—our elder brother, who in his marvelous psychic powers and spiritual graces illustrated the possibilities of the spiritual man-whose name we reverence as a teacher of truth, a friend of the poor, an opponent of all hypocrisy, and a savior of all who believe and practice the saving truths he taught; whose example as he went about doing good we would follow; and whose spirit of universal good-will we desire to posess as the only power which can overcome the selfishness of human nature and transform our suffering race into a happy Brotherhood.

AGREEMENT.

Heartily convinced of the substantial truth of the foregoing declarations, we whose names are hereun-to subscribed do associate ourselves for mutual aid in the practical application of these principles to our own lives and to the improvement of our fellow-beings; also for the discovery of further truth not

Its Pledge of Fraternity is as follows: "Heartily believing in the grand truth of Universal Brotherhood, and desiring to live in all respects in accordance therewith, I solemnly pledge myself in the presence of my brothers and sisters of this fraternal body, and of God and the angels who witness this act, that I will henceforth earnestly endeavor to refrain from any unfraternal act toward another, and in all things to do unto others as I wish them to do unto me, or as a kindly regard for their highest wel-fare shall dictate—especially striving to abstain from all detraction, scandal-mongering, or unkind criticism respecting any fellow-member, seeking rather by private and kindly effort to restore any who may be in fault before publishing such fault to others; that I will also on all occasions endeavor to receive in a kindly spirit the criticisms of others, and do what I may to promote the prevalence of Brotherhood in its largest sense in all the intercourse and institutions of human society."

It is proposed to organize various Fraternities as 1st. The Mutual Improvement Fraternity, whose object shall be the promotion of Personal Culture in

2nd. The Psychical Fraternity, which will seek to

promote the best culture and exercise of the psychic powers, or "spiritual gifts."

3rd. The Promulgative Fraternity, which will provide for and supervise public teaching or promul-

gation.
4th. The Educational Fraternity, which will care for the proper education of the young.

5th. The Reconstructive Fraternity, which will promote the study of Brotherhood, and seek the reconstruction of societary customs and institutions in

accordance therewith.
6th. The Fraternity of Relief and Counsel, whose function it will be to afford advice and material or moral aid to those who are in need.

7th. A Committee on Co-operation with other

bodies, when required.

The Fraternity for Relief and Counsel and the Educational Fraternity have already been organized and the Psychic and Promulgative Fraternities are in process of formation. This church is the only one existing where absolute equality exists. Of its first board of nine trustees three are women—and its article of membership is as follows:

EQUALITY.

No person shall be disqualified for membership or for holding any office in this organization on account of sex, color or nationality.

of sex, color or nationality.

Miss Beecher's lectures are attracting large and intelligent audiences, many coming from the Christian Churches. Some Spiritualists who are the embodiment of "polarized individualism" are fearful of creeds and one said recently that this church was trying to shoot Spiritualism through an orthodox musket, and the reply was made to him, "If the musket only hit the mark it did not matter what kind of ammunition was used." The men and women who have taken up this new work are large hearted and unselfish and its success so far is phenomenal.

Brooklyn, N. Y., Oct. 17th, 1882.

Camp Meeting at Delphos, Kansas.

To the Editor of the Religio-Philosophical Journal:

The fifth annual meeting of the Spiritualists of The fifth annual meeting of the Spiritualists of the Solomon valley, convened at Delphos, Sept. 22nd, under more favorable auspices than at the previous meeting at that place, inasmuch as the location nearer town and the railroad station made it more convenient for visitors, and the grove was better adapted for such an occasion. Directions and suggestions also had previously been given by and through mediums, all tending to a more perfect understanding and harmonious action of all spirits, whether in the bady or out. There was a more perwhether in the body or out. There was a more per-fect co-operation for the higher development of me-diums and a better opportunity for self-culture for

At the last annual meeting it was thought best to employ "home talent," thereby saving much in the employ "home talent," thereby saving much in the way of expenses, and the plan proved a success both financially and intellectually. The excellent address by Bro. Anderson, of Concordia, on "Spiritualism as a science;" the able paper on "Spiritualism of the Bible," and address on "Spiritualism versus Orthodoxy," by Bro. C. L. Lewis of Salem, Jewell Co.; Bro. Dixon from the same place, with his earnest words on the "Search after God;" Bro. Babcock in inspirational exhortations; Bro. Olney with his heavy blows aimed at old superstitions, making many of the aimed at old superstitions, making many of the orthodox friends complain of having their "houses of belief) pulled down about their heads." Bro. Seymour speaking on the "Brain and its uses." Bro. C. J. Fitzgerald discoursing on "Organic quality;" Bro. J. N. Blanchard (the able president of the meeting) giving "Spiritualism versus Materialism;" Bro. E. Comfort, in his own pleasant manner, giving us most practical advice on "Mediums and Mediumship;" Bro. Rurgles of Salina, with his poetic "Solilship;" Bro. Ruggles of Salina, with his poetic "Solil-oquy of Eve in the Garden of Eden," and the earnest words in conference of sisters Lewis, Dixon, Sayles, Pierce, Grant, Warner, Knowles, Fitzgerald and many others, and last but not least, the inimitable music and song of Prof. Vine and wife, well known throughout the State, who were engaged for the occasion—all combined to make a spiritual and intellectual feast ender. preciate and enjoy.

The conference meetings were profitable and in-The conference meetings were profitable and interesting, as shown by some of the subjects had under discussion: "What is truth as pertaining to man, spiritually and physically?" "Why do we doubt immortality?" "The importance of education amongst Spiritualists concerning the laws of life, and health;" "Psychometry;" "Prohibition;" "Temperance;" "Education of children;" "Do spirits voluntarily appear and communicate with us? If so, why make conditions for them?" and many others of importance. Especially noticeable was the expressed desire for self-improvement of mediums, and the great improvement of mediums and speakers during the last provenient of mediums and speakers during two years, was often remarked, and "self-culture" became almost the central thought of the meeting, so that "our philosophy" became to the ears and

minds of the public something more than unmeaning jargon.
One half hour was devoted to "business" and an organization was effected so far as electing the fol-lowing named officers for the ensuing year; Ezra Comfort, president, Minneapolis, Kan.; J. N. Blanch-ard, vice president; Sister L. S. Fizgerald of Minneapolis, Kan., secretary; Myron Roberts, Minneapolis, treasurer; Directors, John Dixon, Salem, Jewell Co.; Henry Morris, Jamestown, Cloud Co.; Mrs. E. Knowles, of Delphos.

It was decided to hold quarterly meetings of two It was decided to hold quarterly meetings of two days each, during the coming year, except the fourth, which should continue ten days, and be considered the annual meeting, the first to be held with the society at Pleasant Valley, Ottawa Co., about the 1st of Dec.; the second at Jamestown, Cloud Co., about the 1st of March; the third at Salem, Jewell Co., about the 1st of June; the fourth or annual meeting, at Delphos, about the last of August or first of September. Any information concerning the meetings can be had by corresponding with the secretary or any of the officers. The subject of secretary or any of the officers. The subject of "State organization of Spiritualists" was discussed, and its importance shown, but owing to a majority of the committee appointed at the Bismarck meeting in August being absent, the subject was deferred Monday morning, Oct 2nd, tents were struck, the good-by said, parting hand shakes given, cheering words spoken, and all departed, many to distant homes, all feeling cheered and strengthened by this meeting, thought to be the most harmonious, sincere and earnest annual gathering of Spiritualists ever held in the valley. A. D. BALLOU, Sec's. ever held in the valley.

Social and Surprise.

Po the Editor of the Religio-Philosophical Journal:

As I have not of late noticed in the JOURNAL a re port from this place, allow me to make mention of a very pleasant "social and surprise" which occurred here Friday evening the 13th, at Concert Hall, in honor of Miss Susie M. Johnson. The hall was not only well warmed and lighted artificially, but glowed with that genial, vital and lasting warmth, which comes from the heart, and which was reflected from the happy faces of the many there gathered. The early evening was passed in social inferchange— games, music and dancing, after which Miss Johnson was presented with a purse as a slight manifest-ation of the esteem with which her many friends here regard her work and presence among us. Johnson responded with much feeling, and later, (under control) spoke eloquently of the grand significance of life, love and labor. Mr. Geo. P. Colby, "Jecturer and test medium," contributed much to the enjoyment of the evening by his rendering of a number of beautiful songs, and also by giving way to one of his band, "Seneca," whose quaint logic was pleasing and instructive to all. Thus has passed an event in the history of the spiritual movement in this city, which will not soon be forgotten, for it has formed another link in the magnetic chain of fraternity that is to unite many in a noble work for Minneapolis, Minn.

Mr. Wm. R. Chapp, of Trenton, New Jersey, in renewing his subscription says: The date of my letter (Oct. 19th) is the 87th anniversary of my birth. have taken the Journal ever since I knew it was published, which was very near the commencemen of its career, and I intend to continue it as long as live, which I consider the strongest proof of approval of its course that I can give.

Dr. A. W. Edson, of Lansing, Mich., writes I fully endorse the call for Mass Convention by Dr. A. B. Spinney and others, to be held at Detroit, Oct. 27th, 28th and 29th. I believe organization to be a good thing (shall be there in person), and hope others so view it. Without organization we are howerless for good powerless for good.

W. J. Manning writes: Please send me the best spiritual paper published, the RELIGIO-PHILO-SOPHICAL JOURNAL. I have been too long already

Last Words of the Dying.

It is not easy to estimate the value of last words. The general tendency, is to exaggerate their importance; yet some, going to the other extreme, deny them any consideration. Stuper, delirium, or unnatural excitement bordering on delirium, are the conditions under which most persons approach the closing scene. The effects of medicine given to support the failing powers, or to deaden the sense of pain, frequently produce what, under other circumstances would be bluntly characterized as intoxication. Many instances have occurred of persons supposed to be dying who have professed conversion, called their friends around them, spoken to them earnestly and pathetically, yet who on recovery have had no recollection of any such experience, or of carnestly and pathetically, yet who on recovery have had no recollection of any such experience, or of uttering any such words, and have brought forth none of the fruits of regeneration. A peculiar susceptibility to external influences often exists. Wicked men under the influence of prayer or hymn declare themselves accepted of God, and profess to be happy to the verge of ecstasy. Close observation of their condition when not stimulated by conversation thus shows that they are draming, and almost delire thus shows that they are dreaming and almost delir-

A religious man, whose conduct has confirmed his profession, may be so affected by medicine or disease as to be profoundly depressed; and a most inconsistent person, a mere creature of impulse, or the willing slave of passion, may be "exalted" and appear to "sing himself away to everlasting bliss." The "visions" which many see are doubtless subjective. Missionaries and travelers tell us that often dying heathen think that they say what they have been taught then think that they see what they have been taught to expect. The easy way in which sinners get happy and die in peace results from the same cause which is at the bottom of the "conversions" which make no change in character, and none of any significance in conduct. In true conversion the foundation of the character, the mind, the conscience, the will the af-fections, and the sensibilities are all involved. In spurious conversion the imagination and the sensibilities alone are affected; the difference is similar to that between waking thought and action and those of a dream. The atmosphere is full of the spirit of Antinomianism. The sinner, sick in body and feeble in mind, is told by the minister to "trust in Jesus;" asked if he cannot; told that it is so easy, only trust, let go, 'tis all that he can do; a hymn is sung. He thinks he can trust, and is told or left to infer that he aren is secure. The farewell scene the hearing. Yet his more a pattern is not reached. It has

begins. Yet his moral nature is not reached. If he were to get well he would be as before.

Formerly the death-bed of sinners who had been strictly brought up among serious Christians, and had resisted the spirit, was generally a scene of terror. A deep sense of the reality of endless punishment pervaded the community; imitation conversions were comparatively unknown; ministers did not "heal the hurt of the daughter of my people" slightly; the use of untempered mortar was not considered essential to popularity, and men died in fear, or found after an agony of prayer a true hope. As the images which affrighted the sinner, born of fear and an excited imagination, were believed to be supernatural, so the deathbed of the saint was surrounded by no restraints and he was encouraged to attar all by no restraints, and he was encouraged to utter all that memory or imagination fed by hope could suggest. In those days the staple of funeral discourses was "last words." There were ministers who were famous for the graphic and appalling descriptions of the deaths of sinners and others, who seemed to open heaven as they spoke of the last words of dy-ing saints. Such discourses prepared the way for

way for similar deaths among those who heard them.

When a good man dies it is delightful, if he he calm and rational, to hear him speak of his present enjoyments and hopes. They are the fruits of his inward experience, and confirmed by his life. Such a Christian needs no minister to "lead the convergion."

When a professed Christian notoriously inconsiswhen a professed christal holorously inconsis-tent says that he "is willing to die," it may mean noth-ing. Yet many think that the minister should surely declare that the departed is safe because he was "willing to die." In itself, it is worth no more as evidence of acceptance with God than "unwilling-ness to die." Indeed, a good man might be very "unwilling to die." and never get beyond a conscien-tious endeavor to acquiesce in the will of God at the last moment. He could not be rebellious, but, like last moment. He could not be rebellious, but, like David and Hezekiah, he could pray for postponement, and even prevail. Those who represent all, at the close of sinful lives, who say that they try to trust in Christ, and are "willing to die," as having surely gone to heaven, betray the cause of Christ, and prepare the way for lives of worldiness among their hearers, who also will be willing to die when the above it. also will be willing to die when the physical opiates dministered by the physician, and spiritual opiates (false hopes) are given or are not counteracted by the

We are to be judged by how we have lived, and not by how we have died. The last word of an assassin may be "Glory;" the last utterance of a saint may be a shrick of delirium or a groan of anguish. Yet the general law is, that the wicked will feel 'the sting of death," which is sin; and the righteous

will be able, if rational, to say or feel, "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."—The Christian Advocate

Licht, mehr Licht.

In the September number of Licht, mehr Licht, France, we find "Ein Spiriter Feld blumenstrauss;" (a garland of spiritual field blossoms) gewunden wound-by F. S., from which we extract the follow-

ing:
There is not only a warlike courage and valor, there is also a bravery of thought which is more rare than the other and much more highly to be prized; but which instead of this becomes an object of the most miserable assaults, aspersions and persecutions. Those who forsake, deny, reproach or ill treat one who in the sense last mentioned is bold and valiant, are not wiser than he who esteems such a one as a fool, fanatic, "phantast" or crack brain; they are simply more cowardly, vulgar and unmanly; and thereon have little cause indeed to value themselves.

—Prof. Daumer.

Those will discern the great, the noble, who would behold it with their little eye near by.—J. Hoff-

That which only operates in the limited sphere of natural science, can never satisfy the needs of the human heart.—Prof. Perty.

Even yet it holds good with the learned as it did of old, that they throw away the key of knowledge, and not entering themselves they hinder those who

would enter.—Schelling.
When science denies the facts because they do not comport with its system, then she denies her own calling to acquire knowledge. While the learned on one hand argue. I see it, therefore it is and the manifestation must be on their own grounds; but if they conclude, I see no ground (reason) for it, therefore it does not appear although I see it. America would, perhaps, to-day be undiscovered if it must have been discovered by the learned; and the academy held the locomotive an impossibility unless the rail and wheel were cogged, and alleged that as evidence.-Dr. Schindler.

Restless, forward must thou struggle. Never weary—never stand; Wouldst thou see the consummation, Thou must in the breadth unfold thee. If the world may be revealed, In the depths thou must descend If being show itself to thee.

—Schiller (Sayings of Confucius.)

Religion fears nothing else than the single misfortune, to be unknown by men, or to be only known from a false side; otherwise she is sure of her complete victory over the understanding and hearts of mortals.—Frint

There will a theory come which both yonder side and this side in connection will explain; and only that theory will be the right, which can explain both in connection.—Fechner, Zond Avesta 1854, 111, 140.

Mrs. Mary M. D. Sherman, an excellent medium, in writing a most commendatory letter to the Journal of its position, Mrs. Poole's depart-ment, etc., says: I shall be glad when spirit friends will require neither cabinets, darkness or specified rooms for materializing manifestations, but when one with us, they can come and sit, talk and walk with us; that time fast hasten on; then fraud will be done away with.

John P. Horton writes: It used to be claimed that the teachings of Spiritualism set a good many crazy. I, for one, have failed to see it in that light, only in very rare isolated cases. Indeed my experience of some sixteen or seventeen years in the investigation of spiritual phenomena is that it has the opposite effect.

M. F. Hubbard writes: I like the JOUBNAL and will take it as long as I can get the money to

Cleveland Progressive Lyceum.

To the Editor of the Religio Philosophical Journal:

At the session of the Children's Progressive Lyceat the session of the Children's Progressive Lyco-um, last Sunday, a large number of strangers were in attendence, and they were evidently much inter-ested in the proceedings. A gentleman from Bos-ton, whose name I did not learn, addressed the school, giving it as his opinion, that in point of numbers and quality of the exercises, our Lycoum is not excelled by any he has seen. The conductor, Mr. Hatcher, read the deeply impressive article from the BELIGIO-PHILOSOPHICAL JOUENAL, entitled. "Death Hatcher, read the deeply impressive article from the RELIGIO-PHILOSOPHICAL JOURNAL, entitled, "Death often not immediate gain." Such articles cannot fail to have a good effect wherever they are heard, and certainly no better lesson against selfishness can be presented. The mottoes spoken by the children were of a high moral order, and the question, "To how many uses can hot and cold water be put?" was well answered. An affecting ballad, sung by Hattie Brown a girl of fourteen, was well rendered and the Brown, a girl of fourteen, was well rendered, and the recitations by two of the smallest children. Willie Johnson and Nellie Powell, were exceptionally well rendered. The interest of the exercises was well tept up from beginning to close. Cleveland, Oct. 22, 1882.

L. B. Weld writes: For nearly forty years I have occasionally seen what I supposed to be the spirits of those we call dead. This commenced with spirits of those we call dead. This commenced with me before the Rochester rappings; after that time I heard raps, very feeble at first, but they soon became very troublesome, awakening me in the night. I could get no intelligent response from them. For many weeks the raps continued to annoy me, but a change came at last. One night, soon after I had retired, I saw a small black ball about two and a half inches in diameter, near the wall. I then discovered a small bright spot in the center of it; this opening expanded to about one and a half inches. I could then look into the ball and observe what appeared to be fire. This bright golden light began to emerge to be fire. This bright golden light began to emerge and came towards my face. As it approached, it spread like the tail of a comet and soon, to my amazement, I saw a large man enveloped in this light. From that time to the present, it has been impossible for the raps to be made audible through me. I sometimes feel them in my ears, at times when I am about to see some wonderful vision.

Notes and Extracts.

The more knowledge we impart, the more we are capacitated to receive.

The higher in the scale of development we can induce mortals to climb, the higher we rise.

Commend a fool for his wit, or a knave for his honesty, and they will receive you into their hosoms. **Education** is the only interest worthy the deep controlling anxiety of the thoughtful man.—Wendell

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper. -Burke.

Adversity has the effect of eliciting talents which, in prosperous circumstances, would have lain In order to read with profit, the attention must be rendered so firm that it sees ideas just as the eye sees

Self-abnegation is that rare virtue that good men preach and good women practice.—O. W.

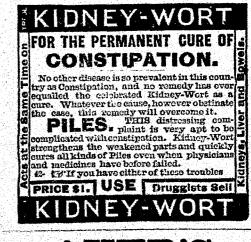
Oft in the lowly walks of life The tenderest tears are shed,

And oft the sweetest flowers are found Upon some lowly bed. —In. D. Ambrose Davis. Growth in spirit life depends largely upon the capabilities of the spirit to comprehend the necessity of working up the mountain side of life. There must be an incentive. On earth it is wealth and station; in spirit life it is a desire to test the realities of higher conditions.

higher conditions. It has been demonstrated that minds in the body can influence to a certain degree, spirits who have passed out of their physical bodies, and it is known that many supposed spirit communications are simply reflections of other minds in the body; and not the opinion of the spirit at all; for when placed under other conditions, different opinions, are given.

Am incentive to growth in spirit life is friendship. A companion who has been for years a scholar in the Spirit-world, and has made rapid advancement, becomes a stimulating force for the one just entering that country, and many a husband has become a beacon light to his wife, and many wives have led their husbands from sphere to sphere until they have both reached a plane of unfoldment where their

souls can blend as one. When once a growth in spirit takes root, there is no longer any desire to mingle with, or assist even in evil practices, for the influence of good when understood is more potent than evil, for evil is only relative, and when once its influence is broken and the distinction between it and the opposite impresses itself upon the mind, then development begins. The question may be asked how long before a spirit steeped in evil realizes the necessity of a change? This depends upon the mental development of the individual, if through the law of heredity more of the animal was imparted than the spiritual, a corresponding difference in time must necessarily elapse before any marked improvement can be observed. It has taken a long time to develop man out of his brute nature, to make him feel his responsibility as a man. There will be this difference, man without any spirituality will require a longer time to arrive at a conscious state of personal accountability than one with a little of the faculty, though not in a state of activ-



AYER'S CHERRY PECTORAL.

No other complaints are so insidious in their attack as those affecting the throat and lungs; none so trifled with by the majority of sufferers. The ordinary cough or cold, resulting, perhaps, from a trifling and unconscious exposure, is often but the beginning of a fatal sickness. Aren's Cherkx Péctoral has well proved its efficacy in a forty years' fight with throat and lung diseases, and should be taken in all cases without delay

A Terrible Cough Cured.

"In 1857 I took a severe cold, which affected my lungs. I had a terrible cough, and passed might after night without sleep. The doctors gave me up. I tried Aver's Cherry Pectoral, which relieved my lungs, induced sleep, and afforded me the rest necessary for the recovery of my strength. By the continued use of the Pictoral, a permanent cure was effected. I am new 62 years old, hale and hearty, and am satisfied your Cherry Pectoral saved me.

Horace Fairbrow Ed. July 15, 1889.

HORACE FAIRBROADER.

Rockingham, Vt., July 15, 1882.

"I have used Ayrr's Cherry Pectoral in my family for several years, and do not hesitate to pronounce it the most effectual remedy for coughs and colds we have ever tried.

A. J. Crane."

Lake Crystal, Minn., March 13. 1882:

"I suffered for eight years from Bronebitis, and after trying many remedies with no success." I was cared by the use of Ayen's Chemic Petronal.

JOSEPH WALDEN."

Byboild, Miss., April 5, 1882.

No case of an affection of the broat or lungs exists which cannot be greatly relieved by the use of Ayen's (Henry Petronal, and it will already entry when the disease is not already beyond the control of medicine.

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Dr. Abercrombie in his "Inquiries Concerning the Intellectual Powers," after instancing the case of a clergyman, on a visit to Edinburgh, at a short distance from home, who, awakened by a dream of seeing a fire and one of his children in the midst of it immediately hastened home and found his house actually on fire, and got there in time to save one of his children, who in the alarm and confusion had been left in a situation of danger, adds: "The following anecdotes I am enabled to give as entirely authentic. A lady dreamt that an aged female had been murdered by a black servant; and the dream occured more than once. She was then so impressed by it, that she went to the house of the lady to whom it related, and prevailed upon a gentleman to watch in the adjoining room during the following night. About three in the morning the gentleman hearing foot-steps on the stair, left his place of concealment, and met the servant carrying up a quantity of coals. Reing questioned as to where he was going, he replied, in a confused and hurried manner, that he was going to mend his mistress's fire; which at that hour in the middle of summer was evidently impressible and on forther investigation a strong

mend his mistrees?s fire; which at that hour in the middle of summer was evidently impossible; and on farther investigation, a strong knife was found concealed beneath the coals. Another lady dreamt that a boy, her nephew, had been drowned along with some young companions with whom he had engaged to go on a sailing excursion in the Firth of Forth. She sent for him in the morning, and with much difficulty prevailed upon him to give up his engagement. His companions went, and were all drowned."—Herald of Progress.

Tho oldest newspaper in the world is the King Pau, or "Capital Sheet" published in Pekin. It first appeared A. D. 911, but was irregular in issues until 1351. Since, then it has been published weekly until the 4th day of June last, when by order of the reigning emperor, it was converted into a daily, with three editions, morning midday, and evening. The first edition appears early and is printed on yellow paper. This issue is calied Haing-Pau ("Business Sheet"), and contains trade prices, exchange quotations, and all manner of commercial intelligence. Its circulation is a little over \$,000. The second edition, which comes out during the forenoon, also printed upon yellow paper, is devoted to official announcements, fashionable intelligence. Its circulation is a little over \$,000. The second edition, which comes out during the forenoon, also printed upon yellow paper, is devoted to official announcements, fashionable intelligence. Its circulation is a little over \$,000. The second edition, which comes out during the forenoon, also printed upon yellow paper, is devoted to official announcements, fashionable intelligence. Its circulation is a little over \$,000. The second edition, which comes out during the forenoon, also printed on red paper, and bears the name of content to office of the King Pau it owns another designation, is printed on red paper, and bears the remained to office of the first produces. All three issues of the King Pau are edited by six members of the King Pau are edited by six members Science, appointed and salaried by the Chinese State. The total number of copies printed daily varies between 13,000 and 11,000.

Lee & Shepard have selected eight of their original series of illustrated hymns and songs, including "Ring out, Wild Bells," "Abide with Me," "He giveth His Beloved Sleep," "Home, Sweet Home," etc., and will bring them out this season in a style combining the illustrated near and Object may bining the illustrated peem and Christmas card. Each book is in a rich and nevel dress, with heavily fringed, beautiful-cover designs in gold and colors.

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nor if your lungs are budly wasted away can you be cured by the use of Dr. Pierce's "Golden Medical Discovery." It is, however, unequalled as a tonic, alterative, and nutritive, and readily cures the most obstinate cases of bronchitis, coughs, colds, and incipient consumption, far surpassing in efficacy cod liver oil. Send two stamps for Dr. Pierce's pamphlet on Consumption and Kindred Ar fections. Address World's Dispensary Med-ICAL ASSOCIATION, Buffalo, N. Y.

One of the best tests of the truth of our religion is its application to every-day life. It recognizes and acts upon the principle that God is everywhere; that we need not go to Mecca to do him true service; that not in churches alone, or through the smoke of in-cense or the prayers of the priest are we to obtain access to him, but in our homes, by our firesides, in the workshop or the count-ing room, we may lift our hearts to him and be assured that he hears us even there. - Cri-

" Female Complaints."

DR. R. V. PIERCE, Buffalo, N. Y.: Dear Sir —I write to tell you what your "Favorite Prescription" has done for me. I had been a great sufferer from female complaints, especially "dragging down," for over six years, during much of the time unable to work. I paid out hundreds of dollars without any benefit till I took three bottles of the "Favorite Prescription," and I never had any thing do me so much good in my life. I advise every sick lady to take it.

MRS. EMILY RHODES, McBrides, Michigan.

The Signal Service proposes to establish a permanent station on the Washington Monument. The absence of all surface currents at a height of 550 feet, will greatly assist the accuracy of observations and the study of atmospheric phenomena

Good Advice.

Nearly all the ills that afflict us can be prevented and cured by keeping the stomach liver and kidneys in perfect working order. There is no medicine known that will do this as surely as Parkers's Ginger Tonic. See adv.

Frugality is founded on the principle that all riches have limits.

Ayer's Pills are effectual in a wide range of diseases, which arise from disorders of the stomach and digestive organs. They are a convenient remedy to have always at hand. They are sugar-coated, easy to take, effective to operate, sure to bring relief and cure.

Affectation is a greater enemy to the face than the small-pox.

***" By asking too much we may lose the little that we had before." Kidney-Wort asks nothing but a fair trial. This given, it fears no loss of faith in its virtues. A lady writes from Oregon: "For thirty years I have been afflicted with kidney complaints. Two packages of Kidney-Wort have done me more good than all the medicine and doctors I have had before. I believe it is a sure cure.

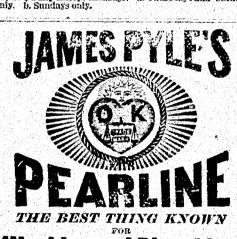
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-Forecastings of Election-The Ulterior.

To the Editor of the Religio-Philosophical Journal:

The affairs of this world, just now, are tak ing precedence of the things which we all profess to think of greater importance. I presume I would be as bad as the rest if I had enough of this world's goods to care about. But unluckily for me about all my treasure is laid up in heaven, and what my prospects are of ever getting to it, is matter for argument.

Last Sunday I attended the meeting of the New York Liberal League and heard a venerable gentleman discourse from a book about the prehistoric history of mankind and the planet. The book had been given by a choir of spirits, and an individual had been impressed to bring the money to the man to print it. I was sorry that I was present. I want to keep clear of such matters. The speaker told about Atlantis, the prehistoric Chinese, Elloa and Elephanta, and such things, about as clearly as we know any thing now. But however plausible such accounts may seem, I can accept or concern myself with no one's revelations, till I can in some way apprehend them myself. I am more desirous to believe than to doubt; but I have a holy dread of being duped or domineered over.

I have "Cahspe" also at my side, and am somewhat impressed by its resemblance to the sacred literature of various countries. I am not prepared to say more.

Mr. Herbert Spencer has been "interviewed" by Mr. E. L. Youmans of the Popular Science Monthly, in regard to America and her future. I consider his "impressions" very correct. He praises our energy and all that, and seems to think we are in a fair way to breed up a new type of Aryan from the European conglomerate, that is likely to beat all the rest. Perhaps. I suppose that in that new type the unprolific and baby-killing part of our population will have no share.

Some one attempted to take Sara Bernhardt to task for having children and no husband. She thought it no worse, she said, than to have a husband and no children.

Mr. Spencer considered that Americans, like the citizens of the Italian republics, were gradually parting with freedom. The forms are retained, but the substance is to a degree lost. Each citizen to be sure votes for the candidate he prefers, but his hand is guided by a power behind that scarcely leaves him a choice. The present political machinery is what the founders of the Republic never contemplated. The "sovereign people" is fast becoming a puppet which moves and speaks as wire-pullers determine. The organization of professional politicians has become in a large measure the ruling power. This system has grown up under the spontaneous workings of our free institutions, and education has proved powerless to prevent it. The men who manuiplate mafters and control caucusses and conventions are all educated men; and their education has not prevented them from engaging in permitting or condoning the briberies, lobbyings and other corrupt methods which vitiate the action of administrations.

Private interests sway the men in the ranks as well as those above them. The benefits of political purity are general and remote, and the profit to each individual inconspicuous. The common citizen therefore, educate him as you like, will habitually occupy himself with his personal affairs, and regard it as not worth his while to fight against each abuse as it appears. Not lack of information, but lack of certain moral sentiments is at the root of the evil.

sense of his own claims; and as a necessary | one, who, 6,000 years ago is said to have visitsense of the claims of others. It is this easygoing readiness to permit small trespasses because it would be troublesome or profittess or unpopular to oppose, which leads to the habit of acquiescence in wrong and the decay of free institutions. Free institutions can be maintained only by citizens, each of whom is instant to oppose every illegitimate act, every assumption of supremacy, every official excess of power, however trivial it may seem. As Hamlet says, there is such a thing as "Greatly to find quarrel in a straw" when the straw implies a principle. If the American pauses to consider whether he can afford the time and trouble, corruption is sure to creep in. All these lapses from higher to lower forms begin in triffing ways, and it is only by incessant watchfulness that they can be prevented. Vigilance is required less against foreign aggression upon national liberty than upon domestic interference with personal liberty. Instead of assuming that things are going right till they are proved to be wrong, the proper course is to assume that they are going wrong until they are proved to be going right. Private corporations come to grief from not acting on this principle, and it is equally true of the great and complex public administrations.

Americans do not sufficiently respect the individualities of others. It is shown by the disrespectful manner in which individuals are dealt with in the journals; the placarding of their names in sensational headings, and the dragging of private people and their affairs into print. There seems to be a notion that the public have a right to intrude upon private life as far as they like. This is a kind of moral trespass.

This tendency is witnessed in a larger way in the damaging of private property by elevated railways; and again in the doings of railway governments, not only when over-riding the rights of shareholders, but in dominating over courts of justice and State governments.

"The fact is," added Mr. Spencer, "that free institutions can be properly worked only by men, each of whom is jealous of his own rights and also sympathetically jealous of the rights of others; will neither himself aggress on his neighbors in small things or great, nor tolerate aggression on them by others. The Republican form of government is the highest form, but because of this: that it requires the highest type of human nature —a type at present nowhere existing."

In all this I agree with Mr. Spencer right heartily. So far American Republicanism is a failure in that it legislates for classes in business, as well as in politics, and disrespects the common rights of men. The political machine is the government; it is incarnated in the President; it exhibits itself in the postmaster, letter-carrier and bogconstable. It may be noble and even glori ous like Terentius Varro, not to despair of the republic; but I am not very sanguine about it. Even the most illustrious event of the century, the enfranchisement of the slaves, has been complemented by a corresponding degradation of freemen. The corporations, trade-unions and political managers, are each in their way emasculating American manhood. What Greece became after the Persian wars—rich, effeminate, licentious, lazy and shiftless, that is what the tious, lazy and shiftless, that is what the plorations in the universe. By these spirits be rather weak the average population of this country are fast the satellites may be inhabited temporarily, tint is desirable.

Observations on Holy Bibles—Herbert becoming. Everybody seems to be mendacious. dishonest, sneaking and womanly. Such, of the underside of the plant. at least, is the underside of the cloud.

New York will elect a Democratic administration by a decisive majority. It is perhaps proper that it shall do so. Thirty thousand and more Republican voters are of that opinion, however they may vote. Judge Folger is a man of superior intellect, an abler man than the President himself, and fit to compare with Samuel J. Tilden, Silas Wright and De Witt Clinton. In a European State he would be regarded as a prize. But every valuable quality which he has is as so much lead to sink him. He has weak spots and could be raked severely; but it is not necessary and nobody cares to do it. The other candidate is popular and energetic; and of course when elected is bound inevitably to cheat somebody. Each faction of supporters is fondly hoping to be the one that escapes the inevitable down.

Pennsylvania, New Jersey and Connecticut are apparently in the same way. I cannot say that I regret it much myself; it is, however only Prometheus giving his liver to a new carrion-bird.

Yet it is a curious fact, that just when there is such a condition, there comes the evolution of a better state of affairs. In the old philosophy, the genesis or new creation supervenes upon corruption. Philosophy grew up in Greece just when the commonwealths were most rotten. The hemlock which dismissed Sokrates came from the politico-religious power; but we had the more glorious Plato, the Akademe, Stoa and Lykaion in time.

In the world of change there are flux and reflux; so it always was and so it always will be. But there is a permanent; from it we proceeded and to it we return; aye, and in it we are when we know ourselves as we are and do not consider too much what we appear to be. That life which no sleep suspends, no death terminates, will always be our anchor, while little systems have their day and cease to be.

Answers to Important Questions Through the Mediumship of W. J. Colville, in Chicago, Ill., During October 1882.

[Reported expressly for the Religio-Philosophical Journal.] Question.—Is the sun inhabited, or is it an incandes-cent ball of fire?

Answer.—The sun is inhabited. We have this from those who are acquainted with the inhabitants of the solar orb. The sun is fitted for the abiding place of spirits, more adyanced, more spiritually unfolded and more intelligent in every sense than the inhabit-ants of earth. The theory of the sun's incandesence has never been proved by science it is simply an assertion or assumption; but even should it be proved at any time to the absolute satisfaction of astronomers, that the sun is in a condition of such fervent heat that persons organized like the inhabitants of earth could not live upon it, you must remember that as spirits advance they become less and less affected by climatic influences and other material conditions. When souls are fully unfolded, they have such control over matter that they can mold and shape it as they please, assuming whatever form they please through which to express themselves upon the orb on which they desire expression. The inhabitants of the sun are the most, ad-The inhabitants of the sun are the most advanced souls in this solar system. This was known by the ancients through their most in-spired teachers who held direct communion with the inhabitants of the solar orb; and thus in Egypt it was always stated by the priesthood that the ruler of the solar system oot of the evil.

The American has not a sufficiently quick Osiris, the wonderful spirit messenger, the consequence he has not a sufficiently quick led the earth, assuming the human form, came from the sun and returned to it. Every planet in the solar system has its surrounding and interpenetrating spirit spheres as well as its material form. The material development and luminous condition of every planet is the result of advancement or lack of advancement, of the spiritual sphere which is its life. There can be no life unless there be the presence of spirit to manifest life. Matter and spirit may both be alike, always existent, but spirit is ever positive; matter is ever negative; and thus the spiritual prototype is ever need ed to evolve the physical type. A spiritual condition of refinement is always prior to physical refinement, which is merely its outward expression. Thus in human life, individually speaking, you can trace the measure of progress made by the spirit as you gaze upon the countenance and watch the general expression and movement of the person. No one can give external evidence of great intelligence and refinement unless he posses ses mental unfoldment which registers itself externally. It is so with all worlds-no world can be, physically speaking, the bright and glorious center of a system of planets unless that world's material has been brought to a state of great perfection by reason of its being the abode of, or controlled by, such exalted souls as can furnish means for the government of many orbs. Throughout the universe we are informed by our spirit teachers that worlds are to be inhabited if they are not already inhabited; or that they have been inhabited if now destriute of inhabitants. Every planet represents a certain peculiar intellectual and spiritual development, and all developments respectively common to the several planets forming a system, are lost in one great concrete development upon the solar orb, which is the center; therefore the inhabitants of the sun possess all the characteristics and all the attainments unitedly of all the planets in the system, so that in any system governed by a sun there can be no manifestation of life which is without its

counterpart on the sun. Q.-Is the moon a dead world? A.—The moon is to us in no sense a dead world, for we have no opinion, much less knowledge, that the moon has ever been more alive than to-day; you well know that the inhabitants of the earth only see one side of the moon, and it has been a matter of frequent conjecture among scientists that that side of the moon which is always turned from the earth may be in a very different state of unfoldment from the side which is turned toward the earth. We can not say that within our knowledge there is any organic life upon the moon. The moon and, indeed, all satellites are formed of those elements which are cast off by planets during their stages of unfoldment, so that the moon must be in a sense a sphere composed of those substances eliminated from the earth during its advancement, these being the elements which do not favor the production and continuance of organized beings. The moon and, indeed, satellites, are, however, made use of by spiritual beings who go there for study Thus a clairvoyant may see beings upon the satellites, but those beings seen by clairvoyants are not inhabitants indigenous to the satellites but they are rather spiritual visi-

but these are spiritual visitors, not inhabitants or organized beings born upon them, as man is born upon the planets. For all that we know to the contrary the moon is now undergoing changes which will eventually bring it to a state of perfection as a satally bring it to a state of perfection as a sat-ellite, but it can never become a planet. Our idea of the moon is, that it has not yet come to maturity, and that it will not arrive at maturity until the earth has reached a state of maturity. It has not had time to die, as it is not yet fully grown, and nothing except an unlooked for catastrophe could bring death to an immature world and in that event it would be by disruption.

Q.—From a spiritual standpoint at what time did man make his first appearance upon the earth?

A .- We are acquainted with those in spirit ife, who declare to us that man must have been upon the earth at least 100,000 years from the present time; but we make all such statements with reservation, because in spirit life there are many advanced souls, who when they lived upon a certain earth kept no particular account of material time, but still we have no hesitancy in accepting this from exalted spirits, they declaring that they know that there were inhabitants upon the earth 100,000 years ago. Many spirits claim that there were inhabitants at a very much earlier date. No doubt there may have been, but not being positively acquainted with the facts concerning these earlier enoths, we refroin from making any dogmat. epochs, we refrain from making any dogmatic statement. It has been taught to us that Central America was the original birth-place of man; that the Western Hemisphere is older than the Eastern, and that the inhabitants of 100,000 years ago to whom we have referred were original (or at least comparatively speaking original) inhabitants of Central America. It is inferred to-day by science that there were inhabitants on this continent at that period, and it is also supposed by many that it may have been inhabited previous to that period, but at that time we are informed some inhabitants had attained to a perceptible degree of advancement, though the enlightened were then few in number.

Letter from Philadelphia, Pa.

To the Editor of the Religio-Philosophical Journal:

I write in reply to your letters of the 19th of September and October 6th, the receipt of both of which deserved an earlier acknowledgment, but as coming events were casting their shadows along the pathways of your correspondent, as well as that of the Spiritualists of this good city. I deferred writing hoping that something of interest might be presented. The varied changes and experiences of the two years last past have so absorbed my life line of being that I have not been, and am not now very well posted in reference to spiritual matters, but will give you a few items.

The First Association, which of course we ere most interested in, hold their meetings in the same hall, but with its new dress. with all the appointments of a first-class mill, we hardly recognize it as the old place that had so many objectionable features. The camp meeting continued so late that the lecture season did not commence until October, one month later than heretofore. At the annual election of officers several of the old frustees were re-elected and Mr. H. B. Champion was unanimously chosen as their presiding officer. With a fund in the treasury sufficient to cause them to feel at ease as to finances, with their hall filled every Sunday with intelligent and cultured people, the society starts this autumn with renewed hope and bright anticipations.

Dr. Slade, the world-renowned medium visited our city two weeks since and rehearsed his wonderful experiences in this, his native country, and also in Europe, which were listened to with rapt attention, and being as they were interlarded with eloquent appeals to his hearers to live in consonance with the sacred truths and divine principles of the harmonial philosophy, were well worthy the attention they received.

Mrs. C. Fanny Allyn is our lecturer this month. Her lecture last Sabbath, the subject of which was the introduction into this country by Wm. Penn, of civil and religious liberty, was masterly and eloquent, and the murmurs of applause that greeted her enunciations of the divine principles upon which the hero of the present (the martyr of two centuries ago) based his life action, showed the high appreciation of her inspired utter-

As to the work of mediums in our midst, or the spiritual manifestation, I know nothing of either, as my poor health prevents my going out among them as I should take pleasure in doing.

The present week is one general holiday the bicentennial celebration of the landing of Wm. Penn at this place two hundred years ago. I think he must view with pride the great city that has been buildt upon the ground purchased by him from the aboriginees of America, and with still greater pride upon the public spirit that now recognizes the worth of the divine principles of love, peace and justice that shone forth in every act in the life of the hero of the bicentennial celebration in the city of brotherly love.

We regret exceedingly that you could not have visited us, and as you say that you hope to see us later in the year, and the year is fast slipping away, we shall expect before long to be the proud recipients of your anticipated visit. Accept kind love from my-self and husband for both the Editor of the most excellent Journal and his devoted and faithful helper in the good work that together they are so nobly accomplishing in setting up a higher standard of morality, integrity and fidelity for those possessing the sacred and holy gifts of mediumship, and for Spiritualists so well. Prune from the glorious cause all that tends to detract from its true worth, and let Spiritualism has a headen light in the and let Spiritualism be a beacon light in the great firmament of human needs. They who do this work well, shall deserve and wear a crown of inestable beauty in the infinite future that awaits us all.

HELEN MAR.

In a paper on nearsightedness lately read before the New York County Medical Society, Dr. W. F. Mittendorf told of a fine horse in Berlin that became intractable, and on examination proved to be suffering from myopia. The owner had a pair of glasses made for it, and it became as tractable as ever. American students. Dr. Mittendorf said, are not so subject to nearsightedness as German students. Sedentary occupations and want of exercise develope myopia, and women, therefore, are likelier than men to contract it. It generally sets in in childhood; rarely appears after 21 years of age. Blindness often follows neglect of it. Glasses should be worn early tors to satellites, who go there to conduct ex- in life to prevent its progress. They should be rather weak than strong, and a slight blue

Musical and Literary Entertainment Given under the Auspices of the Second Society of Spiritualists of Chicago, last week.

To the Editor of the Religio-Philosophical Journal:

The entertainment on Friday evening the 7th ult., under the auspices of the Second Society of Spiritualists at Martine's Hall, 55 South Ada St., was a successful as well as most enjoyable affair. The several ladies and gentlemen who so cheerfully gave their services entered into the spirit of the occasion with genuine enthusiasm. The programme was varied and attractive and well calculated to please the popular taste. Fortunately none of the participants had to plead colds or sickness; all were in good voice and spirits. The entertainment was pronounced by many old attendants on similar gatherings as the most recherche in their experience.

Mr. Baxter's reading, "The Relief of Luck-now," supplemented by the song "Jessie's Dream," founded on the reading, was most effectively rendered both in song and prose. His comic songs, selections from Negro religious songs, and humorous readings brought down the house repeatedly. Prof. H. M. Dickson. the popular teacher of elocution, gave two recitations, and to Chicago people it goes with-out saying they were masterpieces of the art. His ennunciation is perfect and he has a voice capable of expressing the whole range of pas-sion and sentiment. And what is most commendable, he wholly sinks his individuality in the character assumed and seems oblivious to his own existence. Prof. Joseph Singer, teacher of violin and piano, assisted by Mrs. Clara Beecher and his pupil Mr. Leopold Wallack, added one of the most delightful parts of the entertainment. The writer wishes he knew enough of the technique of the art to do the Professor and his assistants justice by a description of their renditions; as it is he can only say that every body including sever-al musical critics were enthusiastic in their praises. Mrs. Florence Dickson came in from her home in Plus Island, at considerable inher home in Blue Island at considerable inconvenience to assist in the entertainment. She sang, "The Sailor's Bride" with great expression and fine voice. Mrs. Dickson is a favorite with the audiences of the Second Society and is a willing and efficient helper in sustaining the meetings. A dozen equally interested and competent workers would soon build up a society large enough to fill Prof. Swing's great auditorium. Mr. W. J. Colville was necessarily absent, greatly to the disappointment of many who are always interested in his improvisations. He had arranged to be present on the night first advertised, bu the postponement interfered with his regular weekly evening lecture. Madame A. Frederick Kurtze, teacher of elocution, is entitled to the special thanks of the Management for her cheerful alacrity in supplying the vacancy made by Mr. Colville's absence. Mrs. Kurtze is a French lady possessing fine historic talent, which has been carefully trained. Her accent added interest to the reading and her conception of the character was fine. She gave the "Curse of Leah," and without the aid of stage accessories most vividly portrayed the part.

Thinking the programme may give the Journal's readers a better idea of the entertainment than can otherwise be had, it is given below. There was a good audience and the society netted a satisfactory sum.

PROGRAMME.-PART I. 1. Instrumental Duet-for plano and violin-entitled "The Awakening of the Lion," (Konsky), Mrs. Clara Beecher and Prof. Joseph Singer. 2. Reading—"The Relief of Lucknow." 3. Scotch Ballad—"Jessie's Dream." 4. Recitation—"A Duel in Spain," Prof. H. M. Dickson. 5. Grand Duo—Two violins, Prof. J. Singer, Mr. L. Wallack. 6. Song—"Courting in Connecticut." 7. Story -"The Champion Snorer." 8. Selections from Negro Religious and Jubilee Songs.

PART II.

1. Violin Solo-"A little Hungarian Fantasy." (Keler Bela), Prof. Joseph Singer. 2. Reading—"The Reply of Spartacus to the Roman Envoys." 3. Reading—"Old Times and New." 4. Song, (selected.) Mr. Florence Dickson. 5. Reading—"The Curse of Leah," Mrs. A. Frederick Kurtze. 6. An Original Medley of Songs. 7. Selections from College and Jubilee Songs.

Already requests are coming in for the society to inaugurate a series of similar entertainments to extend throughout the winter. R. H. SIMPSON, Secretary Second Society of Spiritualists, 45 North Sheldon St., Chicago.

Science and Art.

An underground telegraph system between Paris and Marseilles is nearly ready for use.

France in 1878 produced 17,600,000 pounds, of cocoons; in 1879 only 11,000,000 pounds, and in 1880, 14,000,000 pounds. Dr. Hewson asserts that the common sparrow is liable to have small-pox and is capable of communicating that disease.

Stations on Some of the Marquesan Islands will be the only practical ones for observing the eclipse of the sun on May 6. 1883.

The longest span of telegraph wire in the world is about 6,000 feet. It unites two hills, one on each side of the River Kisnah. in

It is reported that the telephone is now in successful operation as an expedient for communicating with divers engaged in difficult and dangerous work.

The assertion is made that from an annual cotton crop of 6,600,000 bales seed can be obtained to yield \$100,000,000 worth of oil. It is assumed that every 400-pound bale gives 1,200 pounds of seed.

The American Museum of natural History in New York has received from Mr. Morris K Jessup the necessary funds for making a full collection of the 420 varieties of trees which grow in the United States. Upwards of 375 of these specimens have already been received.

In Europe electric railways are growing rapidly in public estimation, not only on the Continent, but in Great Britain. Already 100 miles of electric transit are in operation, and there is every probability of the total mileage being considerably increased before the end of the present year.

The French Government has voted 90,000 francs toward the expenses of the International Conference of Electricians, which be gan in Paris on the 15th of October. A special conference will then be held to consult on the rights of property in submarine cables and on the means to be adopted for their protection.

Further ruins, believed to have been the foundations of Icelandic settlements, have been discovered in Greenland, and on the east coast in latitude 60 degrees 30 minutes. A building was found forty paces long by ten broad, in which were stones large enough to warrant the title of Cyclopean. Similar ruins are reported by the natives at other points

A report of the British Association Commitee on Underground Temperatures states that the result of fourteen years' observation shows that the increase of heat under the surface of the earth varies in its rate. A great many records were taken, and as near as possible the mean increase of temperature is set down as 1 deg. Fahrenheit for every sixty-four feet.

A new underground railway is proposed for Paris, to cost about \$30,000,000. The 'central station is to be at the Palace de la Bourse. In all, the lines will be twenty-four miles, with many stopping-places along the main route and its branches. All the waiting-rooms will be above ground. For any distance first-class passengers will be charged not more than 10 cents, and second-class not more than four cents.

Again the German Government is said to be about to forward the construction of the canal which is to unite the Baltic with the North Sea. The chief of general staff has been directed to make a report on its maritime importance, basing his views on what facts had been collected by the officers who have recently visited the district through which the route will pass. A Commission has been appointed with a view of making the necessary preparations for the execution of the project.

At the celebrated Gartsherrie works of the Messrs. Baird, near Glasgow, Scotland, the gases that were wasted in making iron are now made to do double duty. Not only have they been utilized as is common by being put to the heating of boilers and other kindred work, but before this is done they are now made to yield the tar, ammonia, etc., which they contain. It is said that this is effected without affecting the smelting pro-cess, or at all interfering with the value of the work formerly performed by these so-called waste products.

M. H. Geoffroy has brought to the attention of the French Academy of Sciences a specimen of electric lighting wire which seems to answer the purpose of preventing fires. It consists of copper wire insulated with asbestos and threaded through a lead pipe. According to experiments made in Paris by M. Henri Lippmann, Engineer to the Faure Electric Accumulator Company, a sample of the conductor of this wire was entirely volatilized without the leaden pipe being affected. The volatilization takes place in the fraction of a second.

M.d'Abaddie says that immunity from marsh fevers in bad tropical countries is often secured by sulphur fumigations on the bare skin. The efficacy of sulphur is otherwise illustrated. Those people who work in the sulphur mines of Sieily suffer less from intermittent fever than the rest of the population. Zephyria, in Greece, which once had a population of 40,000 inhabitants, has been almost destroyed by marsh fever, and its decay has corresponded with the transferance of sulphur-mining to the east, where a mountain mass prevents the emanations from reaching the site of the town.

The city of Morris III., has been putting down an artesian well on the highest point of land in the city, and at a depth of 854 feet. struck a fine flow of magnetic water, which is so strongly magnetic that the pipes through which it runs became so strongly magnetized as to hold up nails. The boring after leaving the coal at seventy-six feet, to the depth of 340 feet, was alternately through fire-clay and lime-rock. At 310 feet St. Peter sandstone was struck and at short 650 feat a vary hard was struck and at about 650 feet a very hard stone, which appeared to be highly magnetic, was struck, in which they drilled 200 feet. The water has been highly spoken of by those who have made magnetic treatment a specialty, and the cures of various diseases are spok-en of as very wonderful from the use of water of similar character to this well, which has been found in other parts of the country.

A Physician of Great Prominence

in Thirty-sixth Street, New York City, was unable to even help Mr. Wm. McKee of Paterson, N. J., suffering the agonies always attendant upon diseased kidneys. As an honest man and practioner he prescribed and cured him by using one bottle of Warner's Safe Kidney and Liver Cure.

The old slave market of Zanzibar, where 30,000 slaves were formerly sold annually, has been transformed into mission premises, with a church and school.

SYMPTOMS OF A DISEASED LIVER.

Pain in the right side, under edge of ribs, increasing on pressure; sometimes the pain is on the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder and is sometimes taken for Rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternating with laxity; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled; his feet are cold or burning, and he complains of a prickly sensation of the skin: his spirits are low, and, although he is satisted that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to

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