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

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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 say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organtration of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents 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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The Development and Demands of Modern Spiritualism.

Lecture Delivered by J. Frank Baxter before the Second Society of Spiritualists, at No. 55 South Ada Street, Chicago, Ill., on Sunday, Oct. 29th, 1882.

[Reported expressly for the Religio-Philosophical Journal.] Spirit and matter are co-existent and etercal; and if Spiritualism is to be understood as embodying all of spirit and that thereto pertaining, then is it eternal-never began and never can end. But in its special sense, as limited to the fact of a conscious individual existence of each spirit, as surviving the dissolution of the body, and a communica-tion between that spirit and another still in the earth torm, it must naturally from this definition, be as old as the exit from earthlife of the first man in the ages past. The "Book of Job" is said to be of date unknown. yet enough is known to place it among the earliest poems of antiquity, yet the author makes Eliphaz to say. "In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling.Then a spirit passed before my face;.... It stood still, but I could not discern the

form thereof; an image was before mine eyes, there was silence, and I heard a voice,(Job iv, 13 to 17). This is an experience ages old, and it is one to-day repeated all

In my travels up and down the land, in my walks upon the street, in my conversations with individuals—strangers often at that—in the privacy of homes and public gatherings, in the letters received from numerous interested persons, in the requests made and questions asked by many of my auditors and from the observations which I am so positioned as to readily make, I can tell you knowingly—prejudiced press and pulpit to the contrary notwithstanding, that modern Spiritualism is regarded as more than a delusion. It is finding general rec-ognition as a psychological truth of the greatest interest and is more or less accepted as pertaining to the highest spiritual wellas pertaining to the highest spiritual wen-being of humanity. Do you find many Spir-stualists in your travels? I am constantly asked. If you mean by this, believers in spirit communication, I must say yes, in-numerably many. It is by far harder to find those who are not Spiritualists, than to as-certain those who are. The truth is Spirit-cells many and is nonetrant, as it has zalism has been and is penetrant, as it has been and is impervious. Thirty-four years of mortal time only has modern Spiritualism obtained, and yet above the strifes and contentions in the house of its friends, the attacks and blows of its enemies, the listlessness and apathy of its recipients, the ofttimes rashness and indiscretion of its advocates, the obnoxious and extraneous matter thrust upon it by unprincipled individuals, it stands to-day exerting its powerful influence. Men may shut their eyes, may stoptheir ears, may turn their backs, yet such is the power that it does, despite all opposition or volition, take its hold upon the heart. Spiritualism is in the air, and even the stone walls and closely closed doors of the church have not kept it out. Not even the matter of fact materialist has been unmoved. Although as impenetrable as adamant as he seemed, though he has asserted that death ended all—that spirit existence was not— that Spiritualism was unfounded, false and absurd, yet to-day we hear far less of this Although he deems Spiritualism improbable, he rarely says "impossible." Where once he

said "it is not a fact," he for some reason prefers to say, "I do not know; it may be so." In view of the possibility of spirit return, based in his mind upon accredited and witnessed phenomena, his hard, cold, dogmatic materialism has changed to a plastic, cool and philosophical agnosticism.

Taking the masses in general, however, although those who do not embrace Spiritualism, or cherish some form or phase of it, are hard to find, yet outspoken Spiritualists are limited. The majority, it is found, have become convinced of the error of old opinions and beliefs, and have evidences of the truths of modern Spiritualism; yet, the state of society is such—to its shame be it spoken—that policy withholds open acknowledgment of their disbelief of past opinions much more of the truths newly unfolded to their minds. Church prejudice and public opinion, an opposing world's displeasure and frown they stand in fear of. What will people think, if I discard the venerated old to accept the unpopular new? is too often asked, rather than what is my rightful duty? Oh! that there were more ready to practice in accord with the dictates of sterling principles, rather than be governed so, by policies and expedinges.

I wish it were respectable
To lead an honest life,
To speak the truth at every turn,
No matter for the stylfe.

I wish it were respectable
Hypogrisy to shun
And let the world know what we are
By what we've said or done.

I wish it were respectable
An iniidel to be
To every false theology
Advanced for you and me.

I wish that men would act as men At least, at honor's call And let the truth have rightful place Though priests and lordlings fall

That they should stand and own the right.

Proclaim the truth as well,
And let the world say what it may,
Send e'en to Heaven or Hell.

Concerning dogmas, errors, creeds, Palmed off on us so long I wisn it were respectable To sing another song.

years ago communication between the Spirit-world and our own was revived; better still, was noticed, encouraged; later, was accepted, and to-day modern Spiritualism is claiming as never before the attention of the civilized world. Indeed, I may say it is an established fact, with its millions of open and avowed believers. With the rise of Spiritualism much of dogma has decayed. In its establishment theology has seen and sees its great loss of power, though true religion has been the gainer thereby. 'Tis true there are those to-day who, like those who once were numerous, cry, "Beware, beware of delusion and lies!" The cry has only increased the demand to know of the matter, and through this investigation the numbers in its advocacy have grown to millions, and the cause is spreading to-day with unparalleled example.

The statement that "Its manifestations are too trivial, too ridiculous, too human to allow of spirit power, is often heard, as also, allowing spirits could, they wouldn't stoop so low as to rap on or tip tables." It does seem strange that all "great events do swing on little hinges!" Yet, such is the fact. Frank-lin's kite or key was a small thing; Ark-wisht's aggregate work simple. Marre's magic wright's cog was very simple; Morse's magic wire very trivial; a falling apple, a dancing tea-kettle lid, a twitching frog's leg, all very common, and the men Franklin, Morse, Arkwright, Newton, Stevenson and Galvani, each in his own time were fools in the estimation of the world. But these fools are they who have confounded the wise. Laws are as men must find them and apply them, is the lesson we've learned. The rap came and with it the cause. What was the cause? Intelligence showing itself in the manifestations; we suggested a method of communication with the power. No thought of spirits of the departed, power. No thought of spirits of the departed, but some intelligent power: Is it this? or that? Finally, a spirit? Rap, rap, rap—"Yes," was the response. "Now, I say, we forget all this, that the manner of communication originated with man not with spirit—with us. We forget how from time to time we have said, "If you are a spirit rap or this tables." "If you are a spirit, rap on this table; on my head-board on that wall; if you are a spirit tip this table; sound these bells; play on this guitar; touch me; present yourself to me!" We forget these, our requests, and when in response these things are done, we turn round finding no fault by saying, "There's no spirit about it, anyway, for spirits wouldn't stoop to such actions." Why, it is we who have stooped, too glad to humble ourselves before the most trivial manifestations. We might as consistently exclaim. "What a foolish man, to sit there drumming all day long and pretending to receive messages from distant friends," as we beheld the manipulations of the electrical machines in the hands of the operator. You would say so to-day, were you ignorant or heedless even of the message sent by those 'clicks," as you do to-day.

DECLARE SPIRIT RAPS FOOLISH and the man silly who has to do with them, simply because you are ignorant, or regardless of the intelligent message transmitted from the electric battery of the spirit side. The mind really open for the conviction, while searching for truth, will readily overlook trivial things agreeting them as such look trivial things accepting them as such for the truth's sake. Besides allowing the manifestations in cases to be seemingly human in their origin, argues a point.

SPIBITS ARE HUMAN.

But notwithstanding all oppositions—all contentions—all imposed obstacles—all the loads of intruded ignominy, which naught but truth itself could have withstood, modern Spiritualism has prevailed; and to-day the very sentiment of song, the life of literature, the light of home, the hope of materialism, the soul of religion, the rational fact of the age does modern Spiritulalism stand. Take a retrospective glance. See not only the mighty work of substituting knowledge for faith in the minds of millions, but the numerous classes already led directly out of materialism into Spiritualism. See ly out of materialism into Spiritualism. See now the River of Death has been bridged, and how radiant with excess of light from the Spirit-world is the way across, till not a shade of gloom is there. See how much of superstition has been slain and how much of dogma destroyed; see how many historical mysteries have found satisfactory explanation in its philosophy, and how many Bibli-cal secrets have been revealed. See how it has always encouraged humanity to action, and never discouraged it with doctrines of inability, innate depravity, etc., and, too, observe the results of such a course. See the new impetus it has given to free thought. See the broad freedom it has not only brought to man, but likewise to woman; for Spiritualism in its humanitarianism and religion has loudly insisted on equality and suffrage for all, not simply man with man, but individual

See the inventions, not a few, that Spiritualism has produced; the hidden laws it has revealed. See the warnings from danger the many, at times, have received. Note, too, the numberless sick it has raised to health, where human agency has failed and where "regular M. D.'s" had pronounced hopeless cases. Behold how it has sought—as it now seeks-to emancipate ali who were suffering from mental, social or physical oppression how it has entered every reformatory work, and in many instances 122 he same. Observe carefully its influence in music, oratory, literature, art and religion. Now reflect that with no organization—with no leadership. We have not accomplished much; but we might have done more. We find the outlook propitious, yet still we can assist in making it even more promising. We learn from the successes of the past, and equally may we learn and profit from its mistakes. The end of all such attainment is the improvement of the present. Every Spiritualist freely express es his wishes for success to our cause; exchanges congratulations with another over the progress of the spiritual movement; but in view of the many failures of the past, not unmindful of the successes, because of the great indifference and apathy of many Spir itualists as to practical work in the move ment-without overlooking the active efforts of others—you will pardon us for questioning, as to whether these merry and well sounding wishes, so glibly expressed were and are really meant; or whether they merely obtained as complimentary lip utterances, in accord with much of custom. If Spiritualists are actually sincere in these expressions, the question still further presses, whether they will not do all in their power by word and by deed at all times—even now—to make these wishes actualized; for we find as we meet professed Spiritualists everywhere that there is a vast difference between saying "I'm a Spiritualist!" and truly being and living a Spiritualist. We know it requires no little struggle to attain the true life and our true relations to each other. It is very easy to go with the opinionated and popular crowd, flattered and smiled upon, but it requires true manhood, true womanhood to turn at duty' promptings and independently face the pre udiced and opposing throng, to receive their censure and frowns. "A dead fish can swim down stream," but remember "it takes a live one to swim up." If we live up to our high-est convictions, "we certainly do well, act nobly—angels can do no more." The time has now come when every Spiritualist is called upon to consider the practical bearing of the gospel he professes. Spiritualism surely demands it. Spiritualists are ever loud in crying the necessity of setting up a standard above the vulgar masses. They are continually talking of the duty of taking an independent course for the right whenever conscientiously hampered by State, church or society. But here is a matter to be deplored: to see so many theoretical Spiritualists and find so few practical ones. Even among those who have proclaimed reform, among those who applaud the sentiment of striking down the false in society, among those who know and maintain the new cannot be established, as long as so much error, dogma and evil obtain, are too many who yet shrink from needed work; aye, worse still, they when others have attempted to practice what they talk and approve of in resolution, notwithstanding all the heroic talk and bold applauding, curse and ostracise them, rail against and berate them for carrying into practice the very needful reformatory and epiritual work. The Spiritualist should know by this time, that Spiritualism had been of none effect in the world, had not spirits out of the body been aided by spirits in the body. Mediumship has been and is the only channel for spirit communication and

the disembodied ones are dependent upon the

embodied co-laborers—none other than Spir-

ition, that I am here. I shall be divested of gross materiality, but my propensities may remain the same.

| ure overlook duty, in view of it. Having your attention called to it, then resolve wisely for the future, and at once put your resolve it. lution into execution. I am not demanding boisterous and lawless action from you, nor would I desire you to fly unnecessarily into the face of prejudice; but I do ask for men to be men, and women, women, for each to be natural, rather than hypocritical, for man-

be natural, rather than hypocritical, for mankind to stand by principle and its practice, rather than by policy and its following.

Death seems to pass a sponge over all that has gone before. It seems a total breaking off from all that life has hitherto consisted in. Friends, home and its associations, wealth and pleasure, all at an end. The body, the habiliments, the objects of pleasure and gain, all left, while life has gone, the spirit fled. But does man take nothing with him, when, from the verge of earth life, he goes into the great beyond? Verily, verily, goes into the great beyond? Verily, verily, his past life is just the one thing that he takes along. He takes himself, and that self is the product of all his past experience and acts. As an oak bears in itself the results of every shower that, through long years, has freshened it, of every gale that has toughened it or stripped it of its boughs, of the sun-shine that has fed it and the drought that has parched it, so a man, when he stands at the end of his earthly career, is what he has been made by all his joys and sorrows, right and wrong actions, commissions and omissions. He takes into the other world his own character. The life to come and the life that now is are parts of one another. They are closely related. The man is not the same that the boy was, but what the boy was en-tered into the man as a part of him; and, in the same sense, the spirit-man is not the same as the earth-man, but what the mortal man was and is enters the immortal man the spirit—as a part of him in the future.
"As a tree falleth, so shall it lie." There is not an act or neglect, not a word or thought, but casts its influence forward into the to-

morrow that lies beyond the tomb. Now, do you really desire success for modern Spiritualism? Would you enjoy its blessings more—have it felt as a power? Then make it this success so far as you can, by your word, by your act, by your co-operative efforts and liberal contributions. I do not limit contributions to mean money alone. I mean that so far as you have that to spare; but among other things all can contribute one thing, and that, too, whether you have money or not, and that is manhood. O that every man and woman who is a Spiritualist might be true! With such a contribution what a power would Spiritualism be. Every Spiritualist should respect Spiritualism enough to aim at a strictly moral, upright and honest life in every bearing. Without elaborating, let me simply say, because, first, it is right; second, because we are mediums, or are coming more or less in contact with mediums in our investigations, and an immoral atmosphere is alike loathsome and detrimental to the better classes of spirits we desire, and who are thereby deterred from visiting us, for the inexorable law, "Like attracts like," if absolute; and, third, because communications partaké in lesser or greater legree of the channels through which they flow. We want Spiritualists better workers in the Spiritualistic cause—want them more agreeable in their disagreements-more tenacious of Spiritual truths. Inasmuch as Spiritualists are only fully agreed that spirits have a conscious existence surviving the death of their physical bodies, and can and do manifest and communicate with those in the earth-form, it were folly to attempt to accept all the teachings either of spirits or mortals on questions of reform, theology, religion, morality, or what-else. Let us reason, let us discriminate; but at the same time let us be charitable. What if some do desire to be known as Christian Spiritualists, while others see Spiritualism as anti-Christian? What if some claim themselves as Bible Spiritualists, at the same time others spurn the title, who yet are Spiritualists. What if some do believe materialization demonstrated while others believe it mere personation, transfiguration or else, and yet still others claim it in any light an impossibilty? if some do maintain re-incarnation a truth while others insist it cannot be? What if some do believe in a limited future existence while others believe in eternal life? Suppose some do entertain the belief that Jesus once was, and others claim he never existed? What matters it if some believe that there is such a thing as obsession, at the same time others argue the contrary? We are differently organized, and we are decidedly indi-viduals, and it is not to be expected we can see all these things alike, at least, until we arrive to like states of mental growth or with evidence strong enough for conviction. Must we allow our arguments pro and con to bring us to harsh words, calling names, libelling individuals or dealing blows? Alas, alas! it need not, should not be. We deplore, to-day, the fact that so much of this wrangling is in our ranks. There is need of resolution and then need of resolute action. Although it is impossible for any one to have the all of truth, yet it is by no means improbable that each has somewhat of truth. Truth is sacred above all things else and we should be willing to sacrifice all for its sake. We would have Spiritualists then stand for the exact truth, not merely in entertaining it, but in expressing it. We would have them stand for principle always and never for time-serving policy at the sacrifice of principle. itualists—to express to the world their thoughts and their ideas of action. You cer-

As we look back over the highway of his-I am to be the same spirit there, after trans- | tainly know this fact, and yet in great meas- | tory over which humanity has marched, we

count those the grandest who stand out from the mass, distinguished by the one fact, that they rendered their age a service and helped mankind. This is the standard by which we are now measuring the men aspiring to greatness. "By their fruits" shall and must men be known.

Now, friends, our advice is, in the work demanded of you, find the place amid it, not merely where you would like to be, but rather where you are most needed and then go earnestly to work.

We are passing through, and have been for the past few years, the sieve of renovation. and much chaff has blown from our wheat. Spiritualism burst upon us like a flood and seemed to sweep all in its tracks, and it had been very surprising had there been no drift-wood and rubbish. Floating upon the sea of society are fanatics, impostors, hobby-riders and lawless so-called reformers; who drift into every new ism. Unprincipled and iconoclastic they pursue their work under its name, and soon become known as the very pests of the cause. So, in the spiritual move-ment, these sought with the rest to become recognized as the expounders of Spiritualism, and once recognized as such they dropped the main issue and tried to carry Spiritualists on their hobbies. Why, only a short time since, in the eyes of the whole world,

FREE LOVEISM (AND IN ITS WORST MEANING) was the synonym for Spiritualism, and free lover for Spiritualist, and we are not free from the taunt to-day wholly. We wonder why it is that so many who privately tell us that they are Spiritualists do not openly avow it, mingle with us, come into our meetings. We wonder why so many of our best and substantial supporters of the past are satisfied to listen to Spiritualism and liber-ism in the church. We wonder why so many stanch and firm spiritual advocates have left our platform and entered other fields, aye, the pulpit, even. It is not because Spiritualism is not true, or that they have recanted, but because, among other things, of the debasing conduct of and many of the devilish theories advanced by two many of its prominent advocates. Hit where it may, this is the living truth. This is one cause, though

One of the most severe ordeals that Spiritualism has had to contend with has been that attendant upon the solution of the subiect of Socialism. It was and is a question of momentous importance. We deplore it was so immorally and vulgarly presented by many. Our mothers, sisters and daughters are enthralled, and are crying for freedom; are pained from the cramped condition of their physical, mental, moral and social naturate are transpolately by State by church tures; are trammeled by State, by church and by society; and, since Spiritualism calls for purification, shall it not take up the work in humanity's name. Then, all haill to a true reformer on this question, as on all others. But understand us here. If we are quoted, quote us fully. Although we desire to inaugurate love, aye, free love (would we could love our neighbor as ourself, would we could love our enemies!)—Yet we utterly and unqualifiedly denounce all lust or any advocate of the same, or free love cloaking either the evil or the devil, and we claim this as one of the demands of Spiritualism upon all.

Another severe ordeal through which Spiritualism is passing, is in connection with the materializing phase. This is a wonder-seeking age and the demand upon the few mediums, through whom this manifestation was and is given has been so great, both on the part of Spiritualist and skeptic, and the conditions under which it seemed necessary to give it, have proved so tempting to charlatans and tricksters that the fradulent demonstrations have been practiced. It is a matter of deep regret that some of our genuine mediums, dissatisfied with the meagre manifestation the conditions of the time could only admit of, and tortured by the disappointed, perchance angry looks of the investigators, and, too, led on by the attractions of pairry rewards and gifts, have been driven to decep-tion. The fraud that has been practiced we deeply deplore. It has tended to discourage a large class to whom, through this phase, the way seemed open for positive demonstra-tion of spirit return. But truth and justice require that we shall say that all that has been, and is blazoned to the world as ex-posure is not such. Many charges have been made with little proof for the years. made, with little proof for the same. Let us be sure we are right in our opinion, before we stand as an accuser of seeming wrong. But what shall be our attitude toward the impostor? Shall we harbor, foster and encourage him still in his practices? No, most assuredly not. Let him pay the penalty of transgression. But what of the person who is proven to have genuine mediumistic powers, but who when unable to exercise them, has substituted trick, and the exposure been thoroughly made. Bring such an one to suffer the penalty of his act also. Let the fact be publicly declared, that in justice to the medium, let his mediumship to the extent it has been proven such, be announced also. Then the public can judge of him and individuals can visit the medium or not, as they may decide. I do not believe in countenancing fraud either by charitable criticism or by a maintained silence. While, we would ever declare

SPIRIT COMMUNION A FACT,

and would proclaim spiritual truths, and while we would aid and encourage all phases of mediumship, yet, at the same time we would stand for exact truth and purity of character. The fact of spirit intercourse once proved, then Spiritualism urges as its grand-

Continued on Fighth Page.

Our Foreign Exchanges.

FRANCE.

The Revue Spirite for September, has the following with respect to the mediumship of Emma Hardinge-Britten:

We have had the pleasure of receiving a visit from Dr. Britten and his lady, the celebrated American writer and medium, Emma Hardinge, a lecturer well-known in the United States, England, Australia, New Zealand and the East Indies.

"This eminent spiritual orator is a very gracious and distinguished lady and full of courageous energy. Dr. Britten is happy at the success of his beloved companion, and with regard to this he related to us a few anecdotes of their peregrinations in Melbourne, Australia, whence they now have

"In that fifth part of the world the Spiritualists are very numerous; they abandoned their usual places of amusement to hear Emma Hardinge when she came, and the largest halls could not accommodate the crowds that gathered to listen to the inspiral ways and the could not accommodate the crowds that gathered to listen to the inspiral ways and the could not accommodate the crowds that gathered to listen to the inspiral ways and the crowds are supported to the country and the crowds are considered. ed woman, whose words move all hearts and elevate the soul.

"Dr. and Mrs. Britten having desired that one lecture should be given for the benefit of the Melbourne Hospital, the directors of the same, orthodox protestant sectarians, answered that they would not suffer that money earned through the assistance of an agent of the devil, should be received to contaminate the cash-box of the hospital. Dr. Britten had the letter published in all the Melbourne journals, and the authors of it were so un-sparingly ridiculed by the public that they were constrained to apologize and humbly position Mrs. Britten to carry out her design.

The lecture was given in the immense parlors of the Hotel-de-Ville, and was attended by many thousands of auditors and admirers of our eminent sister who obtained a veritable triumph. The next day when Dr. Britten in his own name and that of his wife, remitted more than £300 sterling to the treasury of the hospital, it was received with the utmost astonishment, for nothing like such a result had been imagined or anticipated. To crown the whole, Dr. and Mrs. Britten were awarded a brevet, making them directors of the said hospital and the equals of those who considered them as agents of the day!"

Then follows a translation from pages 416 to 419 of Mrs. Britten's "History of Modern Spiritualism," and as many of our readers may have forgotten the circumstance to which it refers, we will state that towards the month of January, 1860, the Legislature of Alabama passed a law prohibiting any and all persons from giving public spiritual manifestations on pain of a fine of five hundred dollars. This edict created much opposition throughout the State and even the Governor refused to sign the bill. Mrs. Hardinge had been engaged for a series of discourses in Mobile and in different parts of the State and had gone there for that purpose. She was received with much enthusiasm by her admirers and friends, but she learned that twenty-four hours before her arrival the Legislature had passed the bill over the Governor's veto. Mrs. H --- left Mobile for more favorable fields of labor, but on reaching "Imigomery a detention of some hours wearred, and she and some friends with win she was traveling, were induced to visit the State House. The Legislature was not sitting that day, and they entered the same council chamber from whence but shortly before, the edict against Spiritualism

soldiers defiling, rank after rank and regiment after regiment through the streets of soul and who are each day passing out of Montgomery, and then passing off into the distance and becoming lost to view.

At length the influence seemed to deepen upon her and she pronounced words which a young Scotchman present, Mr. Waters, transcribed phonographically upon the spot, as follows:

Woe, woe to thee, Alabama!

"Fair land of rest, thy peace shall depart thy glory be shorn, and the proud bigots tyrants and cowards, who have driven God's angels back from thy cities, even in this chamber, have sealed thy doom and their own together.

"Woe to thee, Alabama! Ere five drear years have fled, thou shalt sit as a widow

The staff from thy husband's hand shall be broken, the crown plucked from his head, the sceptre rent from his grasp.

"Thy sons shall be slain, thy legislators mocked and bound with the chains thou hast

fastened on others. 'The blind ones, who have proscribed the spirits of love and comfort from ministry in thy homes, shall be spirits themselves, and ere those five years be passed, more spirits than bodies shall wander in the streets of

Alabama, homeless, restless and unripe; torn from their earthly tenements, and unfit for their heavenly ones, until thy grass-grown streets and thy moss-covered dwellings, shall be the haunts of legions of unbodied souls, whom thy crimes shall have violently thrust into eternity!"

Twenty-two years and more have passed since the utterance of the above fearful prophecy, and we who have survived the shock of a civil and fratricidal war, know how fully and terribly was its fulfillment. In the month of May last, the Revue pub-lished an account of "Stones thrown by in-

visible hands" which we copied into the Journal. The following additional information is given in the September number: "Captain D——, of Tours, having wished to make an inspection for himself, took a

journey to the farmhouse of Lieniére, near Montbagon, where a recital of the facts was given to him by the farmer's wife and some of the laborers, in quite the same manner as published by us. Mr. D.—— adds: 'The mistress of the house stored away a

quantity of the stones thrown by invisible hands, in spite of the surveillance of the authorities. She gave me the privilege of selecting a few of them for my own use, as she does to any one who makes the request. I have examined the country about the farm with great care and have found no stones of the same character.

A butcher of Tours, who owns a ferocious dog, expressed a desire to pass a night in the farmhouse. He promised to ferrit out the whole affair. But the dog, contrary to his usual custom, could not be persuaded to enter or search a dark room immediately as the stones began to fall. This circumstance so affected the butcher that he did not himself dare to risk it, courageous as he was; an unknown danger that rendered his dog mute and cowardly, had an effect far from reassuring upon himself.

"Why do not the wise heads who explain everything, find a key to this mystery? Can they not, since it was proved that these soles of their feet; may their eyes be blind stones were hurled by an unknown force, go and their ears deaf; may their mouths beto the farmhouse of Lienière and prove by A. come mute and their tongues cleave to their this evening. A conference on the same

and B. that they knew how it was done? "These gentlemen are prudent. They are silent and pretend to ignore that such phenomena take place. They hold their tongues and do nothing-it is less compromising you

The Revue speaking of our paper, says: "The Journal seems to have for its particular aim, the elimination of all fraud and deception from Spiritualism.'

La Lumière is one of the most interesting piritual publications that we receive from the European continent. It has shorter and more varied articles than any other publication of the sort, and is more after the style of our American journals. Its articles are not strictly confined to those of a spiritual nature, as witness the following, under the head of "Burlesque Festivals of Catholicism."

"During the dark period of the Middle Age, Catholicism proved more than at any time, its incapability of attaining to any high or noble end. Ordinarily a tragedian, it at times played the part of a comedian. On occasions when The Mysteries was played several of a burleyer above to the several of a comedian. ed, scenes of a burlesque character were en-acted in the churches. We will mention a few of them for the edification of the devout and pious of our day:

"The jackass—in remembrance, probably, that this noble brute was present at the acouchement of the Virgin Mary, and that he bore her son upon his back upon his triumphal entry into Jerusalem—played the first role in those most sacred festivities. At Beauvais it was customary to dress him in sacerdotal vestments, and particularly was he adorned with a brilliant cope. He bore upon his back in the procession, a young girl with an infant in her arms, and was gravely led in front of the principal lectern of the cathedral; when he commenced to bray the choir joined in a choral refrain of we-haw, we-haw, in imitation of his melodi-

"But in certain localities the jackass had a rival, which was the cunning fox. The latter was also clothed in sacerdotal garments-with the amice, the stole, and long sleeves. Thus equipped he marched at the head of the procession.

"At Rheims, a ceremony still more grotesque contributed to the public hilarity and relieved the sadness of each holy Wednesday. "After the service so properly termed les Tenebres, the prebendaries or canons march-ed out of the cathedral in two columns, each priest trailing in his rear a red herring atached to a cord. In this manner they traversed the principal streets of the city. The difficulty of the thing was, that each priest must endeavor to tread upon the tail of the herring dragged by the one preceding him, but at the same time must do his best to avoid having his own stepped upon, exposed to danger as it was by the tread of the priest tollowing in his ways. following in his wake. Thus it was a scene of general and continual skipping and jumping, but more than one herring was crushed amid bursts of silly laughter from the crowd

of bystanders."

Le Messager of Aug. 16th has an interestng account of the celebration at Montmartre of the anniversary of the death of Baron du Potet, a renowned advocate of Magnetism, from which we quote the following:
"During more than sixty years the Baron

was an indefatigable propagator of this di-vine doctrine. Such another example of tenacity and of will as his was, is rarely found in history. At fourteen years of age this great man scarcely knew how to read at twenty-five he became an emeritus proad gone forth.
Suddenly Mrs. Hardinge became entranced ophy that he did not learn from books; it and a vision of armies was unrolled before was an unborn theory that he then taught. her—long lines of glittering horse and foot He made a part of that pleiades of illustrious

> "We will relate a circumstance that happened at the South during his long period of magnetic propagandism. It was at Montpelier that a young, skeptical and bantering student but endowed with a good deal of spirit, doubting the reality of such a thing as magnetic fluid, of which he could have no conception, was discussing warmly with the Baron. All his friends were listening atten-He had his arm partly extended toward the fire place before which he was standing, and Mons. Potet suddenly threw a iet fluidique upon the student's arm and at once that member became stiff and fixed—it was paralyzed. His friends gathered about him laughingly and pinched him at will without his feeling it. This amusing scene lasted for nearly an hour, and the Professor knew how to take advantage of it for explaining the phenomenon scientifically. The Master triumphed that day. The student was Mons. Fabregat, afterwards the Mayor of

> Béziers, and a Spiritualist from conviction." The same paper, of the date of Sept. 1st. publishes almost entire the letter of Dr. Babitt, of Cincinnati, relative to a scance with Doctor Sour, copied from the JOURNAL of the 30th of June last. It reads as well in French as it does in English. But alas! before it has gotten really cold the Messager will have seen our expose of the same medium in a more recent publication. We hope our friends on the other side of the water will not, however, be discouraged. If we pull down it is only to build the better. We want the truth and nothing but the truth and don't mean that frauds shall have any quarter if we can help it.

ITALY.

In the Annali dello Spiritismo we find nothing of interest pertaining especially to Italy, but we make an extract relating to matters in Spain, where spiritual and liberal papers are objects of great displeasure to the Bishops, and which have had the following anathema thundered against their devoted

"The Bishop of Santander has demonstrated that in Spain one may go a little too far in the expression of liberal sentiments and has launched forth an excommunication against all the liberal journals of his diocese. the literal text of which is this: 'May God omnipotent and all the saints curse them with eternal maledictions and may they be hurled to the devil and his angels; may they e damned with Judas the traitor and with Julian the apostate; may the Lord judge them as Dathan and Abiron were judged and may they be swallowed up alive in the earth: may the few days of their existence be miserable; may they succumb to the horrors of famine, thirst, nakedness and all sorts of evils; may they suffer want, degrading in-firmities and every species of torment; may everything they possess be accursed; may they enjoy no blessing nor be benefited by any prayer and may these rather be turned into curses; may they be cursed in sleeping or in waking, cursed in fasting, eating and drinking, cursed in speaking and in keeping silence, cursed in doors and out of doors, cursed upon the land and upon the water, cursed from the crown of their Leads to the

jaws; may their hands be palsied and their feet unable to walk; may all the members of their bodies be accursed; may they be accursed while standing up or lying down; may they be cursed from to-day to all eternity; in the final day of judgment may their light be extinguished before the Lord; may their sepulture be that of the dogs and asses; may their seprences be devoured by revenues may their corpses be devoured by ravenous wolves, and may their eternal companion-ship be that of the devil and his angels."

WORKING SPIRITUALISTS.

National Convention or Conference of Spiritualists at Detroit, Mich., Oct. 27th, 28th and 29th, 1882.

The conference met at Royal Templars Hall on Friday noon, and was called to order by J. P. Whiting of Milford, Mich., chairman of the committee which had arranged for its sessions. Mr. Whiting acted as President until its organization was perfected and was then continued in his place. Some seventy-five persons were present, mostly from dif-ferent parts of Michigan, no advertisements having been put in the city newspapers and no effort made for publicity or for a large audience, although the numbers on Saturday doubled and on Sunday the hall was filled. Dr. A. B. Spinney of Detroit, spoke of the

need of some statement of ideas and principles—a want expressed in many letters to this conference. Dr. Marvin read a paper on What good shall Spiritualism bring to the

Mr. Dilsey Benjamin said we could rally around the idea of progression and the beautiful fact of spirit-presence and communion. Mr. Whiting spoke of the wealth and beauty of spiritual intercourse. Spiritualism is the growth and development of our inner powgrowth and development of our inner powers, helped by the angel world. Dr. J. K. Bailey spoke of Spiritualism as the science and philosophy of life, the study of nature and of the Infinite will—a religion teaching duty. G. B. Stebbins spoke of the proof positive of the continuity of life as to have great effect on the civilization of the world. Mrs. Maude Saunders of Bath, Mich., said: "I am a member of the Good Templers. The churches member of the Good Templars. The churches persecuted my husband and myself for being Spiritualists, but we stood firm and talked to our neighbors, and now we hope to organize a cociety. ize a society. If we do, we want to go, once a year, to some National Convention. Let every one go home and organize a local society and send up delegates to a National

Mrs. A. E. N. Rich of Jackson, Mich., read a fine poem, and these exercises with con-ferences and brief talks, filled the afternoon and evening, the evening being given to topics suggested on the cards of invitation to the conference sent out by Dr. Spinney. Dr. Marvin offered the following resolution,

which was adopted unanimously: WHEREAS, We believe that the interest of the spiritual cause will be advanced by the organization of a National Association on the grand principles of brotherly love, not only in religion but in all the affairs and ministrations of life. And whereas it is desirable that the principles which actuate us in the advancement of the spiritual cause shall be better set forth and understood by

the world, be it therefore,

Resolved, By the Spiritualists here assembled, that a committee of five be appointed to now formulate and report such general principles as may seem best as a basis upon which to organize a National Convention. Saturday morning at 10 o'clock, the committee on organization of the convention re-

Stebbins, Secretary; A. B. Spinney, David Sloss, S. H. Ewell, Mrs. Delsey Benjamin and Mrs. Maude Saunders, Committee on Business -which report was adopted by the conven-

The Secretary read many letters from dif-ferent and distant parts of the country, and several able essays, which were listened to with marked interest. The following list of writers of these messages may be of interest, as they all wrote in commendation of an effort for organization. (The essays and parts of the letters will be published in pamphlet);

B. Doscher, Charleston, S. C.; S. J. Damon, Lowell, Mass; Mr. and Mrs. D. Morrison, Lafayette, Ind.; H. H. Brown, Cady's Falls, Vt.; M. Peebles, Hammonton, N. J.; Mrs. S. Wagner, Fort Seneca, Ohio; J. S. Morten, W. J. Atkinson, M. D., Sedalia, Mo.; J. H. Harter, Auburn, N. Y.; Dr. Oliver Bliss, J. C. Stork, Wilmington, Del.; Dr. Lodema Atwood, Isaac Atwood, La Crosse, Wis.; S. E. Somerby, M. D., Leadville, Col.; Mrs. E. M. Gleason, Geneva, O.; E. Nash, Garrettsville, O., President Harmonial Association; Mrs. Phœbe Kennedy, M. D., Glenwood, Mo.; Mrs. Cornelia Gardner, Rochester, N. Y.; G. W. Webster, Bonair, Iowa; Mrs. Dexter, New York; J. G. Jackson, Hockessin, Delaware; C. H. Murray, Leadville, Col.; Mrs. Ely Dodge, Oswego, N. Y.; W. M. Morgan, W. L. Davis, Woodbine, Iowa; W. Whitworth, T. Lees, Cleveland, O.; Henry Kiddle, New York; Ellis Hayhurst, Etna Green, Ind.; L. Hammond, Scandia, Kapsas, Mrs. Maria, W. King, Hammond, Kansas; Mrs. Maria M. King, Hammonton, N. J.; Dr. G. C. Castleman, Olathe, Kansas; Anna Middlebrook Twiss, M. D., H. V. Twiss, New Hampshire; Mrs. Addie L. Ballou, San Francisco, Cal.; C. W. Cook, Quincy, Ill.; Mrs. Maria A. Sunderlin, Calamus, Iowa; Mrs. Matthews, New York.

MICHIGAN LETTERS, ETC. Mrs. Sarah Graves, Grand Rapids; Louisa Lowell Bronson, J. W. Palmer, Lapeer; Dr. S. J. McPherson, Mrs. R. J. McPherson, Carson City; A. M. Decker, Lakeview; S. L. Shaw, Saranac; G. B. Manchester, Middleville; Dr. H. S. Simons, Allegan; H. M. Caukins, Jacob Wilbur, Greenville; J. N. Hedden, Plymouth; E. E. Hoyt, Wayland; Dr. C. D. Grimes, Dr. D. Hulburt, Mrs. S. S. Hulburt, Sturgis; W. Williams, Vicksburgh; N. P. Wadsworth, Mrs. A. L. Davis, Lapeer; W. J. Cronk, A. Crosby, Flint; Dr. D. Higbie, Burton; T. H. Tompkins, Grand Rapids; Humit Dunham, Iowa; W McConnell, Pierson; George Stewart Williamston, 85 years old, letter in plain and beautiful handwriting, and excellent.

Afternoon session met at 2 o'clock. More letters were read, giving plans and sugges-tions for organization, and ideas of Spiritualism, which were heard with great attention and interest. After an hour thus occupied, Dr. Marvin offered a resolve on a national organization, which laid on the table while Dr. J. V. Slocum, from New York, spoke of his experiences in organization, etc.

Dr. Spinney followed, giving a sketch of the correspondence with Mrs. Maria M. King and others, which led to calling this meeting. The question is, shall we offer some form of ideas and principles on which we can unite? I can endorse every word of Mrs. King's paper on organization which has

been read here to-day A resolution by Dr. Marvin for a committee to report principles for a national organiza-

subject followed. Mr. Ewell wished nothing said of God in the platform; he wanted immortality, monogamic marriage and certain great moral principles that all should uphold. Dr. Spinney moved a committee of three persons be chosen by the audience to make a pamphlet report of the proceedings of the convention, at a cost of not over \$125. B. Sloss, G. B. Stebbins and Mrs. T. E. Spin-

ney were chosen. Evening session at 7 o'clock, opened by a conference; the President, Mr. Andrus and G. B. Stebbins giving spiritual experiences. Following this came the reading of the Declaration of Principles of the National Conference of Spiritualists held at Detroit, Mich., Oct. 27th-29th, 1882:

We affirm the continued individual conscious existence of the human race; that the change called death is but the passing of the spirit from the earthly body into a higher life, retaining an indestructible body of spiritual substance, in which condition, sur-rounded by friends and associates on a similar plane of development, and conditions adapted to its growth and happiness in a substantial spiritual world to which it naturally gravitates, it is capable of improvement in all the elements of its nature, which are 'progressive, and will experience joy when in harmony with nature, and misery when not in such harmony. All will eventually learn the way of harmony and happiness, and be at one with nature and the God of nature. All in the mundane and spiritual world is governed by immutable law; faith is valuable only so far as it leads to correct conceptions and actions. That God is Spirit.

It is the duty and pleasure of arisen spirits, as opportunity shall offer, to aid man, to give him consolation, to heal his maladies, correct his errors, and lead him to higher truth and happiness. All men are susceptible to the influence of spirits, some in a much greater degree than others; that this, like his other faculties, can be cultivated, and when well developed, such a person can be controlled by a spirit of like affinities to speak and act for that spirit, more or less perfectly. In ancient times such persons were called prophets, and are now usually called mediums. Neither mediums, prophets or spirits are, or can be, infinite and infallible; therefore all revelations thus given should be judged as they may merit—always remembering that our own intuition and judgment make our bis both arteriors of the highest criterion of the true and the right.
All so-called miracles, that are facts, are

the result of natural laws and forces not well understood

The Bible is a collection of books, written it different times and more or less adapted o the conditions of men when written, valuable to us as containing sublime truths, instructive history, lofty sentiments, and human errors, illustrating the character of man in different ages, and making clear the law that inspiration is tinged by the instruments through which it is given.

Jesus of Nazareth was a man naturally susceptible to spiritual forces, he belonged to humanity, was our loving and highly spiritual brother—"simply this and nothing more" and was sacrificed by the priesthood of his nation because he taught different doctrines from those of the prevalent religion of his time and country.

All days are equally sacred, but the custom of a day set apart for rest and spiritual re-

ligion and mental culture is good.

Happiness is the result of wisdom, virtue and purity; no forgiveness can make an ig-norant and vicious man happy or efface the consequences of sin, no blood of any creature wash away moral guilt, or fit a wicked or un-developed soul for happy association with high and good angels or men; only by wis-dom and virtue can the depraved become

Marriage, the union of two souls, is the highest conception we now have of pure and happy homes, and is best represented by faithful monogamic relations.

As man is progressive, so should be his declarations; we hold to the right and duty of every organization to modify its declared principles as they may deem best with enlarged perceptions and experience; therefore these articles and statements may be amended.

The Business Committee, on motion of 3 K. Bailey, were authorized and directed to propose a permanent committee to represent this conference in future, and to call a National Convention at such time and place as they deem best.

The committee were requested to report the programme for to-morrow, and a recess of fifteen minutes was had until they report. They reported a conference at 10 o'clock, and addresses by J. K. Bailey, Chas. Andrus, Mrs. L. A. Pearsall, J. P. Whiting and G. B. Stebbins, and any needed business to be per-

fected. The following resolve was unanimously passed:

Resolved. That this conference, in making a declaration of principles, not only express their unanimous opinions, but act in response to the earnest wishes expressed in many letters sent us from different parts of the country that such a declaration should go out to the world.

Farther contributions were made to the printing of a pamphlet report and to the costs of this meeting, and, after music, an able address was made by J. K. Bailey.

Afternoon session opened at 2:30 o'clock by music, after which the declaration of principles adopted was read, for the hearing of new comers. J. M. Potter, of Lansing, President of the State Association of Spiritualists and Liberals, spoke briefly, endorsing the declaration, and expressing his unity, personally, with that or any fair effort for spiritual education.

Mrs. Lydia A. Pearsall gave an address, which was heard with marked interest. This resolution, offered by John M. Potter,

was passed: Resolved, That it is the sense of this con-ference that our Standing Committee should call a National Convention next May, or about that date.

Mrs. Rich read a fine poem, and Charles A Andrus spoke for an hour, holding attention to the close. Sunday morning Mrs. Gleason, of Geneva.

Ohio, spoke very acceptably, being introduced by Mrs. Pearsall, in a few fit words. The Business Committee then reported nine persons to be a Standing Committee of this Conference, to act for it and represent it in calling a convention and moving for the perfecting of a national organization, they having power to add to their numbers at their judgment: G. B. Stebbins, Detroit, Mich.; Mrs. Maria M. King, Hammonton, N. J.; Henry Kiddle, New York; S. B. Nichols, Brooklyn, N. Y.; Mrs. Anna M. Twiss, Manchester, N. H.; G. C. Castleman, Olathe, Kansas.; C. H. Murray, Leadville, Colorado; W. Whitworth, Cleveland, O.; J. C. Bundy, Chicago, III.

The report of the committee was unanimously adopted by the conference. The evening session had a crowded autime in the world we have a creed which provides for its own amendment. Our church creeds are fixed finalities and inflexible dog-mas; to doubt or dissent is heresy, and brings persecution; but in our declaration of Principles, which you have just heard, its last article makes it the right and duty of the Association to change its statement of ideas as new light and experience shall demand. This is indeed a great step. Away with ereeds as fixed finalties, and give us statements of principles open to improvement in their places.

Dr. A. B. Spinney followed very acceptably. Mrs. Rich gave a poem, and music was inter-spersed throughout the exercises.

It was unanimously Resolved, That the Executive Committee be instructed to issue an address to the spir-itual public, giving the Declaration of Principles, asking the formation of local societies, and the sending of delegates to the National Convention, and asking Spiritualists everywhere, who favor a national organization, to sign their names and postoffice address and send them to the chairman of the

committee.

Resolved, That it is the opinion of this conference that our committee should call a National Convention in May next, and they are requested to do so.

Resolved, That when this conference adjourns it shall be subject to the call of their National Executive Committee. Dr. J. K. Bailey offered a resolution that the several spiritual papers be requested to publish a report of the proceedings of this convention, which was unanimously adopted.

J. P. Whiting then made an earnest closing address, and the audience all rose and joined in singing "The Sweet By and By," after which the conference adjourned, with a feeling that some important steps had been taken. After the adjournment the Declaration of Principles was signed by many

In a few weeks a pamphlet will be published, giving valuable and interesting extracts from

the many letters and essays sent in. G. B. Stebbins, Sec'y. 180 Henry Street, Detroit, Mich.

Don't Want the Light.

Rev. Dr. Richardson, editor of a church paper in New York, is scoring Rev. Dr. Dix, of Trinity church, for putting a calcium light in that grand and dingy old church so that people can see to get in and out, and discover anything that may be going on be-hind the pews. This shocks the Rev. Dr.

Brick Pomeroy, in his Denver Great West, asks: "If a church cannot stand the light, please give the reason why?" We can give it. The policy of the church in all ages has been to shut out the light and keep the people in darkness. By that means only can church religion flourish and the priest retain his vocation. Dr. Richardson is consistent. Shut out the light has been the policy of the church always. The dark and dingy church buildings are a symbol of the dark and dingy methods of the priests and churches. The material structure is in keeping with the spiritual and mental structure, or the religlous system which the church builds. These church people are artists and have an eye to fitness and propriety. "Darkness to dark-ness," they say, "our policy is to keep the people in darkness. Let our buildings conform to our system and the state of our minds.

Does not Bro. Pomeroy see how consistent Richardson is? A man who has devoted his life to fighting the light of reason and the light of free thought, will naturally oppose lights in even a church building. Dr. Dix has grown and is a heretic. Calcium lights are the correspondence, as Swedenborg would say, of reason and free thought. Hence, Richardson hates calcium lights. Now let Richardson issue a bull against the sun and thus be thoroughly consistent.—Worthington Advance.

Horsford's Acid Phosphate AS A REFRIGERANT DRINK IN FEVERS.

DR. C. H. S. DAVIS, Meriden, Conn., says: I have used it as a pleasant and cooling drink in fevers, and have been very much pleased with it."

The plague of locusts is no light matter when, in such a small territory as the Island of Cyprus, the destruction of their eggs costs \$120,000 in a single season. According to a report from the English colonial office that sum has been expended for that purpose during the present year. It is supposed to represent the destruction of 16.000. 000.000 embryo locusts.

Rev. Father Wilds, EXPERIENCE.

The Rev. Z. P. Wilds, well-known city missionary in New York, and brother to the late eminent Judge Wilds, of the husetts Supreme Court, writes as follow

York, and brother to the late eminent judge wilds, of the Massachusetts Supreme Court, writes as follows:

"78 E. 54th St., New York, May 16, 1882.

Messrs J. C Ater & Co., Gentlemen:
Last white's I was troubled with a most uncomfortable itching humor, affecting more especially my limbs, which itched so intolerably at night, and burned so intensely, that I could scarcely bear any clothing over them. I was also a sufferer from a severe catarrh and catarrhal cough; my appetite was poor, and my system a good deal run down. Knowing the value of Axer's Sarsaparilla, by observation of many other cases, and from personal use in former years, I began taking it for the above-named disorders. My appetite improved almost from the first dose. After a short time the fover and itching were allayed, and all signs of irritation of the skin disappeared. My catarrh and cough were also cured by the same means, and my general health greatly improved, until it is now excellent. I feel a hundred per cent stronger, and lattribute these results to the use of the Sarsaparilla, which I recommend with all confidence as the best blood medicine over devised. I took it in small doses three times a day, and used, in all, less than two bottles. I place these facts at your service, hoping their publication may do good.

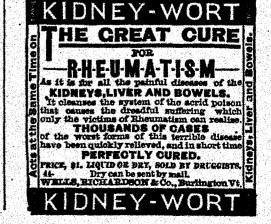
Yours respectfully,

AYER'S SARSAPARILLA

Cleanses, enriches, and strengthens the blood, stimulates the action of the stomach and bowels, and thereby enables the system to resist and overcome the attacks of all Scrofulous Diseases, Eruptions of the Skin, Rheumatism, Catarrh, General Debility, and all disorders resulting from poor or corrupted blood and a low state of the system.

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists; price \$1, six bottles for \$5.



Woman and the Household.

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

LOSS AND CAIN.

Life grows better every day,
If we live in deed and truth;
So I am not used to grieve
For the vanished joys of youth.

For though early hopes may die, Early dreams be rudely crossed, Of the past we still can keep

For if we but try to gain
Life's best good and hold it fast,
We grow very rich in love Ere our mortal days be past.

Rich in golden stores of thought, Hopes that give us wealth untold, Rich in all sweet memories, That grow dearer, growing old.

For when we have lived and loved. Tested suffering and bliss, All the common things of life Have been sanctified by this.

And they who once were my friends Never can be changed or old; For the beauty of their youth Fond remembrance well can hold.

And even they whose feet here crossed O'er the noiseless calm abyss, To the better shore which seemed Over so far away from this-Are to me as dwelling now Just across a pleasant stream, Over which they come and go,

As we journey in a dream.
—Phebe Carey. THE WOMAN'S CONGRESS.

We give a further portion of Miss Laura Clay's paper on "Woman's Right to Competitive Labor," it was delivered at the Portland meeting in October.

"What, then, shall guide women in seeking new avocations? The world's needs no longer confine them to the spinning wheel and the loom, or even to the sewing machine; but what it does need is the best worker in avory place. In order, however, to find out every place. In order, however, to find out who is the best worker, every place must be open to competition; and to answer both their own necessities and the world's need, women must enter as competitors.

What the exact results of this competition of women with mon will be it is impossible to tell. It can so reely be doubted that by the combined efforts and talents of men and women new field of labor will be opened, fruits shall enrich the world. Yet, rich as the prizes may be that the world shall gain by the labor of women, her greatest gain will be in the development and improvement of women themselves. For the same causes that have confined women to monotonous toil in a narrow sphere through the long ages, have all along left injurious effects upon the mind and character of women themselves. Girls grow up, seeing all places of emolument and honor, all pursuits requiring long and careful training, and, until recently, all institutions of higher learning, filled by men; and as opinions are more the result of impacts. pressions unconsciously received than of direet instruction, it happens that women believe themselves incompetent in all higher branches of thought. I have had more than one lady assure me that she did not think women's minds capable of taking a college course; and another, that she used to think women had not sense enough to become physicians. I cannot think these opinions are rare, since they were expressed to me by women who had the best educational advantages literary and medical colleges are fast dis-proving such notions. But it seems to me a matter of the gravest practical importance, that women hold so false an estimate of the mental ability of their sex, and hence of their

DISCOURAGEMENTS OF WOMEN.

Holding such views, women are discouraged from laborious thought; for it is evident that if nearly every man can think better than any woman, it is wisdom for women to adopt the judgment of men on all subjects to which men have given thought, rather than to labor themselves for results that are comparatively worthless after they are obtained. Thus a sort of paralysis weighs upon the minds of women; they interest themselves too little in wider views of life; in fact, it is customary to accuse them of frivolity. The growth of independent thought is checked, and its place is taken by an unhealthy conservatism, whose injurious effects in modes of thought and daily life it is not difficult to trace. Lack of independence is also shown by the blind adherence to leaders which politicians and historians have noted from time to time, and which has laid women under the charge of being priest-ridden; and has also caused them too often to be found among the supporters of tottering tyrannies.....But teach our girls from infancy that all the prizes of life are free for them to win; hold up to honor those women who have walked in lofty paths; above all impress them with the noble desire of self-maintainance, that will make them ashamed of hanging as useless weights upon the industry of others, and there will be no lack of young women eager to improve every faculty of body and mind, nor will they shrink from the severest education. More than this, the hopes of philanthropists will be fulfilled, who desire to see women bring to the duties of wives and mothers strong and vigorous minds and energies well developed by training and exercise. And to obtain these desirable results, it is not necessary to suppose that every woman shall receive a collegiate education, or that every woman shall add a trade or profession to her domestic duties. It will suffice that enough women are highly educated to raise the ideal of womanly capacity and excellence; it will suffice that enough women shall attain wealth by their own labor to show that women who faithfully devote similar talents and energies to the duties of housewives and mothers are fairly entitled to their share of the family earnings, and to make them repel with indignation the idea that they are supported.

MISS LAPHAM'S ADDRESS.

An excellent paper entitled "The Possibilities of Success for Women in the Industrial Arts," was presented by Miss Ella C. Lapham, of Buffalo, of which the following is an abstract:

It speaks first of the present age being everywhere a practical one, and of the causes for its being inevitably such in this country; the energies of the people at the conclusion of the struggle for national independence devoted to a much longer and more prosaic struggle for bread and a home, gave a mighty impetus to the mechanical and agricultural arts, and the marvelous increase of wealth

useful be made beautiful. A curtain must not merely temper the light, it must have beauty and fitness as well. Hence the industrial arts, occupying the border land between the fine arts and the arts whose only end is utility, have gained an unwonted importance, its constantly expanding field for designers and skilled artificers. In all this work, what show have women? and what are they to have? There is no lack of occupations for women, but the time has come when they have? There is no lack of occupations for women, but the time has come when they may have their part for the taking, it being only needful that they have the ability and skill required of any incumbent of the position. There are no new employments to which women may prefer the sole claim. Why should they wish them? Competition is wholesome. Numerous occupations await the patient, fully prepared women who will dare to take them. In designing, for instance, the census of a dozen years ago showed thirteen women already at work; how many others have since already at work; how many others have since entered this field is not known, but the supply is far from equaling the demand. This work is every way suitable to women, and is very lucrative, the prices being determined by the class of designs, whether for Christmas cards, labels, etc., or the complicated patterns for carpets, furniture and draperies.

OTHER FEMININE OCCUPATIONS.

A lady designer for the prominent print manufactory in Massachusetts earns twice as much, it is said, as she did when a teacher. In 1870 there was but one woman architect in the United States. Now there are several in the one State of New York. To such doubts as that expressed by the professors at Cornell University, who concedes that women might excel in the speciality of interior work and decoration, but adds that it is doubtful whether they would thoroughly master all the de-tails of construction, the shortest answer is Doing. Women spend a far greater part of their lives wi hin the house than do men, and of the home women should be planners. Whatever the truth of the tradition that ascribes the first wood engraving known in Europe to Isabella Cunio and her twin brother, it is probable that between her generation and our own hundreds of women have studied and practiced engraving, more than fifty being noticed in history. In photography though large numbers are at work, women have not yet emerged from the crowded ranks of mediocrity. As in other callings, too many have taken it up hastily to earn bread for the passing hour. Some of the best specimens of wood carvings at the Centennial, were the work of women of Cincinnati, and the work exhibited at the exposition in that city received high commendation by the local press. In pottery, also, the women of that city are doing work not before attempted in this country, and Miss McLaughlin may yet follow the example of Madame Helene Hengest and give to the world some of its choicest ceramic treasures. Demand for work of a high character is limited, however, and the women who engage in the art must be content with the attainment of excellence, possibly fame, but not fortune. In painting and engraving glass, china painting gold and eilver emithing landseane eration and our own hundreds of women painting and engraving glass, china painting, gold and silver smithing, landscape gardening, etc., with the exception, perhaps, of the last, the few women employed are generally unskilled, and therefore poorly

OLD OCCUPATIONS REVIVED.

Embroidery recovering from the low state in which it has long lain, may again be made the medium of production to rival the speci-mens preserved in the art collections of Eu-rope, but at present in this country neither embroidery nor lace making is a lucrative calling. Woman attains pecuniary success the more nearly she approaches the position of an independent producer. Her handiwork of their day, and were themselves of more | she can self upon its merits; her labor she is than average intelligence. Thank God, our | too often forced to sell as a woman's. Woman's wages are lower than men's, because, 1st, they lack suffrage; 2d, they are innovations: 3rd, as a rule they are poorer workers, and 4th, because the woman who enters the labor market is presumably obliged to work at something. Very applicable to the first assertion is a single sentence from a letter just received from Gov. John W. Hoyt, who says: "So far as I know, the women of Wyoming receive the same wages as men for equal service." There is abundant evidence that the old-time prejudice against employing women exists no longer. One now wanting help seldom stops to ask whether the quick brain and cunning hand belongs to man or woman. The feeling is now spreading itself in theoretical disquisition, flooding newspapers and magazines. From various sections are received assurances from manufacturers and many firms that they are in favor of employing women in these industries if they will only become thoroughly skilled in technique. The employer must have the worth of his money. The world's business is conducted on the principle of self-interest, not of philanthropy, and no self-respecting woman can desire the wages of pity. The unskilled, uneducated woman, like the unskilled, uneducated man, is at a disadvantage among workers. The mass of women are charged with the lack of originality, whether natural or due to long continued lack of development, time will decide. Again, "the shortest answer of all is, Doing." Already is there a brighter side, as shown by the opinions of men eminent as principals of art schools, heads of large manufacturing establishments, etc., to the effect that women are especially adapted to excel in these industries. The physical incapacity of woman is an imaginary hindrance rather than a reality. The first condition of success is self-discipline. Social pleasures calculated to unfit one for the real business of life must be curtailed. Energy and perseverence, the qualities which help on the boy, must be cultivated by the girl, and above all, nothing must be expected where nothing has been rendered.

NEEDS OF INDUSTRIAL TRAINING.

The need and utility of art schools is recognized even in those European countries where art has long had a home. In the United States the facilities for an education in the industrial arts are entirely inadequate. Last year more than seven hundred applicants were turned away from the Woman's Art School of the Cooper Union, for want of room. There are schools of design in many of the large cities, but are they all that they should be? "Partial training," says Miss McLaren Edinborough, "has been the ruin of many attempts to gain new employment for wom-Here is work for another class of women, the philanthropists, who by organizing all women interested in art, establishing an annual exposition to which the art schools shall send their best work, and by other similar measures, may do much for the advancement of their sex. In some of the arts it would appear that the work of the schools must be supplemented, in others superseded by apprenticeship. A graduate of Cornell University, the only girl who has

public opinion before women can approach the highest possibilities of an industrial career. Among the so-called aristocracy, the men, notwithstanding their wealth, are generally working men, but upon the women of this class, customs, the drifting debris of an older civilization, still enforce idleness. In 1870, there were in the United States 1,550,000 women over sixteen years old who were not attending school, not housekeepers, and not engaged in any gainful occupation. The in-fluence of such lives sifts down through all duence of such lives sitts down through all classes, and is prolific of untold evil in the lowest ranks. While expecting little from the unyielding habits of maturity and age, but the girls, hopeful and energetic, what may they not do? Let women of competence take up industrial pursuits, and they at once silence the cry of unpopularity. The industrial arts offer to such women fascinations manifold while the arts need them no less manifold, while the arts need them no less. Even precedent is not wanting.

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.1

A COLLECTION OF THOUGHTS, or Key to Scrip

This is the title of a book lately issued by Mr. J. L. Stone of Chicago, who says in its introduction that he came to this country from Russia Poland when he was about ten years old, and since then the knowledge he has acold, and since then the knowledge he has acquired has been without the aid of teachers. Nevertheless he has produced a very interesting and instructive book, which explains the Bible according to reason and existing facts, without hanging man's faith on it or on the spider web of miracles, and stuffing his mind with myeters or sensoless sectorian theology. with mystery or senseless sectarian theology. The author explains the most difficult and incomprehensive passages in the Bible by the Bible itself, and if his definition of the Heb-Bible itself, and if his definition of the Hebrew language, from which he draws some of his arguments, is as correct as his arguments are unanswerable, then it may truly be said, this is a most excellent book. It presents to the mind a very reasonable and scientific ideal view of the Biblical account of creation; gives a perceptible idea of the garden of Edan of the Trag of Knowledge, and brings Eden, of the Tree of Knowledge, and brings to the sound of the ear and conception of the mind the articulation of the serpent, and of the heast that spoke to Balaam.

The explanation that Mr. Stone gives for the use of sacrifices is very natural, and reason is unable to raise an objection to the explanation Mr. Stone makes about Jonah and the fish which swallowed him; but the most remarkable thing in the book is the statement that the author is an orthodox Polish Jew. and that he places the New Testament on equal ground with the Old, and uses the same mode of reasoning and argument in explaining the New Testament that he does in explaining the Old! His explanation of prophecy and inspiration are well supported by Biblical and practical facts, and acceptable

to Spiritualists. The book claims inspiration for the authors of the New Testament as well as it does for the Old! The author weighs sectarianism and infidelity in the same scale, and works for religious unity. In speaking of that subject "We believe that the prophets of pe litical freedom and unity did not have so much reason'to hope that their dreams would so soon turn into a reality in the Western hemisphere, when they were telling men their prophetic dreams about the freedom that we now enjoy, as we have to hope and believe that the time is not very far distant when America will give to the world a religious unity, the same as it did a religious freedom; all that it needs to bring it about is, that the rulers and teachers of religion shall not rule nor teach by force and blind faith, but shall teach with reason and understanding." If some sectarian minister does not pitch into Mr. Stone, as he does into his opponents, it will be because none of them have reason and knowledge enough to do it. However, we believe that it is of great interest to the public that some Hebrew Professor should give his views on the Hebrew words from which Mr. Stone draws his conclusions; otherwise the public will take silence for consent.

CONSTITUTIONAL HISTORY AND POLITICAL Development of the United States. By Simon Sterne of the New York Bar. Cassel, Petter Galpin & Co., New York, London and Paris. Price \$1.25.

The request addressed to the author by the publishers to write a popular book on the Constitution of the United States, naturally led him to inquire whether, in the multiplicity of works on this, as on every other conceivable subject touching large popular interests, there is any room to say something novel, or put into a novel form the old matter which has been said and written over and over again. It occurred to him that a sketch of the Constitution of the United States as it stands in text, and as it is interpreted by the Supreme Court, accompanied by a history of the political controversies which resulted in the formation of and changes in that instrument, together with the presentation of the actual situation of political parties and questions, which, in their turn, may produce constitutional changes, which, if given within a limited space, present such a view of the institutional condition of the United States as to justify the book to the student of political history.

In an able manner the author treats of the following subjects: Constitution of the Uni-ted States; The Legislative Department; The Executive Power; The Judicial Power; The Post-Constitutional History of the United States; Current Questions Productive of Changes in the Constitution; The State Constitutions, the Changes Therein, and their Development; Articles of Confederation and Perpetual Union between the States; Constitution of the United States; Articles in Addition to, and Amendment of, the Constitution of the United States.

IMMORTALITY, its People, Punishments, and Pursuits, with five other trance addresses, by J. J. Morse. Price 25 cents. London: The Progressive Literature Agency. 1882.

This pamphlet consists of eight lectures delivered through the trance mediumship of J. J. Morse and as the author says: "appears in response to a desire expressed by many who listened to the delivery of them to possess them in a permanent form.'

here with the resulting leisure brought recognition of other than purely physical worth. ever taken their course in architecture, declares that "neither the course of Cornell they were given and no doubt will be found nor that at the Institute of Technology in useful for distributing among inquirers.

FREEDOM IN TRADE. A lecture delivered before the Philosophical Society of Chicago, Ill., April 8th, by Prof. Van Buren Denslow, L.L. D. Cambridge: ZJohn Winslow & Son. University Press. 1882. This is a most valuable, complete and exhaustive treatise on the subject involved.

Magazines for November not before Mentioned.

WIDE AWAKE. (D. Lothrop & Co., Boston.)
Contents: Frontispiece—Surprised: Mistress
Mary; Levi's Bedspread; The Grumbler; A
Suit of Homespun; Tom Wee; Peggy's Mistake; The Trojan War; The Little Queen; ToDay; Picture; Charley's First Doughnut; Picture; Another Ghost; Mother Goose Times;
A Boy Sculptor; The Pumpkin Giant; The
Moon Maid; A Kiss for Mamma; Short Stories
from the Dictionary: Lost Among Sayages; from the Dictionary; Lost Among Savages; Four O'Clock Music; Tangles; Music; Little Four O'Clock Music; Tangles; Music; Little Biographies; Through a Microscope; Famous Trials; A Boy's Workshop; Anna Maria's Housekeeping; Health and Strength Papers; Runaway Pets; Ways to do Things; What to do about it; Wide Awake Postoffice. In the above contents we find many pleasing features. The two serials: "The Trojan War" and "Lost among Savages," are concluded, and the closing chapters are considered capital. The article relative to an American Boy Sculotor is interesting and romantic and Boy Sculptor is interesting and romantic and altogether the stories and illustrations are

ST. Nicholas. (The Century Co., New York.) Contents: Frontispiece—Indian Summer; The Story of Viteau; Times and Seasons; Grace for a Child; She doesn't seem to know that she's me! Torpedoes—Don't Anchor; Hotei; Old Mordecai's Cockerel; A Doughty Duelist; The Queen's Gift; A Happy Thought; An Old Roman Library; Pups; All the Plums; The Quest; The Tinkham Brother's Tide-Mill; Little Kafe's Diary; "I know I have lost my tle Kate's Diary; "I know I have lost my train;" The Cat and the Mouse; A Boy in the White House; The False Sir Santa Claus; For Very Little Folk; Jack-in-the-Pulpit; The Letter-box; The Agassiz Association; The Riddle-box. This number begins the new volume with a handsome colored frontispiece entitled "Indian Summer," which is followed by bright and pretty stories, poems and when I began to take Hunt's Remedy I was considerably

sketches.
OUR LITTLE ONES AND THE NURSERY. (The OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) Contents: In the Swing; Josie and his Pigeon; Callie to the Rescue; "I wonder what my Dolly is thinking about;" The Broken Nose; Morton's Horse; A Funny little Mother; Who got the Crust; Two Little Lambs; Lullaby; Will O' The Wisp; The Bells of Cologne; How a Mouse went to School; Little Miss Tuckett; An Indian Spoon; The Welcome Guest; A Little Lass; Dandy and Dot; How Sallie Scoured the little Black Girl: Autumn Berries. little Black Girl; Autumn Berries.

THE PROGRESSIVE AGE. (Atlanta, Ga.) Contents for October; Prohibition and Sumptuary law; Secularism-what is it? Evangelical Liberality; Consequences—not Punishments: My Mysterious Employer; Modern Spiritual-ism; Miscellany; Youth's Department; Poetry; Publisher's Notices.

THE SANITARIAN. (Published at the office of Dr. Fairchild's Hygeian Home, Quincy, Ills.) Contents: Meat as an Article of Diet; Beef Tea-Food or Stimulant; Scientific Series; Typhoid Fever; Medical Education of the People their best Safeguard; The Home and Art Parior; Talks; Editorial Department; Letter Box.

PROCEEDINGS OF THE SCHETY FOR PSYCHI-CAL RESEARCH. (Trubner & Co, London, Eng.) We have just received Vol. I, No. 1, October, 1882, with the following contents: Address by the President; Report of the Committee on Thought-Reading; Notes on Thought-Read-ing; Appendix to the Report on Thought-Constitution and Rules of the Society.

A Lady Wants to Know

the latest Parisian style of dress and bonnet: a new way to arrange the hair. Millions are expended for artificial appliances which only make conspicuous the fact that emaciation, nervous debility, and female weakness exist. Dr. Pierce's "Favorite Prescription" is sold under a positive guarantee. If used as directed, art can be dispensed with. It will overcome those diseases peculiar to females. By druggists.

"I hate to see a young woman with rings in her ears," exclaimed the good deacon, they ain't natural. If it was intended for woman to wear them, she would have been born with holes in her ears. The first woman didn't wear ear-rings, I'll be bound?" "No," remarked the quiet little man in the corner, "nor nothing else." The discussion was brought to an abrupt close and the house adourned without delay.

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The celebration of the one-hundredth anniversary of Daniel Webster's birthday took place at Marshfield, October 12th. Speeches were made by Mr. S. M. Allen, President of the Webster Historical Society, President Ar-thur, Gov. Long and others. A letter written by Webster in 1850, but never before published, was read. In this letter he upholds the supremacy and perpetuity of the Constitution and the Union and reprobates secession.

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Near Aschaffenburg in Bavaria, is a small community which enjoys an enviable prosperity. It is the owner of a rich clay pit which yields so large an income as to obviate the necessity of imposing commercial taxes, and also enables the selectmen to pay 100 marks every year to each adult inhabitant. Some years ago, when the town built a bridge across the Main that cost 200,000 marks, there were given to each adult 10 marks and to each school child 50 pfennigs, on the day the bridge was formally opened.

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Yours very truly, HENRY H. SHELDON.

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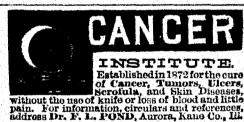
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When newspapers or magazines are sent to the Jour. MAL containing matter for special attention, the sender will please have a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, November 11, 1882.

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Molecular and Spiritual Dynamics.

Scientists who have carefully and critically examined the physical nature of the sun, after many years of thorough investigation | pact upon the coal has its motion of translahave come to the conclusion that it is surrounded by a fierce, tumultuous coating of immediately appears as heat. The actual flames from two to four thousand miles high, amount of dynamical energy set free by the and that as a supporter of combustion it pos- | union of this pound of charcoal with atmossesses an atmosphere, visible to the mortals | pheric oxygen is equivalent to the mechanof earth, that rises to the hight of nearly half | ical raising of 11,250,(48) pounds one foot a million of miles. It is asserted that in this high." atmosphere are clouds 80,000 miles high, some of which are 8,000 miles in breadth, and are an important part as a factor in the universe. regarded as the smoke and vapor of a great | Whether scientists are absolutely correct conflagration. The speculative scientist will | in their conclusions with reference to its orfurther tell you that "the body of the sun, igin and the varied phenomena it manifests, immediately below the flames, consists of an no one can ascertain positively, as it is incandescent liquid." He beholds great agi- claimed by Dr. Adam Miller and others that tation among the flames, the same as in all the planets in their "regular rotation are great conflagrations, and at times he is en- mighty cylinders throwing off electrical abled to give a vivid picture of a terrible streams of inconceivable power into space storm occurring on the sun's surface, setting | from the outer surface of their atmosphere, forth that a little careful watching and cal- where there are no aqueous vapor to interfere culation soon show the real meaning of what | with electrical currents which find their way the telescope reveals. It is the heaving, and | to the sun, whence they return to the planet lashing, and swirling of a storm, not in any | in the form of electric light. The refraction sense in which we understand the word from of these rays of electric light by the atmosour experience here on earth, but a storm born, probably, in the interior of the sun it- and here is the secret of solar light and heat. self, and exercising its fearful energy upon a ball of glowing gases. But those gases are in the most unheard-of and marvelous condition. Among them are many whose names are familiar to students of chemistry, and which in our laboratories are airy things that reveal themselves only by their effects. In the sun they are heated up to such a degree that no earthly chemist would recognize them, at least not by their conduct, for in that unparalleled furnace they are freed from many of the laws which chemistry imposes upon them here. And, so tremendous is the heart and center of gravitation, that, though | ferred to the movement in particular orbits their mechanical behavior rather tar or honey than the airy substances which we know under their names. These gases, continually ascending or moving away from the center become partially cooled at what appears to us as the surface of the sun, and fall back in showers of hot, metallic rain. It is amid such surroundings that the sun-storms rage, and from such that they are born.

To illustrate the wonderful nature of dynamic energy, as claimed by distinguished scientists, we abstract an illustration from the Popular Science Monthly, pointing significantly to the sun as the main source; the author claiming that the sun's energy is manifested in every wind that blows, in every shower that falls, and in the history of every snowflake -in the glare of gas lights, in the heat of the furnace, in the colors of the rainbow and in the gorgeous sunset, in the beauty of vegetation and in its silent growth. Thus in an almost infinite variety of physical phenomena we see according to this writer this transmutation of solar energy. This energy after doing its allotted work is in time dissipated into space by radiation. And were it not for the intermediate position of the vegetable kingdom to check this degradation of energy and raise the elementary constituents from the chemical to the organic plane, man's locking up of potential energy in the proto- periences than these gentlemen.

plasmic cell of the plant, requires the expenditure of a vast amount of force, but the solar ray, aided by the subtle alchemy of the leaf, is competent for the task, and while the chlorophyl of the leaf assists in weaving organic tissues from the air, this outward dissipation of energy is delayed for a while, giving us food for our bodies and fuel for our fires. This final process of combustion once more converts these potential energies into the dynamie form, and sets them free to dissipate in space. All the mechanical power that comes from the combustion of fuel, and all museular force of the animal kingdom, is but the transmutation of solar energy through the mediumship of plant life. Well might it be said with the pagans of old, "We are children of the sun." This flood of solar force is unceasing. Waves of ether may conduct a store of energies across the universe, and invest them in a wealth of carbonaceous flora; these energies may lie dormant in vegetable fossils for untold eras; man may delve into mines and exhume coal and enlist the aid of oxygen to break the bonds of chemical affinity, setting free those energies stored away in the countless ages of the past. He may unfold link after link of the great dynamic chain of causation, and subject them to the scrutinizing analysis of the physicist; he may survey the rocks and tell us of their radiations of internal heat, or by his calculus tell us how long in the past this planet may have been the theaof the energies in the atoms of a drop of water, but of a world of atoms-nay, more, of a universe made up of atoms with their energies drifting out into measureless space; but he can tell us naught of the unseen universe into which the energies of the visible room of Mrs. Brown. creation are ever tending. Such are the views of the adventuresome scientist of modern

Take for example the simple sunbeams and notice the wonders of their versatile effects Some one has well said, "It is the most potent force we have, yet it behaves itself like the gentlest and most accommodating. But a few of those rays insinuating themselves into a mass of iron like the Brittannia Tubular Bridge will compel the closely knit particles by understood that it is wholly as a to separate, and will move the whole enormous fabric with as much ease as a giant would a straw." The energy manifested in a pound of charcoal, the scientist will trace to the sun. Heat the same to a state of incandescence, and the "vibratory motion of the atoms of earbon will then have reached an amazing velocity; oxygen rushes in to form new compounds; the oxygen atom, by its imtion converted in vibratory motion, which

> Thus we see that dynamical energy plays phere produces a force that generates heat

> That the wonderful effects observed in nature, which are considered by scientists under the head of "molecular dynamics," are intimately related to the specific action of the sun, in some one or more of its manifold operations, no one can doubt, but the intricate methods by which force is evolved, or the way a transmutation thereof takes place. must to a certain extent remain involved in mystery. "The varieties of force themselves," says a writer in the Popular Science Month ly, "have been instructively reduced to a single basis-that of motion; electricity, gravbuild up all masses."

> But leaving the physical basis of life, and the consideration of molecular dynamics and blending of molecular and spiritual forces; there could not possibly be an abrupt division between the two, for in that event there would be a locality, space or border land, that would be neither spiritual nor material, and the laws governing it, would have no relation whatever to spirit or matter, and it would be impassable to either spirit or mortal. Molecular and spiritual forces must in some mysterious manner harmoniously unite. The blending of the two is very beautifully illustrated in the raps, healing, moving of objects without any physical agency, the materializations of the human form, and various other objects, showing conclusively there is no abrupt termination of molecular or spir itual forces, hence no impassable gulf between the material and spiritual realms, and therefore molecular and spiritual dynamics should be considered jointly by the scientist.

H. Bourlier and R. Arnold, of Toronto, Outario, spent last Sunday in the city. Few duration here would be short indeed. The men have a wider range of spiritual ex-

A Fashionable Cincinnati Residence becomes the Theatre of Action on the part of Spirits.

The Cincinnati Enquirer gives an account of some singular manifestations occurring in a fashionable house in that city, setting forth that a well known gentleman, who, for short, the reporter designates as Brown was almost scared out of his senses a short time ago by what he regarded as spirit rappings. He lives in the same house in which he has resided for six years. He has no family except his wife, a handsome lady of 36. He is on the road traveling a great deal of the time, and in his absence his wife and servant are left alone. The wife has often told him during the past three years of unusual noises heard around the house while he was away: but he never gave the matter any thought.

One night a little over two years ago, dur ing the absence of Mr. Brown, the wife was awakened by the sound of heavy footfalls in the dining-room, immediately below. They were plain and unmistakable, like the tread of a man walking up and down the room in great excitement. Every step was heard distinctly, and the monotonous tramp, tramp continued for fully ten minutes. Mrs. Brown at first thought that her husband had returned and was perpetrating a joke on her, but a tremendous knock, as from a giant's fist, on the dining-room door dissipated the delusion. tre of life and death; he may tell us, not only | and, frightened nearly out of her senses, the poor woman covered her head with the bedclothes and waited in fear and trembling for further developments. Often after that many uncanny noises were heard in different parts of the house, but more generally in the bed-

Manifestations have been more frequent the past two or three weeks, and, as Mr. Brown feelingly informed the Enquirer reporter, the unknown has "raised the devil." One night lately, he had considerable writing to do and sat down to accomplish it. At halfpast 9 o'clock his wife said she was tired and would go to bed, and going into her bedroom closed the door and proceeded to disrobe. She had not been in the room ten minutes when the rapping commenced, each time by three knocks-first at the window, then on the mirror in the dressing-case, and then on the headboard of the bed. They came in such quick succession and with such frequency that she went out into the hall where her husband was at work and told him what she had heard. He immediately arose and led his wife back into the room, put her to bed and remained a little time with her to quiet her fears. As usual with his appearance the knocking ceased. After sitting for some five minutes he withdrew and partly closed the door, but stood there a moment to listen for a repetition of the noise. He had his ear close up to the door, when suddenly there ed in to see the source, but found no one there. Partly closing it again he stepped out and tried it over, with the same result, attended with slighter manifestations at the headboard of the bed, three in rapid succession, repeated every twenty or thirty seconds. After satisfying himself that they were really rappings of some supernatural order he became thoroughly alarmed and lay awake almost the entire night, wondering when he would be picked up and carried out by the

Mr. Brown and wife are both unbelievers in Spiritualism, and are lost in wonderment that their peace and quiet should be thus molested. He intends to change his residence at once and see if he cannot get rid of the manifestations.

A National Convention.

The late preliminary meeting at Detroit accomplished all that its projectors expected, no doubt. It brought out the sentiment held by a goodly number of authors, lecturers mediums and active Spiritualists on the question of national organization, and made a beginning toward a future convention, at which the machinery of a perfected organization can be put in motion. That unity of pressure to which they are subjected in that | ity, light and all the rest are at present re- | purpose and co-operative action is desirable among the class of Spiritualists who are in they are gases still, they must resemble in and planes of the ultimate particles which sympathy with the Detroit meeting and were ing a high degree of culture and sound disthere represented in a limited way; must be cretion; at all times maintaining a manly self evident. It would appear useless to wait for the growth of local and State Societies in directing attention to the border land that sufficient numbers to make a delegate convenseparates the two realms, spiritual and ma- tion of a National character. Hence those who terial, the observer can readily discern the | feel moved to take action in the matter must go ahead earnestly and courageously toward the completion of the object they have in view, and endeavor to create sufficient interest to attract to the proposed convention to be held next spring such a large number of representative people as shall constitute a body which will command the attention and respect of the great body of intelligent, order loving and really spiritual Spiritualists. The agitation of the subject can do no harm and may accomplish great good.

Tuesday evening, October 31st, Mr. H. H Ragan commenced a series of four lectures on some of the interesting points in Europe, at Central Music Hall. The lecture, "Venice, Milan and the Italian Lakes," was illustrated with photographs, brilliantly illuminated by the time-light. The moon-light scenes of "St. Marks in Venice," the "Pesaro Palace," etc., were especially beautiful. Mr. Ragan made the evening's trip exceedingly interesting to the large audience. The remaining lectures are, "Paris-the Magnificent," "London from the top of an Omnibus" and "Ramblings in Rome."

The Detroit Conference.

Mr. Jno. C. Bundy declines to serve on the Standing Committee and gives his reasons a letter to the Chairman.

To Hon. Giles B. Stebbins, Chairman Permanent Committee of National Conference. Detroit Mich.

DEAR BROTHER: In reading the proceedings of the National Conference of Spiritualists held in your city. October 27th-29th. I notice that my name appears as a member of the Standing Committee appointed "to act for the Conference and represent it in ealling a convention and moving for the perfecting of a National Organization." I am heartily and unreservedly in sympathy with every effort looking toward the betterment of Spiritualism as a distinctive public movement. I hail with genuine pleasure the marked interest evidenced by the attendance, and more fully by the correspondence, brought out at your late meeting. I shall do all I can to agitate the desirability of a National Organization and to render its formation a success. In the midst of continuous, pressing calls upon my time I have been able to give but a cursory reading to the platform adopted at Detroit. Allow me to sav in all kindness. that it seems to me not to be as clear and definite a declaration as it should be. While embodying, may be, in sentiment nearly all that need be said, yet it lacks perspecuity and shows rather as a rough draft than a carefully formulated declaration. However, with at home in New York City, slowly recovering its general sentiment, as I understand it, I am fully in accord; and as it is only prelim- at Plymouth, Mass., by the running away of inary ground on which to muster those willing to unite in future work, it answers the temporary purpose.

Having thus squarely defined my position as to the Conference and its objects, I beg to be excused from serving on the Permanent Committee. I fully appreciate and am grateful for the expression of confidence in me, evidenced by the action of the Conference: but my profession as a journalist-editor of a Spiritualist paper—renders it impossible for me to act in my private capacity as a citizen and Spiritualist with your Committee. I have no right to place myself in a position where I shall, even in appearance, seem to be the personal partizan of any particular scheme. My obligations are first and always due to the public as a journalist, and I cannot permit anything to intervene. While favoring your movement for organization. I must remain free to treat of it professionally | theological seminary." and give to the readers of the Religio-Philo-SOPHICAL JOURNAL such expositions of the movement from time to time as can only be given by one neither holding nor desiring any office in such an organization.

came a thud against it that sounded as if | honorable body which conferred upon me the | September, was reported in the Boston dailies. produced by a powerful blow from a clenched | honor, which under other circumstances I | commented on editorially by them and atfist. He recoiled in astonishment, and then | would gladly accept, will see the force of my | tracted attention from the press of the counrecovering himself opened the door and look- argument and agree with me, I hereby re- try generally. Yet it has never been so much spectfully decline to serve on the Committee. Fraternally yours,

JNO. C. BUNDY.

Chicago, Nov. 4th, 1882.

Our Foreign Exchanges.

We have lately received from foreign countries the following named publications, which exhibit the same peculiarity which marks those heretofore noticed in these columns; that is a wonderful similarity in sentiment, opinion and tone of expression:

Brazil: Revista Spirita, Rio De Janeiro. Argentine Republic: Constancia, Buenos Ayres. Italy: Annali Dello Spiritismo, Turin, Germany: Psychische Studien and Der Sprechsaal, Leipzig. France, Licht, mehr Licht, La Lumière, Le Revue Spirite, Bulletin Menmel (de la societe scientifique d'etudes psychologique), Paris. Belgium: Le Mes sager, Liege.

It could have scarcely been expected that periodicals published in countries so widely separated as Russia, Belgium, France, Italy, Brazil, the Argentine Republic and Germany, should exhibit such uniformity of manner in treating of a subject involving so many questions, and likely to give rise to great diversity of opinion; yet these publications speak as with one mind, at the same time exhibitdignity in responding to criticisms adverse to the views held by themselves, and urging upon their readers the most benevolent and magnanimous sentiments toward all mankind.

We expect to enrich our columns by extracts from the pages of these publications, from time to time, which abound in highly interesting matter: scientific articles, authenticated statements of remarkable spiritual manifestations occurring in European and South American countries, besides orations and poems of great force and beauty.

"Many have never seen the Journal who would be certain to like it if they were to read it for a month," writes a leading lecturer and medium. This has been often said before and the publisher has decided that he will send the paper four weeks, free, to all who may make the request before November 30th. In accepting this proposal let the applicant write on a postal card: "Please send me the Religio-Philosophical Journal four weeks free," with the name and address plainly written.

Miss Frances E. Willard was re-elected President of the Woman's National Christian Union by acclamation.

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 office on Monday .]

Mr. A. R. Dyer, after a week's pleasant visit in the city, started back to Denver on the 1st instant.

Lord Penzance has ordered the release of the Rev. Mr. Green, who has been imprisoned for nearly two years for ritualistic prac-

Mrs. Judge Smith of Denver, Colorado, is visiting in the city. Mrs. Smith was formerly widely known among the Spiritualists as Mrs. Stimpson.

Now that J. Frank Baxter has closed his Chicago engagement it is probable the flanner will be moved to resume mention of him in its column devoted to the movements of lecturers.

Geo. H. Brooks, who has been lecturing in various parts of the country during the past summer, has been visiting friends in the city during the past week. He expects to start southward soon on a lecturing tour.

Mrs. A. D. Webster, medium, has removed from the West to the South side and is now located at No. 3,029 South Bearborn Street. Mrs. Webster has been known in this city for some years and is regarded by those familiar with her gifts as a good medium.

Mrs. Jewett and Miss Hall, well-known to the Spiritualists of the East as active, discriminating workers in the cause, are again from the painful injuries received in August their horse.

J. Randall Brown & Company are tramping over the country pretending to give manifestations of spirit phenomena, and claim to be travelling "under the auspices of the 'United Society of Spiritualists' of Boston, Mass., and are not on a money making tour." The concern is a fraudulent affair; a transparent swindle that ought not to deceive any one.

The Rev. George O. Barnes, the "mountain evangelist," of Kentucky, is holding revival meetings in Connecticut. He says the chief purpose of his Northern mission is to overthrow the gloomy Gospel which prevails in the North, and which, he says, is the Devil's gospel, invented by the prince of liars, and carried out by men who wear "black clothes a white necktie, carry a Bible under their arm, and preach as though they were a whole

Our esteemed cotemporary, the Boston Investigator, seems to have overlooked entirely an event in its own city which was something new in the religious world. An address before an Association of Evangelical Trusting that upon reflection, the earnest, | Ministers was given by special invitation in as mentioned by the Investigator: when, too, the address was given by one who had contributed to that paper for years, and when such men as Prof. Asa Gray and President Chadbourne participated in the discussion. Surely, Bro. Seaver does not wish to ignore progress because it is exhibited among Christians; and certainly Mr. Underwood who gave the address is a representative liberal.

> J. H. Cowdery writes to us under date of Nov. 1st, saying: "Mr. J. Frank Baxter spoke to the Spiritualists and friends of progress in Ashtabula, Ohio, in Haskell's Hall, last night, most acceptably. Notwithstanding unusual attractions at the Opera House-Kate Claxton in the "Two Orphans" -- the audience was large, intelligent and attentive. His exercise in mediumship was wonderful and peculiar. All his descriptions were fully and instantly recognized. It is a pleasure, real pleasure to entertain a speaker and medium, whose character and life need no defense." In a second letter to us he says: "The JOURNAL came to us this Thursday evening. Mrs. C. has been reading aloud your report of Baxter's last scance in Chicago, which deeply interests us, as it gives us some idea of how much the unseen ones know of our doings and plans. 'Peleg Sweet' was the first to put in an appearance from the 'other side.' It seems that he was a former resident of Ashtabula, and passed to spirit life from here twenty or more years since. His peculiarities were instantly recognized by A. F. Hubbard, Cashier of the Farmer's National Bank,

> The varied uses to which Scripture can be applied, receives a beautiful illustration in the following: A church deacon asked Barnum the other day for a permit to visit the winter quarters of his show at Bridgeport. The showman refused on the ground that he was opposed to the pass system in general, and was determined, in particular, not to allow an inspection of the animals when they were not on exhibition, inasmuch as they were less carefully guarded then, and there was danger of accidents; furthermore, visitors were a nuisance to his workmen. "Is not that carrying your restrictions too far?" asked the deacon. "Perhaps you may think so," replied the showman, "and as you generally like Scriptural authority for everything, I present you this printed card to pouder." The card contained the following quotations from the Bible: "Thou shalt not pass" -Numbers, xx., 18; "Suffer no man to pass"

Dr. J. C. Hubbard, Judge Parsons and others."

-Judges, iii., 28; "The wicked shall no more pass"—Numbers, i., 15; "None shall pass"— Isaiah, xxxiv., 10; "This generation shall not pass"-Mark, xiii., 30; "Though they roar, yet they cannot pass"—Jeremiah, v., 22; "So he paid the fare thereof and went"-Jonah,

The opening Sunday of Mrs. Lillie's engagement in this city, placed her firmly in the good graces of the Society, as will be seen from the report of the Secretary given below.

W. F. Snyder of Alexandria, Minn., writes: "I hope that some of your good mediums will come to Minnesota and give us some spiritual food. I think that a good healer and speaker would do well here. I hope to hear from someone scon."

Mr. Colville's Labors.

On Sunday last in Spiritual Temple, Indiana Avenue, services were held at 10:45 A. M. and 7:30 P. M.; an interesting Conference at 6:30 P. M. In the morning in spite of the rain there was a very fair attendance; in the evening the Temple was nearly full, when W. J. Colville delivered an inspirational discourse of unusual power in which vivid pictures of spirit life were presented to a very attentive audience.

On Sunday next the Harvest Festival will take place. Any friends who are kindly disposed to lend plants or flowers (real or artificial) are respectfully requested to send them to the Temple on Saturday afternoon, The services next Sunday will be at the usual hours 10:15 A. M. and 7:30 P. M. The morning subject will be "The harvest of the year, and the harvest of a life." Evening: "The origin, progress, and destiny of the human spirit." Seats free, voluntary collection. Conference at 6:30 P. M.

At Hershey Hall last Sunday a good audience greatly enjoyed Miss Russell's able performance on the grand organ and W. J. Colville's able and practical lecture on the interesting theme, "Legerdemain, Psychology and Spiritualism." Owing to a mistake on the part of the janitor, the doors were not opened until 3 P. M., causing many persons to go away thinking there would be no exercises. Next Sunday, Nov. 12th, the hall will certainly be open by 2:30 P. M., services commencing precisely at 3 o'clock. Miss Russell will again officiate as organist. Mr. Colville will lecture on, "Spiritualism as a science, a philosophy and a religion." Admission to cents. He lectures at 671 W. Lake St., Tuesdays at 8 P. M. and at 3,029 S. Dearborn St., Fridays at 8 P. M., and in Waukegan, Ill., on Thursdays. His address is 5th Avenue Hotel, Chicago.

We have just received from the publishers. the "Longfellow Calendar for 1883." It has a portrait, which is pronounced excellent by those who knew Mr. Longfellow most intimately. On one side of the medallion containing it is a view of Mr. Longfellow's Cambridge home, and on the other the Beifry of Bruges. Below, on the right, is a picture of Evangeline; on the left a picture of Priscilla. It also gives selections from Mr. Longfellow's writings for each day of the year. The Calendar is printed in twenty colors. Price, one dollar. Houghton, Mifflin & Co., Boston.

Mrs. J. T. Lillie in Chicago.

To the Latter of the Religio-Philosophical Journal: Un last Sunday Mrs. Lillie began her leeture engagement with the Second Society, speaking in Martine's Hall, 55 South Ada t., morning and evening. A raw, rainy November day prevented a large attendance though the house was fairly filled in the evening. In the morning she answered questions offered by the audience as follows: "Is it an evidence of a sufficiency of earth conditions when the spirit desires a change "Was Jesus Christ the son of God, or was

he God manifest in the flesh, or what was "If spirits can travel from planet to planet

why do they not reveal the secret of the North Pole?"

"Are the rewards greater for those who strive hardest to overcome evil tendencies, or to those who are harmoniously organized and have few evil tendencies?"

"In the beginning was the word: might we not rather say, 'In the beginning was the

What is the effect of alcoholism on the spirit here and what its after effects in spirit

"What course shall one pursue to gain the highest spiritual culture, after becoming convinced of the truth of Spiritualism?

Several of these questions, it will be seen afforded ground respectively, for an entire discourse, but in the comparatively brief space permissable for reply, the speaker treated them lucidly and to the satisfaction of the audience, concluding with an impromptu poem. In the evening her guides chose for the subject: "Spiritualism as it is: the outlook." The discourse was as a whole a masterly effort; the inspiration at times filled every listener with a glow of spiritual light; several of her illustrations were unique and brilliant. The audience seemed fully in sympathy with the speaker, and delighted both with her manner and matter. Mr. J. T Lillie's music, both vocal and instrumental on the organ and piano, was a very great addition to the meeting. He is also assisted in the singing by Mrs. Lillie, who has a sweet, though not powerful voice.

On the whole Mr. and Mrs. Lillie fully met the expectations of the Society and proved the encomiums given them by the friends in Philadelphia, Brooklyn and elsewhere in the Past, to be well merited.

R. H. SIMPSON, Sec'y. 45 North Sheldon St.

Judge Hayes of the district court of Davenport, has ruled that the prohibitory amendment adopted by popular vote in June last has not been legally made a part of the constitution of Iowa, chiefly on the ground that the records of the legislature relating to the amendment are incomplete, and that material differences exist between the amendment passed in the senate and that adopted by the

"Philosophy of Special Providences," by A. J. Davis. The author's "vision" of the harmonious works of the Creator is fully given in this bright little book. He illustrates the chain of special providences which mankind attribute to the direct acts of the Deity. Cloth, 50 cents; paper, 30 cents. For sale at Current Items.

Paper is made in Beigium which very closely resembles satin,

The arctic raspberry plant is so small that a six-ounce vial will hold the whole, branches, leaves and all.

Within twenty-five years, the steam pressures of locomotives have been increased from sixty pounds to over one hundred and sixty pounds to the square inch.

The northernmost place in the world where rye and oats mature is at Kengis, in the Swedish province of Norrbotten, forty-nine miles north of the Polar circle.

Cavaliere d'Amico has succeeded after some difficulty in acclimatizing the tea plant in Sicily. He intends to establish a tea plantation of some extent not far from Messina. Of the eleven thousand grain mills in Hol-

land, ten thousand are driven by wind. The bulk of wheat meal is consumed by the public without passing through any flour dressing

There were three times as many people killed in the streets of London in 1881, as it cost to storm Arabi's position at Tel-el-Kebir, and ten times as many wounded—the figures being: killed, 252; wounded, 3,400.

The oldest newspaper in the world is published at Pekin, China. It is called King-Can, is over five hundred years old, and has not changed in size since 1351. Three editions daily are issued, two on yellow and one on red paper.

It is stated in the Chemical Review that recent analyses of the water from the Holy Well at Mecca, which is so eagerly drank by pilgrims, show this water to be sewage, about ten times stronger than average London

M. Daveaux, the French Minister of Public Instruction has opened the first superior school for females established in France. It is situated at Rouen. Many similar establishments are in course of construction in several parts of the country.

The ritualistic agitation in England would seem to be interminable. The case of Mr. Green, who, by the way still languishes in jail, is the subject of continued controversy through the medium of the daily papers, and the debate now and then waxes warm.

The government of Japan have resolved on the establishment of 53,760 primary schools. The whole empire is divided into eight collegiate departments, with one college to each department. Even children under six years of age will be compelled to attend the prima-

There are some amusing features of the crusade being carried on in France against religion, notably in the matter of selecting books for the public libraries. For instance, a public censor struck out of a list Robinson Crusoe as being "too religious in its ten-

St. Petersburg and its suburbs possess a population of 927,467—living in 10,929 stone louses, 9,318 that are of wood, and 913 that are partly of both. Out of 131,000 tenements, 3.710 are unoccupied. There are 615 schools. Of the 109,000 children of school age, 47 per cent of the boys and 37 per cent of the girls get ne schooling.

Vaccination is henceforth to be compulsory in China. One cause for popular opposi-tion to it is that it is the practice there to vaccinate children on the tip of the nose. A reward of half a tael, which the government has offered for every child vaccinated, has not been sufficient to persuade parents in easy circumstances to disfigure their children in this way, and a law has therefore been promulgated, punishing the failure to vaccinate by fine and imprisonment.

Ignatius Donnelly of Minnesota, encouraged by the success of his "Atlantis," is about to bring out a new work, entitled "Ragnarok; the Age of Fire and Gravel;" which relates how, the earth once coming in contact with a great comet, all living creatures were destroyed but a man and woman, who took refuge in a cavern, and, after the conflagration that followed, came forth and repeopled the

world. The Rev. Granville Moody, the "fighting parson," maintains that a prayer he offered up on a certain occasion, while closeted with Andy" Johnson, was the means by which the tide of war was turned and the Southern Rebellion crushed. Mr. Johnson had sent for him at a critical time in the Tennessee trouoles, and asked him what would best be done. Let us pray," was the response, and the two knelt together, and Mr. Moody prayed long and fervently, working up the spiritual faculties of his companion to a white heat. When at last he said "Amen," Mr. Johnson sprang to his feet and cried with a tremendous oath, "Moody, I think that prayer will pull us through;" and from that time, so claims the "fighting parson," victory pereh-ed upon the banners of the Union.

"The crop of religious mountebanks," says the Catholic Examiner, "who yearly pose before a patient and long-suffering public has been unusually large this summer; and their antics have been unusually ridiculous. Leaving out of our calculations the Salvation Army, with its regiment of Hallelujah lasses and hysterical and ungrammatical attacks upon the powers of the Prince of Darkness. sideshows of a religious character have been immensely popular with our Protestant brethren. The latest exhibition of this peculiar species of piety comes from the Rev. Harrison, the boy-preacher, who wants to wager that he can bring more souls into the fold in a given time than any other 'Evangelist' in the profession."

According to the Christian Advocate the Brahmo Somaj, the Church of India, may be called a "compromise" religion. Keshub Chunder Sen goes on pilgrimages in "the worship-room" of his own house. The saints are visited on the following dates: Moses, Feb. 22nd; Socrates, March 7th; Sakya, Mar. 14th; the Richis, March 21st; Christ, Aug. 8th; Mohammed, Sept. 19th; Chaitanya, Sept. 26th; Seigntiffe per (I) Oct. 2rd. "Christis to ye." scientific men (!!), Oct. 3rd. "Christ is to us." he says, "the greatest, His life the purest, but He is only primus inter pares," (first among equals.) A compromise religion is nothing but a name. Whatever raised the presumption that there is more than one supernatural religion, diminishes the presumption that there is any.

There is hardly a "nook or corner" in all our Great Northwest that is not being sought out and developed by those great civilizers, the railroads, Since the Chicago and Northwest nas assumed control of the railroad system in the southwestern part of the State of Wisconsin, that section has opened its eyes to the world; and with the connection that the North-Western Part of Wisconsin, the traveler can now reach that part of Wisconsin by a few hours' ride, via Milwaukee and Madison, via Beloit and Madison, or via Freeport and Galena, Ill.

TESTMOMÁLS:

We the undersigned have used Dr. Rhodes Magnetic Remediles for years and are satisfied that they are the best Antiblicus femediles we have ever used. As they do all and more than he claims for them, As an Alterative said a Lazative they colds and other altments disappear as the causes are removed. Mrs. Sarah B. Node, Modens, Chester Co., Pa.; Mrs. Emelia Williard, Mrs. Annah Willard, Mrs. Cordella Myers, 1702 Brown St. Mrs. Rate Bayley, Ocean City, N. J.; Mrs. L. I. Walters, 7192 Partish the connection that the North-West-Ern Road with Madison, the capital still to be heard from.

For Directions see labels on boxe. Price, postpaid small box, 30 cents. Two large loves, \$1.00. Address Dr. J. H. Rhodes for years and are satisfied that they are the best Antiblicus fremedies we have ever used. As they do all and are satisfied that they are the best Antiblicus fremedies we have ever used. As they do all and more than he claims for them. As an Alterative said and more than he claims for them. As an Alterative said and more than he claims for them. As an Alterative said and more than he claims for them. As an Alterative said and more than he claims for them. As an Alterative said and see than he claims for them. As an Alterative said and see them they are the had a sacceptance of the world; and with the connection that the value of the

Almost everything that literary genius and art can invent for little people is contained in "Our Little Ones," the first series of which had so enormous a sale last year. Everything in the book is new and original, from the pens of the best writers, and the studios of the best artists in America. The second series will appear this Fall, in one volume, beautifully bound, and all parents will be on the lookout for it.

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CURES EVERY CASE OF PILES.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPHAITUALISTS meets regularly in Martine's Hall, No. 55 South Ada Street, between Madison and Washington Streets, Services at 10:45 a.m. and 7:45 p. M. Lecturer: Mrs. J. T. Lillie,

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium 8 Meeting at Martine's Hall, 55 South Ada Street,

SOUTH SIDE SPIRITUAL TEMPLE, N. W. corner of Indiana Avenue and 25th St. Services at 7:30 p. M. W. J. Celville, lecturer.

Spiritual Meetings in Brooklyn and New York.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of undern Spiritualism, in the country, holds its residns in the Hurvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Half, No. 58 West Sird St., mear Broadway every Sunday at half-past ten, A. M., and half past seven P. M. Chitdren's Progressive Lycsum meets at 2 P. M.

Br. Fullon on Clinton Avenue, between Myrtle and Park Avenues centrance upon both Clinton and Waverly Avenues, will hold religious services every Sunday at 10:80 A.M. and 7:30 F.M. Able and instructive sermons will be delivered. Seats free, and all are corduitly invited to attend. A. H. DAILEY, President.

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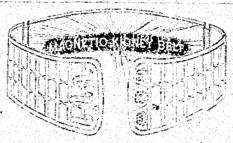
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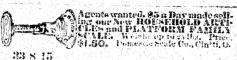
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Who is dehevild? See Chapter 4, Fooling Creational July verses 11 to 20; Who is find? verses 9 and 10 after see verse 4, now 281; Who is find? verse 13; Physical July for everse 4, now 281; Who is find? verse 13; Physical July for Earth and her Heaven; unaxonly kingdoms verse 14 Song of Lamentation in liqueon, verses; 16 29; Farth, lower neavens with ethereon hosts descending; The first Lords of Reaven and Earth; Second Cycle after March Creation; Etherean Visitors; The lifferent Races; Second Book of Lords; Synapsis of Six-sen Cycles, 3,1000 years each; Book of Aph, and the Lords First Book of as two books; give a full Revelation of the Floot, or rather the submersion of the continent of Pan Acceptance of the property of

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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

In Memoriam.

Old Death is dead, and his hoary head, Lies low in the grave of the past, Whilst his said knell's ring, and his bitter sting, Have lost their power at last.

For the gates are ajar, and like beams from a star, Bright harbingers of love, With the morning's beam, and the starlight's gleam, Speed from the world above.

And when the earth is still, and subdued is the will, Then the souls of two worlds meet, And as the whi pered spell of the sea to its shell, Echo their greetings sweet.

For sweet even to pain is the exquisite refrain, Which they murmur to each other, Of a love ever true since this old world was new And the morning stars sang together.

And that song sublime with its magical chime, Like the tone of a silver bell, Bide you hope and trust, although suffer you must, And remember that all is well. OPHELIA T. SHEPARD.

Testimony Concerning Spiritual Literature from one of the Philosophers of Illinois-Jonathan B. Turner.

To the Editor of the Religio-Philosophical Journal:

Prof. Turner of Jacksonville, in this State, widely

Prof. Turner of Jacksonville, in this State, whely known as the author of many valuable works of practical as well as theological nature, the originator of Osage hedging in Illinois, writes lately to an intimate friend in this State as follows:

"By far the ablest papers and books I see, now emanate from the Spiritualists, touching all that relates to spiritual philosophy and existence in this world or any other; leaving wholly out of view all their alleged neculiar communications and experi-

world or any other; leaving wholly out of view all their alleged peculiar communications and experiences, of which I have seen none, of any account. "Solely from studying and reading Christ's personal words, as you know, though I did not know it till you told me of it, I had come to the conclusion, that 1800 years ago, in spite of all our theories and orthodoxies, he really meant to teach and, in the plainest language possible, in fact, did teach, on all important questions what the best class of Spiritualists are, as I now find, still teaching. At the time I wrote the book, 'Christ's Words,' I did not even dream that such a thing was true. Only once, and very casually, I even alluded to Spiritualism in my book, regarding it only as a lot of strange and inexplicable opinions, of which I knew nothing, and as not worth any special attention.

"When you wrote me that my book was a strong spiritualistic book, I was about as much surprised as I should have been to have had the Pope written me that it was a strong book for the Papacy. I set myself to reading their literature sent me by yourself and gathered from all other sources at hand. You were right. I had written a book in defense of Spiritualism, without at all knowing myself what Spiritualism was. Every month since has convinced me more and more of this fact. Either Christ was wholly wrong, or the best spiritual writers are vastly nearer to the truth than any of the orthodox ones are. All this I say, though up to this time I have seen nothing and know nothing of technical Spiritualism of such alism as such.

"I am now writing at the suggestion of one of our learned professors here, an article for the North American Review on 'Christ's Creed,' showing that Christactually, personally taught the exact opposite of orthodoxy and the parallel of Spiritualism-about equally removed from both Ingersoll and

"I told my friend they would never publish what I write. He said Try them, and if they refuse, get it published elsewhere," which on reflection I have concluded to do.

Here is the testimony of a learned and upright in-dependent thinker, a man known in Illinois for fifty years as a champion of Christianity in its truest sense. The literature of Spiritualism, without any experience personally in its phenomena, has opened his eyes to the fact, that what Jesus sought to inculcate on the people of his day, the best writers in lows, the subject announced being, "Come up high-Spiritualism are urging upon the people of this day. In other words, that the words of Jesus and of the spiritual writers are identical in their essence. We cannot feel too grateful to Professor Turner for his manly confession of this truth, and we commend his book, "Christ's words," to all who seek the truth. M.

A STRANGE STORY.

The Fate of E. H. Poynter, of Maysville Ky., as Foretold by an Astrologist Several Years ago.

The following strange but true story, from the Natchez Democrat at the 11th, of the "horoscope and ascendant" of the nativity of Mr. E. H. Poynter, who was lost on the Lee on Saturday, the 30th or September, should almost convince the variest skeptic concerning the faith of the old astrologers. Mr. H. C. Poynter, who arrived here by the steamer Richardson, with his brother's remains, en route for Kentucky, vouches for the truth of the Democrat's story, and says that he himself has often read what he supposed to be the vagaries of a mere superstition, the original of which is still preserved among the papers of the diseased. The singular prediction is as fol-

"Mosaic" has furnished us the following story of the fate of the late E. H. Poynter, as forefold by an

the fate of the late E. H. Poynter, as forefold by an astrologist several years ago:

"And so you don't believe in the power of the astrologer; let me convin e you," said "Mosaic," "Some eight or ten years since, while entering a hotel in Cincinnati, a young man was accosted by a poorly clad old man, with the request for a dollar, stating he was in want, and in return would give the gentleman a horoscope of his life, as he was versad in readhe was in want, and in return would give the gentle-man a horoscope of his life, as he was versed in read-ing the stars. A warm heart prompted the assistance, but the foretelling of his future was declined. On no other terms would he receive help, for as he said, he was no common beggar. To please as well as to aid him, therefore, the fee was given, and the old astrolo-ger wrote out his tracings of the lamps of Heaven, which told the tale of an honorable, prosperous life. Trials and vicissitudes would cross the young man's pathway, but they by his energy would be surmount-ed. But there was shown a dark cloud, obscuring in part the brightness of his life, and which told it was part the brightness of his life, and which told it was in jeopardy. Providence, however, would intervene and he would go on increasing in years, and in the estimation of his fellow-man and in worldly goods, until the year 1882, which, when it cast aside its summer dress and donned the garb to meet the touch of winter, there would befall him a calamity which, even with his knowledge of the stars, it was impossible to foretell the issue. If the same hand of Providence intervened, his would be a long and useful life but the obscurity was too great—the ending could

Years rolled on, until in the month of May, 1882 the same young man, while a passenger on the Reb-stock, from St. Joseph to Natchez, had the horoscope of his life as told by the old man brought forcibly to mind by the danger of a violent storm in which the boat was caught. Danger number one was passed safely, and there now remained but the one other event, which would prove the truth or falsity of

but the obscurity was too great—the ending could

the tracing of the stars.

"Saturday, Sept. 30th, in the early morn, a funeral pyre, at Yucatan Landing told the sad ending of a life as pictured by the old astrologer, and the charred remains of Ed. Poynter rest in their grave beneath the musical whisperings of the winds among the leaves of the cotton wood tree, there to sleep quietly until the final end of all, when his short but well spent life will hear on the tolder of the Most spent life will bear on the tablets of the Most High the record of his reward.

"The tale is true; the horoscope as written by the old man in the hotel at Cincinuati, years ago, is in existence and will bear out the statement."—Vicksburg Commercial.

A. D. Harrison writes: I still insist that the more I read the Journal the better I like it. It is my Sunday reading, which is a genuine mental

Henry Jackson writes: I cannot afford to do without your valuable paper.

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

To the Editor of the Religio-Philosophical Journal:

The large audiences continue at our conference meetings in our new location, on Clinton Avenue be-low Myrtle, in the lecture room of the Church of the New Spiritual Dispensation. Mr. J. C. B. Pooler gave the opening address. The subject selected by the speaker was, "Crime and its Punishment." Mr. Pooler is a clear thinker and an able speaker, and would be heard much oftener on the spiritual restrums, were it not that he has a bronchial trouble that prevents him from greating in public The that prevents him from speaking in public. The subject was treated in an able and exhaustive mansubject was treated in an able and exhaustive manner, and was listened to with close attention by the large and intelligent audience. The lecturer traced how crimes were punished by all nations and in the varied degrees of civilization, from the nude barbaric tribes and races of beings who were apparently removed but one degree from the ape or chimpanzee. The line of argument was, that our views and practice of punishment for crime had come to us from the of punishment for erime had come to us from burbarous and uncivilized people, and that the pres-ent method of treating criminals is unworthy of the age, intelligence and spiritual growth of the 19th century; that all punishment should be reformatory and for the benefit of wrong-doers as well as an example for the protection of the State and society. The speaker was very severe in his criticism of laws in regard to capital punishment, and he argued that a murder by the State was a greater crime than by the individual; that often criminals should be treated as patients who were victims of disease, and that hos-pitals and reformatories should be established by the State; that pre-natal conditions should be studied, and the vile often born in the individual could be treated successfully and much of crime be avoided. He argued that it was the duty of men and women to protest against the present methods of pun-ishment, and that when society and the State could rightly comprehend the needs of the vicious and the unfortunate, then there would be fewer alms houses, jails and States prisons built, and more libraries, schools and hospitals would be erected and man would love his fellow man as himself. He said that he was opposed to capital punishment for any crime; that it is less than three centuries since criminals were hung in England for sheep stealing. . He said that in some of the States, capital punishment had been abolished, and he believed that careful ex-amination of statistics would show that crime had not increased, but had decreased. In former years executions of criminals were made public for an example, and that instead of being a preventive of crime, such exhibitions were instigators of more crimes. He cited the example of a public execution in a goose pasture at Albany some years ago there was a large gathering of country people to witness this legalized murder by the State for the protection of society, and as a direct result of this dis-gusting exhibition, six murders were committed without cause immediately after; thus some subtile psychological law was called out, which caused in

others a corresponding desire to commit murder or other heinous crimes. The speaker referred to an effort made severa years ago in the legislature in this State to abolish capital punishment. J. L. O'Sullivan, as chairman of a committee reported in favor of its abolishment, but the legislature instead enacted a law that executions should be private, and but a few persons witness them. The speaker said he knew that the orthodox world have cited the old Mosaic law of "an eye for an eye, and a tooth for a tooth," but the later teachings of Jesus and humanitarians in all ages had protested against this damnable doctrine. All punishment should be of a reformatory character, and the speaker urged upon Spiritualists of give thoughtful attention to the subject, and he noped that all men and women would become imbaed with the wingirle of love leve to gothern and all—to the the principle of love, love to each and all—to the poor, and to the outcast; to the criminal as the most in need of human leve and sympathy, and that the age demanded less hate and more love; that punishment instead of being enacted to break down the criminal and degrade him, should be instituted to uplift him, to implant in his soul better thoughts and to make his punishment the means of better comprehension of justice, and to give all criminals a chance to become better trop and recome

to become better men and women.
Short addresses were made by Mr. Win. C. Bowen,
Mr. Latham, Dr. S. S. Guy and Mr. P. M. Cole.

S. B. Nichols, 857 Flathush Ave., Brooklyn, N. Y., Oct. 21, 1882.

REPORT OF LAST MEETING. "In the vast arena of life we find this command written every where, in the low places and the high, over the heads of the ignorant as well as before the faces of the learned and wise. Go where we will, seek where we may, we never fail to find this in-junction set before us. Shall we wisely head it, or shall we in our self-righteousness and egotism ignore

"Is it well to grovel in the dust of arrogance and self-will when just before us lie the green fields of wisdom in perpetual unfoldment? Shall we stumble in darkness when the light is at our command? Nay! rather let us seek by all means to gain the sure patl to divine wisdom, let us abrogate all ends whic't end to hold our spirits in abeyance to the fleshly dictates of humanity; let us inquire earnestly of our fellow travelers that we may never mistake the road lead-ing upward toward that haven of peace awaiting those who through much tribulation, long suffering and earnest striving, come off victors in the battle of life. Let us seek to purify the channels through which truth must flow; let us, by our own consist-ency in life win the right to demand that that beau-tiful characteristic shall form a part in other lives; let us seek earnestly to become wise in unselfishness. May we have the wisdom to weigh and sift that which is presented to us labeled as truth; may we put to the test the true and false, thereby separ ating the chaff from the wheat; may we kindly but firmly reject all offers of spiritual wares which come in sealed packages not to be opened until paid for or returned in case of failure to give satisfaction; may we carefully adjust the scales of reason and common sense, and then be guided by the results of proper weighing; may cross material as compared, with reweighing; may gross material as compared with re-fined substances have with us their relative value; in fact, may we become so spiritually developed that we can extend to others the invitation embodied in our subject, 'Come up higher.'

"In the rich spiritual fields we find a gradual ascent toward the brightness of achieved mastery over self and selfish attributes. Every step gained toward this brightness is a rightery step gained toward this

brightness is a victory significant and encouraging; if we would make rapid strides we can only do so by strict endeavor and assiduous attention to the subject. If we pander to habits which we know do not aid but hinder our progression, we are weak and willing slaves. If we do that which we know extinguishes the light within us, then are we guilty of misdemean-or and must suffer accordingly. If we are careless and indifferent as to the atmosphere in which we place the sensitive plant which we term our spiritual nature, and in consequence that plant becomes dwarfed, unhealthy, and perchance fails ultimately to give signs of life, are we not responsible when we might have chosen differently? If life is tabooed of its joys, and our souls languish in unrest and disquiet when we might by the proper effort bask in the sun-light of true peace and contentment, where lies the blame? Is it not wisdom on our part to pause and consider by what way we can "Come up higher?" Is it wise to go on in our blind carelessness content to starve upon crumbs when the whole loaf is held out to us by tender loving hands, ready not only to min-ister unto our needs, but to guide us into the haven where want is never known?
"If God and the angels (as we believe) stoop to

our woes to comfort and console us; if in our needs they are at hand to relieve our necessities, and in the face of all this we refuse consolation and aid, dare we complain of our troubles and poverty? Is life to us the importance it should be? Do we seriously reflect upon its responsibilities and duties? Are we not too eager in picking up the pebbles of joy, in rushing after the bubbles of pleasure which too often burst in our hand, and leave us disappointed and revenueful? Are we looking on every hand for over vengeful? Are we looking on every hand for opportunities not only to raise our own spirits to a higher plane, but to lift the spirits of those about us?

"Is life in its unfoldment our study and topic of thought? Do we seek to know what may be learned of the so-called 'unknowable?" Are we caudidates for knowledge from every source which brings light to illumine darkened subjects? Are we honest, con-scientious, unprejudiced listeners, freed from that bigotry which we so much despise in others? Are we in earnest when looking for 'our mission?' Do we seek by every possible means to extend the little knowledge of truth of which we may be possessed? Is it not a sad fact that the majority of people who believe in Spiritualism, yea, who know it to be true, hide their light under a bushel? When our banner

becomes the emblem of popularity, as well as of purity, free thought, and the glorious life beyond the change now called death, then will some people who now claim this banner only when furied and hidden from the public gaze, clamor for the honor of raising it aloft to be born on the breeze, the pride of all nations and glory of all climes. With the loyally brave and public line this spirit of cowardice is a strict of the reign of melody in this pairit of cowardice is a strict of the reign of melody in this pairit of cowardice is a strict of the reign of melody in this pairit of cowardice is a strict of the reign of melody in this pairit of cowardice is a strict of the reign of melody in this pairit of cowardice is a strict of the reign of melody in this pairit of cowardice is a strict of the reign of melody in this pairit of cowardice is a strict of the reign of melody in this pair to the strict of the reign of melody in this pair to the darkness and gloom of earth, and as angelic influences, descending on a world of inharmony and discord, thereby bringing beauty and harmony to the patronage you so well deserve from all lovers of must be a strict of the reign of melody in this pair to the pair the darkness and gloom of earth, and as angelic influences, descending on a world of inharmony and discord, thereby bringing beauty and harmony and characteristic of the reign of the reign of melody in this pair to the pair to the darkness and gloom of earth, and as angelic influences, descending on a world of inharmony and discord, thereby bringing beauty and harmony and characteristic influences, descending on a world of inharmony and discord, thereby bringing beauty and harmony and discord, thereby bringing beauty and harmony and the darkness and gloom of earth, and as angelic influences, descending on a world of inharmony and discord, thereby bringing beauty and harmony an change now called death, then will some people who now claim this banner only when furled and hidden from the public gaze, clamor for the honor of raising it aloft to be born on the breeze, the pride of all nations and glory of all climes. With the loyally brave and unshrinking, this spirit of cowardice is a source of deep regret. We labor and pray that the morally shackled may be set free—entirely free. Could those who are now held in slavish fear by the church, society, and Mrs. Grundy, but gain their full liberty, we would in a great phalanx move steadily thereto, we would in a great phalanx move steadily on, while the world would say of us, 'See how the myriads of souls progress! See how they obey the command, Come up higher.'

"Spiritual advancement is the ladder of ascendency

to the heights of glory—round by round must we pass upward and onward—our progress must be continued and steady. It is useless to grasp the lower rounds and gaze with wishful anticipation to the unexplored lands above us; the intermediate ground cannot be passed at a bound, but must be gone over step by step. Only by careful research, honest in-vestigation and the application to our lives of so much of the truth as we are able to discover, can we move on in the right direction. In proportion to our spiritual mindedness shall be our rate of speed

on the road to the higher life.
"If our deeds are inspired by right motives; if our souls are attuned to the harmonious in nature; if our ears are alive to the music of inspiration with which the air is rife; if we can forget self in our solicitous efforts to benefit others; if we can by our example rouse to action the souls that slumber in apathetic indifference; if we can win from the paths of vice and desolation those who have missed their way and fallen into evil hands; if we can by our influence reach and relieve those in distress; if we can comfort the sorrowing and rejoice with those in good fortune; if we can guide the erring, strengthen the weak, raise the fallen and bring light to those who by bitter experience have been falsely taught that there is no light; if we can by these means singly or combined, teach souls the grand truth of immortality, that there is no death, that life is everywhere, that so-called dying is but a beautiful birth into another phase of life, that it is but a promotion into the world of reality of which this world is but the shadow, that the spirits released have only deserted their physical tenements, as in earth life we cast off our old gar-ments. If we can teach the grandest of truths, then shall we have wisely heeded the command, Come

"Are the teachings of Spiritualism in consonance with this command? Let us see. What does spiritualism teach? It would be egotistical folly were I to attempt a complete explanation of the teachings of Spiritualism, yet I may be allowed to touch lightupon some of the main points, as they have made their impress upon my mind.

"1st. It rids those who have been creed-bound (as I was for many years) of the fear which made us slaves to what we believed, because we must, as the only escape from eternal damnation.

"2nd... It brings indisputable evidence that life beyond so-called death is a continued existence and

that our friends can return and communicate with

"3rd. By its teachings we are led to 'work out our own salvation with fear and trembling,' for the atonement proof is taken from us; we must either fall or stand on our own merit; we are taught that we are individually responsible for our acts and that we must according to the unvarying law of compen-sation gather the fruits of those acts in the light of joy, or the darkness of despair. According to the deeds done here in the body shall we be judged at the bar of our own conscience.

"4th. Spiritualism teaches the folly of false pre-tenses, for in the light of truth hollow pretense and masked deceit come to grief.

"5th. Spiritualism by its teachings gives to the hitherto cramped and shackled mind the wings of freedom. Who can estimate the worth in relief to such a mind? What, am I free to think just what I please! Am I no longer compelled to think as others do? Is it possible that even upon religious topics I can express myself as to me seems in accord with reason and common sense! Is there for me no burning hell, no angry God, no frowning brotherhood, if I dare reject the teachings of the dark ages? These and similar exclamations are the natural expressions of a mind fully set free after being held in the bonds

of orthodoxy.

'6th. As the 6th point in the teachings of Spiritualism we would mention the nearness and practical aid of our spirit guardians and friends, as well as their anxious endeavor to spiritualize our beings. We would hold fast, because they, from their stand-point can see the dangers in which we are placed. As a judicious parent sustains and guides an erring child, so do we believe so far as lies in their power, our kind spirit friends bring to or take from, that which

will benefit or injure us.

"7th. Spiritualism teaches us that in business as well as in ministers' salaries, it takes one hundred cents to make one dollar; that if we defraud directly or indirectly, we mar our spiritual temple and for every whit aside from true honesty we shall pay to our sorrow,

"8th. Spiritualism teaches that true worth will find recognition in the life beyond; the millionaire will be seen asking alms of the beggar; the king shall bow to his lowliest subject; no poinp there gained in-gloriously! No humble soul shall be despised there because of unfortunate conditions and lowly surroundings! Real merit will pass for what it is worth. This being true, who can fail to draw the lesson and thus Come up higher.' "9th. Spiritualism would elevate all mankind. I

cannot conceive of a genuine Spiritualist who does not feel the necessity of constant activity in humanitarian work. If Spiritualism means to men and women simply the enjoyment of witnessing the phenomena, and listening to flowery addresses, then they are content with the first letter in the alphabet, and if not aroused in this life to the truth of their sad n not aroused in this life to the truth of their sau position, we fear the next world will bring to them a revelation for which they will not be prepared. Yes, Spiritualism teaches every kind of benevolent work. If we would 'Come up higher' in our spiritu-

al work, we must be humanitarians in earnest.
"Finally, Spiritualism teaches right living every
where, and at all times. It frowns upon that which tends downward and smiles upon all elevating aid and influences. A true Spiritualist should be the impersonation of goodness; a safe guide for young and old. If this last statement is correct can you not see the vast work before us, even among those already in our ranks? Where are our illustrious examples? I fear they are few and far between. You may point to this or that one with pride, but coming near we too often find evidences of habits far from elevating. It is said that some mistake liberty for license, so are worse than when in slavery. If this also be true, for a greater number of willing workers.

"If within the sound of my voice any have been

listless or inactive, let me urge you to engage at once in saving humanity from the sins which do so early beset it. Seek channels in which to work singly or by organized effort. When our figures fail to compute the number of victims to alcohol, tobacco, licentiousness and vice of every kind, is it not time to be in earnest? It becomes us to work thoughtfully and intelligently, not only for the present, but for coming generations. Let us take the young and by precept and example show them the better way.

"Spiritualism is becoming clearer in its meaning and more and more a religion, but it will be a poor religion if the whole brotherhood of man is not emreligion if the whole brotherhood of man is not em-braced in its mantle of love; if its charity does not cover the whole land, and if its workings are not far reaching and a blessing eventually to the entire world. Let us look into all other religions and from them cull whatever of good we may find. Let us be just and unselfish in our aims, true to our higher nature, loyal to the Spirit-world, and ever ready to strike for the right; then when the boatman comes with muffled our to hear us tower the river? those with muffled oar to bear us 'over the river,' those who knew us will say: 'God spoke, and they have gone in obedience to his mandate: Come up higher.'"

Addresses were made in hearty endorsement by D. M. Cole, Dr. Eugene Crowell, Rev. J. Jeffreys, Dr. S. S. Guy and Mr. J. C. B. Pooler.

357 Flatbush Ave., Brooklyn, N. Y., Oct. 28, 1882.

Tribute to Mr. Longley's Songs.

The following letter was written to Prof. C. Payson Longley, the gifted composer and writer of spiritual songs, by Mr. Walter Howell, the English me-

dium: "MR. C. P. Longley, Dear Str and Brother:
"I have listened with feelings of emotion to the echoings of the angel world, which find such beautiful expression in your sweet songs. They sound as

I will do all in my power to aid you in your heaven-ly work. Your friend and well wisher, Boston, Sept, 26th, '82. WALTER HOWELL.

Prof. Longley is now located at 1365 Washington Street, Boston. He is enthusiastically devoted to his music, and is worthy of generous encouragement.

Felix Adler and the Proposed Society for Ethical Culture.

Not long since I received an invitation from a couple of gentlemen, friends and admirers of Prof. Adler, to attend a meeting at parlor No. 23, Grand Pacific Hotel, of the advanced thinkers and reformers of Hotel, of the advanced thinkers and reformers of Chicago, to discuss with him plans for an organization here of a "Society for Ethical Culture." At the time appointed I repaired to the place designated, and found no persons, but sixteen hats and coats with numbers pinned to them in charge of a colored how. I inquired of him if this was the place of meetboy. I inquired of him if this was the place of meeting of Mr. Adler and his friends? He "knew nothing of Prof. Adler, but some gentlemen had left their hats and coats here." After going to the office twice, and on various voyages of discovery through the halls of the great hotel, I learned that the Apostles of Ethical Culture were honousting in No. 4. Not having of the great hotel, I learned that the Apostles of Ethical Culture were banqueting in No. 41. Not having been invited to a feast, other than that of reason, I retreated to parlor 23 and sat me down to wait until the friends of ethical culture should finish their gastronomic indulgence, which seemed to be taking precedence of all ethical efforts. After waiting until I thought they had time to eat and drink their fill, I sent the colored boy to make inquiry. This brought a young Israelite to No. 23, who politely inquired if I was waiting for the meeting? I replied "yes," and that I had waited until waiting had become rather disgusting than otherwise. "Have any others been here?" inquired the Hebrew youth? "O yes," I said, "half a dozen gentlemen." "Where are they?" inquired the seed of Abraham. "Gone away disgusted I responded." "Now this is bad business," pensively remarked the young disciple of ethical culpensively remarked the young disciple of ethical cul-ture, taking a pull at his eigar to keep the fire from going out.
"Well," said he, "come with me." I followed him

at a safe distance to avoid the smoke of that cigar. Reaching 11, I was conducted into the august presence of the great leader, teacher and exemplar of ethical culture, Felix Adler, who was surrounded by his Chicago apostles and followers at a dinner table. And, dear reader, how do you think they looked, and And, dear reader, how do you think they looked, and what do you think they were doing? I will not keep you waiting long fo know. They were not pale, thin philosophers. They did not look like students who had for long years been burning the midnight oil, trying to solve the deep problems of right and wrong, or to discipline their minds by severe mental application. In fact they did not look at all as I imagine Socrates and his pupils looked when they were going through with one of his dialogues. They did not look like poets, or ministers with white chokers; but they looked, with four exceptions, exactly like twelve ordinary Hebrews in the gas light tempered with the ordinary Hebrews in the gas light tempered with the haze of the smoke of ten burning cigars. For when I entered the sacred seclusion which ethical culture had chosen wherein to meditate and incubate, there were exactly ten smokers smoking, by actual count, and the room was full with actual tobacco smoke. On the table I noticed about the same number of wine glasses, more or less filled with what looked like champagne. Prof. Adler was expounding and illus-trating ethical culture in a speech in which at convenient periods he took a whiff or two of his cigar. I could but admire the high art, if not the ethics, with which he measured his pauses and punctuated with his cigar. This was the first time I ever saw cigars used for punctuation points, and of course I was exceedingly interested in the process, it being, no doubt the result of years of ethical culture, as illustrated by the great apostle himself. Tobacco smoke is very offensive to me, but the art by which it is made the evidence of culture and high ethics interested me greatly. The regularity with which the cigar accompaniment was played by the nine ethical students who sat listening was beautiful to behold, though the thick smoke was anything but agreeable to

It was proposed to form an ethical society in Chicago, comprised of Jew, Gentile, Christian and Agnostic, on the broad basis of humanity. One object should be to teach the children; another selfculture of the members. Great stress was laid upon and great emphasis given to, the broad humanitarian basis of the proposed society.

As all took part in the discussion and the general

looseness of tongue was very apparent, whatever the cause, ethics or champague, I ventured to "chip in," and inquired if it would be in order to make a suggestion. It would. I then suggested that as Chicago had many large-brained, large-hearted, cultured women, and as women were evidently a part of the hu-man race, and the mothers of the boys who were educated in ethics, that they be invited to help organize the proposed society. Immediately several Hebrews were on their feet to oppose such an absurd propos-ition, and those that did not rise were manifestly in accord with those that did, and the proposition was frowned down.

Women are no doubt considered incapable of high art in smoking, and punctuating with cigars, and consequently are not included among Professor Adler's students.

Having got all the cigar smoke and all of the pe-culiar ethical culture I could assimilate in one evening I took my leave.

This morning on coming to my office I saw a row of boys from six to ten years of age sitting on the curbstone smoking stubs of cigars they had fished from the gutters. I was much consoled by the reflection that they must be a class in Prof. Adler's primary school of ethical culture, and by and by would become his disciples.—A. J. Grover in the Weeklu Magazine.

A PSYCHOLOGICAL ODDITY.

A Lady Deprived of Her Appetite by the Presence of Walter Malley. (St. Louis Republican.)

Speaking of mind reading and magnetism, a few

days ago a gentleman recently returned from a days ago a gentleman recently returned from a European trip related an occurrence wherein there surely seemed to be something more than mere whimsicality or caprice. A lady well known in Boston is given as authority for the story, the incident having happened to herself. She, some time after the murder of Jennie Cramer in New Haven, was stopping at a Boston hotel, and being among the recent arrivals was placed at the table devoted to those guests of the hostelry. She was seated at a table directly opposite quite a fine looking man, who seemed perfectly gentlemanly and polite. Upon sitting down to the table the first day she found she could not eat anything and her appetite always failed her not eat anything and her appetite always failed her whenever she sat down to the table with this man opposite her. For several days in succession when sitting at the table she felt sick, weak and oppressed with fear, and was at a loss to explain the singular coincidence. After thinking the matter over for some time she found that she always ate heartily on the few occasions that the polite gentleman did not sit at the table with her. She spoke to the waiter, desir-ing another table, and explaining confidentially the reasons for which she asked the change. In accordance with her request she was placed at another table and ever afterward ate very heartily and with none of the sense of oppressiveness which formerly came

over her at the other table. She went away for some time and came back to the same hotel. The waiter recognized her and mentioned the facts connected with the change of eating places. She had almost forgotten the affair, and wondered why the waiter called the matter up again. He asked her if she knew the gentleman, who had exercised over her such a peculiar influence. She stated that she had not the faintest idea of the man's character, knowing only that she instinctively shrank from him. The waiter then informed her that her companion at the table was none other than the celebrated Walter Malley, who, with his cousin, was accused of the murder of Jennie Cramer.

Man is so great that his greatness appears even in the consciousness of his misery. A tree does not know itself to be miserable. It is true that it is misery indeed to know one's self to be miserable, but then it is greatness also. In this way, all man's mis-eries go to prove his greatness. They are the miser-ies of a mighty potentate, of a dethroned monarch.

SPEAKING WITH SPIRITS.

Henry Slade and His Marvelous Seances.

Henry Slade, the renowned Spiritualist, who is announced to lecture in Standard Hall at 2½ and 7½ P. M. to-morrow, was visited this morning at Barnum's Hotel by Dr. Alexander Hill, of 43 North Calvert Street, Prof. Wm. Carpenter and a Newsreporter

The trio at the invitation of Mr. Slade scated them-The trio at the invitation of Mr. State scaled mem-selves at a table, and crossing hands waited results. Placing a small piece of pencil between two slates Mr. Slade said: "I don't know whether the spirits will communicate with us or not—but, hold! they are

As he spoke the sound of a pencil scratching, as if in writing, could be distinctly heard between the slates, and after a brief interval the scratching ceased and, three distinct raps were heard.

"The spirit has written what it wants to say," said the Bastar and litting what it wants to say," said

"The spirit has written what it wants to say," said the Doctor, and lifting one slate from the other, he showed the following on the lower one; "My dear Sir—Is it not a glorious thought to know the soul—the being which resided within the body—which pours the current of life through all its arteries, can never die? And within the depth of this imperishable substance (the soul), where only angels and God may gaze, is mirrored the unfading light, which flows from the immeasurable? My friends, this is a subject that requires much study and investigation before judgment can be passed for or against. Look to the laws that govern may and reversities. Look to the laws that govern man and you will learn the true laws of your God and nature. I am, E. H. SPENCER."

While the reporter was gazing upon the letter his cane began poking him in the ribs and the next instant flew up in the air and fell at the foot of a bed stant flew up in the air and fell at the foot of a bed some feet away. Simultaneously with the fall of the cane a chain near by flew up to the ceiling and a button was almost wrenched from the reporter's coat. "I'm glad that wasn't my chain," remarked Dr. Hill, with a sad smile and in a second he found himself, chain and all, hurled about three feet from the table. Before he could recover his equanimity the reporter's cane began dancing before his face, and he made a speedy return to the table while the cane dropped quietly at the reporter's side.

"Now," said Mr. Slade, "any of you gentlemen can ask the spirits a question."

The reporter wrote in short-hand a question pertaining to the killing of a well-known citizen of Baltimore. As he wrote he held the slate in such a position that it was impossible for Mr. Slade to see the writing. In an instant the answer appeared on the

writing. In an instant the answer appeared on the other side: "Please write your question in long-hand?" other side: "Please write your question in long-hand;"
This was done, and the answer came instanter, "We know who killed——, but we won't tell who did it."
Other questions were asked and answered while the trio, together with Mr. Slade, conversed, on questions entirely irrelevant to the occasion,—Haltimore News.

Inspiration of the Scriptures.

With your permission I wish to say a word in regard to the proceedings of the third and last day of the Evangelical Conference recently held in your city. The Rev. Dr. Brooks, of St. Louis, in a discourse on the inspiration of the Scriptures, said: "The doctrine of the inspiration of the Scriptures was not doctrine of the inspiration of the Scriptures was not questioned for several centuries after their publica tion." Now this assertion of the reverend gentleman is without the least foundation. It is a fact well known to every careful student of the history of the early church that the inspiration and divine authority of either the Old or New Testament was not fully established by the counsels of the church itself for more than 500 years after the books of the New Testament were supposed to have been written. The Reverend Doctor also says that the differences between the four gospels only went to prove that the Reverend Doctor also says that the differences between the four gospels only went to prove that the four different accounts were all directly inspired of God. This is a most singular assertion to come from the lips of a Doctor of Divinity. Surely, if there is a difference in the accounts given by the four writers of the Josephs, there must of necessity be contradictions; and, if there be contradictions, it plainly cannot be an inspired and infallible revelation from God.

P. B. REASONER.

Notes and Extracts.

mes. vulture.

Pleasure is the reward of moderation. All the passions die with the years; self-love alone

Love comes when we expect it the least, and when we dread it the most.

Hate enters sometimes into great souls; envy comes only from little minds. Every one of our actions is rewarded or punish-

ed, only we do not admit it.

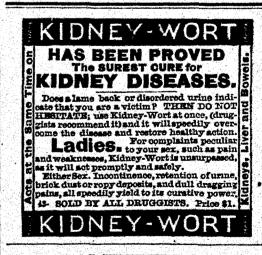
The true scholar grudges every opportunity of action passed by, as a loss of power.—Emerson. Ethics as it has been well said, are the finest fruits of humanity, but they are not its roots.—Mat-

By helping others we raise ourselves, and this applies with equal potency to spirit life. The more we can do for others, the more we do for ourselves The scientific study of nature tends not only to correct and ennoble the intellectual conceptions of man; it serves also to ameliorate his physical condi-

tion.—Draper. Our illusions fall one after the other, like the parings of fruit; the fruit is experience; its savor may be bitter, still it contains something that strength-

ens.—De Nerval. Suffering is our most faithful friend; it is always returning. Often it has changed its dress and even its face; but we can easily recognize it by its cordial and intimate embrace.

> All the glowing stars in the vaulted skies And the dew drop on earth's sod, Are gems divine for us to prize On the finger of Father God. -Dr. D. Ambrose Davis.



AYER'S **HAIR VIGOR**

restores with the gloss and freshness of youth, faded or gray hair to a natural, rich brown color, or deep black as may be desired. By its use light or red hair may be darkened, thin hair thickened, and baldness often, though not always, cured. It checks falling of the hair, and stimulates a weak and sickly growth to vigor. It prevents and cures scurf and dandruit, and heals nearly every disease peculiar to the scalp. As a Ladies' Hair Dressing, the Vigor is unequalled; it contains neither ell nor dye, renders the hair soft, glossy, and silken in appearance, and imparts a delicate, agreeable, and lasting perfume.

lasting perfume.

J. W. BOWEN proprietor of the McArthur (Ohio) Enquirer, says: "AYER'S HAIR VIGOB is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair, and makes it glossy and soft. The VIGOR is also a sure cure for dandruff. Not within my knowledge has the preparation ever falled to give entire satisfaction."

istaction."

Mrs. O. A. Prescott, writing from 18 Elm Street, Charlestown, Mass, April 13, 1882, says: "Two years ago, about two-thirds of my hair came off. It thinned very rapidly, and I was fast growing bald. On using Aver's Hair Visors the falling stopped and a new growth commenced, and in about a month my head was completely covered with short hair. It has continued to grow, and is now as good as before it fell. I regularly used one bottle of the Vision, but now use it occasionally as a dressing." asionally as a dressing."
We have lumdreds of similar testimonials of the edicacy of the research that your. It needs but a trial to convince the lost skeptleal of its value.

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggista

A Nuremberg inventor has just made public a new and interesting process of printing photographs in colors, which has been regarded in some quarters as much superior to, and destined to supersede, chromo-lithography. The inventor secured some surprising results în artistic photography în various public experiments recently, and won commendation from capable critics. His process consists in securing six gelatine copies on glass of a photograph negative. These plates are next painted with a combination of five prin ary tints, including a gray and a brown These same tints, in a different combination, are next applied to a second plates and so on the next applied to a second plate; and so on unnext applied to a second plate; and so on until there are six different combinations on each plate, which series, the inventor claims, will enable him to secure any desired coloring in his photographs, After being colored, the plates are treated with bi-chromate of potash, which renders them perfectly insoluble and capable of being operated with an ordinary lithograph press. The great advantage possessed by them over the old chromolithography process is that the color photographs can be secured from them in complete graphs can be secured from them in complete condition in five printings, whereas a dozen or twenty separate impressions are required to produce a chromo-lithograph. Fidelity in copying the original tints of color in the object photographed is secured by means of a prepared scale, in which every possible combination of the five colors is clearly shown. By subdividing these five into fifths, the inventor has secured no less than 1,000 tints, which have been analyzed and reproduced on the scale, so that the operator of the coloring apparatus can readily discover their component colors. It is claimed that three months' practice is sufficient to impart proficiency in the process to any student of color photogra-

During his recent researches Dr. Brown-Sequard has proved the possibility of introducing a tube into the larynx of the higher animals without causing any pain or any subsequent bad result, although the experiment was performed repeatedly, in at least one case, on a single subject. The local in-sensibility to pain was caused by directing a rapid current of carbonic acid upon the upper part of the larynx through an incision, for from fifteen seconds to two or three minutes. After the operation was completed the anæsthetic effect lasted from two to eight

The Photographic News describes an interesting experiment in heliography, or signaling by sunshine, in Egypt. Col. Keyser ascended one of the pyramids near Cairo, and, setting up a heliographic mirror, reflected a ray of sunshine all the way to Alexandria, a distance of some 120 miles. The signals, appearing like pin-points of brightness, were distinctly readable on the coast, and took the form of a message from Sir Garnet Wolseley to the khedive.

Commander Frenc has communicated to the Académie des Sciences the results of his experiments on board the Desaix on the boilers of that vessel. He places zinc plates on the inside of the iron boilers, which thus becomes voltaic elements. The zinc is oxidized and hydrogen is liberated from the water, which prevents all danger from superheating and protects the boiler from the incrustation

Prof. Fresenius has undertaken the superintendence of the manufacture of a new fat-ty matter, "adepsine," which is obtained from petroleum. It is produced as yellow and white solids, and as a transparent colorless oil. Adepsine is said to be free from acidity, and it is not oxidized or resinfed by the inand it is not oxidized or resinfied by the influence of the air.

To Consumptives.

"Golden Medical Discovery" is a concentrated, potent alterative, or blood-cleansing remedy, that wins golden opinions from all who use it for any humor, from the common pimple, blotch or eruption, to the formidable scrofulous swelling, or ulcer. Internal fever, soreness and ulceration, yield to its benign influences. Consumption, which is but a scrofulous affection of the lungs, may, in its early stages, be cured by a free use of this Godgiven remedy. See article on consumption and its treatment in Part III of the World's Dispensary Dime Series of pamphlets, costs two stamps, post-paid. Address World's Dis-PENSARY MEDICAL ASSOCIATION, Buffalo, N.Y.

The editor of a newspaper in Japan known as the Nichi Nichi Shimbun apparently does not find it an easy matter to fill its columns. A recent number appeared with a large space left entirely blank, save for a number of straight lines that crossed it, and with an apology for this extraordinary appearance that is amusing enough. The editor says that at the last moment, he found that what he had written for that space was entirely wrong, and hence it had to be taken out. He had no time, he added, to obtain matter enough to all up the vacant space, and so was obliged to leave it with nothing there.

What's Saved is Gained.

Workingmen will economize by employing Dr. Pierce's Medicines. His "Pleasant Purgative Pellets" and "Golden Medical Discove ' cleanse the blood and system thus preventing fevers and other serious diseases, and curing all scrofulous and other humors. Sold by druggists.

The magistrates at Dummferline, Scotland, recently proclaimed that the police should no longer protect the Salvationists; whereupon the mob acted upon the hint, smashed the doors and windows of the headquarters of the army, and afterward took possession of the town, destroying all sorts of movable proper-ty. Stones, bricks, boxes, barrels, etc., were freely used, and many people were badly injured. The main streets were blocked, the police being utterly powerless to exercise the least authority, and for hours the greatest disorder prevailed.

**"Do boldly what you do at all." Boldly do we affirm that Kidney-Wort is the great remedy for liver, bowels and kidney diseases, theumatism and piles vanish before it. The tonic effect of Kidney-Wort is produced by its cleansing and purifying action on the blood. Where there is a gravally denosit in blood. Where there is a gravelly deposit in the urine, or milky, ropy urine from disordered kidneys, it always cures.

Some years ago, Lee & Shepard began the publication of a series of illustrated hymns and songs, including such favorites as "Nearer my God to Thee," "Rock of Ages," "Home, Sweet Home," etc. This series has proved the most popular set of Holiday Annuals, probably, ever issued in this country. This year, two new books are added,—Tennyson's "Ring out, Wild Bells," with illustrations by Miss Humphrey, and Dr. Sears's "That Glorious Song of Old," illustrated by



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

It is an excellent and safe remedy for females during Pregnancy. It will control Menstruation and is invaluable for Leucorrhea or Falling of the Womb.

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

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

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

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



LITTLE WONDER TIME KEEPER

Just what everybody needs. Farmers, Mechanics, Business Men, or Boys can now own a Perfect Time Keeper. The Little Wonder Time Keeper is NO HUMBUG, nor is it a cheap toy. It is a thoroughly veliable teller of the time of day, in a landsome silver nickel lunting-

liable feller of the time of day, in a case, and fully warranted. Cheap Watches are as a general thing poor time keepers, but the Little Wonder can always he relied upon. Read our ofter.

We want 200,000 new readers for our paper immediately, and in order to obtain them and introduce it into every home in the Union where it is not a regular visitor, we are now making extraordinary offers. We will send the ILLUSTRATED BOSTON GASTER fore for the next three months to all who will We will send the ILLUSTRATED BOSTON GAZETTE free for the next three months to all who will send us 36 cents in postage stamps, to help pay postage and cost of this advertisement, and to each person we we will send free one of the LITTLE WONDER TIME KEEPERS and a fine gold-plated Vest Chain attacked. The Time Keeper and chain is well worth double the price asked. The Gazette is a Mammoth Family Stories (Sketches/Posms, Fashion Notes, Needlework, and Household matters, in fact, everything to amuse and delight the whole family circle. We know that you will be more than pleased. Write to-day, Address, INGRAHAM & CO., No. 17 Batterymarch Street, Boston, Mass.

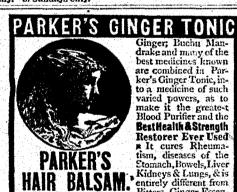
RAILBOAD TIME-TABLE.

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12:05 nm +	Kansas City, Leavenworth and At-	
	chison Fast Express	+ 2:30 nm
11:00 am *	Minneapolis and St. Paul Express	* 3:00 pm
11:00 am b	Kansas City, Atchison and Leaven-	
	worth Express	b 5:00 p m
5:00 p'm +	Peru Accommodation	† 9:55 am
9:15 pmtt	Council Bluffs Night Express	‡ 7:15 am
10:45 pm;;	Kansas City, Leavenworth and At-	
The State of State of	chison Night Express	1 6:20 am
9:15 p mtt	Minneapolis and St. Paul Fast Ex	
	press	t 7:15 am
7:45 am +	South Chicago Accommodation	+10:00am
4:30 pm +		+ 6:50 pm
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demands it.

of what we have been saying this morning, allow us before dismissing you to recapitulate in brief what we would have you ever remember. That Spiritualism demands from each in-

dividual Spiritualist, a careful consideration of the practical bearings of its teachings. That it demands a scrupulous discrimina-

tion between what it absolutely teaches, and what certain unprincipled, lawless and some thoughtless advocates assert it teaches. That it demands the establishment of nat-

urally revealed facts, the exact truth in accordance with the facts and a sacred devotion to everlasting principle. That it demands a true manhood and wom-

anhood, on the part of every individual, especially if a Spiritualist and pre-eminently if a medium. That it demands a strict accountability

from each for all his deeds done, words spoken, and thoughts entertained, since an equal responsibility naturally obtains with each human soul. That it demands a pure platform; not only

exemplified in its teachings but in the lives and character of its teachers, and that too whether free-will, inspirational or trance instruments-whether mortals or spirits. That it demands a just and sure protection

of mediumship, an unqualified denunciation and renunciation of all known charlatanry, mountebankism, and fraud perpetrated in its sacred name.

That it demands not only individual effort. but co-operative action, from a harmonious brotherhood, that it may not only attract the attention of a part, but command the admiration and respect which are due from all.

We have spoken at some length, and yet we have hardly touched upon the demands of Spiritualism they are so numerous. But our time is here limited, and here must we draw to a close. We feel we have spoken of import ant demands, and perhaps of a sufficient number for your present consideration. We trust you'll feel their importance as do we. Oh! friends, what a blessed blessing is Spirit ualism! How sad to think it ever was, or is traduced! O what a sacred gift is medium-ship! How painful is it to think that mortal has ever sunk so low as that it should ever have been or could now be so travestied.

Surely, Spiritualism demands much at your hands. Now let us find our needful placesif we have not already—and go to work. Let us look for them most carefully, and think carefully, and then resolve carefully and may we say solemnly, for, then we feel all will act manfully and in such a way as to accrue to the honor of Spiritualists, the triumph of Spiritualism and to the happiness of humanity. Listen to the voice of Duty as it says:

"If you've any task to do Let there whispered be to you, Do it!

If you've anything to say True and needed—yea or may

If you've anything to love As a blessing from above— Love it!

If you've anything to give That another's joy may live

If some hollow creed you doubt Tho' the whole world hoot and shout --Doubt it!

If you know what torch to light Guiding others thro' the night— Light it!

If you've any debt to pay Rest you neither night nor day— Pay it!

If you've any joy to hold Next your heart, lest it get cold— Hold it!

If you've any grief to meet At the loving angel's feet— Meet it!

If you're given light to see What a child of God should be— See it!"

"Whether life be bright or drear There's a message sweet and clear Coming down to every car-Hear it!"

LATE BUT PERTINENT.

Some Questions for Mr. Kiddle to Answer.

To the Editor of the Religio-Philosophical Journal: In an article in your paper of July 22nd, Mr. Kiddle quotes from a letter, which he says he received from Mrs. Hull:

"There was nothing about me but my usual alething when I want there to the averaging

clothing, when I went there to the exposing scance in New York, and nothing about me when I came back. [Perhaps it was usual for her to wear these articles captured.] I never had a mask in my possession in my life. I have never had a wig, or false hair of any color or shade. I have never had anything in my house that could be used so far as I know. [Did she have any house of her own, which, strictly speaking, she could call "my house?"] This I assure you, as I hope for heaven, and upon my honor as a woman.'

How much honor can a woman have, who would commit such a fraud? It should be expected that a person capable of committing such a crime, would deny it. How many among all the criminals, tried and convicted of various crimes, ever confess, but on the contrary go even to the gallows asserting and re-asserting their innocence of the crime for which they are about to suffer, and for which they have had a fair and impartial

Will Mr. Kiddle state publicly all the facts of how he obtained that letter; of the pressure he brought to bear upon the woman to make her write him a letter denying or confessing; how he wrote her immediately after the exposure, urging her to tell him the truth; how after weeks of waiting, he received a reply written by Mr. Hull which was not satisfactory as to telling the truth; how he wrote again, saying he wanted a dishow he wrote again, saying he wanted a distinct answer from—not Mr. Hull, but Mrs. Hull herself, until at last, the woman saw that she must lie or confess to the truth of the exposure? Will Mr. Kiddle, in the interests of truth, publish the entire correspondence acadetics and let the public judge. pondence, rerbatim, and let the public judge the truthfulness of the denial quoted? Mr. Kiddle should remember that the interests of truth can never be well served by telling half a story and suppressing the other

Will he also tell us in your paper, of the communication given him through the mediumship of his daughter, Mrs. Weisman, purporting to be from one of Mrs. Hull's attendant spirits, Celeste; how the spirit wrote that her medium (Mrs. Hull) did on that par-

pretended materialized spirit? Mrs. Kiddle will not deny one of these facts, if he does; for she, in her earnestness and anxiety to know all the truth, has observed these things

and acknowledged them. While upon this subject, let me also mention another fact in connection with a test scance held with Mrs. Crindle at the house of Mr. Jessup. Mrs. Kiddle and another lady were selected by the attending circle to examine and disrobe the mediums; they did remove all her clothing, except a flannel bandage (which she wore about her bowels) and her under shirt; but they put their hands under the shirt and could find nothing; also felt outside the bandage, but did not remove either article. They felt some delicacy about removing all her clothing. It was remarked to Mrs. Kiddle, "Why, that bandage is the very article you should have removed! Don't you know that almost every lady would feel delicate about entirely disrobing the mediums, and she is bright and keen enough to know it and trust to it to be able to secrete enough stuff for her purpose." Mrs. Kiddle's reply was, "Oh! dear. I never thought of that! but wait until next time I will take off everything." It's needless to say the "next time" never came. But to satisfy her mind she asked Mrs. Prail (one of the ladies who examined the same medium on a previous occasion) if they removed the flannel bandage and was assured they did; and so they concluded there could have been no paraphernalia concealed on the last occasion. If I mistake not, Mr. Kiddle published the account of the last seance mentioned under the oaths of the committee, that the clothing

In this same article from which the letter of Mrs. Hull is quoted, Mr. Kiddle confesses that the publicity given to this exposure of Mrs. Hull "filled him with loathing and disgust." Can any one be surprised at that, when they consider the fact that Mr. Kiddle's public lectures have been filled with accounts of the wonderful materializing phenomena occurring principally through the medium-ship of Mrs. Hull? they are written lec-tures prepared and compiled with great care, and serve for Mr. Kiddle's stock in trade, to be repeated and delivered in any and all towns and cities, when called upon for a lecture? They serve the purpose of the minis-

was entirely removed. Did he know "the

bandage" was not removed?

er's sermons. Might he not be well filled with loathing and disgust to find the publicity given to this exposure of Mrs. Hull's little tricks, spoiling all his stock of carefully compiled lectures for any future use. Let Mr. Kiddle learn that there are others quite as honest and reliable as himself, whose "motives" he does "de-nounce and impugn," although he makes the

assertion that he does not. In conclusion it may be said, much more can be written on this line of thought, which will probably appear later on; but this instalment will probably meet the requirements of the present time, and serve likewise as a part of the history of this whole matter which is yet to appear, chronicled with simple statement and real facts only in which self-appointed censors and professional fraud defenders will be given their due place, and in which will morever be seen how the "leadership" of certain "leaders" has lead the movement down into the depths of disgrace, dishonesty and fraud. · H,

New York City, Nov. 1, 1882.

Letter from England.

E. W. Wallis gives a Lucid Opinion on Various Matters.

To the Editor of the Religio-Philosophical Journal:

Since my return home mine has been a busy life and in consequence I have not been able to fulfill my promise to write to you; but better late than never. I have watched the course of events with you with great interest and hopefulness. The reports of the camp meetings brought back my last year's experiences so vividly that I could almost imagine myself watching the sparkling waters, or listening to the eloquent utterances from the rostrum, and I wished most heartily that I could have been present at some of the delightful reunions which form so prominent and pleasing a feature of those gatherings. Shall I ever again have the privilege and happiness of meeting the friends at Lake Pleasant, whose faces are now but a mental picture, stored and prized in the gallery of my soul? Who knows? Echo answers, who! But a still, small voice whispers, "Yes, you will return and renew your labors in the West, the past was only a pre-liminary prospecting of the land, to pave the way for future usefulness.

I cannot tell how this may be, I see no prospect and have no immediate intention of leaving the land of my birth, but I cannot doubt that those who have hitherto guided me and proved their reliability, are equally as trustworthy in this, and therefore await the issue patiently, assured that in the full-

ness of time all will be well. You noted a characteristic comment of your Boston cotemporary respecting my latest enterprise. "The recusant trance medium," is good. As long as I live I hope to deserve the title applied, in the sense used by the Banner, and be non-conformist to the practice of condoning fraud or winking at shams. But in commencing business I have not for-saken the lecture field; on the contrary I am out every Sunday and have more applications than I can fill. The only trouble is that the prevailing disposition in this country, with a few honorable exceptions, is to engage the services of the speaker, put him to inconvenience and accept all his sacrifices without fairly or fully recompensing him for time or energy expended. It seems to be the idea of a great number of English Spiritualists that greakers and mediums can all the second of the seco ualists that speakers and mediums generally can live on air and have no physical needs and should give both time and talents freely to the cause, hence it is almost impossible to get a fee for services rendered and because of this I have determined with the aid of a generous friend, to try by business to put myself and family beyond the reach of those pressing needs and daily anxieties we used to experience as to how the rent was to be paid or food and clothes obtained. So I do all I can by Sunday lectures to advocate the cause and during the week try to earn the necessaries of this world by business. Some day Spiritualists will learn to be just to their workers and have enough public spirit to see that they are properly recompensed and sup-ported and admit that the laborer is worthy of his hire.

We have been passing through a dark and troublous time of late. A cloud that seemed that her medium (Mrs. Hull) did on that particular occasion commit a fraud; how she sometimes did it; how badly her spirit-band felt about it and grieve1 over it, but could not prevent it? (giving the reasons for her doing it as being the greed of gain.)

Will Mr. Kiddle have the honesty and bravery to give us all this? Will he also tell us just as publicly, how many scances he attended, and how many times he and his wife detected Mrs. Hull in the form of the name of Spiritualist has almost become a byword and still more recently the capture by a Spiritualist of Miss Wood (unquestionably a medium) personating a spirit with drapery appurtenances, has added to the disgrace which has become attached to the good cause, Spirit-

> Mediumship has been so thoroughly discredited by these matters that the words medium and impostor are synonymous with all but a few who know the facts. The crisis the seriousness of which it is impossible to exaggerate) has fortunately been recognized and the editors of Light and the Psychological Review have done good service by issuing a circular calling for some united action to consider how best to improve our methods of scance holding so as to obviate these recurring exposures. You will doubtless have noted this and have seen too how almost unanimously the replies have been favorable to the

> suggestions made. I am happy to record, however, that there are strong indications of a coming "better time." Friends are rallying round in many towns and reorganizing the societies on more practicable bases for work. More harmony is manifest and a growing spirit of sympathy with the reformatory and educational work of Spiritualism is making itself felt. Hope and zeal are again becoming characteristics of the workers; mediumship is being studied as never before, its dangers are recognized as well as its benefits and everywhere a more thoughtful spirit prevails. Rifts in the clouds reveal the brightness beyond, the basic fact of spirit existence and communion is still undisturbed and the process of clearing away the rubbish that has almost hidden it from sight. has been carried out so successfully, that our house is built on demonstration and demonstrable facts. (Not spurious imitation of

them.) Spirits exist and can and do manifest their presence in a variety of ways; thus phenomenal Spiritualism is the foundation and corner-stone of the temple; but it is not enough to have a foundation only; nor do we need to be continually digging up the foundations to see that they are there. When once the con-viction is reached that spirit intercourse is a fact, that man is immortal, then must the superstructure of the philosophy of spirit, the science of life, the gospel of human brotherhood and the religion of righteousness, purity, beauty and love be built into the spiritual temple. I would not depreciate the value of the facts, or exalt into undue importance the philosophy, but the fact remains, that personal integrity, earnest effort and conscious exercise of power for good, growth in all graces of the spirit and the formation and rounding out of character, are of the utmost spiritual value; and unless the daily life be in harmony with the principles of purity, honor and truth of what value is the knowledge of spirit-existence, or the full acquaintance with phenomenal or even philosophical Spiritualism? Facts are pre-eminently valuable, philosophy is useful but these are not the end, only the means to that end, viz., personal purity of life and beauty of character.

One word more concerning personal matters. I did not reply to T. R. Hazard's abuse and misrepresentation in the Banner for I knew it would never see the light. More-over I am not concerned to defend myself further than has already been done. Having acted calmly after careful consideration and from a sense of duty, I am willing to be judged in the eyes of my fellows and take all

the consequences. Those who know me will know what value to attach to the insinuations published against me; those who do not, may be misled, but I can leave the matter to time to vindicate my honesty and singleness of purpose. But I wish to just note that W. J. Colville under influence of his inspirers has made reference to my conduct, and either he or they both have fallen into the grave error of being influenced by the published aspersions and misstatements of facts respecting the historical scance in Brooklyn. Surely the guides of this gentleman know that I am not guilty of the charge they bring against me, viz: that I "expressed himself (myself) dubiously at first, and only positively some time afterwards," and there-fore my testimony is worthless. Had they any real knowledge of the facts from which to speak this statement would never have been made. Had Mr. Colville informed himself by reading my account in Light, or the letters published in your columns, then neither he nor they would have so stated. Let me here and now in so many words, as positively as I can, deny that I at any time spoke "dubiously" or ever stated to A. E. Newton or any one else that I "thought I saw a mask," etc. The fact is before leaving the house told both Mrs. and Mr. Nichols and later the same evening to Capt. and Mrs. Day and Mrs. Gridley, I positively declared that I had dis-tinctly seen mask, false hair and a bundle of clothes on the couch, and related how I had stood so as not to obscure the light.

These and many other witnesses can testify (if the matter is of sufficient importance) that from the first I consistently told the same story positively affirming that I had distinetly seen a mask. In justice to me, Mr. Colville's guides or Mr. C. himself should confess their ignorance and state that they were simply making their statement from the published letters of A. E. Newton and others to which I could not reply.

I will write you again ere long, but this is the last time I shall refer to this matter of the Hull's comes whetever much the statement of the Hull's comes whetever much the statement of the statemen

the last time I shall refer to this matter of the Hull's scance. Whatever may be said or printed. I am sick to death of the whole business, that after having told the truth and acted from a sense of duty, there should be such mean efforts made to discredit me as a writer and blacken my character. I wonder how you can stand it so long, and I admire your hold, manly and courageous course in your bold, manly and courageous course in so bravely holding to your work against all the tide of abuse and invective. I must crave the indulgence of my many

friends who expect letters from me, and promise that I will write them as soon as ever I can get time. The spirit is willing, but time, etc., prevent. With hearty good wishes, ever yours sincerely for truth and right.

E. W. WALLIS.

Nottingham, Eng., Oct. 18th. 1882.

Letter from New York.

To the Editor of the Religio-Philosophical Journal:

New York City with its great swaying tide of human life is fully alive to every issue of the day and hour, and pregnant with investigation and research into every subject which can in any way interest a thinking, reasoning public, and in no avenues are the seeds of inquiry being sown with more sincere and earnest spirit than those relating to the religious world.

Liberal and Spiritualist meetings in New York City and vicinity have reopened with good prospects. Mrs. Nellie Brigham is lecturing as usual at Republican Hall, winning golden opinions and attracting waiting souls to the ministry of angels. Each Sunday morning she answers questions from the augular discourse.

Mr. P. E. Farnsworth and others still conduct with marked ability the conferences at Harvard Rooms; and the American Spiritualist Alliance held the first of a series of conferences last Sunday afternoon at Republican Hall, with Mr. Henry Kiddle as President.

Rev. Robert Collyer is still gaining in popular favor while giving liberal thought free wing, and Henry Ward Beecher is startling old orthodoxy by with rawing from a union with Congregational Churches on the ground of non-belief in the absolute authority of the Bible, and eternal punishment. The New York Tribune remarks that "The withdrawal of the Rev. Henry Ward Beecher from union with the Congregational Churches of this district has been the subject of general comment by the secular newspapers, which have been, on the whole, kindly and just toward the great preacher. The opinion on all sides seems to be that the step was a wise one to take, as Mr. Beecher has, for some years, been out of sympathy with the hide-bound orthodoxy of some Congregationalists. It is not only better for Mr. Beecher, but better for the Congregational Churches, that each should stand on a separate platform, free to proclaim what they regard as the truth, without entangling alliances." The Harmonial Association at Steck Hall

has never started at the beginning of a season with so good an outlook. The hall has been well filled during the six Sundays already passed, and the quality of the audiences could scarcely be excelled. On the first Sunday, Sept. 10th, Mr. Davis discoursed on the great theme "Taught by the Spirit." Then follow-ed on succeeding Sunday mornings, discourses on "Some reasons for believing in the existence of God," "The Gospel True and False" "Heavenly dealings with human nature,"
"Spiritual Food and Drinks." These lectures have been eminently practical and deeply spiritual. Last Sunday morning his subject was, "Weighed in the Balance and found Wanting." After admitting the probable Wanting." After admitting the probable spiritual origin of the Babylonian warning on the Banquet wall, he referred to a parallel manifestation which occurred in the early days of Spiritualism in the house of Mr. Laning, of Philadelphia, when the beautiful message appeared in lines of light upon the air: "Let no one call God his Father who calls not Man his Brother." Mr. Davis proceeded to speak of the principle of justice as applied to nations and individuals. Our country was weighed in the balance and found wanting in the days of slavery; and that institution went down amid the horrors of Civil War. Individuals are weighed in the balance with the principles of progress in the opposite scale. This life is weighed in the balance and an eternal existence is found requisite to meet the immense needs and attractions of the spirit. The way to overcome evils is not, to fight them, but to turn away from them. If you are cursed with a bad habit, do not simply resolve to overcome it, but fill the whole attention with other thoughts and cease from "evil communica-Turn toward the mountain out of the low and slimy valleys of vice, and angelic beings will come down the mountain side to give you the helping hand. Wisdom, said the speaker, is conscious identification of the spirit with the laws that govern the universe. religion is worshipful reverence for those laws; morality is their practice in the life of human beings. Let your schoolmasters be

science and philosophy, love and wisdom,

and above all justice.

The chair of "Psychological Science and Magnetic Therapeuties" at the United States Medical College in this city, is filled by that eminent scholar (your occasional correspondent) Prof. Alexander Wilder. So far during the current term of the college his lectures to the class have been very profound and instructive. Every one who can attend should hear this philosopher; and in time, if he con-tinues faithfully to teach, his lectures will attract a wide attention.

MRS. D. E. MARKHAM.

"The Doctors Said

would never leave my bed. That was three months ago, and now I weigh 190 pounds. I cannot write half of what I want to say, but Warner's Safe Kidney and Liver Cure did it H. O. ROURK, Rathway, N. J.

In a recent account of a religious meeting at Liverpool adaily newspaper stated that the hymn "Jesus lives no longer now," was sung, but it proved on further investigation, that the actual lines were: "Jesus lives; no longer now can thy terrors, death, appall us." The reporter refused to take the responsibility of the mistake, but declared that the choir sung it in that way, and not having the hymn book, he had no chance of getting the correct ver-

SYMPTOMS OF WORMS.

The countenance is pale and leaden-colored, with occasional flushes of a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach; at others, entirely gone; fleeting pains in the stomach; occasional gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable.

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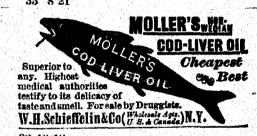
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