

Truth wears no mask, bows at no human shrine, seeks deither place nor applause: she only asks a hearing.

VOL. XXXIII.

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 te properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

as one may say, has gained a proud distinc-tion over all haunted houses. The mystery FIRST PAGE .- Haunted Houses of London which Seldom Find a Tenant,-A List of English Mansions which Harbor Spectres. Answers to Important Questions Through the Mediumship of W. J. Colville, in Chicago, Ill., During October, 1882.

SECOND PAGE .- Victor Hugo-Temple of Delphi-What Good in Spiritualism? Spiritualism.-An Address by Dr. J. A. Marvin Delivered at the Spiritualist Convention lately held in Detroit. Standards and Standpoints. Indian Ceremonies-The Tobacco Dance. Spirit Intercourse Miscellaneous Advertisements.

THIRD PAGE .-- Woman and the Household. Book Reviews Music Received. Magazines for November not before Mentioned. Miscellaneous Advertisements.

FOURTH PAGE .-- Special Notices. Notice to Subscribers Notice Extraordinary. To Each Subscriber, Personally, Kindness and the Whip as Factors in Reform, Victor over Death.

FIFTH PAGE. General Notes. Reception to Mr. and Mrs Lillie, Mr. Colville's Labora. Mrs. Lillie's Second Sunday. Current Items. Special Notices. Miscellaneout Advertisements,

GIXTH PAGE .--- My Brother. Index Poetry. The W. N. C. T. U. Slade-Zallner. Unseen Helpers, A Blind Man who Sees. Christianity and Spiritualism. Spiritualism and Deception. George D. Search. Items from George H-Brooks. Our Waste of Food. The Yellow Fever. The Concord School of Philosophy. Notes and Extracts. Miscallaneous Advertisements.

GEVENTH PAGE .- A Methodist Talks of an ex-Methodist. List of Prominent Books for sale at the office of the Religio Philosophical Journal. Miscellaneous Advertisements. fighth PAGE .- Microscopic Beings and Disease. A Spirit

Father Returns to Protect his Children. Brooklyn (N. Y.) Spiritual Fraternity. Death is not the Logical End Science and Art. Miscelianeous Advertisements.

CHICAGO, NOVEMBER 18, 1882.

enough to suggest to me that it would be an excellent plan to make a series of visits to houses which have the repute of being the abode of ghosts, and if I could have found time I should have been very much disposed to carry out the idea, for it would at least have given me an excuse for taking a few more walks, and seeing a little more of rural life in the most picturesque of all coun-tries for the pedestrian. I made a note of a few celebrated places I intended to visit if I could get due authority—among them, of course, being Glamis Castle, in Aberdeenshire, which, as one may say, has gained a proud distineyears I was in the house—and I have been in it at all hours alone—I saw no greater ghost than myself." Since reading that evidence I have always passed 50 Berkeley Square with an utter contempt for it, considered as a haunted house. Apparently it acquired its notoriety through the fact that an old gen-tleman named Myers died in it prior to Miss Curzon's time, and that after his death it was shut up pending the completion of some family arrangements. A house which is altion over all haunted houses. The mystery related to it has never been explained, and at the same time no one who has ever lived in it has questioned the fact that supernatural—or, at least, entirely unaccountable—appearances have made themselves visible in it. There is the secret chamber referred to by Sir Walter Scott which is never known to more than family arrangements. A house which is al-lowed to stand empty long is sure to get the character of being haunted, and the street-boy of the period hastens with fiendish joy to spread the report about in order that he may have the pleasure of breaking the win-dows with impunity, for in all countries it is considered lawful to break the windows of Scott, which is never known to more than two living persons—the Earl of Straithmore of the day, and his eldest son, Lord Glamis. When the heir attains his majority he is taken into the fated chamber by his father, of the family, and from that moment he becomes a grave and saddened man. So runs the is considered lawful to break the windows of popular story, but I recollect meeting the present Lord Glamis soon after the great epoch of his life, and he did not look like a a haunted house.

No doubt, however, the drummer boy at Airlie Castle (who was heard very distinctly on the occasion of the late Lord Airlie's death at Denver), and the two white ladies of at Denver), and the two white ladies of Glamis Castle, are not to be explained away quite so easily. But it is not easy to get trustworthy particulars about any of these well-established haunted houses, for people naturally have an objection to turning the family skeleton out of the cupboard to satis-fy the curiosity of strangers. I may just state, however, in case any of your readers should desire to pursue the field of investiga-tion which I hereby relinquish, that besides the ghosts mentioned in books I understand that there are remarkably fine ones to be seen at Hampden House, in Buckingham-Presteign, Herefordshire; at Littlecote, Ox-fordshire; and at Ottershaw, in Surrey. These are the most likely places that I could hear of for the ghost-hunter to pursue his researches in, and I wish him--whoever he may be-good luck with his enterprise.-1. J. J., London Correspondent of New York World.

attainments are beyond the individuals whose lords they are; but while one of these spirits, of no great spiritual exaltation, may be the Lord of some medium or tribe on earth, re-presenting the very highest idea of spiritual life possible to such individuals as we control; you may be higher than this Lord, and be yourself the Lord of this subordinate ruler. just as there are leading men in a country who are governors of men, who in their turn are governed by those higher than they. The Infinite can be apprehended spiritually, that is all. The finite spiritual ruler can be comprehended largely and sometimes may be seen and conversed with, but every spirit will remain a mystery to you to the extent that he is your superior in spiritual expansion.

 $Q_{\rm c}-At$ what time in the history of the globe was its population the greatest?

A.-The population has never been so great greatest before the triumph of the animal, the animal before the appearance of man. The human population of certain countries of the world, we all know has fluctuated and in many instances decreased. It is evident to all historians that many countries formerly sustaining vast populations are now lying waste; but the entire number of people today upon the earth is not less than something over 1,4(*),(KW),0(*), this being a considerably greater population than the earth possessed at any previous period. Those of you acquainted with farming know, that after several very productive seasons the earth will appear exhausted and needs rest, and after repose perhaps again it will bear its fruits; so it is with land that has been thickly peopled; the population has exhausted the life producing forces of the land to such an extent that it needs to lie waste for awhile. Though many ancient lands may be now lying waste the absolute number of acres of ground upon the earth under cultivation to-day is far greater than ever before. If a certain race of men have seemingly passed out of existence, another race more powerful and occupying more, if other, territory, has always arisen, embracing the elements of greatness which constituted the peculiar characteristic of the defunct race with other elements superadded. The time will undoubtedly come when the whole globe will be inhabited; when every inch of ground will be cultivated, and the entire earth completely under the control of man; in that day the population of the globe may be a thousand times as great as it is at present, yet so fruitful will be the soil and so perfect man's knowledge that the application of economy will be so perfect that no one will be crowded and the earth's resources in no way overtaxed to sustain so vast a population. Then when man has sub-dued the earth perfectly unto himself the human family will no longer need the planet and under such circumstances the withdraw al of life from this planet to other portions of the universe will insure a steady, though gradual decline and eventually the death of the planet.

No. 12

money without any increase in the population distributed throughout the city, would make a great many people comfortable, but no one singularly rich. If you have read Bulwer-Lytton's charming romantic prophecy, "The Coming Race," you will have observed that when describing those strange inhabitants of the interior of the earth whom he calls Vril-Ya, he speaks of them as priding' themselves upon the fact of there being no distinguished men among them; they realize that so many of them have reached the level which formerly it was only necessary to attain in order to be considered great that such attainment among them insures no distinction, universal excellence being their pride and aim. Speak to them of representative men and they will tell you they are all representative, be-

This view of human life is unquestionably the best that can be taken. In answer to the objections of pessimism to the optimist's view objections of pessimism to the optimist's view of earth, another additional explanation may be generally accepted, which is this: That there have always been localities especially favorable to the attainment of certain ideals in knowledge and to the accomplishment of certain great works thus in Greece and certain great works thus in Greece and Rome, warriors, sculpters, architects and painters have always borne the paim. In Egypt students of metaphysics and the sciences, have found a most genial field of labor. This is also true of ancient Hindostan and Persia. Mediumship among the ancients caused an exceptional faw to appear you reed than in reasoning. Why? Because what you call instinct in the animal and intuition in yourselves, is due to a reception of information concerning subjects upon which neither man nor animal normally reflects from higher sources. The more man develops in his normal condition, the more is he left to himself instead of being always led by his spirit guides; and therefore in an age of great intellectual development, in contradistinction to an age of special spiritual unfoldment you will find fewer intuitionalists, fewer philosophers, like those of ancient Greece; fewer poets, musicians, artists, or any who express outwardly these particular conceptions, which are received intuitionally, and many more who by the aid of reason are endeavoring to solve every problem in life, di-recting the earth by the efforts of their intellect. The greater spiritual and artistic attainments of days gone by were largely due to the greater dependence of men upon the Spirit-world. The less wonderful intuitive attainment of to-day is due to man being out of leading strings, working independently; thus, normally speaking, man is very much higher to-day, possessing a great deal more native power than he ever possessed in ages of great intuitive development.

Haunted Houses of London which Seldom Find a Tenant.

they have been considerably staggered by what they saw there. I was mentioning this fact the other night to a gentleman who assured me that the following incident took place in a house with which he was well ac-quainted: The occupants of a certain room were awakened every night by the cries of a child, which appeared to come from the fire-place. The room was excepting searched but were awakened every night by the cries of a child, which appeared to come from the fire-place. The room was carefully searched, but seen at Hampden House, in Buckingham-nothing was discovered to account for the seen at Hampden House, in Buckingham-sounds. Night after night the pitcous wall-ings and sobs were renewed, until at last it became quite impossible for any one to sleep in the chamber. The fire-place was then taken out and the bricks or tiles removed, when a number of bones were discovered in a little pit. These bones were sent, without a word of explanation at the time, to Professor Owen, and he decided at once that they were the bones of a child. The Professor himself told the gentleman who told me, so that one had not to go very far back for the pedigree of this ghost story. It strikes me as being rather odd, but I have no explanation of it to offer, for it is folly to attempt to explain a ghost story unless one has seen or heard the ghost oneself. A lady who died not long ago herself told me the following circumstances: In November, 1859, she was awakened one night by the curtains at the foot of her bed being drawn apart, the noise of the brass rings on the mahogany poles being perfectly distinct and clear. She looked in the direction and by the light of the night-light which was burning in her room she plainly recognized her husband, who was at that time holding a high command in India. He stood looking at her for a few moments and then drew the curtains together again and was seen no more. The lady looked at her watch and made a memorandum of the time; and when the mail came some weeks later-for there was no telegraph to India, and no Suez Canal in those days-the news came that at that very hour her husband had died. His name was one of the most memorable in the whole history of the mutiny, and his wife was one of the most pious and devout women I have ever known. Explain her story how one may, I am quite sure that she only related what she described, and that the smallest deception was out of the question where she was concerned. I have myself slept in several haunted houses, but never saw or heard anything unusual. In old houses one always expects to hear strange sounds, and, as a rule, they are all to be accounted for by natural (not to say puerile) causes. In a very old house (a rart of it dates back to the thirteenth century) where I occasionally take refuge from the fogs and hurly-burly of London, I frequently used to notice a heavy thumping in the dead hours of night, sometimes kept up for five minutes or so, sometimes only heard at intervals—one hard thump and then a long silence. I had almost given up trying to get at the origin of this noise, when late one night I happened to be passing the door of the stables, which were close to the house. Then I heard the same thump, thump, which had so often roused me out of my sleep. It was a horse kicking against a wooden par-tition in a "two-stalled" stable—the marks of his heels were visible enough when I went to look for them the next day. So that ghost was very soon laid. The old woman who took me over Bolsover Castle told me that scarcely a night passed without her seeing a ghost, and that the family who occupied the house were also quite accustomed to their unearthly visitors. Certainly a more ghostly looking place I never saw, but I cannot quite understand hever saw, out I cannot quite understand what good it can do the ghosts to go and sit by the side of this old woman every night, or what good it can do her to see them. Now at 50 Berkeley Square the apparitions were not of so friendly and amiable a character, for whoever looked upon them went mad or sent to me about that chapter than about any-thing I ever wrote. One of the writers—a public man, too, of some position—was kind

and there he is initiated into the great secret

man who had recently seen or heard anything very dreadful. He was by no means saddened for life, so far as I could judge. There is, however, I verily believe something "un-

canny" at Glamis Castle. Some very hard-headed friends of mine have assured me that

they have been considerably staggered by

A List of English Mansions which Harbor Spectres.

Perhaps you may have noticed of late in some of the English papers descriptions of various disturbances which have taken place in the neighborhood of Chelsea in consequence of a house having gained the reputation of being haunted. Towards evening mobs of persons assembled round the house, waiting to see the ghost, and after a time the boys fell to work at their old amusement of throwing stones through the windows, and fights were got up between those who believed in the ghost and those who did not. To the proprie-tor of the house and the immediate neighbors these performances were by no means so amusing as they were to outsiders, and consequently the police were called in and two or three of the ringleaders were arrested. But the belief of the populace in the ghost is as strong as ever, and numbers of persons still go and stare up at the windows every night, expecting to see something which will send them back with their hair standing on end. There has always been a famous ghost in Chelsea, at a house in Sloane street, concerning which many blood-curdling legends are narrated. I recollect sitting at dinner one night next to a lady who told me that she had actually lived in that house and seen the ghosts, for there were several. She gave me an account of them, and declared that she saw them as distinctly as she then saw me. dare say that some of your readers have heard of another haunted house, in the very best part of London-in no less a place, in fact, than Berkeley square, close by the mansion of the Marquis of Lansdowne, at present occupied by Lord and Lady Rose-bery. At various times this house—it is No. 50 in the square, two or three doors from the corner-has been the subject of a good deal of comment, and it has been said that it is the scene of Lord Lytton's "Haunted and Haunters," one of the most powerful ghost stories ever written. But Lord Lytton more probably had in his mind's eye the house in Sloane street, which at least answers better to his description than the one in Berkeley square. Concerning the latter I can only say of my own knowledge that the house, although one of the most commodious in that part of London, is very seldom inhabited by the same tenant long together, and a few years ago the agents did not seem to be able to succeed in getting any one to take it. The story which was whispered about the locality was that one night a maid-servant had seen something in one of the upper rooms which had filled her with such dread and horror that she went mad, and that soon afterwards a young man lost his life in the same room from the same cause. It is very certain that it became extremely difficult to get any servant to live in the house, and even now it is not an easy matter. I rather think that at this moment the house is again uninhabited. I passed it three or four weeks ago, and the blinds were all closely drawn and the entire place had a deserted appearance. But the present tenants. if there are any, may have been temporarily absent from London, and I will try again one of these days and perhaps take another opportunity of reporting to you the result. In a little book of mine there is a chapter

on a haunted house—Balsover Castle—and it has happened that I have had more letters

Answers to Important Questions Through the Mediumship of W. J. Colville, in Chicago, 111., During October, 1882.

Reported for the Religio-Philosophical Journal.; Ques. --What do the higher order of spirits know of od?

Ans.—So far as our knowledge of God ex-tends, it is to this limit; The Infinite can not be comprehended by finite minds; nevertheless the finite mind may measurably apprehend the Infinite. In the Spirit-world, we all come in contact with organized individual life. Every planet has its, guardian angel; every solar system has its guardian archangel. The perfect order of the Spirit-world is clearly made manifest to those who study the order of the universe, as being that order of government, which is so perfected as a system that those who are ruling spirits, are always those most competent to rule; they are rulers simply because of their spirit life flowing out in such force and with such intelligence that it compels submission. Concerning the individuality of Deity, we can say nothing in the way in which we can speak concerning the individual spirits whom we have seen and conversed with; but as we know that there are many individuals in the Spirit-world too bright, too glorious for any spirits who are yet in association with earth to behold, as we know that all life flows to us through instrumentality of beings far removed above us in spiritual attainment, we can prove without question that enlightened beings according to the measure of their spiritual attainment occupy leading positions in spirit life and represent the highest idea of individual Deity possible to spirits under their sway. We confine ourselves to making positive declarations concerning those individual rulers who themselves are as ready to declare that they are not God, as was the angel who appeared unto John on the Isle of Patmos. To us the existence of an individu-al intelligence is satisfactorily demonstrated spiritually. We are perfectly satisfied that there must be an individual mind; who is Infinite, but still no man has seen God at any time. Men have only seen spiritual Lords or rulers. There are three distinct terms used in the Old Testament, frequently interchanged by commentators, very misleadingly, for they are by no means synonymous or interchangeable. These terms are God, the Lord God and the Lord. You are told in Genesis that the spirit of GOD moved upon the face of the waters; you are told by Jesus that God is a spirit; no other definition of God ever being given, than that God is spirit. It is stated in the records that no one has seen God at any time-God signifying the Infinite mind The Lord God signifies the most exalted spiritual being which the human mind can pic-ture to itself, or come into direct contact with knowingly, however remotely. The Lord God, therefore, merely signifies that spirit which appears supreme to you because he stands as high in the universe as your intelligence can possibly reach. The Lord simply means a spiritual ruler, and consequently spiritual guide of nations, tribes, and individuals have | of very rich men; but a much larger sum of

Q.-In what respect were the ancients superior to the eople of the 14th century?

A.-The ancients were in no way superior to some people of the 19th century, but in ancient days in certain parts of the earth there were to be found races or communities of men, who had reached wonderful heights in a specific direction. At present you have many individual specialists all over civilized countries; formerly they were grouped in certain localities. At the present moment your moralists, your intellectual lights, and your great artists, are to be found in nearly all portions of the civilized world, and consequently they are less conspicuous than in ancient days. Being now scattered over so wide an area, in no one place do they make so great a show or excite the attention which such minds did formerly. One million dollars in the possession of twelve men may convey the idea of great wealth in a single city where they reside, while a much greater amount of wealth than five millions of dollars in the same city distributed among a large proportion of the population would appear far less conspicnously. In the former instance a few people would be so exceptionally wealthy that their wealth would excite great attention, causing every one else to exclaim, "How rich the men of that city are," it having among its citizens quite a number

Mr. Wake, engineer of the River Wear Commissioners, and Mr. Irish, manager of Northern District Telephone Company, have made some interesting experiments in the use of the telephone by divers. The length of the cable connecting the receiver in the di-ver's helmet with the transmitter above water was 600 yards. It was found that the diver could converse with ease and ask for tools in any position in which his work might require him to place himself.

Some French papers report that on the night of the 25-26th ult., a thief abstracted from the Musée at Grenoble a collection of medials in gold which have been valued at 800,000 francs. The works were contained in thirty-five cases, all of which were opened with false keys except one, which was forced. In all 1.911 medals have been, it is said, taken away by the thief or thieves. The intrin-sic value of the metal stolen is estimated at 20,000 francs. Access was obtained by an unguarded door in the basement.

Louise Michel, the French revolutionist vas in early life a school mistress. At that time she was a devoted Roman Catholic, with a leaning toward mysticism, and she wrote several religions poems and hymns. The doctrine of eternal punishment first turned her toward skepticism, and the support given by the clergy to Napoleon III, completed the work and drove her into downright hostility to all religion. She now admits having planned the assassination of both Napoleon and Thiers, and says that the former was only saved by Sedan, while the latter escaped be-cause she feared that his murder would react against the Commune.

Women are now eligible to school offices in Illinois, Iowa, Kansas, Virginia, Massachu-setts, Michigan, Minnesota, Pennsylvania, Vermont, Wyoming, and to any office in Wisconsin except State Superintendent. Mississippi has a State Board of Education, which includes the Governor, Lieutenant-Governor, and eight other persons, one of whom is a woman.

Victor Hugo-Temple of Delphi-What Good in Spiritualism?

To the Editor of the Religio-Philosophical Journal:

I delight in dwelling upon the sunny side of Spiritualism, and in seeing only its beau-ties and its benefits; but, alas! if we ad-vance, go onward and upward, we must do some destroying as well as much building.

Victor Hugo says: "The sole right of science over these facts is to endorse them with its voice. It ought to verify and classify them. All human knowledge is but winnowings. The false complicating the true does not excuse the rejection of the whole. Since when has the presence of tares been a pretext for refusing the wheat? The phenomenon of the ancient tripod and the modern table have a right

equal to any other to investigation." They who have studied the Bible with proper attention cannot fail to see that what we now call Spiritualism, permeates the enwe now can Spiritualism, permeates the en-tire Hebrew and Christian Scriptures; that it was illustrated and proved by Christ him-self, believed in by his apostles, and was, without doubt, "the faith of the early Chris-

tians down to the fifth century, according to the writings of both Origen and Tertullian." Do not understand me as inferring that the Bible explains Spiritualism; quite the reverse—Spiritualism explains the Bible! Jesus himself proved materialization possible; not that our Lord ushered it into the world, for it existed before him. Did not the Greeks have Spiritualism many centuries be-fore Christ, in the form of "Oracles?" We are told by history that the public worship throughout Greece was settled by the Delphic Oracle-the calendar was there regulated. In the mediums, in fact, for a very long time was to be found the real central power of Greece. Their voices ceased, however, in the days of Julian, called the apostate. In modern Spiritualism the sibyl presents her books anew-the oracle has found a voice! Let us see to it that we reject not these children of Hermes!

Four hundred and eighty years before Christ, Xerxes sent a portion of his army to plunder the Temple at Delphi dedicated to the mediums or oracles; but as they climbed the rugged path leading to the shrine a peal of thunder broke over head, and two huge crags tumbling from the heights crushed many to death, while the remainder fled in dismay. Two hundred and seventy-nine years before Christ the Gauls, approaching by the same route and bent on plundering the Temple, were repulsed by a similar supernatural agency! Evidently the an-cient oracles were better defended than the modern mediums. It is said that history repeats itself. Let us hope that in this particular it certainly will, and that medium-ship in the near future will be better understood and protected. I know but few medi-ums who do not suffer from unkind and severe criticism, false accusation, and often poverty and want. I will mention just here poverty and want. I will mention just here and now a glorious exception to this rule—a healing medium. I refer to Mrs. Goodwin, of 40th Street, New York City, who believes in practicing as well as preaching; and not only heals the sick but encourages the weak; lifts up the fallen and cheers the fainting ones. I was curad by her of dintheria—a ones. I was cured by her of diptheria-a most virulent case-in two days fast year, and there are hundreds in New York who could testify to the efficacy of her healing powers.

A friend asked me the other day, "What use is Spiritualism? What good has it done?" Had it given to the world nothing more than this grand power of healing, I am sure we

any thing like correct information on the subject among Western nations.

Contrary to the opinion once confidently and generally held, that a nation of atheists never existed, it is no longer to be disputed that the numerous Buddhist nations are es-confidently atheist for them been no helds. hever existed, it is no longer to be disputed that the numerous Buddhist nations are es-sentially atheist, for they know no beings with greater supernatural power than any man is supposed capable of attaining to by virtue, austerity and science; and a remark-able proof of this fact is that in all languages in which Buddhism is taught, no word is known to express the notion of God! Not-withstanding this fundamental difference there is a striking resemblance between Christianity and Buddhism! So numerous and surprising are the analogies and coinci-dences that Mrs. Spier, in her book on "Life in Ancient India," could "almost imagine that before God planted Christianity upon earth, he took a branch of the luxuriant tree and threw it down to India." "A sense of duty, a feeling of sympathy and brotherhood toward all men; the idea, in fact, of humanity, was first pronounced by

and biotherhood toward an men, the idea, m fact, of humanity, was first pronounced by Buddha three hundred years before Christ." The element that led to its surprising exten-sion, was the spirit of universal charity and sympathy which it breathed. In this respect also it resembled Christianity which follow-ed it three hundred years later in Judge ed it three hundred years later in Judea. Buddha promised salvation to all, and commanded his disciples to preach his doctrine toa 11 men in all places.

Patience under injury and resignation in misfortune are strongly inculcated. Humil-ity holds a more prominent place among the graces of Buddhism than it does among the Christian graces; they are taught to conceal their good works and display their faults. As an outward expression of this sentiment of humility they have the practice of confes-sion twice a month, at the new and at the full moon.

Such are some of the leading features of the moral code of this great religion of the world; and it has been said that for purity, excellence and wisdom, it is only second to the teachings of Christ himself.

The idea has occurred to me, and I hope it will not shock any good orthodox friend, that perhaps Christianity was the outgrowth of Buddhism! Why not? It contains many of its fundamental principles and eame into existence three centuries later. And now we have Spiritualism as the blossom of this wondrous tree of Christianity.

"....Doubt not thro' the ages one increasing purpose runs. And the thoughts of men are widened with the pro-

cess of the suns.

It is indeed the olive branch which the whitewinged dove of Spiritualism has brought us from that distant Ararat of heaven, to prove to us that we are not to be lost in the waters of theological doubt and uncertainty, or be swept away by materialism, for there is a mountain of truth just rising faintly in the horizon, and when the waters of bigotry, prejudice and superstition shall have subprejudice and superstition shall have sub-sided, the beautiful land of Spiritualism nearest right. In fact in nearly all contro-shall appear—the land of hope, promise and peace, and this dear olive branch has come to peace, and this dear olive branch has come to us as a proof and test of its existence under the dark waters by which we are surrounded. For the hundred and fifty days that Noah

waited, we may wait as many years. "Science moves but slowly, slowly, Creeping on from point to point."

But we will hope that "Not in vain the distance beacons! forward! forward let us range, Let the great world spin forever bown the ringing grooves of change,"

Spiritualism.

Are the unhappiness and misery existing in our social and domestic relations evidences of a perfect or even a healthy spiritual devel-opment of man?

In the best regulated society, are the rights and interests of the weak respected and pro-tected in accordance with the principles of a

true brotherly love? Are our places of so-called spiritual in-struction made as free and welcome to the poor as well as the rich?

Does every man, woman and child of ac-countable years realize his or her relations to the future world, and the results that must surely follow all the deeds of the earth life in determining the condition of one upon enter-ing the future life?

determining the condition of one upon enter-ing the future life? Do all properly and correctly understand and practice the principles which shall insure the best results in the developement of their children physically, mentally and spiritually? If all these, and more, are not, then our work is not ended but rather just begun; and it is not only for us of the earth life to determine how we may of ourselves do the most and the greatest work, but as well how we may give to the Spirit-world the best conditions and the greatest opportunity to carry forward the greatest opportunity to carry forward the work it has undertaken. In a union of harmonious forces there is greater strength. In an attempted union of the harmonious forces there is weakness.

Harmony tends to perfection.

Inharmony to destinction.

He who best loves his fellow man most de-votedly loves and seeks to promote the cause that best fosters, guards and develops the best interest, of that fellow man.

The spirits come to us now not to tear down their work of the past, but to build up. And unto us to whom they have given the substantial bread of knowledge, they say: Go forth as harbingers of peace and good will, bearing the banner of light and truth, carrying to the hungry souls who are living on the dry and withered husks of faith, or famishing within the prison walls of a more utter darkness; the true bread of knowledge and the fruit of the tree of life that bloometh and beareth forever."

Standards and Standpoints.

To the Editor of the Kellgio-Philosophical Journal:

Every man has and occupies one. No person can reflect, reason or determine without a rule or standard by which to measure and determine the subject of his thought. Mankind heretofore has been more concerned in determining what the present standard of judgment required, than in any investigation as to whether such standard ita given standard or rule sanctions certain conclusions. The standard or measure is less often questioned than the conclusion. We argue against and denounce the effect and allow the cause to go acquit. The man who judges this year and next by precisely the same standards that he judged by last years and the year before, can make but little claim to real intellectual progress. Real progress is only made by the discovery and application of an improved and higher standard, and the consequent revelation of higher and broader truths. We defer, too, more as to the effects a given cause will produce, than we do as to whether such cause was an actual factor in certain effects produced. We at the Spiritualist Convention lately held are less inclined to sanction prospectively, than retrospectively. We offer excuses for things done that we would not do. We denounce the living, but eulogize the dead. Our principles are better than our actions. This is so because our highest professed per-ception of the truth has failed to inspire us with a corresponding impulse. There is nothing in the entire Christian church today so deplorable as the failure of the great body of its members to live up to their professions. There is a natural adequate cause for this. Let us look for it. A standard or measure, to be applied for the purpose of determining the correctness of purpose and action, must certainly be comprehended and understood by the thinking actor. A simple profession of belief in such standard or measure, without any of that perception and knowledge of its nature, that alone inspire one with its truthfulness and force, would only inspire the professed believer to the actual extent of his real belief. Just to the extent his belief rested in profession would professed obedience meet its demands: and just to the extent his belief lacked in real perception would his obedience be a sham. A belief resting alone on profession is squarely lived up to by an obedience resting on the same basis. Pro-fessors of faith, lacking the real standard of perception and knowledge, and taking as heir guide a professed one, give their real inward lives to their natural propensities and impulses, and their fictitious life of pro-fession to the things of their professed faith. With an occasional exception this is absolute-ly true to-day of the professed Christian church, and the same is admitted by many of its loading membras. Is not the profess to of its leading members. Is not the reason to be found in the want of a standard that will inspire the mind of all with the power of its truth? It would be no more reasonable to require a judge on the bench to apply to the facts of a case, submitted for decision, a principle of law he did not understand, than to require a moral agent to square his conduct by a principle which he acknowledged to be a mystery. Who would claim that the judge's mind would become enlightened and better fitted for duty by the unknown principle. Such a ruling upon such ground would be judicial blindness, because it would rest upon no recognized legal principle. Is it not strange that the Christian world denies all mystery in everything but religion, and in religion denies nearly everything but mystery. Religion in its present form among us is the only institution that is acknowledged to rest on something that is not under-stood, and it is, consequently, the most uncertain of all things human or divine. The standards and rules governing wise parents are not understood by their infant children, and hence are often disobeyed. But as the child grows and reaches maturity perception dissolves the mystery, and the reasons for obedience appear. Suppose, however, the parent lays down for the govern-ment of the child a rule that he himself not only refuses to be governed by, but reckless-ly violates, and exclusively for his own glory seeks by his superior power, which he calls authority, and the fear of punishment, to compel obedience. And the child obeys. The obedience consists in doing what the parent did not do, and in not doing what the parent did do, but forbid to the child. The child distance of about 1,000 or 1,200 yards-the Is the work ended? Are our penitentia-ries crowded with convicts, our asylums and alms houses overrun with inmates evidences the two, reader, parent or child, do you think ed with great favor; standing in the same

of, and conducted on, the principles of the brotherhood of man? Is the plunder and ex-tortion practiced under the name of business by both infidel and so-called Christian in accord with the highesi light we may seek or obtain? Are the unhappiness and misery existing in our social and domestic relations evidences of a marfed or our a healthy spiritual daval. mistakes would be crimes.

Instakes would be crimes. I suppose no one denies that entire physi-cal nature, as seen by the intelligent spirit, is one and the same. God has made one visible world. Why then is it that the spirit, in looking upon and investigating this world, receives such differing and conflicting views and lessons? Is it because of any actual dif-ference in natures as presented to each inand lessons? Is it because of any actual dif-ference in natures as presented to each in-telligent being, or does all this difference arise from the different standards of measure-ment applied by each, and the different standpoints of the observer? In other words is the actual cause of all this difference to be found in the pattern of this pattern. be found in the nature of an this underence to be found in the nature of things outside of us, or in the differing qualities and powers of our own intelligent capacities? If the former ground is the cause, then uniformity of views was never designed and is utterly impossible. If the latter, will some kind professor of some of the five hundred different religions tell us how the religious teaching of the present time is adapted to secure harmony in such differing views?

J. L. BATCHELOR.

Clarinda, Iowa.

Indian Ceremonies-The Tobacco Dance.

To the Editor of the Religio-Philosophical Journal:

All Western Indian tribes have among their ceremonies what is termed the "Tobacco Dance;" the ceremony varying somewhat as to its formulistic features with the several tribes. As this dance affords an insight into the inner social or religious life of the redman, I will attempt to give you the manner of its performance with the Crow Indians.

The tobacco grown by the Crows is similar to that in ordinary cultivation among the whites, the principal difference being in its dwarfed character (growing but about six inches in height) and possessing little strength. The planting season is generally about the first of May, weather and other necessary prerequisites permitting. Owing to the difficulty of getting "planters," the Crows have not held this ceremonial dance for a number of years and for obvious reafor a number of years, and for obvious reasons they may not for many moons to come and it may be never again, as in order that it may be performed, it is necessary to have one or more virgins to conduct the planting. virgin in the estimation of the Crow Indian, is a married woman who has lived a strictly chaste life; who has not been desert-ed by her husband. If she be a widow and her husband has fallen in battle, then she is all the more precious in their sight.

The entire ceremony of the Tobacco Dance occupies five days. The first portion is comprised of what is called the

DANCE OF THE VIRGINS.

the occasion wherein the candidates for virginal honors present themselves and stand or fall as the case may be. At this gathering, which is in accordance with a notification for the whole tribe to meet in open council, the men and women, particularly the latter, present themselves in their best attire-painting their faces and limbs elaborately; many with representations of the tobacco plant adorning their cheeks and foreto pass the ordeal for virginal honors. When the people have assembled, the old "medicine men" proceed to erect a lodge and boil as many buffalo tongues as there are candidates

NOVEMBER 18, 1882

their camp, singing hymns to the Great Spirit to make it grow strong and plentiful. The fifth and closing day is a feast day, which is called by them "Baar-shoo-sha." During this feast children are adopted by influential families from more plebeian families, who receive as a consideration for such adoption, one or more ponies, according to the relative standing of the contracting parties. Children so adopted are considered as legitimate as if from the loins of their adopted parents and they are as lost to their natural parents as though they had never known or possessed them. Ambitious people take this method to advance their children in social or political position—as they may become great chiefs in time. V. E. D. become great chiefs in time. Fort Custer, D. T.

Spirit Intercourse.

The Herald of Progress, Eng., says: "We never commended indiscriminate intercourse with Spirits, nor regarded it as necessarily beneficial, irrespective of the motives and aspirations of the participants; nor would we commend promiscuous and familiar association, regardless of an elevated purpose, with such people as are to be found in this world. We never encouraged the 'ignorant and vicious' to become mediums without first abandoning their vices; nor have we knowingly sought spirit-communion through the agency of such. We never advised our fellow-men cy of such. We herer advised out renow men to have anything to do with Spiritualism, either as mediums or inquirers, except as hon-est, sincere and devout seekers of Divine truth and good, earnestly desirous of being purged from all their own errors and evils. This latter is plainly the first duty of every man

and woman; and none are safe anywhere, unless they cherish such aspirations. "Spirit-communion, like all other inter-course of mind with mind, may be a powerful aid to growth in wisdom, goodness and purity; or a prolific source of error, folly, sup-erstition, fanaticism, pollution and crimejust as people are disposed to employ it. This accords with common sense, and is coming to be common experience. Ignorance of this important fact has been the chief source of danger. Numbers have denied that influences of any kind can come from the Spirit-world, though themselves all the while are more or less subject to them. Numbers more have imagined that none but good influences could come from thence; and hence have been disposed to 'believe every spirit,' and regard to all 'inspired teachings' as authoritative. If that world is of such a nature, and has such relations to this as Swedenborgians hold, and if its influence upon us depends upon our states, it is important that these facts be known, even at the cost of some severe experiences. Safety lies not in ignorance.

"It is furthermore obviously true, as a gen-eral principle, and from the nature of our mental constitutions, that a firm conviction of spirit-presence and cognizance at all times, such as Spiritualism gives, has a powerful restraining and strengthening tendency over most minds, in hours of temptation and weakness. When they have conclusive proof heads, and of these, the women who are about | that they are encompassed about by a 'great

should have reason to bless it; but this is only one pearl in the long string of pearls that encircles Spiritualism. It teaches us that as we sow we shall reap. It proves to us the absurdity of the idea that priest or prelate can save us from the legitimate effects of our own actions. It proves to us that the life to come is the fruit of the life here. Is not this alone an incentive for us to walk in the true path? Religion, to the true Spiritualist, is not a belief in certain dogmas; it is the finding of the highest law expressed in our own nature-human, spiritual, mortal and immortal-and conforming our lives to it.

It has been my good fortune of late to meet a clergyman who has been a missionary in India. He is a good man-he believes in the enfranchisement of women, and he is cast ing some furtive glances toward Spiritualism, too: He has interested me deeply in the history of that great country where he has resided for years, and I have recently fallen upon some facts in regard to the religion of India which I take the liberty of placing before your readers, fancying there may be some among them as ignorant of the history of India as myself, and as glad to know something about that interesting people. There are four hundred millions of our fellow creatures who follow the teachings of Buddha-more than a third of the human race! Buddhism may, indeed, be said to be the prevailing religion of the world! In Hindostan, the land of its birth, it has now little hold; but it bears full sway in Ceylon and over the whole Eastern Peninsula. It divides the adherence of the Chinese with the system of Confucius, claiming, perhaps, two-thirds of the population. It prevails in Japan and north of the Himalayas; it is the religion of Thibet and of Central Asia, and even extends to Siberia and to Swedish Lapland.

It is a distinguishing characteristic of Buddhism that it never employed force, hardly even to resist aggression. Mark the liberality, charity and toleration running through the sermons of Buddhist priests. I quote from one these sentiments: "We desire to see the ascetic of all creeds living in all places, for they all teach the essential rules of con-And again: "A man should honor his own only, but he should never abuse the faith of others. There are even circumstances where the faith of others should be honored; for in acting thus a man fortifies his own faith and assists the faith of others."

What then, is the nature of this faith which has been for so long and is still the light of so many millions of human beings? In answering this question we must confine ourselves here to a brief outline of the intellectual theory on which the system is based, and of the general character of its morality and ritual observances, as they were conceiv-ed by the founder, Buddha. Notwithstanding the magnitude of this sect, very little was known in Christendom respecting its nature and origin beyond the vaguest notions and conjectures until the year 1828. At that time Mr. B. H. Hodgson, British resi-dent at the Court of Nepaul, where Buddhism prevails, discovered the existence of a large set of writings in the Sanscrit language, forming the national canonical books, copies of which he sent to the Asiatic Societies of both London and Paris, engaging the attention of the eminent scientific scholar, Eugene Burmouf, who published in 1844 his "Introduction to the History of Buddhism;" and this book may be said to be the beginning of

An Address by Dr. J. A. Marvin Delivered in Detroit.

(Detroit Post and Tribune.)

good will Spiritualism bring the Unless it shall bring some good then What world? are we laboring in vain, and the spirits who are laboring with and through us are also laboring in vain. If they and we are laboring without an object then it is unworthy of them and of us to persist in our labor.

If they and we have a worthy and laudable object then we should unite in bringing as much wisdom and in making use of the best means possible to carry forward the work to the accomplishment of that object.

Not a generation has passed since this cause had its birth. To-day it numbers its adherents by millions and finds them in all countries and among all people. What has it taught? And what has it ac-

complished? From its earliest infancy it has taught the

brotherhood of man, the fatherhood of God. It is taught that as man lives in the earth

life so will be enter upon a future life. It has combatted the doctrine of endless punishment and asserted that of ultimate progression for all.

It has established the dual character of man. soul and body, and proved the immortality of the soul.

It has at least partially removed the veit between the earth and the Spirit-world, permitting those of the earth life to hold intercourse with those who have gone before. It has removed from death its terror and revealed it as a second birth, a birth from the earthly body into the Spirit-world. Within its life most wonderful revolutions have taken place in public sentiment, in politics, religion and

science. Many of the theories and dogmas that had long been cherished and counted as permanently established, have gone to decay and now moulder in the tomb of the dead past, and others are tottering on the verge of dissolution. In all this has public sentiment been brought day by day and year by year more in harmony with the teachings of the Spirit-world as revealed through Spiritual-ism. At the time of the advent of Spiritualism the black cloud of materialism was rapidly extending over the horizon, and its thunder peals as the lightening flashes went forth to strike down many of the best and most scientific minds, caused the Christian world who had builded only on the foundation of faith and the natural instinct of the human mind, to tremble with a just cause for fear, the results that might follow.

Regardless of its infancy Spiritualism sprang to the front and with positive proof of the immortality of man bid the dark cloud roll back; and while millions were falling into rank it brought to its front such men as Wallace and Crooks, as Zöllner and Fichte, and Hoffman and Flamarion and Hare and Sargent and Edmonds and Owen and Kiddle and Daily and others too numerous to mention-strong in intellect, thorough in their investigations and decided in their opinions, who have after repeated experiments, careful study and investigations as the result, testified to the fact of an after life and power of man in that life to manifest himself to, and communicate with, man in the earth life.

presenting themselves. While the tongues are boiling the members of the Tobacco Family (a sort of hereditary priesthood) enter the lodge and, sitting down, in silence, smoke a smoke to the Great Spirit, after which they form themselves into a choir, and orchestra of drums and whistles, and drum and whistle while a portion of the members hang up the boiled tongues in, the center of the lodgehanging them by the roots with the tips pendant. A knife is then placed near by the tongues, on the floor of the lodge, when the officiating members retire and join their brethren in choir and chant the tobacco hymn, which consists of repetitions of, "Great Spirit, make the tongues of the women straight, that they may not lie in this coming trial."

During this singing, the lodge is encircled by the candidates and others of the tribe the women chiming in with the choir. When a candidate has gained sufficient courage, she enters the lodge, takes up the knife, cuts off the tip of the tongue and proceeds to eat it if unchallenged; but if any one cries out 'Muz-za-ka-ra" (hold on-stop), if guilty she drops the knife and runs from the lodge and the assembly like a frightened deer. If innocent, she halts, hangs her head and weeping awaits the charges of her challengers, who must enter the lodge where she stands and prove the candidate is not, as she claims to be, a virtuous woman. If he substantiates his charge, the woman is branded a harlot and outcast and never more allowed to associate with the reputable people of her tribe. If she can disprove the allegations of her traducer then the fate that awaited her becomes that of her maligner. But a few years ago, a part of the penalty attaching to this ordeal was the loss of the nose and ears by vivisection. As has been said, those who fail to pass this ordeal are outcasts, but those who are triumphant are decked with flowers and are made the recipients of numerous presents, such as ponies, skin dresses, elk leeth, brass rings, beads, etc., in fact are looked upon as exceptional women and reverenced as though they were demi-godesses.

After this part of the ceremony has taken place, a season of feasting and rejoicing takes place. Its duration depends somewhat upon the amount of food on hand. When it has ended, the following day at sunrise, every soul who can ride, mounts a horse or ponynone are exempt, and proceed, led by the members of the Tobacco Family and the Virgins to a Medicine Place—previously selectd, not far distant from where the Virgin dance took place. Before starting each one provides him or herself with a bunch of dry willow twigs. All start for this rendezvous at the best speed of their horses—the distance of the run is generally about 1,000 yards. As each one charges by the medicine place, they deposit their bundles of willow twigs in a pile, shouting and whooping the while as if pandemonium had broken loose. This, and the burning of the willow pile, usually ob-tains on the third day. On the fourth day they place the Great Spirit's favorite food on the spot where the fire burned the day before. This is permican, prepared of marrow of young deer and finely chopped elk meat. This food is contended for by all of the swift runners among the young men of the tribe, who strip to the loin cloth and race for a set

anything will give it. If here is not a practical 'beneficent and reformatory influence,' we know not where to look for one-though possibly some may be too gross to feel its power, and others too firm in the right to need it."

Horsford's Acid Phosphate

AS A BRAIN FOOD.

DR. S. F. NEWCOMER, M. D., Greenfield, O., says: "In cases of general debility, and tor-por of mind and body, it does exceedingly well?

Planté has increased the capacity of his accumulators by producing, by the change of the direction of the primary current and the ceasing of its action at times, a deposit of lead on the electrodes.

"The Diakka, and their Earthly Victims," by A. J. Davis. Being an explanation of much that is false and repulsive in Spiritual-ism, embodying a most important recent in-terview with Lames. Victor Wilcom who terview with James Victor Wilson, who is a resident of the Summer-Land. Cloth, 50 cents; paper form, 25 cents. For sale at this office.

SCROFULA

and all Scrofulous Diseases, Sores, Erysipelas, Eczema, Biotches, Ringworm, Tumors, Carbuncles, Bolls and Erup-tions of the skin, are the direct result of an impure state of the blood. To cure these diseases the blood must be purified and restored to a healthy and natural condition.

and restored to a nearing and natural condition. AYER'S SARSAPARILLA has for over forty years been recog-nized by eminent medical authorities as the most powerful blood purifier in existence. It frees the system from all foul humors, enriches and strengthens the blood, removes all traces of mercurial treatment, and proves itself a complete master of all scrofulous diseases.

A Recent Cure of Scrofulous Sores.

A Recent Cure of Scrolulous Sores. "Some months ago I was troubled with scrolulous sores ulcersjon my legs. The limbs were badly swollen and in-faned, and the sores discharged large quantities of off-nsive matter. Every remedy I tried failed, until I used AYER'S SARSAFARILLA, of which I have now taken three bottles, with the result that the sores are healed, and my general health greatly improved. I feel very grateful for the good your med-ichne has done me. Yours respectfully, MBS ANN O'BRIAN." 148 Sullings St. New York June 24, 1882.

148 Sullivan St., New York. June 24, 1882.

stimulates and regulates the action of the digestive and as-similative organs, renews and strengthens, the vital forces, and specific enter *Rheumatism, Catarris, Neuralgia, Rheu-natic Gout, General Debility* and all diseases arising from an mpoverished or corrupted condition of the blood and a weak ned vitality.

It is incomparably the cheapest blood medicine, on account of its concentrated strength and great power over disease.

PREPARED BY

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

KI DNEY-WORT FOR THE PERMANENT CURE OF ; CONSTIPATION.

No other disease is so prevalent in this coun-try as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a fours. Whatever the cause, however obstinate the case, this remedy will overcome it. **PILES** plaint is very apt to be complicated with constipation. Kidney-Wort strengthens the wake not parts and quickly so cures all kinds of Piles even when physicians and medicines have before fulled.

49- 17 If you have either of these troubles PRIOR \$1. USE Druggists Sell DNEY-WOR K

NOVEMBER 18, 1882.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Rousehold.

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

DELUSION : WHO SHALL DECLARE IT ?

Well, maybe it is delusion That the soul lives after death; But, if so, it is far the dearest Which the tongue of mortal saith. And, since so much of life's pleasure Is wrought of unreal things, I shall always hold to the riches Which the "dear delusion" brings.

Delusions of earth are mocking Wherever we mortals go, And finding so much unreal Has cost me a deal of wee. But the dream of life immortal Will never bring me pain; For, when it is proven error, I shall count not loss nor gain.

I shall never live to know it, If my darlings are only dust; And all which the weakest and wisest Can do is to hope and trust. I may reason and doubt, but ever They seem to speak from the sky; Then, it seems but a cold delusion To dream that a soul can die?

You may shower me with dust and ashes, You may give me a wreath of rue, You may dream you have truth and wisdom, And I am less brave than you; But, still, I shall never yield it For a thing you say or do: You cannot make it an error, And I cannot make it true.

We all must wait and wonder What the change of death will bring; Your sketches are skulls and cross-bones, Which I to the winds would fling, And picture immortal faces Brow-girt with asphodels, And hands which are reaching earthward Bunches of immortelies.

But neither your wise conclusions, Nor mine with their rainbow wings, ('an alter one jot or tittle The eternal law of things! Yet, ah! in the world that this is I twere all too sad to stay, If we could not have our fancies "The Ever-so-far-away." Emma Tattle in the Index,

CONGRESS OF WOMEN.

On the second day of the Woman's Congress in Portland, several papers of great value were read, of which we shall give extracts only from those of general interest to women. Caroline M. Severance of California, yead an admirable essay on "The Chinese Question from a Woman's Point of View." She was followed by addresses from Mrs. Howe and Miss Eastman. Then Mrs. Lita B. Sayles, who gave a long and interesting paper on the Results and Records of Preceding Congresses," an abstract of which will give our readers a concise view of the work.

The Association for the Advancement of Women was brought into existence by Sorosis, a woman's club of New York city, through its president, Mrs. Charlotte Beebe Wilbur, Oct. 14th, 1873. A preliminary business meeting, ...s denoted in the call, was held upon the evening of Oct. 14th in New York city, to arrange for the coming public work of the Congre-s. Seventy of the one hundred and fifty who Signed the call were present. At this incot-ing the A. A. W. was formed and the draft of the constitution presented and agreed upon. Officers "were chosen to serve until the congress shall elect for itself." This list con-sisted of Mary A. Livermore, president; Mrs. Julia Ward Howe of Massachusetts, first vice-president, followed by fifteen more ladies as president, followed by fifteen more ladies as State: Miss Fletcher and three assistant secretaries; Mrs. Hoffman and one assistant treasurer; and an executive committee, Mrs. Charlotte B. Wilbur, chairman, and twenty-six members, representing thirteen States Eighteen States were represented at this first Congress in the board of officers, and through the list of names signed to the call. The first woman's congress of America, met in the Union League Theatre, Madison avenue, on 26th street, New York, on the morning of Oct. 15th, 1873, at 10 o'clock, and continued its session for three days. About 400 ladies were present at the first session. All the papers and letters of this first congress were published by this association in a pamphlet of 198 pages. The second congress met in Chicago the 15th, 16th and 17th of October, 1874. A board of thirty-one officers, with Prof. Maria Mitchell as President, was elected at this congress. The third congress assembled at Syracuse Oct. 13th, 14th and 15th, 1875, and consisted, as had the previous ones of nine public sessions. The election of officers for the next congress resulted in the re-election of Prof. Mitchell as president, and the list of twenty vice-presidents from as many States, the whole board consisting of thirty-eight members. The fourth congress was held at St. George's Hall, Philadelphia, upon the 4th, 5th and 6th of October, 1876. The association elected Mrs. Julia Ward Howe, president, and a board of forty members. The fifth congress assembled in Cleveland, Ohio, Oct. 10th, 11th and 12th, 1877. Mrs. Howe, the president, being in Europe, Abbie May, the second vice-president, presided over the sessions. At this congress the present constitution and by-laws of the association were accepted and ordered to be printed. The list of officers elected was headed by Mrs. Kate Newell Doggett of Chicago, for president. and consisted of a board of forty-nine members.

tracts has no relation to an executed marriage.

The feme sole stands for the most part in the eye of the law as do men. First, then, what are the legal discriminations in favor of single women? They have common law and constitutional rights, enlarged or restricted by statutes; they have all the civil rights of men, can enter into contracts, sue and be sued, act as guardians or administrators, etc., but they have not any direct political power, hence they cannot be elected representatives of the people, nor be appointed as judge, clerk, or the people, for de appointed as junge, cierk, constable or to any other office unless ex-pressly authorized by law—instances occur of the appointment of postmistresses—nor can they vote at any election but by statutory enactment. Second. To what extent do these distinctions favor single women against the inferests of married women as teachers guardians, administrators? There is no logical discrimination as teachers in favor of single women as against married women in Michigan: though some school beards think it inexpedient to employ married women when single women can be obtained. I think it is the general custom to employ that teacher married or single who will do the best work for the least money. Our school board recent-ly raised the wages of the male teachers, but increase was given to the female teachers. In Michigan, all discriminations by law. made between single and married women are for the benefit of married women. In holding. managing and controlling property they have the same rights as men. This apparent gen-erosity is only apparent. When we would take our rights we find they are but a bubble.

When an estate is doomed to a probate court, where they reluctantly dole out to you what where they reductantly dole out to you what was your own property, we find that laws which read well may be a dead letter—as "this allowance shall be ample, according to circumstances and condition in life." When one great blot on a nation's fame is wined out the vision of the truth-seekar

wiped out, the vision of the truth-seeker clears, and he asks what duty lies next and nearest. Custom has sanctioned many things that tend to slavery; among them is the so-called right of one sex to do the thinking and law-making for the other. They are anxious to represent us in every place where money or honor can be obtained, willing that we should think as they direct, and pay taxes of their imposing. They are willing to set had examples at home and on the street, leaving us to correct the harm done. We ought to study the wants of woman because we are looked upon as a "riddle to be solved." We are toy or drudge, mistress or servant, queen or slave, as circumstances may decide. Much time has been wasted in trying to define our sphere. It is only measured by our capacity. It becomes us as women in all the walks of life, public or private, to be earnest and faithful: when in our weakness we know not what to do, let us seek the true wisdom from above. Then, in whatever capacity we serve, we can give intrinsic value, erecting monuments that will be more enduring than granite, linking righteous principles with kind words and loving deeds, that shall reach from earth to haven to heaven.

On the closing day, many more papers were read and discussed than we can notice. These were in regard to Crime, Education, Pauper-We're in region to virine, noncation, radper-ism, and the "Needs of the Religious Nation," by Louise V. Boyd, and a clear, comprehen-sive address on Political Economy, by Miss Mary J. Leonard. Dr. Mary Zakrzewska spoke in a most interesting manner of the "Com-

vice presidents, each representing her own pecially feminine lives, with their teaching, and truthfulness, needlework, etc. A very significant regulation of such institutions is that which forbids the admission of any but the most robust and healthy girls, experience having demonstrated that no others can long stand the quiet, subdued, uneventful life of the sisterhood. It has been shown that the more quiet their lives, the more wearing. The appearance of these women after a few years of such a life is most striking, as an evidence that it tends to break down and age a woman. Let us now consider the women in fashionable life, devoted to balls, and many changes of raiment, who does not fret her life away in teaching, embroidery, and care of the sick, but wastes her health and energies in pro-ducing something "sweet" in the way of toilet. They also droop and fail in health as do the women in the seclusion of the convent. From this extreme of frivolity let us now go to the other extreme of the industrial classes of women. In former years when articles of clothing, etc., were made by hand, when there was more of individual work, there was not so much strain as now when they work in masses. They feel the strain of machine work. These three, the conventual, the fashionable and the industrial fail the quickest In the professional class I would include all women who do not work in classes, not lawyers, physicians, clergy, alone, but book-keepers, even matrons and house-keepers. all should be regarded as professional who employ the brain in one direction. I am certain of the superior health of this class. Professional people are the best preserved and present the most youthful appearance. Their work calls out different energies. Women suffer with their heads from the most diverse reasons. One woman complains that the cause of her distress is that she has eight children; another, because she has not eight children; one woman, because she has so much to do. and another because she hasn't much to engage her attention. The great complaint I have to make is that women do not know when to stop. The desire to fill the gap thoroughly is more common in woman than

any law impairing the obligation of con- for favors extended to the members of the association, by the good people of Portland, who will long remember their first visit from a deliberative body of women.

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.]

THE BIBLE OF THE RELICION OF SCHEME. By H. S. Brown, M. D. Published by the author, Milwaukee, Wis. Price \$1.59.

This volume of 400 pages may be cited as bounding with plain truths plainly stated. Without being in all cases, scientifically accurate, where science is quoted, the absurdity of the old world Bible ideas is well and in many cases admirably presented to the common sense mind of this age, and will be appreciated with an improving relish by a large lass of readers. As a sample of Dr. Brown's clear and unpretentions style we quote the following from Chap. XV. "Modern Spiritualism is a science that was

discovered by children; girls in their girlish play at Hydesville, Wayne County, New York, March 31st, 1848, at night, by Margaretta and Catharine Fox, the first 11 and the last 12 years old. They observed that when they rapped a certain number of times, the same number of raps where heard from an un-known power. They told their mother and she asked questions and learned that the power that made the answering raps to the raps of the girls, were the spirits of persons who had departed from their carthly bodies, or, in other words were the spirits of people whom the priests and people generally pro-nounced dead. Then she enquired about her own family and got correct answers. The neighbors were called in, and they got correct answers, and the news spread that the spirits of the dead communicated with the living by means of these Fox children; and thousands of people rushed to their home to get information from spirits about their spirit friends

... and learn from them their condition and the condition of spirits generally in the spirit land.

"The people showed that they were abso-lutely starving for this spiritual food.... The Fox family soon removed to the city of Rochester, N. Y., to be in a better condition and situation to meet the great public demand for information from their friends in spirit life and compare it with their earthly knowledge. So the investigation went on in the modern intelligent form; took the dress of modern thought. Superstition and previons opinions were laid under the explanations of the spirits, to be altered as information dictated. The people wanted to know all about God and heaven and hell, and they soon learned that the ancient description of hell was a falsehood, and their description of heaven was far from true, and gave the people no correct idea of the spirits' condition in the spirit land, and no true idea of the best way to live on earth that would give them the greatest happiness when they went to the spirit's home. By such communications the minds of the common people were so changed in regard to the character of God, heaven ond hell, that they do not near with pleasure the doctrines of the wrath of God, the tortures of hell, or the despotisms of heaven, that formerly were so charming to those who thought themselves the elected of God to be assigned by him to eternal joys in His presence. They

have learned from modern Spiritualism that

THE ELOCUTIONIST. No. 13, Chicago: H. M. Dickson, Published quarterly, Price, e0 cents a year. Single copies, 25 cents, The opening article gives excellent advice

to readers and electionists as to the importance of "repose" and avoiding excessive gesticulation, citing, as examples, the methods adopted by celebrated actors. Then follows selections for readings and recitations, inchuding, "The Ride of Death:" "Count tils-mond;" "The Conflict;" "Columbia Crum;" "Nicholas Nickleby at the Yorkshire School;" "Virginia;" "Popping the Question:" "Ex-tract from a Speech of Ingersoll's;" "Deaf as a Post;" "The Faithful Lovers," and others. It also contains editorial items of interest. It publishes only such selections as have been thoroughly proved to be strong and succesesful.

Music Received.

We have received copies of the following pieces of music composed and published by C. Payson Longley, Springfield, Mass.: "Oh! come, for my poor heart is breaking;" "Who will sing my child to sleep;" "The golden gates are left ajar;" "The city just over the hill;" "Once it was only soft blue eyes." Price of each, 25 cents.

Magazines for November not before Mentioned.

THE BOOK KEEPER. (Published at No. 29 Warren St., New York.) A reflex of the counting-room, and devoted to Commercial Science, Business economy and practical knowledge.

THE HERALD OF HEALTH. (Dr. M. L. Hol-brook, New York City.) In this number we find interesting articles under the following | cine only a short period. heads: General Articles; Answers to Correspondents; Topics of the Month; Studies in Hygiene for Women.

BABYLAND. (D. Lothrop & Co., Boston, Mass.) Magazine for the little folks with slate picture for baby to draw.

"Many silly people despise the precious, not understanding it." But no one despises Kidney-Wort after having given it a trial. Those that have used it agree that it is by far the best medicine known. Its action is prompt, thorough and lasting. Don't take pills, and other mercurials that poison the system, but by using Kidney-Wort restore the natural action of all the organs.

It is estimated in California that land planted as vineyards pays ten times as much as if sown with wheat. It is estimated that the yield this season will reach 75,500,000 pounds of grapes, representing 5(#),##) gallons of wine and 500,000 gallons of brandy.

The hair is frequently rendered prematurely gray by care, grief, delicate health, lowness of spirits, or a depressed tone of the vital powers. The use of Hall's Vegetable Sicilian Hair Renewer, will restore its youthful color and beauty.

The first war steamer was built in 1813 by Robert Falton, and was named Fulton the First.

Flis, Fits, Fits.

necessfully treated by World's Dispensary Medical Association, address with stamp for pampillet, Buffalo, N. V.

A ton of the white paper was required on which to print the 300,000 ballots for, and a like number against, the amendment of the constitution in New York making the canals

An Internal Revenue Officer Saved.

3

PROTECTATES, 22, 1882. Editor of Dollars Hegale

DE M BIR. Levins my finit of services in the Internal Revenne Department of the United states, or the time my onless was in this cits. I was afflicted with a severe attack of Khines Discusse, and or times sufficient internals. I rose work the interficul wivice of some of our best physicians for a panetime, without hence benefited by their prescriptions, meing discouraged by the failure of the doctors to help me, and being urged to use Hunt's Remedy by a friend, who had tested its merits, although reinstant to try it patent medicine. I was finally induced to try the Remody, and produced two bottles of It, and commenced taking it faithfully according to the direc tions.

Before I had taken it three plays the excruciating name in my back had disappeared, and before I had used two bottles I was entirely cured. Whenever, from over exertion or a violent coid, the pains in my kidneys return, a few doses of Hunt's Remedy quickly effects a cure.

Before closing I beg to mention the remarkable cure of a friend of mine in New York City, to whom I recommended this valuable medicine. He was suffering severely from an attack which was prenounced by his physician a decided case of Bright's Disease of the Kidneys. I obtained two bottles of Hunt's Remedy for him, and he commenced taking it, and began to improve at once, and gas speedily restored to health, and he attributes the saving of his life, mider the blessing of a merciful Providence, to Hunt's Remedy.

Another friend of mine in New York, to whom 1 recommend . ed Hant's Remedy, was suffering sever. ly from hidney disease and was entirely cured of it after using this wonderful medi

Feeling deeply grateful for the great benefits experienced by my friends and myself from the use of Hunt's Remedy, I feel it to be my duty, as well as a great privilege, to furnish you this voluntary and unsolicited statement of facts for the information of your large number of readers, many of whom are undoubtedly suffering from this widely spreading scourge, and I believe that it is the best medicine now known, and that it will cure all cases of kjolney diseases that can be cured. I shall be pleased to confer with any one who may desire an interview regarding the statements herein contained. Truly yours,

> RICHMOND HENSHAW. 49 Messer Street.

M. F. RIGGLE.

OSGOOD & RIGGLE,

LAWYERS.

18 and 13 Times Building, 179 Washington Street. Elevator on 5th Avenue. CHICAGO.

BEATTI'S forgans 27 stops, \$125 Planos, \$267.50. Fac Address Daniel P. Beatty, Washington, N.J. 31 14 BB 18

40 Large t broine Cards, no 2 aide with name, Inc. Post-puld: 6. I. REFLACCO., Nassau, N. Y. 32 22 33 20 Poxy



22 10 14 Man

W.S. OSCOOD.





The sixth congress of the A. A. W. convened at Low's Opera House, Providence, R. I., Oct. 9th, 10th and 11th, 1878, Mrs. Doggett in the chair. The officers chosen at this congress consisted of a board of forty-two members with Mrs. Doggett as president.

The seventh congress met at Madison, Wis., Oct. Sth. 9th and 10th, 1879, Mrs. Kate Dog-gett in the chair. Mrs. Doggett was re-elecget in the chair. Mrs. Doggett was re-elec-ted president with a board of forty-six offi-cers. The eighth congress met at Boston, 13th, 14th and 15th of October, 1880, president, Mrs. Doggett in the chair. The board of officers elected at this congress numbered forty-seven, with Mrs. Julia Ward Howe as president. The ninth Woman's Congress met at Buffalo on the 19th, 20th and 21st of Oct. 1881. Mrs. Julia Ward Howe was re-elected president, and a board of fifty-four officers. The tenth congress began a three days' session in Portland, October 11th.

The evening session was begun by a paper from Mrs. Mary A. Foster of Michigan.

MRS. FOSTER'S ESSAY.

Marriage has been defined as the union for life of one man and one woman; an ordinance of the Creator. The Remish idea that it is a sacrament has proved unsatisfactory. Mar-

It is the over-stimulating, over-doing things that have nothing to do with the daily business

man.

The last paper presented was a brilliant one on "Saturn," by the distinguished as-tronomer, Prof. Maria Mitchell, as it is scientific and technical, we give only its concluding generalization:

The very faults of a girl's education should lead her into the study of nature. She is trained to observations of minute detail; her eyes and her perceptive faculties are always developed. She is learned in shapes and forms, colors and positions. Her very needs should lead her to the study of nature, for nature must be studied out of doors, in good air.

"The most thoughtless girl is awed when she first looks through a telescope and sees Jupiter and Saturn, and the step from the beauty of the vision to the question of cause underlying it is quickly made. Far beyond all scenic effect is the beauty of the law by which permanence and stability are secured. Where we cannot imagine we can calculate. Where fancy fails to depict mathematical sacrament has proved unsatisfactory. mar-riage is sometimes regarded as a civil con-tract but Bishop says, "the perfected marri-age is no more a contract than the woven slik is a worm." The constitutional pro-vision forbidding the States from passing

Its rhetorical style may not compare favorably with some of the quotations animadverted upon by brother G. B. Stebbins in the last JOURNAL under the head of "Unitarian Uncertainty;" but its contents in a general way popular from its superior cleanliness. may be recommended as far more valuable to a large and general class of readers. In the common sense mind, common facts and simple practical theories are worth more than any amount of polished generalities that ignore long and well known facts.

The chapter upon "Money and Currency" will awaken the interest and meet the approval of many thoughtful minds. They have always had so-much to do with the well and ill-fare of nations and men that no economy of life can be truly understood without an understanding of them, and it is part of the 'Religion of Science" to discuss and develop true theories concerning them J. G. J.

DR. DANIELSON'S COUNSELOR WITH RECIPES: A practical and trusty guide for the family, and a suggestive hand-book for the physiciau. By J. Edwin Danielson, M. D., etc. New York: A. L. Burt, publisher. Price, elegantly bound in muslin, \$2.50; leather, library style, \$3.00. This work contains between 700 and 800

pages and is a valuable contribution to a home library. The topics treated are such as every one should be familiar with, and the author: besides giving his own ideas clearly and to the point, has quoted the writings and teachings of the ablest and most instructive minds of the present day who have given extensive thought to the subject. Chapter I and II treat on Physiology and Hygicne, and are replete with valuable information. Any one who will intelligently read and correspondingly adopt the principles inculcated in these two and in the following chapter on marriage, will build well and be repaid a thousand times the price of the book, in health, vigor and happiness.

Its chapters on poisons, disease and remedies are fully up to the highest standard of the established practitioners of medicine, and the hints and suggestions interwoven throughout the text are invaluable instructions for families. In fact you cannot turn to a single page where some useful suggestion does not meet the eye. No family library can be complete without it.

In thus extensively endorsing this work, we do not desire to be understood as unqualifiedly recommending it as perfect. Such a book we have yet to find. But we do consider this one of the very best written, most comprehensive and practical work we have met. In some places a little qualification would have made a vast improvement for family use as for instance in directing the administration of a certain dose of gelseminum, without specifying the danger of a large dose in early years, or in patients much debilitated. In this respect the distinction is not sufficiently made of writing for the professional or nonprofessional reader. The exercise of good practical common sense, which the reader of any book, however highly commended, should always exercise, will overcome this objection, and render this work a really valuable counselor. D. P. K.

THE ROYAL ANTHEM BOOK. Price \$1.00 board cover. Cincinnati, Ohio: F. W. Helmick.

This new song book has contributions from some of the best and most popular song writers. It has been prepared expressly to mect the demands of the singers throughout the

The Safest Way. The safest and surest way to restore the youthful color of the hair is furnished by Parker's Hair Balsam, which is deservedly

A special mission is to be sent to Japan by order of the French Minister of Agriculture to study the cultivation of the vine. In Japan the vine grows almost up to the region of snow, and it is hoped that the Japanese plant would flourish in France.

Mothers Should Know.

When babies are fratful they disturb every body, and mothers should know how soothing Parker's Ginger Tonic is. It takes away half their anxiety, stops babies' pains, and is always safe and pleasant to use. - Home Journal.

Alkaloidal compounds having specific poisonous actions have been found by Selmi in the excretions of persons afflicted with paralysis, tetanus, etc., and he is inclined to think that the death of the sufferers is finally produced by these poisons.

GRATEFUL-COMFORTING. EPPS'S COCOA

BREAKFAST.

BREAKFAST. ¹⁰ By a thorough knowledge of the natural laws which gov ern the operations of direction and natrition, and by a care-fut application of the fine properties of well-selected Cocoa, Mr. Epns has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of suble mala-dies are floating around us ready to attack wherever there is a weak point. We may excape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nour-ished frame.¹¹—*Citl Service Grazete*. Made simply with boiling water or milk. Sold in tins only (2g) and b), labeled

JAMES EPPS & CO., Homeopathic Chemists, LONDON, ENGLAND.

32 22 34 20 cow

EN A BALLAN



Turkish, Russian, Electric, Sulphur, Mer-curial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself. ELECTRUCTRY A SPECIALTY. The Electro-Thermal Bath, as given by us, is par excellence in Nervous Diseases and General Debility. Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays, 7 A. M. to 12. 32 14

WHAT WILL THE WEATHER BE TO-MORROW

<section-header><text><text><text><text><text><text><text><text><text>

Seligio-Philosophical Journal

POBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.

6 months,.... \$1.25 SIEGLE COPIES 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send checks on local banks.

All letters and communications should be ad dressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice in Chicago, Ill., an second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RE-ERGIO-PHILOSOPHICAL JOUENAL, are requested to distingalsh between editorial articles and the communica Plana of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are reculred as a guaranty of good faith. Rejected manu scripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request. When newspapers or magazines are sent to the Jour-

HAL containing matter for special attention, the sender will please traw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, November 18, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

NOTICE EXTRAORDINARY. -:0:-

To new yearly Subscribers be sent **Free** from the receipt of the subscription to December 31st, 1882.

To those who have never taken the paper and who de-

and women of sterling integrity. All this and much more you know, and we need not enlarge further in that direction. But there are some points which you cannot so fully realize as we do; and to these we wish to briefly, but very earnestly call your attention. Appealing, as the JOURNAL does, to the higher nature of man, spiritually, morally and intellectually; attempting to elevate and instruct rather than to either amuse, or pander merely to the marvellous in the human mind; standing firmly for the provable and the good; barring out all that is doubtful, or evil in its tendencies; occupying this ground we say, the paper in the very nature of things must meet the active, and often, virulent and malicious opposition, of the undeveloped, immoral and superstitious classes one and all. This is to be expected; history proves it the rule. This being the case it follows that the more highly developed and intellectual class to which the JOURNAL appeals must needs come to its aid and steadily and persistently assist our efforts. in every possible way. This must be done with the same zeal and perserverance which is exhibited by those

who oppose the policy and methods of the naner. Despite the tremendous antagonism which the JOURNAL has aroused among those who from various causes oppose its methods and policy; despite jesuitical treatment in some quarters and bald, unblushing falsifying in others; despite all combinations and deep laid schemes to check it in its onward course, or to suppress it entirely; despite all this, it has steadily held its way and during the three months last past has increased its subscription list over corresponding months of last year, fully eighteen per cent. This is, under the circumstances, most encouraging; for it has been done by sheer force of its own momentum, or nearly so, with scarcely an effort on the part of old subscribers to increase its circulation. But encouraging as is this exhibit, we are frank to say that we cannot continue to bear the burden without the im-

mediate and zealous assistance of old readers in canvassing for new subscribers. There is not a friend of the JOURNAL who reads this statement but can get from five to twenty new yearly subscribers before Christmas if only a proper effort is made. Give the JOURN-AL one thousand new yearly subscribers before New Year's day, pay up arrearages and renew for another year and you will be aiding the JOURNAL to do more effective work in the future. Readers, the JOURNAL belongs to you in common with the publisher. His interests are yours in so far as the advocacy of Spiritualism from the standpoint of the for 1883 the JOURNAL will JOURNAL is concerned. Your duty to support the paper, is equal to his to give you the

> Kindness and the Whip as Factors in Reform.

truth, the whole truth and nothing but the

truth! so far as it is possible so to do.

monly supposed-with something superior to the instinct of the elephant, and which has been designated as reason.

Notwithstanding the fact that man stands at the head of creation, the lord thereof, laws (with severe, exacting penalties) have been enacted, which, when violated, result in his death by strangulation or his incarceration within the walls of a gloomy penitentiary. Kindness is one of the noblest and most beautiful traits of the human character, and in all the transactions of life it is absolutely necessary for it to step to the front and exhibit its angelic nature. In the manifestation of its highest and noblest qualities on the battle field, it recognizes no one as an enemy, but grandly administers to all alike. In all the walks of life and under all circumstances, each human being is entitled to especial care and consideration, and the spirit of kindness should tenderly and benignly follow the culprit to the scaffold, the convict to his lonely cell, the prisoner to his place of confinement, and there render such assistance, spiritually and materially, as sympathy alone can dictate. Kindness should invariably be one of the concomitants of justice. It may be necessary to subdue the elephant by harsh measures; for the protec-

tion of society severe penalties follow the violation of certain laws, yet at the same time a spirit of tender, loving kindness should always attend their execution.

In view of the frequent infraction of our laws by vicious characters, who commit murder, steal, swindle and break open houses, and without remorse of conscience perpetrate the vilest of crimes, the question arises in thoughtful minds, whether a different system of punishment had not better be devised in some cases, that would exercise a greater restraining influence over the perverse, cowardly hardened villains of society.

The treatment of that vicious elephant seems almost heartless; the hanging of a man by the neck until life is extinct is a method of punishment that nearly all deplore; the system of chastisement as adopted in the South where criminals are engaged to brutal task masters, appears to be worthy only of condemnation. The placing of a large number of criminals together within prison walls, has many opposers, and is regarded as not answering the reformatory purposes intended. In view of this fact it is asked by some, would it not be well on certain occasions as a preventive of crime, to bring more commonly into requisition the "whipping post?" A miserable loafer attempts to commit a diabolical crime on a little girl. He would laugh contemptuously at prison bars and walls, and emerge therefrom without remorse of conscience, or without being made any better. But how he would shrink from the descending blows of a whip in the hands of the ontraged parents! How he would squirm under its severe smarting cuts! How humiliated he would feel at being flogged! How the house breaker, neatly dressed, | its conclusion, as showing the characteristics hands soft and white, and complexion not | we have described as belonging to that class tarnished by the effects of labor in the sunshine—how the genteel scoundrel would trenible at the thought of being whipped! How the young reprobate who insults your wives and daughters, would fear the lash in the hands of a strong man! How the sneakthief would shudder at the thought of the whipping post! The last Legislature of Maryland enacted a law providing that among the penalties which, at the discretion of the court, may be inflicted in cases of persons convicted of wife beating, that of corporeal punishment should be included. One burly negro whom the Judge assigned thirty lashes at the whipping post, said, "Foh de Lord, Judge, I ruther hab seven years in jail," and he shrugged his shoulders with a sort of fear and shiver. As factors in reform, charity, kindness and moral suasion, and the exercise of all the generous impulses of one's nature, should be brought promptly into exercise, but many philanthropists and earnest, kind-hearted, sympathetic reformers are beginning to believe that a tew blows on the bare back (a system of punishment that the JOURNAL is not prepared to advocate) would exercise a restraining influence on malicious tramps, brutal husbands who beat their wives, rowdyish young men who insult young girls, men who systematically get drunk in order to do some rash act, and those nice, lovely, "gentlemanly" young fellows, with clear skin and unsoiled hands, whose only occupation it is to break open houses and steal. But whatever penalty may be administered to the culprit for the infraction of some law, it should be distinctly understood that his ultimate moral and spiritual redemption are to be kept in view continuously and persistently. The success of patient persistent effort in this direction is graphically illustrated in the following account, which is claimed by an exchange to be true in every respect: A milliner of respectability married a dissipated tailor, who abused, neglected and abandoned her. Several years having passed without a clew to his whereabouts, her friends advised divorce and her acceptance of an advantageous offer of marriage. The woman persistently declined every offer, and when she had accumulated a sufficient sum started off in the direction her husband was supposed to have taken when he left her. At Halifax, N.S., she received a slight clew, and took the steamer to Portland, Me. Thence she followed his track to New York, where she ceased for many months to hear of him. Finally she found that he was working in Albany, for which place she immediately started. She was about a week too late; he had been discharged for drunkenness. Spending | the resurrection: "Then we which are alive who are ushered into being in a civilized | her days at lucrative work and her evenings | and remain shall be caught up together with in their profession both as mediums, and men | community, and who are blessed-it is com- | at detective service, the unwearying wife at | them in the clouds to meet the Lord in the air

length discovered that he was employed by a man who said that her husband, when last heard from, was in Omaha. She wrote there, got no answer, but went on. There she heard only to be told that her husband had been | Lord that would have met them in the air. several days away from work, and was drinking hard. He had not been even at his boarding-house. This led her to visit the stationhouses, and in one of them she ascertained that her husband was in jail for ten days. He home after six years' absence. All this occurred eighteen years ago, and to-day the proman, in independent circumstances, a model husband and father, and a respected citizen.

Victory over Death.

We are sometimes amused, sometimes pained, and often astonished at the various contradictory ways in which our orthodox friends speak or write of death and its results. We are sure in such cases, to have the changes rung in. "mysterious dispensation." which means "we don't understand it-God must have made a mistake," of "irreparable loss," as if parted ones were never to meet again; then, in sharp contrast "hope of a blessed reearnest prophesy that, some time, Jesus will | leave us, but we rejoice in their gain; our loss conquer death, but is content now to leave it | is not irreparable for we know beyond all master of the situation. Some time Jesus is to have power, but though he be God, at present he is powerless. Nay, he does not even know when he will take the field against the enemy, for we are told: "Of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father."

These thousands of years has death been of Man which is in heaven." No resurrection or life is alike precious and useful. yet, however half-despairingly and altogether doubtingly the believer sings,

"Forever with the Lord. Amen, so let it be; Lite from the dead is in that word. Tis immortality

We have been stirred to formulate our thoughts on this matter, by reading an obituary in a late number of the North Western Christian Advocate. We have nothing to say of the subject of the obituary; an excellent lady she doubtless was; nay, we think she was altogether better than the writer could comprehend, much less describe. But the obituary is of the regular style, and we quote

NOVEMBER 18, 1882

and so we shall ever be with the Lord." Our large firm in Chicago. She wrote here, and readers will remember the "ascension robes," was answered that her husband had gone away, | the anxious looking for the descending God, nobody knew where. Not satisfied with this, as chronicled at irregular intervals in differshe travelled to Chicago and ransacked ent parts of our country. Well was it for every concern interested in the tailoring them that they were not thus "caught up." business until she met a fellow country- | for their ascension robes would have been illfitted to withstand even a small part of the cold they would necessarily encounter, and before they could have gotten away from that he had certainly left for San Francisco, the earth's atmosphere the mortal bodies where he had obtained a fine place as cutter that were "caught up" would have been in a large firm. She of course went thither, frozen solid, and death would have been the

Of the time "knoweth no man." Fivo thousand years have rolled on, and untold millions have died, and according to the accepted theory none have yet risen. Earth shows no sign of decadence; it may be 5,000 was released and prevailed upon to return or 50,000 years more before the "end of the world," before relatives and friends shalt be able to greet each other, if ever. Is it strange digal husband of yore is a strict temperance that men fear to meet an immortality so much like annihilation

To us, as Spiritualists, resurrection is not far off, it is now. We know as Jesus said. "The dead are raised." We know our friends live after death, as we know any other factwe see them, hear them, touch them; they remember their earth-life, know what we know of our life interests- they tell us of the life beyond, that they take with them into the future life all the personal peculiarities that distinguished them here; that their employments are as varied as their personal tastes. To us death is not an enemy to fight with, a personality to be destroyed, but a natural condition, preparing us for a higher life. For surrection," to be in the unknown future; of | our own sakes we are sorry when our friends question, that what our orthodox friends call a cruel and cowardly monster, has done them no harm but a great, present good. "Forever with the Lord;" yes, before or after death, this is true.

Let our orthodox friends study nature, read the Bible as they would any other book, investigate the phenomena of spirit return, and they will soon escape from fear of death, will denounced, and victory over it prophesied but | not wait for a Christ to conquer a shadow, or "no man hath ascended into heaven but he prophesy that "the last enemy that shall be that descended out of heaven, even the Son destroyed is death," but will find that death

> Perhaps no gentleman in the city can bear better evidence to the excellence of the present City Government under our "Best Mayor" than Judge Edmund S. Holbrook, an old and respected citizen residing at No. 1728 Indiana avenue. Last evening, a few minutes before bo'clock, as the Judge was walking south on Michigan avenue, between Fourteenth and Sixteenth streets, he was set upon by three footpads, who did their best to rob him, but owing to his exertions in self-defense they were unsuccessful. They tore his watch-chain from his vest and badly disarranged his cloth ing; but did not secure any valuable booty. After the struggle he found his hat and that of one of his assailants a few feet from the scene of the attack .-- Chicago Daily Tribune. Had the Tribune reporter been a careful reader of our Boston contemporary he would have fully understood the rationale of such a manifestation and reserved his sarcasm on our "Best Mayor." Evidently the Tribune heathen is not up in the lore of "intervention of mischievous or evil spirits." The true inwardness of the above account is as follows: Judge Holbrook is a college bred man: by a life-time of fair dealing he has acquired a good reputation; as an officer in the war with Mexico he showed patriotism and bravery, and has always been active in matters of public interest so far as circumstances would permit. Like many another intelligent man, the Judge has been an ardent Spiritualist for thirty years, more or less, and his friends have been led to think the belief a great stay and comfort to him in the trials of life. The shrewd reader will at once see the dangerons influences which such a man would bring about a sensitive; how quickly he would psychologize his innocent victim. Now it appears that the Judge with malice prepense on the particular night mentioned by the Tribune, delayed going home until after dark and then selected a thoroughfare where he felt sure he would have a scance with one or more persecuted sensitives. Sure enough he did, and as he approached the innocent lambs (the bad Tribune man calls them "footpads") his suspicion at once produced on them such an effect as to deprive their guardian spirits of all power to keep off "mischievous or evil spirits," and a legion of diabolicals at once controlled them. The Judge instead of endeavoring to appease, the direful influences, ignorantly or maliciously incited them to acts of violence, by refusing to be robbed. Such conduct on the part of an old Spiritualist, and an ex-Judge at that, is of course inexcusable. He should at once have been ar. rested for disturbing the peace. By his action he has caused suspicion to rest on three worthy but weak citizens who were not responsible for their acts, being under the control of superior powers.

sire to know something of it before subscribing, it will be sent Four weeks free on the reception of a request to that effect.

Friends who are interested will please make known these offers to their acquaintances, and ob-tain subscriptions for the new year where they are ready to subscribe. CAUTION! Friends will please not send in names under the proposition of "one month free to those who have never taken the paper," without first having obtained from their acquaintances a request to have it sent.

To each Subscriber, Personally.

Now that the excitement of the political contest is over and people have more time to think of other matters, we desire to call your individual, special and immediate attention to an important subject; one which, as a true Spiritualist, with a heart full of devotion to Spiritualism and a deep desire to have your friends and neighbors enjoy the same glorious knowledge you possess, we feel you will be deeply interested in. .

You know what the RELIGIO-PHILOSOPHICAL JOURNAL is. You know that it stoutly maintains the continuity of life beyond the grave and demonstrates the ability of spirits to return and manifest themselves under conditions satisfactory to the candid and critical investigator. You know the JOURNAL is a fearless, independent and vigorous exponent of the Science and Philosophy of Spiritualism; that it contends always and uncompromisingly for honesty and scientific accuracy in all that relates to Spiritualism; that it boldly confronts every attempt to subvert the Cause to the selfish ends of individuals; that it is not published in the special interest of any elique or faction, but for the greatest good of the greatest number. You are aware that it is endorsed and heartily commended by a very large majority of the leading writers and lecturers on the subject of Spiritualism. and also by those mediums who stand highest

2

An exchange published a short time ago an account of how Arthur E. Brown, Superintendent of the Geological Garden of Philadelphia, put Dom Pedro, a vicious uncontrollable elephant, through a course of restraint. His elephantine majesty was thrown at 10 o'clock one morning, and the reporters who visited the garden to witness the tussle were treated to a first-class wrestling match be-

tween the beast and a squad of men. The animal, who is 9 years old and stands, at a guess, 6 feet and odd inches high, was chained so that he was allowed a limited field of motion for his head and trunk. In commencing operations a cable rope was tied around his hind feet and then passed over a pulley in the rear of the cage, and finally secured around a post in the front of the cage. Chains fastened around the fore feet were also fastened around a post next to the rope from the pulley. By the united efforts of seven men. the legs of the beast were made to slip and he came upon his knees, but there came the resistance; all efforts to throw his highness off his knees were in vain; six men attempted to push him over, but, as one of them remarked, it was like trying to push over the public buildings. Another chain tied to his front feet and passing under the belly was successful in rocking the huge hulk like a ship on a stormy sea, but at every pause in the muscular efforts of the keepers Pedro would raise his head and utter a deep gurgle of defiance. At last, with a roar which startled all the animals in the building, the huge beast fell upon his side and lay at the mercy of his masters.

Four men stood upon the body of the fallen elephant. One held the squirming, snake-like trunk and covered the beast's eyes, while the others proceeded to manacle his ponderous limbs. The beast's stertorous breathing could have been heard over half the building. The elephant will be kept in chains until his vicious spirit is broken. His fore feetare tightly manacled, and the chains pass up over the

breast and are riveted upon the tusks. The vicious elephant aware of his great strength and superiority as a masterly brute, will not always yield to moral suasion and kind treatment; on the contrary, gentleness, kindness, tender words and loving caresses, seem to render his lordship more ferocious, disagreeable and unmanageable until at last his philanthropic keeper is compelled to resort to severe measures in order to restrain the rebellious spirit of this king of the forest. Kindnessas a factor in reform, especially when a stubborn, refractory elephant is the subject of solicitude, is a worse than useless waste of time and vital force until the object desired shall have been attained, and the rebellious spirit of the animal completely subdued. There are, sad to relate, human brutes-those of orthodox writing:

"What an unfeeling monster death is? How cruel and cowardly. He is unmoved from his purposes to de-stroy by womanly loveliness, childhood helplessness, or manly usefulness. What a victory over him immortality will be! Our Lord Jesus Christ will at last destroy death. Hasten, blessed day."

From all this we emphatically dissent Death is not an unfeeling monster: we do not desire a victory over it. Death will never cease, thank God. If death could be destroyed, it would be a terrible curse to humanity The dread and the denunciation of death are the natural results of the uncertainty about the fact, the time, the manner of the resurrection, which the orthodox expect and believe in. but which we have and know. If Jesus were upon earth he might say to the Christians as he did to the Jews, "Now that the dead are raised (not shall be) even Moses showed....For he is not a God of the dead, but of the living; for all live unto him." If is an absolute impossibility that the bodies of all earth's dead should arise, an impossibility beyond the reach of miracle even, for there may be a hundred claimants for the same particle of matter, and earth is not big enough to supply the demand, even if we ignore the preceding statement. True it may be argued, God could create bodies, but that would be a re-creation, not a resurrection of the body. Such thoughts as these rise unbidden, and even while our friends quote "risen with Christ," etc., the fact of resurrection is not established, separations seem to be eternal and death is a terror.

For the manner of it-how often has the apostle's question been quoted: "How are the dead raised, and with what body do they come?" but the Bible gives confusing, unsatisfactory answers. It tells of the seed dying that other seeds might be born, but itself never again greeting the sunlight. The Bible makes no account of individuals in the matter of resurrection. Descriptions of heaven give no names, allow for no personal peculiarities, the "great multitude that no man can number" are seen, but no single souls, All wear white robes of the same cut, play on harps of the same construction, sing the same "new song," walk forever through golden streets, are eternally delighted by the glitter of jewels; beside this, doing nothing so far as revealed. True, we are told of "ministering spirits," but they are always angels. not mortals as the church conceives of angels. It is the old idea of the immortality of the race though individuals die, in a new form: it scarce seems to be an immortality if there be no consciousness, no manifestation of individuality.

Again, some have pictured, beside the raising of the dead, as one of the scenes of

Mrs. Jane Grey Swisshelm, in a recent letter to the Chicago Tribune, suggests the following as some of the defects of the prohibition movement: "Making it a crime to manufacture and sell liquor, wine and beer, while the drinking of liquor, wine and beer is permitted to pass without condemnation, and is visited with no penalties..... The entire work up to this time is to teach that liquor sellers are the only free moral agents; and all others are lumps of dough to be molded at their pleasure; that they alone are responsible for the form given to each. And, if their philosophy is correct, all the drunkard has to do in the Last Judgment is to play Adam over again, making the liquor-seller take the plea of "the woman whom Thon. gavest to be with me."

NOVEMBER 18, 1882.

RELIGIO-PHILOSOPHICAL JOURNAL.

GENERAL NOTES.

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

Dr. Samuel Watson writes that Memphis is in need of good test mediums.

For the present Dr. J. A. Marvin is located at Detroit, Mich., 210 Woodward Ave.

Mr. Geo. II. Geer has temporarily left the lecture field and is now attending Rush Medical College in this city.

Dr. Joshua Thorne lately delivered a very able address before the Kansas City (Mo.,) Hospital College of Medicine.

Mrs. Eliza McLaughlin, of Sedalia, Mo., writes that a good test medium would do well there.

Ingersoll loctured in McVicker's Theatre last Sunday to a crowded house, at a dollar a head.

A.B. French spent last Sunday in the city, going to hear Ingersoll in the afternoon, and Mrs. Lillie in the evening.

Just published: Moral Education by J. R. Buchanan, M. D. For sale at this office; price \$1.50.

Capt. H. H. Brown was at Woodstock, Vt., last Sunday. He is arranging for a lecture trip westward, and may be addressed at 868 De-Kalb avenue Brooklyn, N. Y.

Friends desiring the services of Mrs. Lillie for week evenings in places contiguous to Chicago, should address her at once at No. 56 South Ann St.

City readers and those about to visit Chicago, who desire to hear Mrs. Lillie lecture, will please bear in mind that her engagement closes with two more Sundays.

Dr. D. J. Stansbury will be in Cincinnati. Ohio, during the present month, and may be addressed at 320 West 7th St., for business, test séances, or medical examinations.

Mrs. Ophelia T. Shepard, although temporarily retired from the rostrum, has kindly consented to speak for the First Society next Sunday evening during the absence of the regular speaker.

Mr. Charles Bright of Australia was in town last week and staid over Sunday to hear Ingersoll. He is on his way toward the Antipodes, but expects to lecture about two months in Salt Lake City.

C. Fannie Allyn will speak for the Second Society of this city the Sundays of December. Societies in Michigan and the West who desire to secure her services will do well to address her at once at Stoneham, Mass.

One Jonathan M. Roberts of Philadelphia has again got into the clutches of the law. He was last week bound over in the sum of \$1,000 in a suit for criminal libel on Mr. W. R. Tice. As he was already under bonds for kis good behavior toward this gentleman, he can hardly plead the "baby act" a second time with good grace.

Mr. and Mrs. Bradbury of Rockford, III. write: "I notice in the JOURNAL of Nov. 4th, a communication from Libbie Petrie, through Mr. Baxter. We knew her and her father well. At one time she lived with us. She also lived in Algonquin and in Chicago. She passed to spirit life from. Chicago. She was a splendid young lady; all loved her who knew her."

Mrs. Lillie's Second Sunday.

To the Editor of the Religio-Philosophical Journal:

The audience in Martine's Hall at the morning service shower, a gratifying increase over the preceding Sunday morning; though the weather was inclement the audience doubled. The speaker handled the questions proposed with ability and seemed more at home than on the previous Sunday. The subject of the poem at the close, "What is Love?" afforded a fine opportunity, which was happily improved. The opening stanzas began by depicting a mother's love, and this was done so graphically and with such deep pathos as to moisten the eyes of many in the audience'.

The evening lecture was a rational and brilliant exposition of Spiritualism in its temporal and spiritual aspects. The dis-course was a well and evenly sustained effort, three quarters of an hour in length. It is found that forty-five minutes is as long as a city audience usually care to listen, and more effect can be produced and better results from a discourse of that length than from a longer one. The subject of the poem selected from those offered by the audience was, "When the mists have cleared away," and a perfect little gem was given. Again was Mr. Lillie's fine singing and performance on the organ greatly enjoyed. In spite of the num-erous attractions at other places, the hall, which comfortably seats about 600, was fair-ly well filled. Mr. and Mrs. Lillie are stopping at No. 56 South Ann Street, where they are at home to callers every Friday after-R. H. SIMPSON, noon.

Secretary Second Society of Spiritualists. 45 North Sheldon St.

Mr. Colville's Labors.

On Sunday last, Nov. 12th, the Spiritual Temple, Indiana Avenue and 25th St., was very prettily decorated, it being the occasion of the Harvest Festival. The music was un-usually fine. W. J. Colville delivered two powerful inspirational discourses, the topic in the morning being, "The Harvest of the Year and the Harvest of Life;" in the evening, "The Origin, Progress and Destiny of the Human Spirit." Congregations which nearly filled the temple, seemed to be greatly pleased with both efforts; also with the impromptu poems with which both services concluded. An interesting conference was held at 6 o'clock, P. M. On Sunday next, Mr. Colvilie's subjects will be 10:45 A. M: "Miracles of Healing;" 7:30 P. M: "Astronomy and Astrohem" and Astrology." Hershey Hall was well attended last Sun-

day afternoon by a representative gathering of very intelligent auditors, who listened with great delight to Miss Russell's fine performance on the grand organ and to Mr. Col-ville's forcible lecture on "Spiritualism as a Science, a Philosophy and a Religion." On Sunday, Nov. 19th, Mr. Colville's subject will be, "Ingersoll and Talmage, and the truth that lies between them." Services at 3 P. M., precisely.

Mr. Colville is now lecturing on Mondays at 8 P. M., at 671 W. Lake St., and on Fridays, at 3,029 South Dearborn St., on the planetary system; at Wankegan on Thursdays on subjects chosen by the audience. He can be engaged for Tuesday or Wednesday evenings in or out of Chicago on moderate terms. Ad-dress him at 5th Avenue Hotel.

Current Items.

The American Tract Society is circulating religious pamphlets in 146 languages. Prof. Swing says that he learned wisdom

At least one of Mr. Herbert Spencer's criti-cisms of American social life may be profitably cisms of American social life may be profitably heeded, and that is that there is every where a tendency to let small annoyances alone, rath-er than make a fuss about them. The result is that the annoyances come to be regarded as the rule, and so our rights and our liber-ties are liable to be insliciously undermined. The old motto "Eternal vigilance is the price of liberty" is as true now as it was in the early days of the republic. A. W. Christian Advice te. Adrocate.

Had Mr. Spencer waited for the election returns of last week, he might have seen that the American people do sometimes sit down, most emphatically, on "small annoyances."

A law of Virginia passed in 1662, reads as follows: "Whereas, many babbling women slander and scandalize their neighbors, for which their poor husbands are often involved in chargeable and vexations suits and cast in great damages: Be it enacted that in actions of slander occasioned by the wife, after tions of stander occasioned by the wire, are judgment passed for the damages, the woman shall be punished by ducking; and if the stan-der be so enormous as to be adjudged at greater damages than five hundred pounds of tobacco, then the woman to suffer a ducking for each five hundred pounds of tobacco ad-judged against her husband, if he refuses to pay the tobacco.

The Baptists have made as careful arrangements for their conference, which is to meet in Brooklyn on the 14th of November, as the Episcopalians did for their church congress, the sessions of which have just closed in Richmond. The conference will be conducted on the same plan as the congress. Great subjects are to be discussed in papers presubjects are to be discussed in papers pre-sented by some of the most eminent Baptists in the country. No vote is to be taken on the discussions, so that the conference will not be committed to any particular view present-ed. The object of the meeting is the promo-tion of the most enlarged freedom of thought and interchange of sentiment as to the bast and interchange of sentiment as to the best way of working, without regard to old methods.

The railroad that has enterprise enough to adopt all the latest and most approved ap-pliances for the safety and comfort of its passengers, is the one that is sought after by the traveling public. The CHICAGO AND NORTH-WESTERN RAILWAY, in addition to those improvements that are absolutely necessary for the safety of passengers, such as good road-bed, steel tracks, air brakes, etc., and those common conveniences of clean, light coaches, is noted, also, as being the Parlor Car Route- between Chicago and Milwaukee. the Pullman Palace ('ar Route between ('hicago and all principal points, and as the cel-ebrated " North-Western " Dining Car Route between Chicago and Council Bluffs, and Chi-cago and St. Paul.

The Theosophist for October is received. This number opens the fourth volume with bright prospects for the fature. The contents are varied and interesting to those studying Oriental Philosophy, Occultism, Mesmerism and the Secret Sciences. For sale at this office; price 50 cents.

Messrs, Cassell, Petter, Galpin & Co., 539 and 711° Broadway. New York, have in press for immediate publication, "Evangeline The Place, The Story and The Poem." By Prof. Noah Porter, President of Yale College. To be issued in an elegant large folio volume limited to 500 copies, numbered and signed by Prof. Porter, containing nineteen magnificent original illustrations by Frank Dicksee A. R. A., lifteen of which are eleganily reproduced by photogravure by Messrs, Goupil & Co., of Paris, and four are proof impressions on India paper from the original blocks beautifully illustrating Longfellow's poem of Evangeline. The publishers claim that this will prove the handsomest artistic gift book of the season.

Spiritual Meetings in Brooklyn and New York.

NEW YORK .-- The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritual-ism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Source, every Sunday from 2:30 to 5 p. 3. The public invitod. Address Box 777 P. O.

THE CLEAT SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 32nd St., near Broadway) every Simday at half-past ten. A. M., and half-past seven P. M. Children's Franceive Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity. Removal.

The Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Cliniton Avenue, between Myrtle and Park Avenue, at 7:30 c. M.

Brooklyn, N. Y.

THE CHURCH OF THE NEW SPIRITUAL DISPENSATION THE CITCH WHOF THE NEW SPERTITIAL DISPENSATION having secured the church edifice formerly acapted by Rev. Dr. Fulton on Clinton Avenue, between Myrile and Park Avenues rentrance mon both Clinton and Waverly Avenues, will hold religious services every Sunday at 10:304. M. and 7:30 F. M. Able and Instructive sermons will be delivered. Seats free, and all are cordially invited to attend. A. H. DAILEY, President.

RATES OF ADVERTISING

Each line in Agate type, twenty cents for the first, and afteen cents for every subsequent insertion.

NOTICES set as reading matter, m Minion type, under the head of "Business," forty cents per line for each insertion.

Agate type measures thirteen lines to the inch.

Minion type measures ten lines to the inch.

10 Terms of payment, scrietly, cash in advance.

Advertisements must be handed in as early as Monday noon, for insertion in next issue, earlier when possible.

WANTED.

A widow desires a good home in the country as housekeep er. Address W. Y. PRESTON, "Station D," New York City.1

MRS. ISA WILSON PORTER 560 West Lake Street.

Sittings from 8 to 6 daily and Sunday till 12 a. st. Scances Tuesary and Friday evenings, 7:30, 33 12 15

"SOUTHAND WEST,"

Only 50 Cents A Year. It is a first-class Agricultural paper, published semi-month-ic. All who send us their subscription with 50 cents, between now and December 1st, we will send them the paper until January 1st, 1884.

Sample Copies, containing Premium Lists. sent free on application. Address SOUTH AND WEST," 320 N. 3d St., St. Louis, Mo 33–12–18 Few

GREAT WESTERN - GUN WORKS, g Write for Large filestrated Gatalogue. Sawing Made Easy. HONNE I LIGHTNING SAW

postal for Illustrated Catalogue contribute Scillo bis and full particulars. AGENTS WAATED. Monarch Lightning Saw Co., 163 Randelph St., Chicago, 33 12 34 400

FOR SALE.

MRS.R.C.SIMPSON

Medium for Independent Slote Writing; also clairvoyant au clairaidient.

(Removed from 24 Ogden Ave.) 45 N. SHELDON ST., CHICAGO.

32 14 33 13 Lake or Randelph cars.

DR. S. J. DICKSON.

NATURE DEPATIENCE PERSONCEAN 1.11

MAGNETIC SIEALER.

266 Wabash Ave., Rooms L. & E., Chicago.

Agentsbarber in the war war Wanted . "His highest theme and downed though " an grann harver, J. C. McCardy & Co., " a Ascine & Adapter St. Chicago, Illa. 32 18 34 17

Accento vantes, 85 a Pay made sell. Ing our Serv HOUSE 1800 B AFRI-CES and PEATFORM PAMILY CLUE, While ap to She Pamily Sciul, Sci Pomesto Sudde Co. Chern.

33 8 15

CHEAPEST BIBLES For Furnished Agents trafeate as, Both Version Start statute and Agents FORSHER & McMachery, Cleringan, Agents WANTED 33 8 35 5

50 ALL CHROMO CARDS. New and Artistic Designs, in case, name on, 10c. POTPER & CD., Montowese, CL. 33 5 12

ACENTS Can make money selling our Family Med-cines No Capital required, Standard Cure Co., 197 Pearl Street, New York, 33 9 3 10

CARDS Send two S et. stamps to C. TOL-LNER. JF., Brooklyn, N. Y., for a new set elegant Chromo Cards for a catalogue of Latest, Designs for Fall and Winter. 33 7 14

JOHN W. FREE & CO.

Government Bonds, Loans,

RAILROAD AND OTHER STOCKS.

Make a Speciality of PROSSER CAR STOCK and ILLINOIS MALTIN4 CO. STOCK, and the forming of Malting Compa-nics in other States similar to the Illinois Co. BEFERENCES: Amos T. Hall, Sec. C. B. & Q. R. R.; Monros & Ball; Ex Goy, Bross; J. E. Suitterinn, Broker, N. Y.; J. C. Bundy; Preston, Kean & Co.

ROOMS 8 & 9, 130 DEARBORN

& 99 MADISON ST.,

NOTARY PUBLIC. Purchasers can send money direct to us or to any Chicago Bank, and we will deliver to them the Stocks desired, at low-est prices. Write for prospectus or particulars. 32 15 34 14



The Urchestrion Harmonette. The most wonderful Musical Instrument in the world. It combines both music and ma-stelan. Novel in construction ; elegant in design stotan. Novel in construction; energing in decoration; powerful and metodious in offect; more notes and more powerful than §9 Organ-effec. If plays any func,—dance, popular, or sacred,—and a little child can operate it. It contains many priented improvements, and is the most perfect musical instrument in the mar-bet Price of Music, only 4 cents mer foot. the most perfect husical instrument in the mar-ket. Price of Music, only 4 cents per foot. Music can be sent by mail at any time. This is the most beautiful and acceptable present that can be made to any one. It will furnish music for any occasion, and any one can play it. Price, SS Special price to those wishing to act as our Agents, **\$6**, Sont by expres-on receipt of price, Address MASSACHU-SETTS ORGAN CO., 57 Washington Street, Boston, Mass

Mr. and Mrs. G. H. Walser, of Liberal, Mo., were surprised by a number of friends at their residence on the evening of Oct. 28th, the occasion being Mrs. Walser's thirtyeighth birthday. She was the recipient of many beautiful presents, and a most enjoyable evening was spent by all. Mr. Walser is the proprietor of our contemporary, The Liberal.

J. H. Tompkins, President of the Spiritual Liberal Society of Grand Rapids, Mich., writes: Among others we are corresponding with the following speakers, and expect to secure some of them: W. J. Colville, of Boston, now in Chicago; H. H. Brown, Vermont; George A. Fuller, Dover, Mass.; Lyman C. Howe, Fredonia, N. Y.; Dr. J. M. Peebles, Hammonton, N. J.; Dr. A. B. Spinney, Detroit; O. P. Kellogg, Ohio; A. B. French, Chicago; Mrs. Shepard Lillie, Ohio; Mrs. Emma J. Bullene, New York; Mrs. E. C. Woodruff, Michigan, and others.

The Children's Progressive Lyceum of Chicago will be entirely reorganized next Sunday. All in the city who are interested in seeing children and youth properly instructed should be present at Martine's Hall, 55 South Ada Street, next Sunday, the 19th, at noon, when the Society will meet. Nothing in the Spiritualist movement can equal in importance the proper training of the young; and every Spiritualist should feel it a personal duty to aid in making a strong, efficient Society for this purpose.

Reception to Mr. and Mrs. Lillie.

On Thursday evening of last week a house fall of friends gathered at the residence of Mr. and Mrs. Bundy to welcome Mr. and Mrs. Lillie to Chicago and cement the friendly feeling created by the opening lectures of the previous Sunday. As usual a most enjoyable evening was passed. Brief remarks were made by Judge Holbrook, Mr. Geo. H. Geer. Mr. John Curtis, Mrs. Fellows and Mrs. Lillie. Friends were present from all sections of the city and some from out of town.

"Events in the Life of a Seer (Memoranda)." by A. J. Davis. Embracing Authentic Facts. Visions, Impressions, Discoveries in Magnetism, Clairvoyance and Spiritualism. Also. Quotations from the Opposition. With an Appendix, containing Zschokke's Great Story. "Hortensia," vividly portraying the difference voyance. Price \$1.50. For sale at this office. | Christian World. London. Eng.

in elocution from a country paper in Ohio, which years ago, spoke of his speaking like thunder and going through his lecture like lightning, - The Elocutionist.

"Little girl, do you know whose house this is?" asked a solemn-looking old man of a bright child seated on the church-steps. "Yes, sir: it's God's, but he ain't in," she added as the old gentleman was about to walk up the steps, "and his agent's gone to Europe

The Burmese believe that dreaming is the actual experience of the person's life or soul, which they conceive to go forth from his body in butterfly-shape to places its owner has visited before, which accounts for dreams being of known localities.

The Interior laments that the practice of memorizing the Scriptures has passed away from the Sabbath schools, and it is now a rare thing to find Sunday school teachers who can recite from memory a single chapter in the life of Christ or even one of the Psalms.

Our silver coinage has been adopted by the Hawaiian Kingdom with a little modification. The act of 1880, which the government is now carrying into effect, provides for dollars, halfdollars, quarter-dollars, and 1213-cent pieces -the last named coin being a favorite one with the Hawaiians. The new coins will be of the weight and fineness of American coins.

When a sanctimonious clergyman said to one of his humblest parishioners, who was surrounded by little ones enough to make a rainy Sunday congregation: "My friend, He who sends mouths also sends food," the poor man replied: "That may be, but the trouble is that he sends the mouths to one family and the food to another.

At a Buddhist meeting held lately in Japan, one of the speakers said: "Of late the progress made by Christianity has been marvelous, and may be compared to a fire sweeping over a plain, which constantly increases in Anti-Christian literature is in such power. demand in India that in Lucknow and Cawnpore there are said to be no less than fortyfive publishing houses doing this work.

The Baptists had planned a general Bible convention, which was to have met at Saratoga in November. But the plans failed from lack of enthusiasm, and the convention has been postponed, until next May. It is expected that when this convention meets some of the vexed questions as to translations, versions, and circulation will be definitely set at rest. These have for some time worried the Baptist denomination.

Dr. Oliver Wendell Holmes lives in summer time in a charming home near the shore of Buzzard's bay. His house is a red-roofed cottage, with generous gables and huge oldfashioned chimneys; at the door stands a rugged old juniper tree, scarred and seamed and banded with iron rings to prevent it being torn asunder by wintry storms. Within and without the house bears the imprint of colonial times, and it is surrounded by a wide expanse of meadow and moorland whose only gardener is nature.

"Brown's Bronchial Troches are excellent for the relief of Hoarseness or Sore between the Ordinary State and that of Clair- | Throat. They are exceedingly effective."-

Business Actices.

ALL lovers of delightful odors for the handker-chief should try Dr. Price's Unique Perfumes, Alista Bouquet, Pet Rose, etc.

THE MAGNETIC HEALER, Dr. J. E. Briggs, is also a Practical Physician. Office 126 West Eleventh st., between 5th and 6th ave., New York City.

HUDSON'TUTTLE lectures on subjects pertaining to general refor and the science of Spiritualism, At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 5 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

DR. Price's Cream Baking Powder has gained its popularity from its being the most perfect Baking Powder made.

THE WONDERFUL HEALER AND CLAIBVOYANT.-Diagnosis by letter .- Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. MORRISON, M. D., P. O. Box 2519 Boston,

WITH great care, by a new process, Dr. Price produces flavorings of rare excellence-far superior to cheap extracts. Ask for Dr. Price's.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR,-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES.

<u>Eassed</u> to Spirit-Life.

Mr. George Lockwood Marvin, a resident of Buffalo sinc 1836, passed to spirit-life from his home in Buffalo, N. Y.

1836, passed to spliti-life from his home in Buffalo, N. Y. Mr. Marvin was widely known and esteemed by a large circle of friends. He was born at Clinton, Oneida County, April 29th, 1816. He pursued his preliminary law studies with the late Judge Woodruff of New York, and in 1836 graduated from Yale. Three years later he was married to Edzabeth S. Luckwood of Milan, O., who survives him. He leaves besides three sons and two danghters. Mn. Marvin served as Supervisor from the Ninth Ward from 1854 to 1859, and was Chairman of the Board during his last term. He was a quiet, retiring gentieman, a spiritualist of long standing and an ardent friend of the JourgAM.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS 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 a Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 2:30 o'clock P. M.

SOUTH SIDE SPIRITUAL TEMPLE, N. W. corner of In-diana Avenue and 25th St. Services at 10:30 a. M., and 7:30 P. M. W. J. Colville lecturer.

Furniture and lense of 30 rooms, filled with good paying roomers. House has running water in second and third floor rooms. Has been newly papered and painted throughout and is in good condition. Just the place for an European Hotel, Is only two blocks from Journal effice. Terms, \$3,550,00; not less than \$2,000,000 cash. Parties wishing to make Chicago bate been and make constant and such as the place for an analysis. their home and make money at the same time, cannot says this by. Will bear inspection, good reasons for selling.

Room 3, 51 Clark St., opposite

Address

33-12

33 12

Sherman House, Chicago,



These Magnetic Foot Batteries will keep your feet warm in the coldest weather. The powerful current sent off from these small batteries causes the blood to circulate as quickly in the feet and limbs as it does in the great aorta or pulmonic interies. By this warming, quickening, hwygording influence every nerve and capillary is stimulated by nature, through her prime minister, Magnetism. The healing virtues of our Magnetic Shield may be proven by wearing a pair of these Foot Batteries. May be worn inside or outside the stockings. Sent to any address on receipt of \$1\$ in stamps or currences. Give size of shoe, and say whether for hady or gontleman. If you wish to know the science of Magnetism as a healing and therapeutic agent, send for our paper free to al. We want reliable Agents in every town in the United States, Liberal inducements to responsible persons who wish to can-vass. Va58.

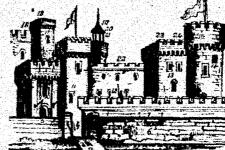
CHICAGO MAGNETIC SHIELD CO., No. 6 Central Music Hall, Chicago, Ill.





WEBSTER'S

Latest Edition has 118,000 Words, (3000 more than any othe Four Pages Colored Plates, 3000 Engravings, (nearly three times the number in any other Diet'y,) also contains a Biographical Dictionary giving brief important facts concerning 9700 noted persons.



Ancient Castle. On page 203, see the above picture and names of the 24 parts,—showing the value of Webster's numerous Illingtoot

Illustrated Definitions. It is the best practical English Dictionary

extant.--London Quarterly Review. The Book is an ever-present and relia-

ble school master to the whole fam-ily.-Sunday School Herald. G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

33 12

"Perhaps the most judiclously edited magnetic in the world." THE NATION, N. Y., Sept., 1882. mortal.

THE CENTURY

For 1882-83.

The twelfth year of this magazine: the first nucler the new name, and the most successful in its history, closed with the October number. The circulation has shown a large gain over that of the puredup season, and THE CENTER begins its thirteenth year with an edition of

140.000 Copies.

The following are the leading features:

A NEW NOVEL BY W. D. HOWELLS, to surtional story, entitled "A sea Chang

LIFE IN THE THINTEEN COLONIES. BY EDWARD EGGLESTON, the leading historical feature of the year; to consist of a number of papers, on such topics as "The Beginning of a Nation," "Social Life in the Colonies," etc., the whole forming a complete history of early life in the United States. Especial attention will be paid to accuracy of Ellustrations.

A NOVELETTE OF MINING LIFE, BY MARY HALLOCK FOOTE, entitled "The Led-Horse Claim," to be illustrated by the author.

THE POINT OF STEW, BY HENRY JAMES, Jr., a series of eight lefters from imaginary persons of vari-ous nationalities, criticising America, its people, society, man-ners, railroads, etc.

THE CHRISTIAN LEAGTE OF CONNECTI-CUT, by the Rev. Washington Gladden. An account of prac-tical co-operation in Christian work, slowing how a league was formed in a small town in Connectient, what kinds of work it attempted, and how it spread throughout the whole state.

"RUDDER GRANGE ABROAD," by Frank R. n, a continuation of the droft "Rudder Grane the scene being now in Europe

THE NEW FRA IN AMERICAN HOUSE-BFILDING, a series of four papers, fully illustrated, de-voted to (1) City Houses, (2) Country Houses, (3) Churches, and (4) Public Buildings,

THE CREOLES OF LOUISIANA, by Geo, W. Cable, author of "Old Creole Days," etc.; a fresh and graphic narrative, richly illustrated.

MY ADVENTIRES IN ZUNI, by Frank H. Cushing, government ethnologist, an adopted member of the Zunt tribe of Indians, - Mustrated.

ILLI STRATED PAPERS ON THE NATION-AL CAPITAL, including "The Capitol," "The Supreme Court," "The White House," etc.

MISSIONS OF SOLTHERN CALIFORNIA, by "H. H"; three or four papers of an exceedingly into character, richly illustrated.

Miscellaneous.

Further work is expected from E. C. Stedman, Thomas Hughes, Joel Chardler Harris ("Chefe Remus") Charles Dud-ley Warner, John Burroughs, E. V. Smalley, H. H. Boyesen, and a long list of others. Entertaining short stories and noveleties will be among the leading fratures of The CEN-rury, as herefulore, and the magazine will continue its ad-vance in general excellence. The subscription price is \$4.00 a year; 35 cents a number, and to enable new subscribers to commence with the new series under The CENTURY name, we make the following

SPECIAL OFFER.

A year's subscription from Nov., 1882, and the twelve num bers of the past year, imbound, 26.60. A subscription and the twelve back numbers bound in two elegant volumes with glit top, \$7,50.

THE CENTURY CO. NEW-YORK, N.Y.

33 9 21



NOVEMBER 18, 1882.

Voices from the Lcople,

6

AND INFORMATION ON VARIOUS SUBJECTS.

My Brother.

BY LITA BARNEY SAVLES.

Reputiful Will, with the sunny hair Hippling and twining in golden carls suppung and twining in godeen carres, With your clear brown eye and cheelt so fair, Pride of my heart, and th' loved of th' girls, Your bright young spirit bubbling o'er In langh and frolle, and social glee, When the ling ring work of the day was done, When will carr areas bonne to ma² When will you ever come home to me?

Beautiful brother with trusting heart, Tender, and true, and loving alway— Passionate, wilful, but never unkind, Where art thou roaming from me to-day? Who hath tranced thee with visions bright? Who doth hold thee with mystic spell? Leave with the dawn of the coming light-Break from their magic, return and tell! Killingly, Ct.

Index Poetsy.

To the Editor of the Religio-Philosophical Journal: The Index is not "edited in heaven;" in fact, it es-The Index is not "cdiffed in heaven?" In fact, it es-chews belief in the hereafter, and thinks this world quite enough, and in many ways too much. Its vrifters would consider the charge of being "controll-ed" as likelous, and yet it is questionable if some of them would not gain by a control, even if of the or-dinary somnambulic sort. Especially in poetry do I urge the Inder to secure something of the kind. I instance the following from a late number and re-spectfully ask the editor what he would have said of it, had it has not entrop what he would have said of it, had it has published in a spiritual journal as pur-porting to come from the Spirit-world? It is a fair example of "litheral" poetry, and possibly represents the highest type and quintessence of "Boston culture," It is tailed "Whispering Pines at Night."

O s-weet susurral spray of words, Æ nian whispers faint and low! Your countless aromatic tongues, Your patient, lisping tongues, O pines, I hearken as here I walk the dusk.

> Your voice, sweet Nonmenon, Through the Phainomenon Thus subtly streams forth, Full of immortal cheer, Into our night.

After reading and pausing to catch one's breath, I ask in wonder what does it all mean? The author made a slip, and coined a word not in the dictionary in the beginning, and though I have heard of ". Holiaine" music, I never did of "Æonian," nor of tongues being "aromatic," though healthy, sometimes are quite otherwise. The application of "lissom," to "majestic" pines is quite fresh, and it is a short way of saving that the stars glimmer through the branch-es, to make it: "The clustering gold-sparks west-ward wheel, far-painted on the arch of night."

But the crowing effort is in making poetry the handmaid of philosophy, and telling how "sweet Nonmenon," strains forth from the "Phalmomenon." Had the "piece" been signed "bundreary," I would have held that there was internal evidence of its genuineness. Poor fellow, he is a spirit now; he went into the other world demented by rehearsal of sentences which were jingles of words, and he can-not have recovered his strength of mind. If asked what it means, he would say that it was something "no fellah can find out!"

A WESTERN READER.

Mars. A. A. H. writes: I send you the following little experience with the hope that you or come one of your many readers may kindly furnish me a solution of the, to me, incomprehensible occur-

The writer then goes on to relate how a friend was visiting the city and consented at her carnest solicitation to visit several maliums. The visitor had zittings with several well known medium's, who have given satisfaction and comfort to thousands, but they could give her nothing. In one case the medium described "a gentle loving brother," who never existe The writer then says: "Now please give me the reason why this lady can get no satisfaction? She is willing and ready—would ike, as she likes to know anything else of equal interest to so many of her dearest friends-to hear something about this beautiful certainty; this looking beyond the dark, dark grave; this thing we call Spiritualism; but this is her success, or want of suc-The experience of this lady has been duplicated often. The rationale of this special case we cannot give from the data supplied. In a general way it may be said, that now and then such instances occur and without apparent cause; at other times the mecliums may be out of condition, or the inquirer may unconsciously induce conditions unfavorable to the object songht. Some people surround themselves with a mental or spiritual atmosphere nearly or quite impervious to their spirit friends. Every chemist knows the great care needed in his experiments, and offers in repeating a familiar experiment he is met by some unlooked for obstacle which eventually he finds to be in the quality of one or more of the ingredients, which was not discernable to ordinary observmice and is only detected by careful analysis. So it is its dealing with the forces whereby spirits mani-Zesu; some simple factor may be lacking, which to the resolution of the experienced investigator may remain a mystery. We might attempt to dogmatize, to advance unprovable theories, but we prefer to leave the matter here. If the lady persists in her attempts at investigation with the perserverance which the importance of the subject warrants, her efforts will probably be eventually successful.

The editor of the JOURSAL was sometime since applied to by a lady of scientific ability and literary attainment, for the loan of Z-illner's work, entitled "Transcendent.d Physics." She stated that she desired to read and gather data from it to be used in an article for the JOURNAL, which would require for its preparation some time and care. The work was gladly forwarded to her, and at no distant day our readers may expect a paper of much ability and research. Shortly after sending the book we were favored with the following intensity interesting letter, which we take the liberty of copying almost entire:

Slade-Zollner.

"I have read the "Transcendental Physics." I had hourd it went luto astronomy, instead of being what it is, a sort of polemical defence of Mr, Siade. I have no doubt of the reality of the manifestations produced in the presence of Slade, and it seems to me it would have been better to have questioned intelliwould have been better to have questioned intelli-gently on his special subjects, than to have submitted so many tests for solution. Friends in the other life are always willing to teach, and they will take us up at our standpoint, and go on with us as far as we can go. It is always a had plan to ask for tests, for it introduces at once, a disputacious element, and the spirits are so real to me, that I should think common politeness would be as much in order with them, as with any one else. We do not begin with doubting a stranger or visitor whom we invite to our home, or who comes uninvited, and I am sure common sense and the fear of hurting their feelings ought to covern and the fear of hurting their feelings ought to govern our intercourse with them. At all events, let us be conventional while we are still in the fiesh; they will no doubt appreciate it. It scems to me Slade has had a very hard time of it, and I must say I have a fellow feeling for one who knows how to defend himself. I have had to light, for even the right to investigate Spiritualism, with the very nearest and dearest of friends, and I won the victory for myself and converted my friend, so I know of what I am speaking, I had but one foothold and it was that I had the right to study any subject for my instruction, and no one had any right to hinder mo. I have had the pleasure to influence mind after mind by an expla-nation of my own reasons for believing, and an unwavering and true respect for their opinion, always claiming the same for my own. I have the faculty of seeing how to approach each mind with which I come in contact, what St. Paul meant when he said, "Be all things to all men." Some minds can be reached in one way and others in another, and some I cannot reach personally at all. I never flatter any one though that is an easy road, but very unsafe and mean.

If you will be so good as to look on the 32nd nage and read the "four dimensions," you will see that he knows nothing of spiritual phenomena. He talks of passing matter through matter, I know that where one thing is, another cannot be, without removing the former. I have set my inner consciousness at the former. I have set my inner consciousness at work, and one day it will work out the puzzle for me. The Chinese have congeries of rings enclored in a ball which shows no joint. They may under-stand the "four dimensions," But, so far as clain-voyance is concerned, he quotes a passage from A. J. Davis which is explanatory and which proves that the author (Zöllner) had no spiritual development. To the spirit sight the material is invisible—it flows like light through glass and intermeneturies it. If throws light through glass and interpenetrates it. It throws its light hefore its path, as the headlight of the loce-motive does, and matter becomes, itself, invisible it is so entirely illuminated. So the clairvoyant's sur-roundings vanish, the whole front of the house I have seen disappear, as if it had been taken away, and every intervening object, as well, was so full of spirit light as to have completely vanished. If I had a chirvoyant, I would not t cable about "four" or any other number of "dimensions," but I would go into the soil of things, the *relson d' size* of this magnificent nature around us, of which we are a part, and which we so imperfectly understand; it is of no conwhich we so independently understand; it is of no con-sequence how the rings were placed on the legs of the table, or the knots field in the rope: these things are akin to the *toars de force* of Prof. Blitz, and oth-ers; there are other and nobler applications of force than these, and these we shall see through without trouble, and—"by the way," it is a pity the physi-cists, the so-called great ones of the earth, had not the candor to believe in Mr. Slate's honesty, and they other spirit alout blue, might then have wolme-

L'ascen Helpers.

they (the spirits about him) might then have volum-

teered an explanation of the modus operated of those who use his mechanism."

Christianity and Spiritualism.

To the Editor of the Religio-Philosophical Journal:

Christianity, as understood by the vast majority of Christian believers in the past and present, distinct-ly aftirms the sulvation of man through Christ alone. Christ and him crucined" is the burden of the teach-"Christ and him crucified" is the burden of the teach-ing of both the pulpit and the press of Christianity. It is the great central idea of the Christian system. The "atonement of Christ" is the fundamental doc-trime (differently interpreted, it is true,) of all Christ-ian denominations. The fall of man from an estate of virtue and his consequent total depravity, present probation and future hell and heaven; all these ideas revolve around the great central Christian doctrine of "Christ and his cross," With what degree of consist-ency then, can any Spiritualist style himself or her-self, Christian? Is not the phrase, Christian Spirit-ualism, a plain contradiction in terms? Spiritualism ualism, a plain contradiction in terms? Spiritualism repudiates as emphatically as does either free relig-ion or materialism, all the peculiar and distinctive doctrines of the Christian religion. Christianity with its blood-atonement, its holy water and its hell-fire, its infallible revelation and its "come to Jesus, just now," has always planted itself directly in the way of the physical, mental and moral elevations of the

human race, else all history bears false witness. It is the most bitter and implacable foe with which Science has ever had to contend. Its progress has been marked with fire and blood. It makes up for past malignity toward science and reform, by present manifest dissimulation and hypotrisy in professing friendship for both of them. It is the most deadly enemy of rational free thought and had it the power, t would sweep Spiritualism from the face of the earth.

It is vain to argue that the Christian foes of physical and spiritual science, the persecutors of Bruno and Servetus, were not inspired by "primitive" Christjanity and could find no proscriptive and persecuting texts in either the Old Testament or, at least, the New. It is in value that the attempt is made by Liberal Christians, Christian Spiritualists and in some instances by Orthodox Christians themselves, to soften down or change the meaning of scriptural texts which have inspired the believers therein with bigot-ry, indolence and a thirst for blood. No branch of science can be named that has not had to meet the ronounced hostility and thundering anathemas of Christanity. Every reform novement, temperance, anti-slavery, etc., at the start, has been met with Christian curses. Christianity has not in a single in-stance, mellowed towards any movement of genuine reform, until the reform became popular. To say that Christianity has always fostered science, reform and progress, is not only to falsify the facts of history, but also to talk such nonsense as Spiritualists ought to be ashamed of. Spiritualism, like deism, atheism and pantheism, is entirely devoid of any genius for persecution. Like other forms of so-called infidelity it is the friend and ally of science. It needs neither the Hebrew and Christian scriptures, nor yet the very modern Oahspe for its bible. For thirty-four years it has done nobly without any bible other than that of Universal Nature, without a personal savior and without a Laborah

and without a Jehovah. Our Christian Spiritualist brethren, while often speaking of Jesus as brother, elder brother, master and teacher, seem studiously to ignore him as savior. Any alleged form of Christianity, however diluted, which ignores Jesus as at once a personal and a uniwhich ignores besus as at once a personal and 4 and versal savior, fully deserves, (at least, so it seems, to the writer othe title of "baptized infidelity" or "white-washed infidelity," epithets bestowed by Evangelical Christians, upon Universalism and Unitariaism; such a designation is far more applicable to Christian Spiritualism than to the heterodox seets aforemen-tioned and a star core applicable of Christian tioned, inasmuch as these sects believe in Jesus and him alone, as the savior of men from sin and its conquences; of course I am awa" of the more radical Unitarians who seem to occupy about the same re-lation to Christianity, as the Christian Spiritualists themselves.

The writer of the communitation has none other than the warnest feeling of respect and esterin for those while call themselves thristian Spiritualists. Some of his most prized and cherished friends bylong to that perspection. His aim is solely to point out the the self-evident fact to him that thristianity is just as essentially notifie and antagonistic to Spiritualism, as it has ever been to physical and psychological science and to reform and progress generally. Spiritnalism needs no bolstering with ancient incredible yarns of men initaculously preserved in lion's dens and hery furnaces, devils entering into swine. Individuals rising from the dead, connetting screents or speaking donkeys. It is a scalarly able to stand on its own merits. W. C. Bowen,

Spiritualism and Deception.

Items from George H. Brooks,

To the Editor of the Religio-Philosophical Journal:

When in life's struggle for truth we find our work sometimes hard or pleasant, we generally feel better when we can free our mind to some one, and in that element I shall unburden myself to your valuable paper. It was my good pleasure to you van able paper. It was my good pleasure to visit the State of Wisconsin this summer and feel the pulse of Spiritualism, and I confess it was rather low. Portage was the first place I visited. The cause is in a had condition owing to one or two mediums that have undone all the good they ever did while there. Portage is largely German, but has many fine think-ers. I had a very good andience and the friends were anxious for me to remain all summer, but I did not think it best. In Madison there are many Spiritualists, but only a few families that dare to come before the world as such. Madison is purely orthodox, and the present generation must pass away before spiritual truths will gain the ascenden-cy. In the country around Madison there are many firm believers, and it was my good pleasure to work with them all summer. I was kept busy near Day-ton and Albany. In both places the friends had passed through some unpleasant experiences, and as a consequence had held no meetings for two years, though they had a fine medium in their midst, Edna Ford. I spoke in the Faulke's school house every other Sunday and in Albany. Always had large au-diences, people coming thirty miles. While I was in their midst I labored hard to make the friends work for the higher spiritual truths. I succeeded much better than I expected, and completed an organiza-tian that I think will be effectual for much good. At my last meeting the school house was packed and in the audience was a good Methodist preacher, who sat as docile as a lamb, through both services, and at the close of my meeting I never saw such heart-felt expression of good will and love as was extended to

your humble servant. Monday, my birthday, the friends gave a party and I was presented with a gold-mounted cane from the society which I had organized. I received many other expressions of good will from individuals which were so hearty as to make me feel as though

I was unworthy of them. In the past year I have organized three societies, and all are doing well. I presume that if I keep on in the missionary work I shall become so inspired that I will yet visit the heathen, so-called. I also labored in the temperance cause, and during one week spoke at different places, and in some

one week spoke at universit places, and in some points where a spiritual le ture was never heard of. On my way home I visited Milwaukce and found our good Sister Dickerson still busy with her medium-ship. Right here let me say that Sister Dickerson is doing much good for our cause, and I consider her one of our best mediums. Any one visiting her will feel abundantly repaid. Her address is 117 17th St. Spiritualism is about the same as last summer. It has made no rapid stride forward, but I hope it will

This confing winter. In Wisconsin nuch work is needed. I hope to revisit the State, and if I do, I will work harder than ever. This winter I shall labor in the south. When I get started I will keep my many friends posted. from time to time, as to my whereabouts. God bless you, Brother Bundy, in your noble work, for you are doing more good than you are aware of. Every-where do I hear from those who take your paper, where do i near from manly course. Yours for warm praises for your manly course. Yours for G. H. BROOKS. Yours for truth and right. Culcago, Ill., Nov. 5th, 1882.

Our Waste of Food.

Mr. Edward Atkinson writes to the Boston Advertiser: In the recent report of the Commissioners of Prisons I find a statement of the cost of provisions-per week per prisoner in the year ISSI. By this statement it appears that in the prisons and houses of correction in which any considerable number of prisoners are detained, the cost of provisions per week ranges from 60 cents to \$1. In regard to at least one of the larger hones of detention, where very few but adults are hel, the cost is less than 50 cents per week per prisoner, less than 12 cents per day for all the food consumed. In this case the best of done is long'at and made into breat, and the beef served coust is of the coarse pieces of the very best heeves, from which the sirions and choices: parts have been sold to the principal hotels in Boston. I think it is safe to say that the food served in this prison is of better quality and better prepared than in the average worknapp's family in the State of Massachasetis; and I think the question of waste on the part of the average member of the community may be sustained by reference to the proverbial frying-pan, pals ple and half-baked bread raised with ne similar ahor Even t erage Englishman knows how to make better use of eef than we do. The best pieces, sirloin and the like, command higher prices in Boston than they do in London, while the coarse pieces command much less. It pays to export beef to England, even though the sirloins sell for less; because the people know better how to make use of the rest of the carcass. Few people know even how to cook the sirloin. They roast it flank and all, while they ought to cut off the flank and keep it for the savory stew for Monday's

J. O. Tyler writes: I am well pleased with the JOURNAL. It is not second in being read by the most refined and best educated people. I frequent-ly send mine to my orthodox friends, and they can not take any exceptions to your straightforward, open and manly principles. They like particularly your discountenancing of frand and frandulent me-diums. Your exposition of the samels growing into respect and will continue to grow till such practices respect, and will continue to grow till such practices are stopped, and as you are the first to attack such evils, let us give praise where praise is due.

E. S. Bishop writes: I wish to assure you of my hearty endorsement of your course in exposing fraud in those who claim to be mediums. It makes my heart rejoice to know that there are those who value principles, truth and purity, that are the leaders in our ranks; those who will not stoop to pander to the depraved nature of deformed humanity. Go on in your work of disseminating truth.

Minerra M. Thornburgh, of Santa Maria Minerva M. Faoraburgh, of Sania Maria Cal., writes: Mrs. Geo. C. Smith, the renowned trumpet medium, is here, and a more reliable medi-um or fruer woman could not be. I have sat alone with her, and spirit friends talked for three hours with me. Truly, our loved ones are neither dead nor sleeping, but fully alive to all our needs.

J. L. Bachelor, Attorney at Law, Clarinda. Iowa, writes: The course of the JOURNAL on sham manifestations of spirit presence and power meets my hearty approval. A scance may be made such that frand and deception dare not show their heads, whether prompted by the medium or the spirits. Let us have such or none.

A. E. Hussey writes: I am well pleased with the JOURNAL and shall take it as long as it continues to be published in its present independent and outspoken manner in regard to all shams and frauds.

The prospectors of the RELIGIO-PHILOSOPHICAL JOURNAL, the ablest exponent of Spiritualism in the world appears in another column. Opponents of Spiritualism and all who desire to become better acquainted with its doctrines will find this paper a fair. quantum with its uncertaines will find this paper a fair, candid and trustworthy channel of information, while believers will find it an invaluable assistant in their researches.—*Cloud County Kansan, James-*town, Kans.

Notes and Extracts.

Of the one hundred good things in this life, ninetynine are health.

By cramping the mind, you limit the usefulness of mankind.

The closer any one keeps to the natural the nearer they are to Goil.

The supernatural is simply a term used that has no direct meaning.

It has been one of the special acts of the Spirit-world to convince mankind that the anathemas pronounced against unbelievers and doubters are of human conception.

Without a belief in personal immortality, relig-ion is surely like an arch resting on one pillar, like a bridge ending in an abyss.

There is in all this cold and hollow world no fount of deep, strong, deuthless love, save that within a mother's heart.—Hemans.

Live and learn is nature's divine command, but a desire to learn must be cultivated where it does not exist, and this command bears equally upon the spirits as upon mortals, because nature is the same wherever life is formed.

A change of condition does not transfer you to some other clime beyond the natural. Nature is the power of God manifest to man in visible form, and the more he learns of nature, the clearer will be his comprehensions of the divine.

Man nor spirit can not go any farther than the metural; they may be carried on the waves of thought far ioto the realm of the ideal, but when they want to take a step in advance, they have to leave the ideal and come down to the natural.

Once get a sight of some angelic face peering down through the misty clouds which intervene between the lower and the higher spheres, and a soul that has any aspiration will redouble, its energies to reach the charmed spot.

A father may save a few dollars by refusing to make the home inviting for his children; but he may spend ten times that, yea a hundred times, in getting them out of troubles which they have brought on by roaming in the streets.

How many a soul-gem hidden lies Upon the darkened earth, For t of lustre from the To show its countless worth! -Dr. D. Ambrose Daris.

The W. N. C. T. U.

Mss Frances E. Willard delivered an able address ca Fomperance at the ninth Annual Meeting of the W.N.C.T. U., which lately convened at Louisville Ky. Among many other things she said:

"Electric indeed has been the rapidity of growth in temperance sentiment throughout the nation this wondrous year. Iowa, which was last year a frequilous hope, stands for the glorious victor. Kan-sas nobly holds the fort for prohibition, and, like the white plume of Navarre, gleams the ensign of that beloved leader, John P. St. John. Indiana occopies the extreme skirmish line of Christian civilisuples meeterene skirmish line of Christian civil-zation; for the twin amendments, prohibition and woman's ballot, if simultaneously carried, will not only give us the enemy's citadel, but garrison it with soldiers loyal and invincible. In Michigan, Massa-chusetts, Connecticut, and New York the dominant party pronounces for the submission of the prohibi-lion amendment while Representation of the prohibition amendment, while Pennsylvania, Ohio, and Illi nois are in the throes of a struggle whose final out-come is assured. The defeat of the republican party ic Ohio was a foregone conclusion when it alienated the Germans by the Sunday-closing law, and the Temperance people by committing itself squarely to the license system. Naturally enough, the former could not see why it was wrong to drink on the sev-enth day a beverage from the sale of which the party as willing to take a revenue the other six, and naturally enough, also, the latter exhibited what the party leaders are pleased to call "a mysterious anathy" concerning the fate of a party which in these piping times of prohibition, refused to submit that issue to the people. If ever the Laodicean in politics received a merited rebuke, it was when the prohibition home protection party of the crusade State, by its wotes against and its thousands of stay-at-home sympathizers, said to the Republican party: "Because bou art neither cold nor hot, behold I will spew thee out of my month."

N. P. Ayers writes: It does my very soul good to read your excellent paper.

"Take, oh hoatman, thrice thy fee, Take—I give it willingly. For invisible to thee

Spirits twain have crossed with me."

"Can you give me a day's work?" asked a poor wo-man of a well-to-do matron. "You look very delicate," said the lady. "I need some one to wash, but you do not seem strong enough for the work."

"Oh, yes'm; only try me, and you will see. I have been sick and got behind, and my children need bread; besides, Charley will help carry the water and lift the tubs," concluded the woman eagerly

"Who is Charlie?" asked the lady of the house. "My husband, ma'm," was the low answer. The woman was engaged, and did her work well but there was something that troubled the mistress of the house greatly. As soon as she left the kitchen the woman would call ('harlie, and she would hear her voice talking and laughing, and holding converse with some one, but when she went into the room there would be no one there. The water was carried the tubs all lifted into their places, but the slight woman who washed was the only person who was visible. When the lady of the house paid her she said: "Call your husband; I would like to see

"He wouldn't come, ma'm." said the woman, simply. "No one ever sees him out me. "What do you mean?" asked the lady, in aston-

ishment. "Why, ma'm, Charlie is dead himself. but his snirit

comes and helps me; how could I work this way if it didn't? I could no more lift one of those tubs of water alone than you could, ma'm! He's come ever since I was sick and helped me that way." The compassionate lady placed another coin with those she had already given. "For Charley and the children," she said, with tears in her voice and she

saw afterward that the sick and wearied mother was helped by living hands.

But there must be many people bearing burdens greater than they are able to, who are helped and made stronger by invisible guides—the memory of ome dead Charlie, who lifts unseen the heavy with whom they commune as they work! How would the dull routine of daily life be glorified. could we for one moment see the angel helper at our side! It may be only a vague theory, the delus-ion of a sick brain-and there is an infinite sadness -but surely

"It is a beautiful belief That ever round our heads Are hovering on angel wings The spirits of the dead.

"To feel that unseen hands we clasp, While feet unheard are gathered round; To know that we in faith may grasp Celestial guards from heavenly ground." Detroit Free Press.

A Blind Man Who Sees.

The case of Prof. Fawcett, who is a member of the British Cabinet, has often excited the wonder of those who think vision is indispensable to the trans-actions or the work of life. He writes books, makes peeches and is one of the most efficient heads of the postoffice Great Britain ever had. Now comes to the front another remarkable blind man, M. J. Pla-teau, of the Royal Academy of Belgium, who for the last forty years has been so totally blind that he may direct his face to the sun without being sensible to the least objective clearness. His researches into the henomena of light have excited, the admiration of his fellow-scientist; his experiments, for example, on the wonderful colors of soap-bubbles are exquisitely beautiful. M. Plateau has just published a little paper on the sensations which he experiences in his eyes, which is not only interesting but calculated to be of practical value. The results of his researches are too claborate to be given here, but are the wonder of scientists whose sight is unimpaired.—Demorest's

Monthly.

To the Editor of the Religio-Philosophical Journal:

While the JOURNAL is dealing vigorous blows against fraud and deception among the ranks of pre-tended and tricky melliums, and thereby doing a herculean work for the cause of true Spiritualism, unbelievers, outsiders who have never had, or availed themselves of the opportunity to investigate its more palpable phenomena, are raising the inquiry: "If on are not all frauds, why do you have dark circles?" darkness being to them the synonym of deception. And so the qu stion arises in our own minds, can we not circumvent these fraudulent practices by remov-ing the one thing that makes them possible?

We talk learnedly of the positive effects of light, and the "negative" darkness, and knowing as we do the wonderful influence of light, we easily fall into the belief that the more ethereal essences require all the minute difference of place and surroundings procura-ble. With partially developed mediums we know that often the most trivial things exert a strong inflaence, as for instance, one medium through the early tages of her development was obliged to sit always in the same room; another to have a high backed chair whereon to rest her head, but by constant endeavor, as they became more fully developed, these peculiarities were overcome. And so I ask the question: Is there any possibility of so strengthening the circle by added numbers or by time and develop ment with that aim in view as to do away with the necessity of dark circles?

Of course, we who are believers in Spiritualism, know that materialization is possible, and that there are true and honest mediums; that deception is just as rare among mediums as is crime among a community of honest men; but we are sorry to say no more rare. There are frauds and cheats everywhere no more in our particular "ism" than in any other but the worst of it lies in the fact that all the world hears of one fraud, and a hundred honest mediums can not undo the mischief done in the minds of the people who would so gladly accept our comforting faith, were it not that having once been deceived they decide it must be a deception. I fully believe it we could secure as perfect manifestations in a fair light and without a cabinet, and thus make frauds impossible, we might convert the world in an in credibly short space of time.

MAUDE MEREDITH.

George D. Search.

To the Editor of the Religio-Philosonhical Journal:

In the spring of 1881, Mr. Search visited our city, and through his mediumship was given some splendid independent slate-writing, that we knew to be genuine. He came here a stranger, and we treated him as such. We have had so many frauds here that we watch carefully all who pretend to be mediums. I had a private sitting with Mr. Search, and got some slate writing. He had some four or five slates, I held the slate on which the spirits wrote to me, and I washed it carefully, perfectly clean. I did not take my hand off of it till the writing was done. I got several communications; the last one was writ-ten in a sealed slate, on the top of the table. My husband had two private sittings with him. The first time he did not get anything; the second time he got a communication signed by B. F. Hughes, We have had one dark circle with Mr. Search; it

gave good satisfaction. There were fifteen of the Sedalia citizens present and they all treated him as though they thought he was a fraud. We had five musical instruments, and they were all in the air at once, playing "Home, Sweet Home." The spirits would touch the ceiling with them, which was ten or eleven feet high. The medium sat with his feet upon Mr. McLaughling. The medium sat with his feet upon Mr. McLaughlin's. Those present could then feel the spirits touching them. It could not have been the medium, but I can not say that he does not prac-tice fraud. We are sorry to hear bad reports about him, as we thought that he was honest and wished him to come back to our town again, as a good me-dium could do well here. We are having sittings once a week with Dr. W. J. Atkinson, and hope to have something of interest to write about soon. Sedalia, Mo. MRS, ELIZA MCLAUGHLIN.

The Yellow Fever.

In a private letter from New Orleans, written to us during the latter part of September last, the writer speaking of the sanitary condition of that city, expresses an opinion with respect to the origin of the yellow fever, which few have heard advanced, but which seems to be very plausible, and is, we think, of sufficient interest and importance to warrant giving it place in the JOURNAL. The following is an extract:

"So far, this city has been exceptionably healthy, and if we can go through this month we shall not fear an epidemic this year. I think, undoubtedly the yellow fever originated in the soil, and has epochs of ripening which do not often occur in successive years. An old physician, Dr. Dowler, who some time since passed on, attributed it to a poisonous water plant, with winged, tiny seeds, which ripened about once in ten or eleven years, and he stated he had detected the spores in the sputa of yellow fever and in patients' blood. He was a very scientific man, and trans lated from the French a pamphlet advocating the paving of the entire city with granite, and its drainage, stating that Lyons had been similarly afflicted and the measures taken, which were the same he recommended, had given the city thenceforward entire immunity from diseases of this type." The letter continues on another subject as follows:

"I have read with great interest of your journeyings at the various Conventions. In the case of the exposure of Mr. Sour, how shocking and wicked an imposition he attempted. It is so dreadful an outrage on those who have gone before, and I realized, as I never had done before, the absolute value of the mission you are so fearlessly fulfilling.

The Concord School of Philosophy.

to the Editor of the Religio-Philosophical Journal:

That eloquent and versatile writer and clear thinker, Hester M. Poole, passed a few days at the Concord School, and has written an instructive article thereon for *Our Continent*, which is finely illustrated. The pleasant, good and pre-eminently weak face of Bron-son Alcott is at the beginning of the article. This "school" has been founded for four years, and

draws together a small body of those inclined to the metaphysical methods of thought. It is a strange anachronism, and inexplicable except on Darwin' theory of reversion. A study of the face of its found-er, gives us a key to the anomaly. He knows nor can know nothing of science or of scientific methods of thought, consequently he is a thinker without any thing determined or determinate to think about. Thus he is at liberty to plunge or soar, and obscurity of utterance can pass for profundity of ideas. By this method, thinking takes the place of knowledge, and as there is no standard of measurement of truth, the "thinking" of one becomes as valuable as the "think-

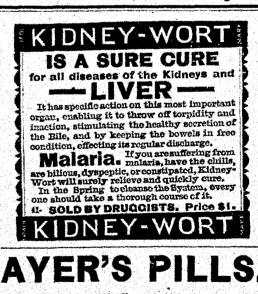
ing" of another. The Concord School is interesting as an expiring flicker of the old methods of thought. - It has no vitality, little in common with the age, and is far more conducive to the exaltation of the teachers than the instruction of the learners. HUDSON TETTLE.

W. Parkhurst writes: I am much pleased with the course of the JOURNAL. It has become a

necessity with me, and so I renew my subscription with pleasure.

The first external revelations of the dry rot in men is a tendency to jurk and lounger to be at street corners without intelligible reason; to be going anywhere when met; to be about many places rather than any; to do nothing tangible, but to have an intention of performing a number of duties to-morrow or next day.-Inchens.

It makes little difference whether spiritual unfoldment begins before the change or not, so far as the rest of mankind is concerned, for an evil-thoughtful person always injures himself as much as he harms another. It would be better if the whole world could move forward in solid phalanx in the right direction, but as this is a moral impossibility, the right way is to group together as many as are in the same sphere of unfoldment, and thus with a united effort bring about a change in harmony with the unfoldments in other spheres. It will be observed among Spiritualists that they differ widely in their comprehensions of spiritual matters, some show greater proficiency than others. They can solve more mighty problems; the mere every day matters they are not interested in, for having passed through the rudimentary classes, perhaps while they were yet in mortal bodies, they now reach out for what is before them and not what is behind them.-Olive Branch. 1



A large proportion of the diseases which cause human suf-fering result from derangement of the stomach, bowels, and liver. A SER'S CATHARTIC FILLS act directly upon these organs, and are especially designed to cure diseases caused by their derangement, including *Constitution*, *Indigestion*, *Dysp psia*, *Hendache*, *Dysentery*, and a host of other aliments, for all of which they are a safe, sure, prompt, and pleasant remedy. The extensive use of these PILLS by eminest physi-clans in regular practice, shows unmistakably the estimation in which they are held by the medical profession. These PILLS are compounded of vegetable substances only, and are absolutely free from calomel or any other injurious ingredients.

A Sufferer from Headache writes :--

The Rev. FRANCES B. HARLOWE, with grown Atlanta, Ga., says: "For some years past I have been subject to constipa-tion, from which, in spite of the use of medicines of various kinds, I suffered increasing inconvenience, until some months ago I began taking ATER'S PILLS. They have entirely cor-rected the costive habit, and have vastly improved my gen-eral health " eral health."

AYER'S CATHARTIC PILLS correct irregularities of the bow-els, stimulate the appetite and digestion, and by their prompt and thorough action give tone and vigor to the whole physi-

PREPARED BY

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

NOVEMBER 18, 1882.

RELIGIO-PHILOSOPHICAL JOURNAL.

A Methodist talks of an Ex-Methodist.

A very few of our Michigan readers in opposition to the majority, felt aggrieved at our pointing out the inconsistency of Spiritualist Societies hiring Mr. Burnham to preach materialism to them. In that article we intimated that Brother Burnham had failed to assimilate his reading; this, too, was regarded as severe, and it may have been, but that it was true, seems to be substantiated by the evidence of one of his old Methodist brethren. In an editorial on the Watkin's Free Thinkers' Convention, the editor of the Christian Advocate of New York speaks of his old colleague as follows:

"D. M. Bennett, the martyr in the cause of obscenity, was there, 'the noblest Roman of them all.' J. H. Burnham, of Michigan, was present, and delivered a discourse against God. Poor Burnham! When the editor of *The Christian Advocate* lived in Michigan, Burnham was a minister of the Methodist Episcopal Church, and a member of the same Conference. He never had anything to say on the practical work of the Gospel, had little interest in the salvation of souls, but had a marvelous flow of metaphysical language. The writer heard him in a debate with Will-iam Clay, 'the metaphysical barber' of betroit, with whom William H. Seward corresponded. Burnham was as fluent as an auctioneer, Clay hesitating and cautious. Clay said that Burnham was rapid but shallow; Burnham intimated that Clay was muddy. Careful listeners concluded that Burnham's meta-physics was of the phraseology sort which is imbibed from books rather than thought out." The last sentence of our Methodist con-Burnham was a minister of the Methodist

The last sentence of our Methodist contemporary is identical in thought with our criticism on the gentleman.

Snakes as Life Destroyers.

The loss of life in India due to the ravages The loss of fife in India due to the ravages of venomous snakes is almost incredible. Yet Consumption, which is as wily and fatal as the deadliest Indian reptile, is winding its coils around thousands of people while the victims are unconscious of its presence. Dr. R. V. Pierce's "Golden Medical Discovery" much he med to cheme the blood of the serve n. v. rierce's "Gomen Meureal Discovery" must be used to cleanse the blood of the scro-fulous impurities, for tubercular consump-tion is only a form of scrofulous disease. "Golden Medical Discovery" is a sovereign remedy for all forms of scrofulous disease, or king"gravil such as fumore white smalling. king's-evil, such as tumors, white swellings, fever sores, scrofulous sore eyes, as well as for other blood and skin diseases. By druggists.

Boston is the largest market for boots and shoes in the world. There were shipped dur-ing 1880, over 2,250,000 cases of boots, shoes and rubbers. At a low estimate, the cases contained 50,000,000 pairs.

Good Advice.

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

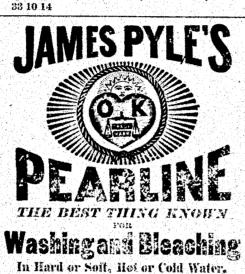
Mr. John Field has prepared an estimate from the accounts of the companies of the quantity of gas used in London last year. It was, in round numbers, 20,230,000,000 cubic feet. This is equal to a bulk one mile square by 720 feet high. Consumers paid \$14,555,000 for this immense supply.

129" No woman really practises economy unless she uses the Diamond Dyes. Many dollars can be saved every year. Ask the



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 find relief. The discovery of Warmer's Safe tidneys and Liver Cure marks a new era in the treatment of these troubles. Made from a simple tropical leaf of rare walke it contains just the elements necessary to nourish and heap 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-Headtaches-Jaundlee-Dizziness-Gravel exiter, Agne-Malarial Feyer, and all dillentities of the Kidneys. Liver and utimary Organs.
This an excellent and safe remedy for it cures the organs that make the blood.
This Remedy, which has done such wonders, is put up in the LARGEST SUZED BOTTLE of any medicine upon the market, and is sold by Druggists and all dealers at \$1.25 per bottle. For Diabetes, enquire for WarMER'S SAFE DIABETES CURE. It is a POSITIVE Remedy. N. Y.

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



SAVES LARGE, TIME and SOAP AMAZ-INGLY. In Prove universal satisfaction. No family, rich or poor, should be without it. Sold by all Groeves. REWARE of initations well designed to missead. PEARLINE is the ONLY SAFE how symbol, and name of

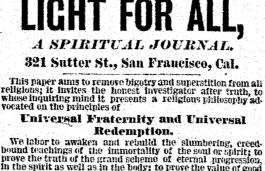
JAMES PYLE, NEW YORK. 32 24 34 22rmeew

RAILROAD TIME-TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman Streets. City Ticket . Office, 56 Clark Street, Sherman House.



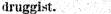


Retemption. We labor to awaken and rebuild the slumbering, creed-bound teachings of the immortality of the soul or spirit; to prove the truth of the grand scheme of eternal progression, in the spirit as well as in the body; to prove the value of good deeds in this life as a preparation for the future life, and to that end we call the attention of inquirers to our *Spirit Met-*sage Department, wherein will be found communications from spirits who were once dwellers on the earth we inhabit, tending to

Prove the Immortality of the Soul.







The Church of England as a whole is the largest landowner in the kingdom, and Canon Wilberforce has called attention to the fact that it is also the largest owner of public-houses, and pronounced it a "grievous scandal."

Taken out of Bed.

DR. R. V. PIERCE, Buffalo, N. Y.: Dear Sir -I have to thank you for the great relief received from your "Favorite Prescription." My sickness had lasted seven years, one of which I was in bed. After taking one bottle I was able to be about the house. Respectfully, AMANDA K. ENNIS, Fulton, Mich.

Caution in the premises: "Hadn't I better pray for rain to-day, deacon?" said a Bing-hamton minister Sunday. "Not to-day, domi-nie, I think," was the prudent reply; "the wind isn't right."

WHAT MAKES FLORISTON COLOGNE WEL-COME on every lady's toilet table, is its last-ing fragrance and flowery odor.

A missionary steamer, whose hull and machinery weigh only six tons, is now moored in the Thames in London. The vessel is named Peace, and has been built for the Baptist Missionary Society, who destine it for the service of the mission in the upper reaches of the Congo River. The boat can be taken to pieces readily for transport purposes, and the total number of pieces, none of which would be too heavy for a man to carry, would be 800.



Patents obtained through us are nonced in the SCIENTIFIC AMERICAN, which has the largest circulation, and is the most influ-

the largest circulation, and is the most influ-ential newspaper of its kind published in the world. The advantages of such a notice overy patentee understands. This large and splendidly illustrated news-paper is published WEEKLY at \$3.20 a year, and is admitted to be the best paper devoted to science, mechanics, inventions, engineering works, and other departments of industrial progress, published in any country. Single copies by mail, 10 cents. Sold by all news-dealers.

dealers, Address, Munn & Co., publishers of Scien-tific American, 261 Broadway, New York. Handbook about patents mailed free.

33 11 12 NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper.

CENTS Banner of Light, Boston, weekly..... Medium and Daybreak, London, Eng., weekly.... 8 Light for All, San Francisco, semi-monthly, ... 10 Olive Branch, Utica, N. Y., monthly..... 10 The Shaker Manifesto. Shakers, N. Y., monthly, 10 The Theosophist, Bombay, India, monthly..... 50



NO CURE ! NO PAY ! Dr. KEAN,

173 South Clark St., Chicago, personally or by mall, free of charge, on all chronic or nervous diseases. DR., J. KEAN is the only physician in the city who warrants cures or no pay. Finest illustrated book extant; 536 pages, beauti-fully bound; prescriptions for all diseases. Price \$1, post-paid. 33.9.85.8

Ten full Sets of

Golden Tongue

Reeds.

Height, 75 in.

Depth, 24 in.

Length, 46 in.

New Style

No. 9000.

Handsome

SOLID

WALNUT

CASE

1º

FREE CIFT A copy of my Med-sense Book will be sent to any person affilieted with Con-sumption, Bronchiths, Asthma, Sore Throat, or Nasal Caterra, It is elegantly printed and illustrated; 144 nages, 12mo, 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents post-age for mailing. The book is invaluable to persons substring with any disease of the Nose, Throat or Lungs. Address, DR N. B. WOLFE, Cheinnati, Ohie. 27-4tf. State the paper in which you saw this advertisement.

BABBITT'S CHART OF HEALTH.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes schools and lecture rooms. The following are some of its headings: The Laws of Nature: The Law of Power: The Law of Har-mony Low to Promote Health, How to Destroy Health; How to Cure Disease: How to Diress; How to Eat; What to Eat; How to Sleen; How to Bathe, etc., teaching people to be their own doctors on the powerful and yet simple plans of Nature. Price 25 cents, postage 10 cents.

For sole, wholesale and retail, by the RELIGIO-PHILOSOPHI-CLL PTULISHING HOUSE, Chicago.

Stops

330880

and a

1 Four movent Tickets Office, or tickets 5 7.9. OABLE, E. S.T. JOHN, Use Pro. & Gent Marry Day 1.4.8 P

ALBERT LEA POUTE." A New and Direct Line, via Scheen and Karke-hon his needed by Der Line, via Scheen and Karke-honder, Newport A. we, Grattane da Arris, Ar-farta, Nastriff, Louisville, Leante, De Cheenar Vi, Fattane poissond Langette, and Om A. Mina, ap-Critical St. Fould and intermediate astrong to Resenters All T. rought Parsenters Travil on Fast Same as Trans.

This. Provision rale at all principal Ticket Officer-su built of States and Crawla. Assays successful through and rates of fassal. As as low as competitors that offer tess acrass

For wealed information, get the Maps and Poll-

CHICAGO.

OREAT ROOK ISLAND ROUTE.

"ALBERT LEA ROUTE."



FOUR ESSAYS CONCERNING SPIRITISM. AMERICAN COMMUNITIES, BRIEF SKETCHES WHAT IS SPIRIT? WHAT IS MAN?

URGANIZATION OF THE SPIRIT-BODY, MATTER, SPACE, TIME

The duthor, Helmrich Tiedeman, M. D., is a German scholar, he presents trainly thoughts in reference to the subjects treated that are works of careful careful casideration. Price, 2 (Careful casideration.

For sale, wholes to and retail, by the linking open cal, PUBLISHING HOUSE, Chicago,

Economy, Zoar, Bethel, Aurora, Amana, Icaria, The Shakers, Oneida, Wallingford, and the Frotherhood of the New Life.

If you will get up a ' up of You Subschiere to our Magazine, and and no \$40,009, \$4,000 or each subschier, we will get a you a Watch and the Magazine one year tree for your treatile, and each person fit the Club will get the Watch and Magazine we offer. The Hustralion gives use made from one of the watches, and is a perfect representation. Siend upcorrectly by post offer order or treatened bette at our rise. As to our responsible were out to all watch and rise to our responsible were out to all we your to be to our responsible were out to all watches.

millifte were fort, and New York publishers a thread

By WILLIAM ALFRED HINDS. Paper cover. 176, pp. Price, 60 cents; postage, 5 cents.

For sale, wholes are and retail, by the RELIGIO-PHILOSOPHIC CA: PUBLISHING HOUSE, Chicago,

BEAUTIFUL HOLIDAY PRESENTS, BEATTY'S ORGANS AND PIANOFORTES, As the time is ap-

Organs and Pianofortes for 1883. W CASE FOR THE HOLIDAYS NOW READY, on of detail, unsurpassed elegance, fine fir tone qualities. I announce with pleasure that

⇔FAMOUS BEETHÖVEN ORGANS⇔ This style alone has reached a sale of over 20,000, which have gone to overy country of the globa. This fact alone attests without POSSIBILITY OF REFU-TATION that the barehoven 25 stop organs are the only UNIVERSALLY POPULAR ORGANS EVER OFFERED TO THE PUBLIC.

te This Organ will be boxed and delivered on board cars, with Or. an Beuch, Book, and Music, at \$125 moment's notice, now FOR ONLY

SPECIFICATION OF STOP WORK. 27 IN ALL.

Collo, (2) Melodia, (3) Charabella, (4) Manual Sub-Rass,
 (5) Bourdon, (6) Saxaphone, (7) Viol di Ganiba, (8) Dizpason,
 (9) Viola Delce, (10) Grand Expressione, (11) French Horn,
 (12) Harp Koline, (13) Vox Humana, (14) Echo, (15) Dulciana,
 (16) Clarionet, (17) Voix Celeste, (18) Violina, (19) Vox Jubilante, (20) Piccolo, (21) Coupler Harmonique. (22) Orchestral
 Forte, (23) Grand Organ Knee Stop, (24) Right Knee Stop,
 (25) Automatic Valve Stop, (25) Right Juplex Damper, (27) Left Duplex Damper.

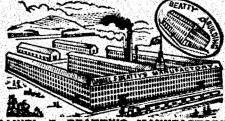
Forte, C3) Grand Organ Knee Stop, (2) Aight Knee Stop, (2) Left Duplex Damper, (2) Left Duplex Damp

at less than \$400. Why't Because the Patented Improve-ments are my own and no one else can build an Organ on this plan. SUTABLE FOR HOLIDAY, BIRTHDAY, WEDDING, OR ANNIVERSARY PRESENTS. BUY ONLY THE LATEST AND BEST. THE BEETHOVEN IS ORIGINAL, UNIQUE, POWERFUL AND ALWAYS SATISFACTORY, COME TO WASHINGTON, N. J. AND SE-LECT INSTRUMENT IN PERSON. If not convenient to come, you will be as well treated if you order by mail. REMIT BY BANK DRAFT, PORT OFFICE MONEY. ORDER, REGISTERED LETTER, OR BY EXPRESS, PRE-TAID. Remember satisfaction absolutely guaranteed in every particular, or money promptly refunded, with interest, if the instrument is not precisely as represented, after one year's use. FACTORY RUNNING DAY & NIGHT. ENVISY SELECT BICLIGHTS. The only Organ and Planoforte establishment in the world lighted up at night by 330 Edison's Electric Lights.

More than 50,000 attest the merits of Beatty's Organs and Pianofortes. Space forbids but of a few brief extracts and names. For long list of names of per-sons who are using my instruments, in all parts of the world, see Testimonial Sheet, SENT FREE.

Rt. Rev. C. T. QUINTARD, "Bishop of Tenn.," writeg-"I have received the instrument and an Lighty pleased. It will be a pleasure for me to recommend your instruments, as they are certainly all you claim for them." * * *

100 a picture for me to recommend your instruments, as they are certainly all you claim for them." * * * Judge P. H. HANN, Wash'ton, N.J. "Perfectly reliable honse" L. W. ENGLAND, Pub., N.Y. Sun. "Satisfied with instrument" Rt, Rev. THOS. A. STARKEY, Bishop of N. J. "None better" Hon, MOSES A. DOW, Boston, Mass. "We are delighted." J. L. EVERETT, Nat'l B'way Eank, N.Y. "Excellent tone." Mayor GRACE, New York. "He is very enterprising." THOS. A. EDISON, Menio Park, N.J., "Marvelous business" E. ALDEN & BROS., Cincinnati, O., "Honest & responsible." Gov. FIGLOW, New Havon, Ct., "Very highly appreciated" MajGen, SICKLESFather, N.Y. "Sweets organ ever made" Hon, J. B. ESHLEMAN, Condelia, Fa. "Pronounced first-class" S. A. Woods Mach. Co., Boston & N.Y. "Exect sourgned ver made" Hon, JOHN I. BLAIR, N. J.R.R. Kingj "He deserves credit" Hom, JOHN STARK, J. J. Rest equipped factory" J. S. HARRISON, 219 Callowhill st. Phila, "Have dealt with huma half million dollars worth. Always prompt, reliable" MONROE ORGAN REED CO. Worcester, Mass., "Largest establishment of the kind in the world, best equipped." Hon, SAM, SLOAN, President D.L. & W., M. & E., N. Y. J.



DANIEL F. BEATTY'S MANUFACTORY, Corner Railroad Avenue & BEATTY STREET.

Washington, New Jersey, United States of America. The Largest Organ and Planoforto Establishment in Existence. Ground occupied for Works and Yards THIRTFEN acres. TOTAL LENGTH OF WORKS, 1,005 FEET,

Before buying elsewhere BE SURE to send for my latest Illustrated Catalogue. If you do not desire to purchase please mail or hand this advertisement to a friend who does, or post in a conspicuous place.

Catalogue FREE. Address or call upon DANIEL F. BEATTY, Washington, New Jersey.

50 F

11 14

111



willtn

Y. Birt

Microscopic Beings and Disease.

BY HUDSON TUTTLE.

There are two worlds; a seen and an unseen. There are elephants and atomies, but the atomies are as mastedons to the microscopic beings beyond them. We have gazed at the comet blazing in the morning sky. How strangely fascinating as it hung in the fringe of rosy twilight, the star of morning blazing calmly on the threatening stranger, and the crescent of the old moon like a target of the conthe wavelength in the interval target of the earth, warning the intruder from near approach! Thus we stand on the coast line of the earth and look into the depths of immensity; the infinite expanse flecked wit : revolving worlds is unfathomable by our limited faculties. We cannot comprehend the line reaching even to the nearest stars, nor the sweep of the circles along which the stellar systems move in periodic times. Equally inconceivable-we adjust the telescope and look through the entire star-stratum of what we call the universe into space, black and absolute-beyond the gulf into which our vision reaches, we say there is another system like that we call the universe, with gyrating suns and worlds, peopled with sentient and intellectual beings. and we fancy we are able to grasp the movements of countless universes around a com-

mon gravitating center of motion. We look through the telescope at the comet and as we gaze it sweeps onward along its pathway and grows dim, until as a mote in the field of view it is lost to sight, yet we know it is still moving toward the verge of the system, further out from the sun than the outermost planets, and that it will go forward until its appointed time, be it a year or a thousand years, when it will again fall toward the sun, with the swing of a gigantic pendulum, to again depart on its remote journey.

If we are appalled at the contemplation of such vast magnitudes and distances, equally so are we when we gaze in the opposite direction, that of minuteness. It is a world the unaided eye never sees; a world of life within the world of life, and an explanation of the most difficult problems of biology.

I shall never forget the first time I looked through a microscope. There was a minute drop of stagnant water, in which the eye could detect nothing. The lens revealed a swarm of beings such as I had never seen before, strange, grotesque forms of life, feeding on floating specks. What were these? A higher power showed them to be organic beings. It seemed that there was an endless series, the larger feeding on the smaller and these on still smaller, and these on smaller still, until matter itself was only an interblending congeries of living beings. But a higher magnifying power dissolved the illusion, and as the telescope enabled us to gaze through the boundaries of the stellar universe, the microscope enables us to look through the stratum of living forms and see the expanse of unappropriated mineral elements. Life even in its minutest forms is superimposed on matter. Strange life! The animalcule a million times smaller than the finest point that can be broken from a cambric needle, manifests instincts as remarkable as are observed in higher animals. Once in a drop of water I saw a speek just discernable and brought it under the glass. It was a shrimp-like animal, of exquisite form, and carried a cluster of eggs nearly as large as itself. With a needle I broke this away. Immediately this being so small that its existence seemed an imagination, manifested the greatest solicitude and began searching for its missing treasure. It soon found it, when milk commences to sour. Nor are fast hold of it endeavored aizing and escape; its maternal love was as ardent and devoted as that of the human mother for her child! As affection, love and thought are measured by manifestation and not by size, it becomes interesting to know how infinitely small the aggregation of matter must become before they cease to be. No words can describe, no pencil paint the wonders revealed in a single drop of stagnant water. No menagerie has more curious living beings, No menagerie has more currents firing serings, nor a greater variety. The species of ani-mals and plants greatly exceed in number those of larger growth. They sport in changeable forms and variations, and to name the countless swarms would be impossible. More especially do I wish to call attention to that portion of the microscopic world which lies on the borders of human life, and is related to the most malignant and terrible diseases which afflict mankind. It has been lately broached, and facts are rapidly accumulating favoring the theory, that contagious and malarial diseases owe their origin to infusorial germs. These are floating in the atmosphere or in the water. They are we live. breathed into the lungs or drank, and find their way to the blood, which is their proper nutriment, and rapidly mature. No magnifying power yet produced has been able to reveal these germs, or at least to distinguish them, but the product of their growth is soon apparent. They are called *bacteria*, and are simply organized sacks filled with fluid. They multiply by division. If you markable narrative quoted in the RELIGIOwatch a matured form, you will observe a contraction in its middle portion, slowly deepening, until the being becomes of hourthe New York Tribune. When the passage was reached where the writer says, "About five o'clock that day, a more impressive feaglass form, and then breaks in two distinct individuals. This process goes forward with ture made its advent. A distinct call (resuch astonishing rapidity that a single germ of diphtheria will multiply to 70,000,000 in 24 sembling a woman's voice) was heard utter-ing the daughter's name, Mar-ie." A similar hours. The terrible contagions of small pox, diphmaterialization was related by a young lady, theria, typhoid fever, etc., are propagated by what are regarded as animal germs. In these diseases the germs are thrown off from the victim and taken into the lungs with the breath. There they enter the blood and be-gin to grow and multiply. When their number becomes sufficient the fever commences and continues until the vast multiplication exhausts the soil in which they grow. If the patient then has vitality remaining, he may recover; if he has not, death closes the scene. When a person is vaccinated, the germs are carried with the vaccine lymph and the result is the same. It is like introducing yeas into a mass of dough. The yeast is filled with germs of the yeast-plant and the dough is the proper soil for its growth. By its growth it liberates carbonic acid, which lightens the dough, every particle of which is filled with the plant. When bovine lymph is employed, the same process follows as in small pox, with this exception, the germs have been modified in character by having nassed through the system of the cow. Pasteur has illustrated this in an interest ing manner, by his experiments in determining the character of splenic fever which admits of no remedy and threatened at times to sweep away the cattle from whole provinces in Europe. He found that the disease was propagated by germs, and these germs could be cultivated so as to become mild and easily controlled when animals were vaccinated with them, and that this vaccination was a sure preventive of the disease. On the other hand, he increased the virulence until the vaccination was an aggravated

form of the original disease and death fol-lowed more speedily. He found that these germs were tenacious of life, and when animals dying with the disease were deeply buried, the earth worms years afterwards bringing up the soil, brought up the germs therewith and the animals cropping the grass growing thereon became subject to the disease.

In a similar manner in diphtheria, this patient investigator found that the germs admitted of cultivation in two directions. By transferring them to a bath of chicken broth, they became mild, and when introduced into the system only light symptoms of the disease resulted; on the other hand, by placing them in fresh blood and making several transfers, their virulence was so intensified that death soon resulted from their introduction into the veins of an animal.

Typhoid fever is now known to be the result from germs which are scattered by defective sanitary conditions. The contents of the cess-pool, the stable or water-closet find their way to the well, and a draught of clear cold water carries with it the deadly germs of the disease which scorns human skill.

Science has placed the means of prevention in our hands in the form of disinfectants. Caustic lime is especially useful in destroying the germs of fungi, while car-bolic acid is especially useful in the destruction of animal germs. It is for this reason carbolic acid in diluted form, makes such a soothing and effective dressing for wounds. Especially in warm weather, wounds sup-purate and unhealthy growth forms at the edges. Sometimes what is called hospital gangrene appears which greatly complicates the case and endangers life. In all these cases where supperation appears, the pres-ence of a fungoid growth is the cause. The germs floating in the air find the wound a proper soil. A applebic acid dependent proper soil. A carbolic acid dressing at once destroys this growth and the wound heals.

Malaria is referred to vegetable germs which are liberated from decaying vegetable matter and are taken into the blood through the air or water. There they multiply with great rapidity. This rapid growth means the destruction of blood, for they really feed and are nourished by it. Not only is the blood impoverished, it is filled with poisonous matter which the liver and kidneys attempt to throw off, and failing become diseased or break down altogether.

The chill and fever is the climax of the growth of the malarial germs. At the commencement of the chill the blood is filled with them, but after the fever they all disappear. Quinine seems to be a specific antidote to the malarial germs, in a manner which thus far allows of no substitute.

Many of the diseases of animals as already mentioned, are referable to distinctive germs. Ignorance of this fact has wrought great suffering to mankind. Thus when stagnant water is given cows for drink, the milk becomes affected. The bacteria swarming in the water when taken into the stomach, enter the blood, and as irritants or poison, are secreted out of the blood in the milk. Such milk has an offensive smell and taste, and quickly sours. It may even become putrid, and the butter is especially objection-able. The milk may coagulate before being drawn, and garget and inflammation super-vene. An examination of such milk with a microscope will show it swarming with bacteria, and while not poisonous is wholly unfit for food.

The blue color of old milk is produced by the presence of bacteria, but there seems to be some distinction in the type of those in the milk after the cows have drank stagwhen milk commences to sour. Nor are and the most incurable ants exer adies to which they are subject result from the attacks of these microscopic beings. The blight of the pear is supposed to be the work of an animalcule, and so numerous are they that a drop of the sap from an affected part placed under a high power dances with the maze of life, and it would be as impossible to count the individuals therein as the leaves of the forest. The rust of wheat, the smut of corn, the yellows of the peach each are results of the attack of specific forms of fungi or bacteria. Every day new discoveries are made in this field, and we find that our deadliest foes are the invisible beings, the exist-ence of which can only be known by the highest magnifying power supplied by inventive genius. The tiger is a harmless foe compared with these infinitesimal germs. The past few years has not only vastly increased our knowledge in this direction, but also provided means for our protection; yet we can but feel, when we contemplate the destructive agencies with which we are surrounded, that it is not strange we die, but a miracle that

A Spirit Father Returns to Protect his

Children.

While on a visit to Cape May, N. J., I was

reading to my daughter and others, the re-

PHILOSOPHICAL JOURNAL on Nov. 4th. from

case of clairaudience accompanied with a

who said. "Even should these Tribune stories

prove to be human tricks, she had an experi-

ence that she knew was superhuman." Her

narrative was as follows: "One afternoon a

few weeks prior to my marriage, on going

into my chamber for the purpose of arrang-

ing my toilet, I saw with surprise, a strange

man standing in the middle of the room.

From his dress and general appearance, I

supposed he was a workman sent by mother

to make repairs and that in mistake he had

entered the wrong apartment; but on asking

who had sent him there, he quickly faced me

and assuming an attitude of prayer, and

with a pleading look spoke in a distinct

voice these words: 'I have come by my own

accord, to ask you to watch over my children

and save them from being swindled.' While

thinking who the man could be, the form or

apparition, as it really proved, suddenly changed its solidity and a misty vapor was

scintillating in its place, which soon parted into fine cloudy curls and became invisible,

I could save from being swindled, for I never

saw this/man, and, of course, did not know

his children. I did intend to keep this in-

terview with a ghost a secret, but, on the

following night, the gentleman to whom]

was engaged to be married, called on a visit,

and I related the occurrence to him. He

said/I had been dreaming, but requested me to describe the man, which I did as accurate-

Fo the Editor of the Religio-Philosophical Journal:

tall, had a large head and was partially bald, wearing black pants and was without a coat. While the shirt he wore, though clean, was unironed and had a faded yellow look. My friend at once said, 'Well, you have exactly described Mr. H., a man who made me executor of his will and guardian to his children, and died only yesterday afternoon. Very strange, my friend continued, 'the shirt you described belonged to his brother, who died two years ago, and since his death the shirt has been folded away unused, but was given to Mr. H. a few days before his demise." The lady proceeding with her story declared that she had had no previous knowledge of these circumstances, and that she (although not believing in Spiritualism) did firmly be-lieve the sight she saw, was the spirit of the father to those children, with whom she after her marriage, became acquainted and whose interests fell to her lot to protect.

The above is almost verbatim as the words fell from the lady's lips, and the writer being personally acquainted with the parties re-ferred to by the spirit, can vouch for the sincerity and veracity of the lady giving the narrative.

So, Bro. Bundy, I send you this little square block, chiselled fresh from the mine of truth. If you can find a niche for it in the temple, don't be afraid to use it, it will endure with C. S. FORD. the best material. Philadelphia, Pa.

Brooklyn (N. Y.) Spiritual Fraternity.

The lecture for the Conference Meeting, Friday evening, Nov. 3rd, was by Wm. C. Bowen, and the subject selected was, "Morals in Politics." The speaker gave a history of the Hebrew nation, and of their desire for a king and their appeal to Jehovah to grant them their desires, and while he did not vouch for the historical accuracy of the narrative, he gave it to illustrate a point in the argument. The Jews, like other nations, cried out, "Give us a king," and as the record reads, the answer was from Jehovah: "You have been fairly prosperous; you have been chosen above others," and they were told that a king would select their bravest young men and fairest of young women to wait upon him and serve him. They insisted upon having a king, and the result was misery and sorrow to the people; so it has been in all ages among all people; this desire to have a ruler seems to have been universal.

It is the genius of man, whether under a kingly rule or under more democratic forms of government, to rebel against any form of of government, to recei against any form of oppression, and history shows that kingly rule has oppressed the people and abridged their rights. In England men could not worship God according to the dictates of their conscience, and the king and the priest combined for this purpose to infringe upon the people's rights, and the result has been an uprising of the people and a sten forward an uprising of the people and a step forward to more freedom. The Pilgrim Fathers came to this country and braved the horrors of an inhospitable clime and a savage people to find this freedom. They, in turn, while advocating this religious freedom in others, would not permit the Quakers to exercise this same right. These brave souls came here in order to give to all that civil and reigious liberty which resulted in the establishment of this Republic. This was accom-panied in the South with African slavery, which before its abolishment, culminated in our civil war.

The Republican party was the outgrowth of this protest against the enslavement of the colored race, and in its twenty years of power, while it has accomplished much for human freedom and for the civil rights of the people, some of its leaders have become corrupt and have lost sight of the grand truth which gave the party birth, equal and exact justice to all. In our civil government, each town, city or State, has its independent methods of self-government adequate for the purposes designed, and each are jealous of any interference on the part of higher officers to dictate or control their action. The people of this State, and especially the rank and file of the Republican party, are doubly sensitive to any interference in local political affairs by the national executive, and we find in the general revolt against this interference by the President of the United States, in State politics, a hopeful sign, a desire on the part of the people to control their own affairs; and in our State the returns of the election so soon to be heard, will forever, I hope, settle the matter so far as our own State is concerned. I speak to you as a citizen of the State; not as a Democrat or a Republican. Among a certain class of politicians who arose to the surface after our civil war, was a class whose motto is. "The end justifies the means." "Do you not see in this a conspiracy against the civil rights of the people. Let us at this election with all the means in our power crush out this besom in our State politics. As voters, exercise your right to vote for good men independent of party, and when you can do this, your influence will be felt and the political conventions will respect you and your power." Mr. D. M. Cole said: "The speaker of the evening has told you some of the evils in our political systems, but I cannot see how we are to remedy this increasing evil. Men who make politics a business, are ruined financially. I know several who were once quite comfortably well off who went into politics and were ruined. Their consciences became hardened and seared. If we attend the primaries, we find rum and tobacco ascendant How to purify and elevate man is a problem which in the present state and condition of society, I am unable to solve. Politics is man worship in its worst form. The hero worship of to-day is what made kings in the earlier ages. Human selfishness is the bane of our politics. What shall be the remedy? Some say, 'Let the women vote?' Will this result in good? .This is a problem yet to be solved. I believe both political parties are corrupt." Mr. J. C. B. Pooler gave a summary of the rise and fall of the Venetian Republic, and denounced in strong terms the holding of large amounts of money and property by the few, and argued that every citizen should be the owner of land, and when this shall have been accomplished, every family own a home, with a clear title to the soil, there will be less misery and less corruption in politics. Mrs. T. B. Stryker was controlled by one of her guides who said that he had been much interested in the discussion of the evening, leaving nothing but vacancy at the place he stood a moment before. Strange," continu-ed the lady."I did not feel frightened; but began to wonder who the children were that and while he could not take much interest in local politics, he would urge upon all present to live their highest aspirations—to love the truth for its own sake; to live the right, for self-development and unfoldment, and in this right living by the individual, could many evils of society be remedied.

Death is not the Logical End.

To the Editor of the Religio-Philosophical Journal:

Some time in March last, Col. Bundy gave a reception, at which were present a house full of his friends, among whom were the medium, Mrs. O. A. Bishop and myself. then had no personal acquaintance with her, and had never had a sitting with her. During the evening she was several times under the influence of her principal spirit control, and on one of these occasions she was brought and seated near me. Her control informed me that a spirit was present who knew me well when in earth life, and that he wished to speak to me. The name, Ebenezer Peck, was given. The control said he would allow the spirit to use the medium's hand to com-municate in writing what he desired to say. Pencil and paper were taken from the medi-um's pocket, and the spirit wrote, expressing his pleasure at being "given an opportunity to re-enter the gates of life, which he had be-lieved to be described by the spirit of the spirit spirit. lieved to be closed to those who put on immortality."

The paper was then handed to me. Direct-ly after this, the control said there was another spirit present who desired to give me his name; the paper was taken back, and the name, Sidney Breese, was written on it.

Ebenezer Peck was a lawyer of considerable eminence, at one time the reporter of the decisions of the Supreme Court of Illinois, and a resident of Chicago for many years. Upon the establishment of the Court of Claims at Washington, he was appointed a judge of that court and held the office until a short time before he "put on immortality.'

Sidney Breese was one of the early settlers of this State, an eminent laywer, for many years one of the judges of the Supreme Court of the State; a man of liberal views and strong mental grasp, who was very highly respected, and who had exerted a large influence in the af-fairs of the State. A few days after the above interview, I had a sitting with Mrs. Bishop at her house. Almost the first thing her control said to me was, that the same spirit was present who gave me his name at Col. Bundy's. I asked which of the two it was, and was informed that it was Judge Breese. The control then said, "He desires me to say to you that, 'death is not the logical end."" The expression struck me with great force, and I asked for time to write it down, precisely as made, before any thing further should be said. The control replied, that he would give the spirit the medium's hand and he could write it himself. Pencil and paper

were taken, and the following was written. "I was of the opinion, that death was the logical end. It only demonstrates the folly of judging without the evidence. I am firmly convinced, that nothing is so detrimental to progress, as a bigoted indifference to investigation and evidence. Much is lost to the people in earth life from their stupid satisfaction with ignorance. Again, let me add my testimony, Death is not the logical end. Your most obed't,

"SYDNEY BREESE." Several of Judge Breese's intimate friends, familiar with his hand-writing, have pronounced the signature to this paper to be his genuine signature.

The full force of his declaration, while it is a primary truth in the philosophy of Spirit-ualism, did not appear to me, until I had as-certained from his intimate friends what opinions he entertained, when in earth life, as to the future of the soul. I conversed with several of his friends on that subject, and ascertained that he had thought and talked much upon it, and that after much deliberation he had reached the conclusion, upon which his reason and judgment rested, that

NOVEMBER 18, 1882.

"Harmonial Man; or, Thoughts for the Age," by A. J. Davis. Designed to enlarge man's views concerning the political and ecclesiastical condition of America, and to point out the paths of reform; also considers scientifically the meteoric laws, and the philosophy of controlling rain. Cloth, 75 cents; paper 50 cents. For sale at this office.

Electric light has been found to be a very effective insect trap, and its eventually coming into use for this purpose in bug-infected gardens and orchards may be regarded as among the things that are possible.

A LETTER FROM GERMANY.

SIEGEN, January 9, 1882.

Very esteemed sirs: The praise your Liver Pills have called forth here is wonderful. After taking one and a halt boxes of your genuine DR. C. McLANE'S LIVER PILLS, I have entirely recovered from my four years' suffering. All who know me wonder how I, who, for so many years, had no appetite and could not sleep for backache, stitch in my side, and general stomach complaints, could have recovered.

An old lady in our city, who has suffered for many years from kidney disease, and the doctors had given her up, took two of your Pills, and got more relief than she has from all the doctors. . Yours truly.

J. VON DER BERG.

BEWARE OF IMITATIONS.

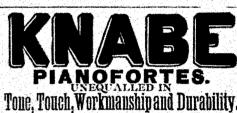
The genuine are never sugar-coated. [©] Every box has a red wax seal on the lid, with the impression: McLane's Liver Pill. The genuine McLANE'S LIVEE PILLS bear the signature of C. McLane and Fleming Bros. on the wrappers. Insist upon having the genuine DR. C. Mc-LANE'S LIVEE PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name McLane, spelled differently. but of same pronunciation.

differently, but of same pronunciation. If your stored per does not have the gen-uine DR. C. McLANE'S CELEBRATED LIVER PILLS, send us 25 cents, and we will send you a box by mail, and a set of our ad-vertising cards.

FLEMING BROS., Pittsburgh, Pa.

PER CENT. NET. Security Three to Six Times the Loan without the Build ings. Interest Semi-Annual. 28th year of residence and 8th in the business. Nothing ever been lost Ben ces. Send for particulars if you have m N. B .-- Costs advanced, interest kept up, and princi pal guaranteed in case of foreclosure

D. S. B. JOHNSTON & SON., Negotiators of Mortgage Loans, ST. PAUL, MINN. 82 20 84 19-R M (Mention this paper.)



WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y. 33 5 1



S. B. NICHOLS. 357 Flatbush Aye., Brooklyn N. Y., Nov. 4.

M. Duprez at the Munich Electrical Exhibition worked a plow by means of electricity, the current being transmitted over a distance Iy as words would permit; that he was very | of about forty miles.

the soul and the body together constitute the human being; that neither could be shown to exist without, or separate from, the other; that the two are absolutely and essentially component parts of one whole. So he concluded that it must follow, logically, that when one part, as the body for instance, ceased to exist as a living substance, the other part must also cease to exist; that the death of one part necessarily implied the death of both parts; hence, that death is the logical end of the human being. Since he "put on immortality," he has had an opportunity to investigate the subject in the light of all the evidence, and as a judge, understanding the whole case, he now reverses his former judgment, and holds that 'death is not the logical end.'

SANFORD B. PERRY. Chicago, Nov. 11th.

Science and Art.

Observations upon Russian railways have resulted in showing that for the period of six months 77 per cent. of the fractures of tires occurred when the thermometer was below zero, 4 per cent. at zero, and only 19 per cent at higher temperatures,

The Island of Jamaica shipped last year about 5,000 bundles of pimento sticks for umbrella handles, each bundle containing from 500 to 800 sticks. They are sent mainly to this country and England, and the increase is rapidly thinning out the pimento trees.

MM. Frézon, Dumont, and Francon have succeeded in solidifying petroleum, in which state it burns like tallow. The solidification is, according to Cosmos, effected by adding to distilled petroleum 25 per cent. of the purified juice of plants belonging to the family of the Euphorbiacea.

An Antwerp firm has patented a means of automatically playing musical instruments by pnuematic and electro-magnetic appliances. The pnuematic arrangements are for sounding-reeds, and a sheet of card, perforated according to the tune, makes and breaks electric contact as it travels.

A classic institution has been restored The Baths of Agamemnon or Lidja, in the Bay of Smyrna, were of repute years ago. They were still frequented of late years by casual visitors, who had to camp out. They are now regularly occupied, and a Frank quarter and a native quarter have been already built.

The Supreme Court of Indiana in a recent case decided where a defendent sold toy pistols with cartridges to two boys, such sale being contrary to the statute, that such sale was also negligent, and the accidental wounding of one of the boys in playing with the pistol was the natural and probable consequence of the defendant's act in selling the toys, and he was held liable.

L'Esploratore of Milan continues to publish Signor Bianchi's interesting reports on the commerce of Abyssinia and Shoa as it exists at the present time. These reports contain but little to tempt commercial enterprise. Signor Bianchi computes the number of oxen annually killed at the residences of the principal chiefs throughout the country at 37,120 head. It follows from this that oxhides must be a drug in the market, still it may be doubted whether they would pay to export.

33 10 18 SOMETHING NEW.

Wonderful Discovery.

From the endless combinations of atmospheric conditions living spores are developed out of which all diseases have spring that flesh is her to. My discovery destroys the spore that produces the disease. A sample box of harmless medi-che sent by mail for 25 cents will cure all eruptions, itching, old sores, Files, Fevers, Catarrh, epidemics, by destroying the spore of that disease. No person should be a moment with-out is for a cold may develop a spore that will destroy life, Disease described free from Photo. Address MitS. L. B. HUBBELL Box 1418, Norwich, Ct. 33 att

AGENTS WANTED EVERYWHERE to self-time Machine ever invented. Will knit a pair of stockings with HFELL and TOE complete. in 20 minutes. It will also knit a great variety of fancy-work for which there is always a work of warden and work for which there is always a ready market. Send for circular and terms to the **Twombly Hnitting** Machine Co., 163 Tremont Street, Boston, Mass. 33 4 34 3

- All Diseases of the HEAD. EYE AND EAR cured at the TONGUE GALVANIC INSTITUTE. 212 South Clark St., Boom 1, Chicago.

Send for Circular. 33 6 15 MRS. FANNIE M. BROWN,

BUSINESS, TEST AND MEDICAL MEDIUM; Having resumed public work, solicits patronage from the readers of the JouRNAL. TERMS:-Diagrams from lock of patients hair (handled only by hinself or herself), \$1.00. Full directions and prescription, \$3.00. Business letters containing from 5 to 10 questions, answered for \$1. In each letter enclose in addition to above fees, six cents in stamps. Address

868 De Kalb St., Brooklyn, N. Y. 82921

LONDON AGENCY OF THE

Religio-Philosophical Journal, 4 New Bridge St., Ludgate Circus, London, E. C., Mr. J. J Morse, Agent. Subscriptions received. Specimen copies sup plied at three pence. All American Spiritual books supplied



SUITED TO OLD AND YOUNG.

The Greatest Medical Discovery of the age, Vegetable Sugar Conted Lozenges; and the only Perfect Liver Renovator, and Blood Paulier which cleanses the entire system from all Bili-onsness and Impurities. And Cures all the various Aiunents arising from the Liver and Kidneys and Stomach when out of order, such as Head, Back, Sides, Chest, Lungs, Stomach, Bowels, Hip, Lumbs, Aches, and Pains, Nervousness, Weak-ness, etc., etc. ness, etc., etc.

TESTIMOSIALS:

TESTINOMALS: We the undersigned have used Dr. Rhodes Magnetic Reme-dies for years and are satisfied that they are the best Anti-bilious Remedies we have ever used. As they do all and more than he claims for them. As an Alkrative and a Laxative they are perfect for Dyspepsia, they carry it away. Coughs and Colds and other aliments disappear as the causes are removed. Mrs. Sarah B. Mode, Modena, Chester Co., Pa.: Mrs. Maria Bayley, Yardierville, Bucks Co., Pa.; Mrs. Emelia Williard, Mrs. Annah Willard, Mr. M. J. Willard, 1620 South St., Phil-adelphia, Pa.; Mrs. Sanuel Bayley, 2721 Cambridge St., Philadelphia; Mrs. Cordelia Myers, 1702 Brown St., Mrs. Kate Bayley, Ocean City, N. J.; Mrs. L. J. Waiters, 782 Parish St., Philadelphia, Pa. Hundreds of names might be had as we have made and used in our private practice 22,500 Loz-enges in the last eighteen months and the first dissatis-faction is still to be heard from. Torections see labels on boxes. Price, postpaid smäll box, 80 cents. Two large boxes, \$1.00. Address Dr. J. H. Rhodes. 505% N. Sth Street, Philadelphia, Fa. When order-ing name this paper. Medicated and Magnetised Paper for curing the sick and developing mediumship. Two aheets, one positive, one negative, price 20 cents; or 6 pairs for \$1.00, post paid. Address as above.