

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

ARTS, LITERATURE, VOTED TO ROMANCE AND GENERAL REFORM.

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

VOL. XXXIII.

CHICAGO, DECEMBER 9, 1882.

No. 15

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

CONTENTS.

FIRST PAGE.—Ingersoll.—His Lecture on "What Must We Do to be Saved," at McVicker's Theatre, Sunday, Nov. 26th. Wm. Emmette Coleman in his Own Defense. Answers to Important Questions Through the Mediumship of W. J. Colville, in Chicago, Ill., During November, 1882.

SECOND PAGE.—Ingersoll. Book Reviews. Miscellaneous Advertisements.

THIRD PAGE.—Woman and the Household. Books Received from Leo and Shepard, Boston. Christmas Cards. Partial List of Magazines for December. Stylographic Pens. Miscellaneous Advertisements.

FOURTH PAGE.—Special Notices. Notice to Subscribers. Notice Extraordinary. Farewell Reception to Mr. W. J. Colville. Dabbling with Spirits.—Stuart C. Cumberland and Margaret Fox-Kane. The Sabbath. Mrs. Maud E. Lord in Boston. The Free-love's Latest Effort. Taxation of Church Property. What Constitutes a Christian? "The Butler Case" and "The Faith Cure." Prayer and the Transit of Venus.

FIFTH PAGE.—General Notes. Mrs. C. Fannie Allyn in Chicago. Current Items. Special Notices. Miscellaneous Advertisements.

SIXTH PAGE.—Songs Unsung. Notes by the Way. The Ladies Spiritualist Aid Society, New York City. A Letter on Or. G. W. W. Only a Thought. A Sister's Dream. Sally Calhoun. How It Looks to an Outsider. Ties of Spirit Presence. Custom Experience. A Haunted Chamber. Henry Stada and the New York Conference. Notes and Extracts. A Professional Confession.—The Tenuous Experiences of a Prominent Man Made Public.

SEVENTH PAGE.—A Petrioborough Phenomenon. List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.

EIGHTH PAGE.—Press, Pulpit and Stage.—Manager J. H. McVicker's Lecture in Central Music Hall, Tuesday evening, Nov. 28th. Was Jesus Divine? Brooklyn (N. Y.) Spiritual Fraternity. Miscellaneous Advertisements.

INGERSOLL.

His Lecture on "What Must We Do to be Saved," at McVicker's Theatre, Sunday, Nov. 26th.

He Replies to the Criticisms of Drs. Lorimer and Thomas and other Preachers—The Bible Teachings for which the Great Infidel has no Reverence.

Col. Ingersoll filled McVicker's Theatre again on last Sunday, when he answered the question, "What Must We Do to be Saved?" But before doing so he replied to the recent criticisms of city clergymen on his "Talmagian Theology." He said:

LADIES AND GENTLEMEN: Wherever I lecture, as a rule, some ministers think it their duty to reply for the purpose of showing either that I am unfair, or that I am blasphemous, or that I laugh. And laughing has always been considered by theologians as a crime. [Laughter.] Ministers have always said you will have no respect for our ideas unless you are solemn. Solemnity is a condition precedent to believing anything without evidence. [Laughter.] And if you can only get a man solemn enough, awed enough, he will believe any thing.

In this city the Rev. Dr. Thomas has made a few remarks, and I may say by way of preface, that I have always held him in the highest esteem. He struggles, according to his statement, with the problem of my sincerity, and he about half concludes that I am not sincere. There is a little of the minister left in Dr. Thomas. [Laughter.] Ministers always account for a difference of opinion by attacking the motive. Now, to him, it makes no difference whether I am sincere or insincere; the question is, Can my argument be answered? Suppose you could prove that the maker of the multiplication table held mathematics in contempt? What of it? Ten times ten would be a hundred still. [Laughter and applause.] My sincerity has nothing to do with the force of the argument—not the slightest. But this gentleman begins to suspect that I am doing what I do for the sake of applause. What a commentary on the Christian religion! that, after they have been preaching it for 1,600 or 1,800 years, a man attacks it for the sake of popularity [applause]—a man attacks it for the purpose of winning applause. When I commenced to speak upon this subject there was no appreciable applause; most of my fellow-citizens differed with me; and I was denounced as though I had been a wild beast. But I have lived to see the majority of the men and women of intellect in the United States on my side [applause]; I have lived to see

THE CHURCH DENY HER CREED;

I have lived to see ministers apologize in public for what they preached; and a great and glorious work is going on until, in a little while, you will not find one of them, unless it is some old petrification of the red-stone period [laughter], who will admit that he ever believed in the Trinity, in the Atonement, or in the doctrine of Eternal Agony. [Applause.] The religion preached in the pulpits does not satisfy the intellect of America, and if Dr. Thomas wishes to know why people go to hear infidelity it is this: Because

they are not satisfied with the orthodox Christianity of the day. [Applause.] That is the reason. They are beginning to hold it in contempt.

But this gentleman imagines that I am insincere because I attacked certain doctrines of the Bible. I attacked the doctrine of eternal pain. I hold it in infinite and utter abhorrence. And if there is a God in this universe who made a hell; if there be a God in this universe who denies to any human being the right of reformation, then that God is not good [applause], that God is not just, and the future of man is infinitely dark. I despise that doctrine, and I have done what I could to get that horror from the cradle, that horror from the hearts of mothers, that horror from the hearts of husbands and fathers, and sons, and brothers, and sisters. It is a doctrine that turns to ashes all the humanities of life and all the hopes of mankind. [Applause.] I despise it.

And the gentleman also charges that I am wanting in reverence. I admit here to-day that I have no reverence for a falsehood [applause]. I don't care how old it is [laughter], and I don't care who told it [renewed laughter], whether the men were inspired or not. [Laughter.] I have no reverence for what I believe to be false, and in determining what is false I go by my reason. [Applause.] And whenever another man gives me an argument I examine it. If it is good I follow it. If it is bad I throw it away.

I HAVE NO REVERENCE

for any book that upholds human slavery. [Applause.] I despise such a book. I have no reverence for any book that upholds or palliates the infamous institution of polygamy. [Applause.] I have no reverence for any book that tells a husband to kill his wife if she differs with him upon the subject of religion. I have no reverence for any book that defends wars of conquest and extermination. I have no reverence for a God that orders his legions to slay the old and helpless, and to whet the edge of the sword with the blood of mothers and babes. I have no reverence for such a book; neither have I any reverence for the author of that book. [Applause.] No matter whether he be God or man, I have no reverence. I have no reverence for the miracles of the Bible. I have no reverence for the story that God allowed bears to tear children in pieces. I have no reverence for the miraculous, but I have reverence for the truth, for justice, for charity, for humanity, for intellectual liberty, and for human progress. [Applause.] I have the right to do my own thinking. I am going to do it. [Applause.] I have never met any minister that I thought had brain enough to think for himself and for me too. [Applause.] I do my own thinking. I have no reverence for barbarism, no matter how ancient it may be, and no reverence for the savagery of the Old Testament; no reverence for the malice of the New. And let me tell you here to-night that the Old Testament is a thousand times better than the New. The Old Testament threatened no vengeance beyond the grave. God was satisfied when his enemy was dead. It was reserved for the New Testament—it was reserved for universal benevolence—to rend the veil between time and eternity and fix the horrified gaze of man upon the abyss of hell. The New Testament is just as much worse than the Old as hell is worse than sleep. [Applause.] And yet it is the fashion to say that the Old Testament is bad and that the New Testament is good. I have no reverence for any book that teaches a doctrine contrary to my reason; no reverence for any book that teaches a doctrine contrary to my heart; and, no matter how old it is, no matter how many have believed it, no matter how many have died on account of it, no matter how many live for it, I have no reverence for that book, and I am glad of it. [Applause.]

DR. THOMAS SEEMS TO THINK

that I should approach these things with infinite care, that I should not attack slavery, or polygamy, or religious persecution, but that I should "mildly suggest"—mildly(?)—should not hurt anybody's feelings. When I go to church the ministers tell me I am going to hell. When I meet one I tell him "there is no hell," and he says: "What do you want to hurt our feelings for?" [Applause and laughter.] He wishes me mildly to suggest that the sun and moon didn't stop, that may be the best thing I could say, and that, after all, Lot's wife was only scolded. [Laughter.] Why, there was a minister in this city of Chicago who imagined that his congregation were progressive, and, in his pulpit, he said that he didn't believe the story of Lot's wife—said that he didn't think any sensible man would believe that a woman was changed into salt; and they tried him, and the congregation thought he was entirely too fresh. [Great laughter.] And finally he went before that church and admitted that he was mistaken [laughter], and owned up to the chloride of sodium, and said, "I not only take the Bible cum grano salis, but with a whole barrelful." [Laughter.] My doctrine is if you don't believe a thing say so; no need of going away around the bush and suggesting may be, perhaps, possibly, peradventure. That is the ministerial way, but I don't like it.

I am also charged with making an onslaught upon the good as well as the bad. I say here to-day that never in my life have I said one word against honesty, one word against liberty, one word against charity, one word against any institution that is good. I attack the bad, nothing the good, and I would like to have some minister to point out in some lecture or speech that I have delivered one word

against the good, against the highest happiness of the human race. I have said all I was able to say in favor of justice, in favor of liberty, in favor of home, in favor of wife and children, in favor of progress, and in favor of universal kindness; but not one word in favor of the bad, and I never expect to. [Applause.]

Dr. Thomas also attacks my statement that the brain thinks in spite of us.

Doesn't it? Can any man tell what he is going to think to-morrow? [Laughter.] You see, you hear, you taste, you feel, you smell—these are the avenues by which Nature approaches the brain. The consequence of this is thought, and you cannot by any possibility help thinking.

NEITHER CAN YOU DETERMINE

what you will think, these impressions are made independently of your will. "But," says this reverend doctor, "whence comes this conception of space?" I can tell him. There is such a thing as matter. We conceive that that matter occupies room—space—and, in our minds, space is simply the opposite of matter. And it comes naturally—not supernaturally. Does the gentleman contend there had to be a revelation of God for us to conceive of a place where there is nothing? We know there is something. We can think of the opposite of something, and therefore we say space. "But," says the gentleman, "where do we get the idea of good and bad?" I can tell him; no trouble about that. Every man has the capacity to enjoy and the capacity to suffer—every man. Whenever a man enjoys himself he calls that good; whenever he suffers he calls that bad. The animals that are useful to him he calls good; the poisonous, the hurtful, he calls bad. The vegetables that he can eat and use he calls good; those that are of no use except to choke the growth of the good ones he calls bad. When the sun shines, when everything in nature is out that ministers to him, he says "This is good;" when the storm comes and blows down his hut; when the frost comes and lays down his crop, he says "This is bad." And all phenomena that affect men well he calls good; all that affect him ill he calls bad. Now then, the foundation of the idea of right and wrong is the effect in nature that we are capable of enjoying or capable of suffering. That is the foundation of conscience; and if man could not suffer, if man could not enjoy, he never would have dreamed of the word conscience, and the words right and wrong never could have passed human lips. [Applause.] There are no supernatural fields. We get our ideas from experience—some of them from our forefathers, many from our own. A man works—finds it, and after he has worked in the sun and heat, do you think it is necessary that he should have

A REVELATION FROM HEAVEN

before he thinks that he has a better right to it than the man who didn't work? [Applause and laughter.] And yet, according to these gentlemen, we never would have known it were wrong to steal had not the Ten Commandments been given from Mount Sinai. You go into a savage country where they never heard of the Bible, and let a man hunt all day for game and finally get one little bird, and the gangster man that staid at home endeavor to take it from him, and you would see whether he would need a direct revelation from God in order to make up his mind who has the better right to that bird. [Applause and laughter.] Our ideas of right and wrong are born of our surroundings, and if a man will think for a moment, he will see it.

Continued on Second Page.

Wm. Emmette Coleman in his Own Defense.

To the Editor of the Religio-Philosophical Journal: Some of your readers have doubtless seen the slanderous article being published in a certain so-called Free thought paper in New York, in which the vilest charges are made against my moral character. These libelous attacks—emanating principally from certain fraudulent materializing mediums whom I have denounced in the JOURNAL, and their defenders and "cappers"—are one and all manufactured out of whole cloth, are willful deliberate lies, without a vestige of substantial basis. Even my dead wife has been brought in, and the blackest falsehoods put in her mouth against me by these human ghouls.

The editor of the paper publishing these villainous fabrications has written me informing that he will not publish any denial of these lies. Comment on such flagrant injustice is unnecessary. The propagators of this slander should remember that there is a law of criminal libel on the statute-books, and there may be a time when forbearance ceases to be a virtue.

WM. EMMETTE COLEMAN.
Presidio of San Francisco, Cal.

There has been considerable gossip about the religious views of the late Thurlow Weed. It seems that he made no formal profession of his religious faith, but the following words of his show that he had meditated about a future life: "It is a relief to me to repeat the Lord's Prayer before going to bed, and I could not sleep without it. I cannot believe, and cannot be brought to believe, that the purpose of our creation is fulfilled by our short existence here. The no existence of another world is a necessary supplement of this to adjust its inequalities and imbue it with moral significance."

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

[Reported for the Religio-Philosophical Journal.]

Ques.—Has each earth a circle of guardian spirits that superintend its growth and development?

Ans.—No earth can come into existence unless spiritual beings, sufficiently intelligent and exalted, exert such control over original cosmic matter as to gradually transform the cosmos or chaos into a sphere capable of sustaining human bodies. Every planet has a guardian angel who is the central ruler of the guardian sphere; the guardians of earths are none other than spirits who have at some time in their career lived upon some earth similar to those which they now rule. By conflict with matter and victory over material temptations upon them, they are now victors and have the right to be rulers where they were once servants. All spirits advance solely by the exercise of their wills over whatever is beneath them (and matter is ever inferior to spirit); and as the proper position of spirit is ever that of ruler while the true place for matter is ever that of obedience to spirit, worlds that are slowly shaped into perfect roundness and which in all their transformations are in the guiding hands of unerring intelligence, are brought into being by those souls which have already subordinated matter and who are now framing worlds. Spirit-life is ever needed to evolve the expressions of life. Science speaks with no uncertain voice concerning the immutability of the laws of nature. Every scientific discovery leads to the conclusion that nothing appears or disappears in vain. The ancients could behold no utility in volcanic eruptions, cataclysms, earthquakes or floods; unintelligent man could see no use for reptiles, noxious insects and ferocious beasts. It needs a student of nature; it needs a highly gifted man like Charles Darwin to discover that the earth-worm has its part to play in nature's economy, and that not one of these little crawling creatures exists for nothing. Material science, while it cannot analyze, define or explain what caused nature's laws to be immutable, what causes everything to appear and disappear, that it may make the way open for higher results, nevertheless it attests freely to the design in nature, which science can behold even though theology should never assert it. The spirit occupying the interior sphere sees behind the scenes, can look upon the operating intelligence and assigns reasons for outer manifestations, which science can simply observe, and thus Spiritualism explains to you the reasons why every thing in nature is in perfect order, and why laws are ever immutable and the universe a theatre of intelligence. Nature's laws are manifestations of wisdom, of intelligent mind, for those laws are no other than laws framed by intelligent law givers, advanced souls, whose constant operation upon matter brings about in due season premeditated or predestined results. When you have fully mastered your own lower natures, when you have completely subdued your entire physical being to your moral sense, you will become world builders, rulers of worlds, guardian spirits, guardian angels. Self-conquest is birth into angelhood.

Ques.—Is there any danger that the earth will ever collide with a comet?

Ans.—There certainly appears no such danger. Comets move in their own orbits, even though their movements are erratic apparently. A comet moves in an elongated ellipse and may wander outside of this solar system, only entering it at times; at any rate cometary movements may be regular and yet only occasionally visible on earth. The long fiery tale of comets, so much dreaded, is usually, if not always, simply a train of luminous vapor, not possessing the solidity necessary to seriously affect the earth. If you observe comets when visible to the naked eye you will discover that you can see stars through their tails. These lengthened tales appear like masses of floating hair. From the latin word *coma*, hair, the English word comet is derived. The comets, therefore, being vaporous bodies, possessing in no sense the substantiality of earth, appear to us perfectly harmless. It may be true, that by watching their movements, men have foretold important events. They may enter this solar system (or become visible to earth) at certain periods (or when strange changes are taking place, or are about to take place in the same). The ancient Romans very frequently believed that victory or defeat would be theirs according to the position of stars at the time when their battles opened. They also divined by watching the flight of birds. No one supposed that birds themselves brought a catastrophe to earth; but simply that they were caused by the gods to so move that men might predict future occurrences by studying their mode of flight. It may, of course, be true that highly developed individuals may gain such an insight into the law which controls the motions of planets and comets, that any appearance in the heavens, may have for them a special import, and yet neither the planet or the comet, may exert any dangerous influence over any world. We look upon comets as perfectly harmless visitors; they have their own special work in the universe. We therefore anticipate no danger to the earth or to any planet from any cometary visitation.

Ques.—Who were the mound builders?

Ans.—The mound builders have existed in various ages and in various parts of the world. They were at all times a very highly intuitive and mediumistic race of people, who were so far under spirit influence and so much enlightened by intuitive perception, they could discover the location of copper ore, or any other mineral substance or deposit they sought, even though it were many leagues under ground, not only by the appearance of the earth, but by the sensibility of their organisms and the attraction which the minerals in the earth always offer to those human bodies in whom the mineral predominates. The human body in some instances possesses so much of the mineral substance that the possessor of the organism is constantly attracted towards mineral deposits, whereas other organisms possess so much more of the vegetable, or are so purely animal organism, that they are to a far greater extent susceptible to the influences exerted by the productions and forces of the vegetable or animal kingdom of nature. The mound builders were persons in whose organism the mineral element predominated to an unusual extent. Such persons are always extremely intelligent, but their intelligence (or shrewdness) is native rather than acquired; you would call it in-born or natural genius at the present day. The mound builders, as some have positively asserted, were a portion of the inhabitants on the submerged continent of Atlantis. This continent being between Europe and America, at one time we are informed that there were means of communication between Atlantis and Europe. The mound builders, if originating with Atlantis, could easily have made their way to America, or if indigenous to America could easily have passed over to Atlantis, but that they have existed in various places at once, seems evident.

Ques.—What is the status of Guitau in spirit life at the present time?

Ans.—Guitau in spirit life at the present time is a spirit messenger from the sphere occupied by your martyred presidents, Lincoln and Garfield, and their colleagues, to such on earth at present, who, if not prevented by spirit interposition, might commit a similar crime to the one committed by Guitau. He upon earth was without doubt a lunatic. He certainly was frequently insane; but as persons have fits of insanity and periods of sanity, it is possible that experts who investigated the case of Guitau, may have found him in one of his sane moods. But had it not been for popular prejudice, and had he murdered a less notable man than Garfield, our opinion is that he would have been pronounced an imbecile. We consider that on earth he was a victim of insanity and delusion, and that naturally a medium, his mediumistic powers were so perverted and his spiritual vision so distorted that he utterly failed to interpret aright the voices that came to him remotely from the spirit spheres and which, as they reached him imperfectly, he vainly imagined were truly the voices of the Infinite. Guitau in the Spirit-world realizes the mistake that he made on earth in obeying the voice of ambition and injured pride, and is sincerely sorry for the offense that he committed; but being penitent, and treated with compassion, not only by exalted spirits generally, but specially by the man he most wronged in an earthly sense, he is fast progressing along the pathways of penance and expiation. There can be no expiation for crime, other than the atonement which is offered. When the individual, who has committed a wrong, does a good work where he formerly wrought evil, and when the entire force of his nature, which for a time was misdirected, is turned into a channel of helpfulness to humanity, he is redeemed from sorrow, shame and remorse, which is the only possible result of transgression. We can only picture Guitau as being in a spiritual reformatory school or penitentiary. He is under control of such minds as can employ him in making amends for wrongs previously committed. He is not yet strong enough to stand alone and can certainly in no way occupy the position of spirit guide to any one on earth.

IMPROVISED POEM—"NATURE'S LAW."

Out of the darkness of primal night
A mighty spirit clad in living light,
Awoke to birth and beauty, bird and flower,
Until at length in triumph's mightiest hour
Mankind appeared the expression of such thought,
As had aforetime silently the globes outwrought.

This living spirit which men call the soul
Deth from the unseen realm exerts control;
Intelligence from unseen worlds of light
Is in all being active force and might,
And nature's law in every time and place,
Is spirit presence shining through earth's face.

No chance, no accident, no force that's blind
Controlleth aught, all is subdued by mind.

Was it second sight? The Montreal Star records some remarkable sayings, during delirium, by Mr. Howard J. Logan, who died at a hospital in that city not long since. Speaking at intervals, he said: "I have a brother at sea! 'A storm is coming on!' 'Will the vessel be able to weather the storm?' 'The waves are dashing over the ship!' 'Oh! that he were safe on land!' His mind would wander off for a while, but returned again to the subject of his brother's danger, and he repeated the above sentences. He would start up and anxiously inquire if the storm was abating, and it appeared as if he knew that his brother was in peril. These manifestations were remarkable from the fact that his brother was actually drowned, as has since been learned, and the occurrence must have happened about the time when he was so much agitated about the matter.

Continued from First Page.

But they deny that the mind thinks in spite of us. I heard a story of a man who said "No man can think of one thing a minute; he will think of something else." Well, there was a little Methodist preacher. He said he could think of a thing a minute—that he could say the Lord's prayer and never think of another thing. "Well," said the man, "I'll tell you what I'll do. There is the best road-horse in the country. I will give you that horse if you will just say the Lord's Prayer, and not think of another thing. And the little fellow shut up his eyes: "Our Father who art in Heaven, hallowed be thy name, Thy Kingdom come, Thy will be done—I suppose you will throw in the saddle and bridle? [Great laughter and applause.]

I have always insisted, and I shall always insist, until I find some fact in Nature correcting the statement, that Nature sows the seeds of thought—that every brain is a kind of field where the seeds are sown and that some are very poor, and some are very barren, and some are very rich. That is my opinion.

Again he asks: "If one is not responsible for his thought, why is any one blamed for thinking as he does?" It is not a question of blame; it is a question of who is right—a question of who is wrong. Admit that every one

THINKS EXACTLY AS HE MUST,

that does not show that his thought is right; that doesn't show that his thought is the highest thought. Admit that every piece of land in the world produces what it must; that doesn't prove that the land covered with barren rocks and a little moss is just as good as the land covered with wheat or corn; neither does it prove that the mind has to act as the wheat or the corn; neither does it prove that the land has any choice as to what it would produce. I hold men responsible not for their thoughts; I hold men responsible for their actions. And I have said a thousand times: Physical Liberty is this—the right to do anything that doesn't interfere with another—in other words, to act right; and Intellectual Liberty is this—the right to think right, and the right to think wrong provided you do your best to think right. [Applause.] I have always said it, and I always expect to say it.

The reverend gentleman is also afflicted with the gradual theory. I believe in that theory. If you will leave out inspiration, if you will leave out the direct interference of an infinite God, the gradual theory is right. It is the theory of evolution. I admit that astronomy has been born of astrology, that chemistry came from the blackart; and I also contend that religion will be lost in science. [Applause.] I believe in evolution. I believe in the budding of the seed, the shining of the sun, the dropping of the rain; I believe in the spreading and the growing, and that is as true in every other department of the world as it is in vegetation. I believe it; but that doesn't account for the Bible doctrine. We are told we have a book absolutely inspired, and it will not do to say God gradually grows. If he is infinite now, he knows as much as he ever will. If he has been always infinite he knew as much at the time he wrote the Bible as he knows to day; and, consequently, whatever he said then must be as true now as it was then. You see they mix up now a little bit of philosophy with religion—a little bit of science with the

SHREDS AND PATCHES OF THE SUPERNATURAL. Hear this. I said in my lecture the other day that all the egyptians in the world could not get one drop of rain out of the sky. I insist on it. All prayers on earth cannot produce one drop of rain. I also said that all the egyptians of the world could not save one human life. [Applause.] They tried it last year. They tried it in the United States. The Christian world upon its knees implored God to save one life, and the man died. [Applause.] The man died! Had the man recovered the whole church would have claimed that it was in answer to prayer. The man having died, what does the church say now? What is the answer to this? The Rev. Dr. Thomas says: "Can he that is himself or any one else say there is no possible relation between one and the other?" I do. Let us put it another way. There is rain, and there is infidelity [applause]; can any one say there is no possible relation between the two. [Laughter and applause.] How does Dr. Thomas know that he is not indebted to me for this year's crops. [Laughter.] And yet this gentleman really throws out the idea that there is some possible relation between prayer and rain, between rain and health; and he tells us that he would have died twenty-five years ago had it not been for prayer. I doubt it. [Laughter.]

Prayer is not a medicine. [Laughter.] Life depends upon certain facts—not upon prayer. All the prayer in the world cannot take the place of the circulation of the blood. All the prayer in the world is no substitute for digestion. [Laughter.] All the prayer in the world cannot take the place of food and whenever a man lives by prayer you will find that he eats considerable besides. [Laughter and applause.] It won't do. [Laughter.]

Again: This reverend Doctor says: "Shall we say that all the love of the unseen world—" how does he know there is any love in the unseen world? "And the love of God—" how does he know there is any love in God? "He heeds not the cries and tears of earth."

I do not know; but let the gentleman read the history of religious persecution. Let him read the history of those who were put in dungeons, of those who lifted their chained hands to God and mingled prayer with the clank of fetters; men that were in the dungeons simply for loving this God, simply for worshipping this God. And what did God do? Nothing. The chains remained upon the limbs of his worshippers. They remained in the

DUNGEONS BUILT BY THEOLOGY

by malice, and hatred; and what did God do? Nothing. Thousands of men were taken from their homes, fagots were piled around their bodies; they were consumed to ashes; and what did God do? Nothing. The sword of extermination was unsheathed, hundreds and thousands of men, women and children perished. Women lifted their hands to God and implored him to protect their children, their daughters; and what did God do? Nothing. Whole races were enslaved, and the cruel lash was put upon the naked back of toil. What did God do? Nothing. Children were sold from the arms of their mothers. All the sweet humanities of life were trodden beneath the brutal foot of creed; and what did God do? Nothing. Human beings, his children, were tracked through swamps by bloodhounds; and what did God do? Nothing. Wild storms swept over the earth and the shipwrecked go down in the billows; and what does the God do? Nothing. There come plague, and pestilence, and famine. What does the God do? Thousands and thousands perish. Little children die upon the withered breasts of mothers; and what does the God do? Nothing.

What evidence has Dr. Thomas that the cries and tears of man have ever touched the heart of God? [Applause.] Let us be honest. I appeal to the history of the world: I appeal to the tears, and blood, and agony, and imprisonment, and death of hundreds and millions of the bravest and best. [Applause.] Have they ever touched the heart of the Infinite? Has the hand of help ever been reached from Heaven? I don't know, but I don't believe it.

Dr. Thomas tells me that orthodox Christianity—what right has he to tell what is orthodox Christianity? [Laughter.] He is a heretic. [Applause and laughter.] He has too much brain to remain in the Methodist pulpit. [Applause.] He had a doubt, and a doubt is born of an idea. And his doctrine has been declared by his own church to be heterodox. They have passed on his case and they have found him unconstitutional. [Laughter and applause.] What right has he to state what is orthodox? [Laughter.] And here is what he says: "Christianity"—orthodox Christianity I suppose he means—"teaches, concerning the future world, that rewards and punishments are carried over from time to eternity; that the principles of the government of God are the same there as here; that character and not profession, determines destiny; and that Humboldt, and Dickens, and all others who have gone and shall go to that world shall receive their just rewards; that souls will always be in the place in which for the time, be it now or a million years hence, they are fitted. That is what Christianity teaches."

If it does, I have never another word to say against Christianity. [Applause.] It never has taught it. Christianity—orthodox Christianity—teaches that when you draw your last breath you have lost

THE LAST OPPORTUNITY FOR REFORMATION.

Christianity teaches that this little world is the eternal line between time and eternity, and if you do not get religion in this life you will be eternally damned in the next. That is Christianity. [Applause.] They say: "Now is the accepted time." If you put it off until you die that is too late; and the doctrine of the Christian world is that there is no opportunity for reformation in another world. The doctrine of orthodox Christianity is that you must believe on the Lord Jesus Christ here in this life, and it will not do to believe on him in the next world. You must believe on him here, and that if you fail here God in his infinite mercy will never give you another chance. [Laughter.] That is orthodox Christianity; and according to orthodox Christianity the greatest, the best, and the sublimest of the world

ARE NOW IN HELL.

And why is it, that they say it is not orthodox Christianity? I have made them ashamed of their doctrine. [Applause.] When I called to their attention the fact that such men as Darwin, such men as Emerson, Dickens, Longfellow, La Placé, Shakespeare, and Humboldt were in hell, it struck them all at once that the company in heaven would not be very interesting with such men left out. [Laughter and applause.]

And now they begin to say: "We think the Lord will give those men another chance." [Laughter.] I have succeeded in my mission beyond my most sanguine expectations. I have made orthodox ministers deny their creeds; I have made them ashamed of their doctrine—and that is glory enough. [Applause.] They will let me in a few years after I am dead. [Applause and laughter.]

I admit that the doctrine that God will treat us as we treat others—I admit that as taught by Matthew, Mark and Luke; but it is not taught by the orthodox church. I want that understood. [Laughter.] I admit also that Dr. Thomas is not orthodox, and that he was driven out of the church because he thought God too good to damn men forever without giving them the slightest chance. Why, the Catholic church is a thousand times better than your Protestant church upon that question. The Catholic church believes in purgatory—that is, a place where a fellow can get a chance to make a motion for a new trial. [Great laughter and applause.]

Dr. Thomas, all I ask of you is to tell all that you think. Tell your congregation whether you believe the Bible was written by divine inspiration. Have the courage and the grandeur to tell your people whether in your judgment God ever upheld slavery. Do not shrink. Do not shirk. Tell your people whether God ever upheld polygamy. Do not shrink. Tell them whether God was ever in favor of religious persecution. Stand right to it. Then tell your people whether you honestly believe that a good man can suffer for a bad one and the bad one get the credit. Be honest bright. Tell what you really think and there will not be as much difference between you and myself as you imagine. [Applause and laughter.]

The next gentleman, I believe, is the Rev. Dr. Lorimer. He comes to the rescue, and I have an idea of his mental capacity from the fact that he is a Baptist. He believes that the infinite God has a choice as to the manner in which a man or a babe shall be dampened. [Laughter.] This gentleman regards modern infidelity as pitifully shallow as to its intellectual conceptions and as to its philosophical views of the universe and of the problem regarding man's place in it and of his destiny. Pitifully shallow!

What is the modern conception of the universe? The modern conception is that the universe always has been and forever will be. The modern conception of the universe is that it embraces within its infinite arms all matter, all spirit, all forms of force, all that is, all that has been, all that can be. That is the modern conception of this universe. And that is called pitiful!

What is the Christian conception? It is that all the matter in the universe is dead, inert, and that back of it is a Jewish Jehovah who made it, and who is now engaged in managing the affairs of this world. And they even go so far as to say that that Being made experiments in which he signally failed. That Being made man and woman and put them in a garden and allowed them to become totally depraved. That Being of infinite wisdom made hundreds and millions of people when he knew he would have to drown them. That Being peopled a planet like this with men, women and children, knowing that he would have to consign most of them to eternal fire. That is a pitiful conception of the universe. That is an

INFAMOUS CONCEPTION OF THE UNIVERSE.

Give me rather the conception of Spinoza, the conception of Humboldt, of Darwin, of Huxley, of Tyndall, and of every other man who has thought. I love to think of the whole universe together as one eternal fact. I love to think that every thing is alive; that crystallization itself is a step toward joy. I love to think that when a bud bursts into blossom it feels a thrill. I love to have the universe full of feeling and full of joy, and not full of simple dead, inert matter, managed by an old bachelor for all eternity. [Laughter and applause.]

Another thing to which this gentleman

objects is that I propose to banish such awful thoughts as the mystery of our origin and our relations to the present and to the possible future from human thought. I never said so. Never. I have said, "One world at a time. Why? Do not make yourself miserable about another. Why? Because I don't know any thing about it, and it may be good. So don't worry. That is all. You don't know where you are going to land. It may be the happy port of heaven. Wait until you get there. It will be time enough to make trouble then." That is what I have said. I have said that the golden bridge of life rested upon the mist, sprang this arch and touched the shadow. I do not know. I admit it. Life is a shadowy, strange and winding road, on which we travel for a few short steps, just a little way from the cradle with its lullaby of love to the low and quiet wayside inn where all at last must sleep, and where the only salutation is "Good-night!"

Whether there is a good-morning I don't know, but I am willing to wait. [Applause.] Let us think these high and splendid thoughts. Let us build palaces for the future, but do not let us spend time making dungeons for men who happen to differ from us. I am willing to take the conceptions of Humboldt and Darwin, of Haeckel and Spinoza, and I am willing to compare their splendid conceptions with the doctrine embraced in the Baptist creed.

This gentleman has his ideas upon a variety of questions, and he tells me that "No one has a right to say that Dickens, Longfellow and Darwin are eastaways." Why not? They were not Christians. They did not believe in the Lord Jesus Christ. They did not believe in the inspiration of the Scriptures. And, if orthodox religion be true, they are eastaways. But he says:

"No, one has the right to say that orthodox condemns to perdition any man who has struggled toward the right, and who has tried to bless the earth he is raised on."

That is what I say, but that is not what orthodoxy says. Orthodoxy says that the best man in the world, if he fails to believe in the existence of God, or in the divinity of Christ, will be eternally lost. Does it not say it? Is there an orthodox minister in the town now who will stand up and say that an honest atheist can be saved? He will not. Let any preacher say it, and he will be tried for heresy. [Laughter.]

I will tell you what orthodoxy is. A man goes to the day of judgment, and they cross-examine him [laughter], and they say to him:

- "Did you believe the Bible?"
- "No."
- "Did you belong to the church?"
- "No."
- "Did you take care of your wife and children?"
- "Yes."
- "Pay your debts?"
- "Yes."
- "Love your country?"
- "Yes."
- "Love the whole world?"
- "Yes."
- "Never made anybody unhappy?"
- "Not that I know of. If there is any man or woman that I ever wronged, let them stand up and say so. That is the kind of man I am; but," said he, "I didn't believe the Bible. I didn't believe in the divinity of Jesus Christ, and to tell you the truth, I didn't believe in the existence of God. I find now I was mistaken; but that was my doctrine."

Now I want to know what, according to the orthodox church, is done with that man? He is sent to hell.

THAT IS THEIR DOCTRINE.

Then the next fellow comes. He says: "Where did you come from?" [Laughter.] And he looks off kind of stiffly, with his head on one side, and he says:

- "I came from the gallows. I was just hung."
- "What were you hung for?"
- "Murdering my wife. She wasn't a Christian either, and she has got left. [Laughter.] Just the day I was hung I was washed in the blood of the Lamb." [Laughter.]
- "That is Christianity. And they say to him: 'Come in! Let the band play!'" [Laughter.]
- "That is orthodox Christianity. Every man that is hanged—there is a minister there, and the minister tells him he is all right. All he has to do is just to believe on the Lord."
- Another objection this gentleman has, and that is that I am scurrilous. Scurrilous! [Laughter.] And this gentleman, in order to show that he is not scurrilous, calls infidels "donkeys, serpents, buzzards." [Laughter.] That is simply to show that he is not scurrilous. [Laughter.]

Dr. Lorimer is also of the opinion that the mind thinks independently of the will; and I propose to prove by him that it does. He is the last man in the world to controvert that doctrine—the last man. In spite of himself his mind absorbed the sermon of another man [great laughter and applause], and he repeated it as his own. [Renewed laughter.] I am satisfied he is an honest man; consequently his mind acted independently of his will [applause and laughter], and he furnishes the strongest evidence in favor of my position that it is possible to conceive. [Laughter.] I am infinitely obliged to him for the testimony he has unconsciously offered. [Laughter.]

He also takes the ground that infidelity debases a man and renders him unfit for the discharge of the highest duties pertaining to life, and that we show the greatest shallowness when we endeavor to overthrow Calvinism. What is Calvinism? It is the doctrine that an infinite God made millions of people, knowing that they would be damned. I have answered that a thousand times. I answer it again. No God has a right to make a mistake, and then damn the mistake. [Laughter.] No God has a right to make a failure, and a man who is to be eternally damned is not a conspicuous success. [Laughter.] No God has a right to make an investment that will not finally pay a dividend.

The world is getting better, and the ministers, all your life and all mine, have been crying out from the pulpit that we are all going wrong, that immortality was stalking through the land, that crime was about to engulf the world, and yet, in spite of all their prophecies, the world has steadily grown better, and there is more justice, more charity, more kindness, more goodness, and more liberty in the world to-day than ever before. [Applause.] And there is more infidelity in the world to-day than ever before. [Applause.]

The lecturer then took up his subject, "What Must We Do to Be Saved?"—one which he has talked about in Chicago before—urging that belief in Christ was not essential, but that liberty, kindness, charity, love, good-fellowship, good living, good clothes, art, music—everything that added to the joys of this life—was the religion that men needed. Whatever we sowed we should reap; and, if there was another life, every man, woman and child would have an opportunity of reformation. [Applause.]

INVOLUNTARY THOUGHT

The Tribune criticises Mr. Ingersoll's views in reference to "Involuntary Thought," as follows:

Mr. Ingersoll's position, as he again states it, is that we get our ideas through the medium of our senses; hence thought is involuntary, and we should not be punished hereafter for what we think. If this position be correct, then why should we be punished here or hereafter for our actions? Actions follow thoughts, are caused by thoughts, and are in response to them. If we are not responsible for our thoughts, why are we responsible for our actions, which are the result of thoughts? The movements of the body are directed by the thought or the idea applied by the will to the movement, and not even Mr. Ingersoll will deny that there is any rational action independent of thought or will. Why, then, should we be responsible for our movements if they are directed by thought, and we can't prevent thought? Mr. Ingersoll only told a half-truth. He did not go to the bottom of his position and state all that it implies. . . . Col. Ingersoll's position violates the experience of human life and contradicts personal consciousness. Unbidden or involuntary thoughts are germs which perish at once and yield no fruit unless they are cultivated and strengthened and applied, and this is done voluntarily and with a purpose in view. If Col. Ingersoll's positions were correct no parent would be justified in punishing his child for its disobedience. If the child is not responsible for its thoughts, if they are unbidden, involuntary forces, urging him hither and thither against his own will, then his punishment would be monstrous cruelty. If his position be correct, then it is morally wrong to punish the criminal who merely followed out his involuntary thought to steal. The logical outcome of his position would be the removal of all penalties for crime, the arrest of all responsibility for acts, the insecurity of society, the overthrow of law, and the reduction of human beings to mere automata, of no more consequence in God's great vital system than the animals. The great trouble with Col. Ingersoll, is that he never goes beyond his involuntary thoughts in thinking of religion. He would scorn to conduct his law business as he does the religious business. If he only applied to his law business such thoughts as come to him involuntarily he would soon present the sorry spectacle of a lawyer without a client.

BOOK REVIEWS.

All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

FORTY YEARS IN PHRENOLOGY, Embracing Recollections of History, Anecdotes and Experiences. By Nelson Sizer. 116 pp. 12mo, illustrated. Extra cloth. Price, \$1.50. New York: Fowler & Wells, Publishers, 753 Broadway. Chicago: Jansen, McClurg & Co.

This book, which is handsomely printed, and contains over twenty illustrations, will interest readers, young and old. For more than thirty years the author has been the chief examiner in the office of Fowler & Wells, and in his experience, it is said, that he has come in contact with more than two hundred thousand persons. The author says in his preface, that he "has been invited to visit schools and colleges, asylums for the insane, poor houses and prisons—rare and peculiar persons—those endowed with genius in special directions; the eccentric, those idiotic in whole or in part; in fact, every odd, strange and singular character has been hunted up and brought to test Phrenology or its exponent, and in many instances to gain hints for the better treatment and management of these peculiar cases. Thus many curious incidents have occurred which through the memory and demand recognition and record."

We find many droll and notable incidents recorded in the book, which sparkle with wit, glow with fun, or melt with pathos. It matters not where one opens the book, he will find a topic which arrests attention, and the reader inclines to follow the writer from topic to topic, as if he were reading an anecdotal olio. And, while the reader's attention is riveted by the drollness of the anecdote, and the racy peculiarity of the people referred to, his judgment and his moral sentiment are being fed with that which is worth remembering, and is calculated to make him better. This work is not a didactic and labored essay, but a sunny panorama of interesting scenes and incidents which will be likely to hold the reader, through its more than four hundred pages.

No matter what one may think of Phrenological science, he will find enough of interest in this book of human nature to make its perusal most pleasant and profitable.

TRAITS OF REPRESENTATIVE MEN, with portraits, by Geo. W. Bungay, author of "Off Hand Etchings," "Crayon Sketches," "Pen Portraits," "Creeds of the Bells," etc. 300 pages, 12 mo., extra cloth. Price \$1.50. New York: Fowler & Wells, Publishers, 753 Broadway. Chicago: Jansen McClurg & Co.

We have here a volume of sketches giving something of the history and character of nearly forty representative men, comprising poets, orators, philosophers, financiers, soldiers, statesmen and other leading men in their various walks of life. This is not a collection of mere details of biography compiled in the hackneyed manner of those who give only dry dates and statistics, but the writer gives pen and ink portraits of these men, describing in his pointed and compact style their peculiar characteristics, adding a condensed biography, and in several instances he gives also specimens of the style of speech and writings of his subjects. Among those sketched are the following: James Russell Lowell, Theodore Thomas, Wendell Phillips, Henry Ward Beecher, Rev. Dr. John Hall, Henry W. Longfellow, Thurlow Weed, William M. Everts, Cyrus W. Field, Thaddeus Stevens, Thomas G. Acton, Edwin Booth, Elihu Burritt, R. H. Stoddard, Eastman Johnson, Ralph Waldo Emerson, Charles J. Folger, Frederick Douglas, Henry Bergh, Samuel R. Wells, Rufus Choate, Elbert S. Porter, C. E. Deems, Sir John A. Macdonald, Rev. David Swing, Rev. Dr. Richard S. Storrs, Morgan Dix, Edward Eggleston, F. E. Spinner, Rev. John T. Lewis, Rev. Robert Collyer, and others.

The author, Mr. Bungay, is a master hand in this line of writing; he has made character a study, and no modern writer has been more successful in its portrayal. He is well-known in literary and newspaper circles, and was on the editorial staff of the New York Tribune in the times of Horace Greeley. The volume is handsomely printed on fine super-calender paper, and with its illustrations and handsome binding, is well adapted to the holiday season.

PHILOSOPHICAL CLASSICS, Schelling's Transcendentalism. John Watson, LL.D. S. G. Griggs & Co., Chicago. Price \$1.25.

Schelling's Transcendentalism is the second of a series of works, entitled Philosophical Classics, published by that enterprising firm, S. G. Griggs & Co., of Chicago. Prof. Watson has ably fulfilled the task assigned him, his work being fully entitled in point of critical scholarship and philosophical acumen to rank beside the preceding and first volume of the series, Prof. Morris' Pure Reason of Kant.

As Schelling's position in German philosophy is impossible to understand without some previous acquaintance with the work of Kant and Fichte, Prof. Watson devotes the first two chapters to a brief comprehensive account of the labors of each in so far as they were related to the system afterward expounded by their brilliant disciple. The third chapter gives an account of the earlier philosophical treatises of Schelling. With regard to his first work, an essay on The Possibility of a Form of Philosophy in General, the author observes that "its only claim to originality lies in the attempt it makes to deduce from the three fundamental principles of the Fichtean philosophy not only the Kantian categories of quality, but of quantity and modality as well," and in the same connection he says that the main significance of this first treatise lies in the indication "of his tendency to read Kant with his own eyes as well as with those of Fichte." In his next work on The I as Principle of Philosophy, there are certain unmistakable signs of the future divergence of opinion that was destined to take place between Fichte and himself, though the work as a whole was written in support of the doctrines taught by his master. The aim of the work being "to show that the Ego, or Intelligence, is the supreme or unconditional element in human knowledge."

Concerning transcendental Idealism another eminent author has described it as that system of metaphysical inquiry which attempts to give "the outlines of the philosophy of spirit; the counter-pole to matter." In this work the student of Schelling notes a decided advance. He rejects more strongly than Fichte the notion of an objective God, outside man and nature. The supreme principle of Transcendental Idealism is stated, to be that of pure self-consciousness, which we are told is an absolutely pure act, in which there is no content whatever, but a pure activity returning upon itself.

But no attempted abstract will do justice to a work which to be appreciated, must be carefully read and pondered over by minds accustomed to the study of the difficult and fascinating themes of which it treats. The book is written in a spirit of intelligent criticism and kindly sympathy with its subject, and in a clear, terse style which will render it intelligible to all interested. C. F. W.

Olive orchards frequently cover the sides of the Apennine Mountains quite to the top. Thousands of acres are devoted to olive culture. In appearance, the olive-tree is about the size and shape of an ordinary peach-tree, with a gnarled trunk. Its leaf is the shape of a peach leaf, but small, harsh and stiff. The color of the foliage is a pale, dull green, like that of a sage-bush, the true aesthetic shade.

Horsford's Acid Phosphate

MENTAL AND BODILY EXHAUSTION, ETC. DR. G. KAISER, Indianapolis, Ind., says: "I have prescribed it for dyspepsia, impotency and mental and bodily exhaustion; and in all cases it has given general satisfaction."

The enormous sum of \$202,000,000 is invested in the submarine cables of the world, supposed to aggregate 64,000 miles in length.

SCROFULA

and all Scrofulous Diseases, Sores, Erysipelas, Eczema, Blisters, Ringworm, Tumors, Carbuncles, Boils and Eruptions 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.

AYER'S SASSAPARILLA has for over forty years been recognized by eminent medical authorities as the most powerful blood purifier in existence. It frees the system from all four 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. "Some months ago I was troubled with scrofulous sores (ulcers) on my legs. The limbs were badly swollen and inflamed, and the sores discharged large quantities of offensive matter. Every remedy I tried failed, until I used AYER'S SASSAPARILLA, 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 medicine has done me. Yours respectfully, Mrs. ANN O'BRIAN." 148 Sullivan St., New York, June 24, 1882.

stimulates and regulates the action of the digestive and assimilative organs of the body, and strengthens the spleen, liver and speedily cures Rheumatism, Catarrh, Gout, Rheumatism, General Debility and all diseases arising from an impoverished or corrupted condition of the blood and a weakened vitality.

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

PREPARED BY

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

KIDNEY-WORT THE GREAT CURE FOR RHEUMATISM. As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS. It cleanses the system of the acid poison which causes the various forms of disease, and restores the victims of Rheumatism and Gout to health. THOUSANDS OF CASES CURED. AYER'S KIDNEY-WORT is a powerful medicine, and has been quickly relieved, and in short time PERFECTLY CURED. PRICE, \$1. LIQUID OR SOLID, SOLD BY DRUGGISTS. Beware of cheap imitations. It can be sent by mail. J. C. AYER & CO., Lowell, Mass.

THE APOCRYPHAL NEW TESTAMENT;

Being all the Gospels, Epistles, and other pieces, now extant, attributed to the first four centuries, to Jesus Christ, His Apostles, and their Companions, and not included in the New Testament by its compilers. Translated and now first collected into one volume, with prefaces and tables, and various notes and references.

Price, \$1.25. Postage, 10 Cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

LEAVES FROM MY LIFE:

A Narrative of Personal Experiences in the Career of a Servant of the Spirit; with some account of American Spiritualism, as seen during a twelvemonth's visit to the United States.

BY J. J. MORSE. Illustrated with two Photographs.

This work, received from London, furnishes in a succinct manner evidence of the truth of our friends in Spiritualism in our warfare. It illustrates the idea of Spirit Control, and its value when rightly understood and employed in developing the individual powers of mind. 136 pp. Price 75 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.

One Copy, one year, \$2.50
Six months, \$1.25

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.

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

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

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

CHICAGO, ILL., Saturday, December 9, 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 ADVANCE.

NOTICE EXTRAORDINARY.

To new yearly Subscribers for 1883 the JOURNAL will be sent Free from the receipt of the subscription to December 31st, 1882.

To those who have never taken the paper and who desire 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 obtain 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.

Farewell Reception to W. J. Colville.

On Friday evening of last week the residence of Mr. and Mrs. J. C. Bundy was well filled with a happy company, invited to give Mr. W. J. Colville a farewell reception. After an hour of social conversation, Mr. Bundy made a few remarks referring to and complimenting Mr. Colville's public labors in Chicago and vicinity; speaking of his untiring energy and the fresh activity in spiritual matters created by the efforts of the Spirit-world through this medium.

The well-to-do, reputable, order loving Spiritualists of Iowa will save themselves from future disgrace by declining all connection with the Fox-Severance-Richmond organization.

Dallying with Spirits—Stuart Cumberland and Margaret Fox Kane.

The New York Times, one of the most respectable and influential newspapers in the country, publishes an article under the above heading, giving an account of the performances at the second private exhibition in this country by Mr. Stuart C. Cumberland, the remarkable Englishman who has recently come to our shores to exhibit his peculiar powers of "thought reading," as he denominates them, and also, we infer, has come in search of wealth. Mr. Cumberland, we are given to understand, professes to be a disbeliever in Spiritualism and to consider that the phenomenon presented in electricity, known as "induction current" in the ordinary electrical battery, is the true solution and explanation of what is commonly known as mind reading or "thought reading" and of all genuine spirit manifestations.

First.—He being absent from the room, watched by a committee, a visitor took a dime from his pocket, touched with it first the knob on the closet door and then the pendant of the gas-fixture. The coin was then given to another person, who secreted it under the lining of a silk hat on the mantel. Mr. Cumberland was then called, and entered the room blindfolded. He seized the hand of the owner of the coin, held it a moment to his forehead, and then, rapidly crossing the room, laid his finger upon the knob which had been touched. Hesitating then a moment, he moved under the chandelier and almost instantly indicated the pendant as the second place of contact. Turning quickly, he then grasped the hand of the one who had hidden the dime, dragged him across the room, and without a moment's delay produced the coin from its hiding-place in the hat.

Second.—The Times's representative was asked to think of any object in the room while Mr. Cumberland was absent. He focussed his soul upon a lurid watch chain glowing upon the waistcoat of Major Pond, but turned his eyes steadily toward the annunciator knob at the end of the room. Mr. Cumberland was then called. He entered the room blindfolded, as before, merely touched the Times's man's hand, and then ran across the room and lunged at Major Pond's midriff, to the gentleman's consternation, and indicated the watch-chain as the object thought of.

Other "experiments" were given; one showing the initials of the name of any person thought of in blood-red characters upon his arm—a feature often produced on the person of Charles H. Foster and other mediums; another manifestation by raps which the Times reporter claimed as "showing the raps to be simply done by contracting the tendons of the foot," etc.

It will be noticed that there is this marked distinction between these "experiments" as reported above and those known by us as spiritual manifestations; in these "experiments" it is made a prerequisite that the mind of the inquirer shall be fixed on some one subject or object in every case, and that that subject or object only is reproduced, by the "induction" process, upon Mr. Cumberland's body, in its going to the locality thought of or in exhibiting the blood-red initials; while with true mediums it is of constant occurrence that subject matter and names of deceased friends long forgotten, and, in many cases never known to either the inquirer or the medium are brought to light through the medium and subsequently verified by inquiry of other and older members of the family not present at the séance.

We welcome Mr. Cumberland to the United States. We are glad he has come to exhibit his powers if it shall be done in fairness and without vituperation of Spiritualism. When he comes to Chicago we shall gladly aid him in such class of exhibition to our public, but we can assure him and his friends that they will have to search deeper into the causes which lie under the fountain head of all these streams of intellectual evidences of power before they can present a solution worthy of the acceptance of an experienced and logical mind. And when they do achieve that result they will find the solution to be that spirits disembodied influence the acts and thoughts of men.

It is all very well that these exhibitions should be made, and under the names claimed for them. Many people shrink from spiritual séances through superstitious fears, who will gladly patronize "mind readers" and "exposers of Spiritualism." Then they will visit mediums from curiosity or to detect the similarity of the manifestations, when some startling revelation is at length made to assure them of the continued existence of their relatives and friends, and that is followed by a serene satisfaction and contentment with life and this world as it is—a result we may say never attained through orthodox teachings.

Mr. and Mrs. J. T. Lillie dined with Mr. and Mrs. J. C. Bundy on Thanksgiving day, and spent the evening with a few friends at the residence of Mr. and Mrs. S. B. Perry. Mrs. Lillie lectures at Kalamazoo, Mich., the first two Sundays of this month, and then goes to Grand Rapids for the remaining Sundays. With the new year she begins a three months' engagement at Alliance, Ohio.

The Sabbath.

We learn from last Monday's dispatches, that in New York City great excitement prevails in consequence of the determination of the authorities to enforce the penal code in relation to the observance of the Sabbath. Last Sunday, so far as all outward appearances were concerned, the day was observed with Puritanical strictness and streets were as devoid of life and animation as the streets of a New England city on the Lord's Day. The traditional "oldest inhabitant" could remember nothing like it, and the quiet and calm which prevailed all over the great city was the subject of unceasing comment on all sides. The police on duty were seemingly intent on enforcing the law for one day at least, and the whole appearance of the city was transformed into a sober Sunday-go-to-meeting character. The police had given notice to the keepers of barber-shops, cigar-stands, and other places of business which the code prohibits from opening on Sunday that their shops must be closed, and in very few cases was the notification disregarded. The blacking of boots was regarded by the police as servile labor within the meaning of the code, and the army of bootblacks throughout the city were unable to prosecute their necessary work in public without running the risk of being arrested by the police. The result was that they made their headquarters in the different saloons, where they were free from police interference, and here they did a rushing business during the morning. Thus everything seemingly worked together for the good of the saloonkeeper, and there is little doubt that they will be heartily in favor of the enforcement of the Sunday laws so long as the police close their eyes to the familiar side door and private entrance.

Nearly all the news-stands had the appearance of being closed, but in reality the owner was on the lookout for all regular customers who came along, and they were promptly supplied with their reading matter. Before some of the stands a man or boy paraded with papers under his arm which he sold to all wishing to purchase. In such cases the attitude of one selling the papers in the street and having no connection with the stand was assumed, but, as a matter of fact, the stand was the place of supply from which the newspapers were obtained.

The Rev. Henry Ward Beecher discussed the penal code in its relations to Sabbath-breaking and dram-drinking. In regard to the establishment of a Sabbath day some had said it was an ordinance of nature, but he himself did not think so. Others declared it was an enactment of God, never repealed. But most of the enactments similar to it had been cleared out; we no longer circumscribed nor had altars and sacrifices, nor kept moons and feast days.

The Rev. Robert Collyer thought that the Sabbath, as observed since he had been in New York, was as clean and quiet a day as one could wish to see, considering the population. He believed that those who were bent on the strict Puritanic observance of Sunday were making a great mistake, and it would be better to let well enough alone. Penal codes put on in the form of a screw makes human nature a good deal worse. He dreaded anything that did not involve a grave and absolute principle and which drove men to hypocrisy. This was what the code was going to do in this city. "Sunday as we have had it," said Mr. Collyer "suited me. The classes who were not in allegiance with the churches had a fair amount of liberty in spending the day, while the churches had quiet and were in no way interfered with by this freedom. You can't govern Manhattan Island like a little Puritan town in New England."

The daily press of New York almost without exception condemns the compulsory Sunday observance scheme as ill-advised and impracticable.

Mrs. Maud E. Lord in Boston.

We learn from the Banner of Light, that on Thursday evening, Nov. 23rd, some seventy-five friends of Mrs. Maud E. Lord gave her a genuine surprise at her recently purchased residence, 26 East Chester Park, Boston. The principal ones engaged in getting up the pleasant affair, were Mr. and Mrs. Peak, their son, Mr. John Peak of Dorchester, and Miss Minnie Tisdale, who were indefatigable in endeavors to carry the affair to successful termination. J. Frank Baxter, Charles W. Sullivan, Charles T. Murray, Mr. Sweet, and others, were present and contributed songs and recitations to enliven the occasion. Among the gifts brought by friends were to be seen an elegant marble and bronze French mantel clock; vases of different forms; fine oil paintings; a patch-work quilt (worked by the hand of a lady of seventy-six years and containing nearly two thousand pieces), as well as a profusion of flowers.

Church of the New Spiritual Dispensation Brooklyn, N. Y. Regular religious services are held in the church on Clinton Avenue, between Park and Myrtle avenues, every Sunday at 3 and 7:30 P. M. Educational Fraternity or the Sunday School meets every Sunday at 10:30 A. M. Ladies Aid Society meets in the parlors of the church at 2:30 P. M., every Wednesday. Social meeting every Wednesday evening, at 7:30. Psychic Fraternity meets every Saturday at 7:30 P. M., in the lecture room of the church. All mediums and those who desire to become mediums specially invited.

Mrs. Julia B. Dickson requests the JOURNAL to announce her return with renewed health, and prepared for business at 471 West Madison street, as a medical, clairvoyant and business medium.

The Free-love Trio's Latest Effort.

The JOURNAL's readers have previously been told of the migration of the Spiritualist fox toward the setting sun after he had plucked geese in several States, and even in the Queen's dominions. They know how he was "persecuted," and how unfair it is that he should be expected to act like a man, when he has all the instincts of the fox. We need hardly mention his name, it will readily occur to every reader. Col. D. M. Fox, D. Morton Fox, and Dorus M. Fox are the several ways in which he has been pleased to make himself known. Unfortunately belonging to the male sex, he labors under a disadvantage in changing his name to meet the exigencies of life from which some of his confères are exempt. Having labored for some time in the Iowa vineyard and devoured all the grapes within his grasp, he longed for finer bunches just beyond his reach. Not having wings, and being less agile than in years past, he was at a loss until he bethought himself of two females who like himself were rather passé, and anxiously reaching for something beyond their grasp. From Milwaukee he called Juliet H. Stillman-Severance, whose notoriety as a free-lover is familiar to the JOURNAL's readers. From her unpretentious little meeting place over a pie bakery in a retired part of Chicago, he called Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond. Responding with alacrity to his call, they hastened across the Father of Waters. Then this trinity of salacious reputes proceeded to materialize a ladder whereby the fox could climb within reach of the ripe and luscious fruit, toward which his longing eyes had been fixed. They evolved from their necessities material for the ladder and having stuck it together as best they could, with about forty medium and small sized tacks, they called it, "The Iowa Conference of Spiritualists." True it is rather rickety; whitewash and carbolic acid will not conceal its origin or odor; still the fox has hopes that as he is already on the top round he may be able to seize the coveted prize before the honest husbandmen awake to their danger.

Taxation of Church Property.

The New York Times of the 17th inst., gives an amusing account of a discussion before the Lee Literary Society in that city, on the propriety and justification of lying under any circumstances. A Mr. Thompson argued it was sometimes justifiable to lie, while a Mr. Park (a commercial traveler) curiously enough took the opposite grounds. The same paper has a report of a Mr. Geo. A. Andrews's paper read at a meeting of Baptists, in Brooklyn, opposing taxation of church property on the ground that "the State limited the use of the property exclusively to public worship and it could not be used for secular purposes." Mr. Geo. H. Andrews is known as a champion of non-taxation of churches. His logic is very poor; so poor, indeed, as to give color to the charge that he agrees with said Mr. Thompson on the lying question. The State says that a building which is exempted from taxation on the ground that it is a religious institution, shall not be used for secular purposes. That is all. It does not, as Mr. Andrews asserts, prohibit such property from being used for secular purposes; it only says, if it is used for "religious" purposes, solely, then it may escape taxation. Mr. Andrews finds but shaky grounds on which to justify exemption.

What Constitutes a Christian?

Discussing this question, an Episcopal paper says: "The name was applied to a community, and the sign and seal of admission into that community was baptism. This sacrament made persons members of Christ, it admitted them to fellowship with the saints; it marked the beginning of that 'discipleship.' It seems reasonable, therefore, to say that the name of Christian includes all the baptized, and cannot be claimed by any who are unbaptized."

If the opinion of a few men of that time were enough to settle the question for all time, the above might pass with slight objection. But Jesus taught a different doctrine. He said nothing of ceremonies, nothing of the form of church organization, but always referred for proof of his divinity to the work he did for humanity, and he gave that as the standard by which all men were to be finally judged by. The sign of a true church which he gave—the only one—was, that the gifts of healing and exorcism should be among them. So far as we can perceive, Spiritualists are the only ones who can justly claim to be the true successors of the disciples, for they teach the same doctrines that Jesus did, and the "signs do follow them that believe," as he said they would.

In August, 1878, the JOURNAL inserted a "reading matter" advertisement for Thomas R. Hazard, upon his express order and rendered him a bill, at regular rates. This bill he refused to pay and it still stands against him. We will donate the bill to our esteemed Boston contemporary as a pittance toward making up the deficit caused by the enlargement of that paper, rendered expedient by the birth of the Two Worlds and discontinued at the earliest moment possible after the decease of the supposed rival. We do this all the more cheerfully because "Shepard Tom" has taken on new loves and divides his patronage with less cultured sheets. Another wholly unselfish reason for our generous offer is that we have no hope that Thomas will ever pay the bill so long as it is ours, but may pay it to a paper which has published so many miles of his novels.

"The Butler Cure" and "The Faith Cure."

We have "faith cures," "prayer cures," "cures by the laying on of hands," etc., and now the "Butler cure" steps to the front. The Index says:

"If, at the end of his coming term of office Gen. Butler fails of re-election, there seems to be indications of his eminent fitness for another no less useful vocation,—that of a revivalist preacher; for in addition to the devotional tone assumed by the General since election day, and the telegraphing of the doxology to him by his Springfield admirers, it is reported as a fact that through him a wonderful cure has been effected. An old man over seventy years of age, living in Westfield, Mass., proudly announces that Gen. Butler's election has cured him of kidney complaint and rheumatism; and he has for the past two days been going around among the local Butler leaders, thanking them for what their efforts did for him. For a long time, he has been confined to the house, and much of the time to his bed by his complaints. He says that, much as he wanted to vote for Butler, he had not strength to walk or ride to the polls on Tuesday; but, when he got news of Butler's election the following morning, all his illness left him at once, and he found he could walk about nimbly. He is confident his cure is permanent, and wants every one to know Gen. Butler's election did it."

An Exchange says: "Mr. Richard Hoffman, of Bentleyville, Washington county, Pa., who had been so badly crippled by paralysis for several years as to deprive him of the use of his limbs, has been recently restored to health, and he attributes his miraculous cure to the influence of prayer. In narrating his experience he says that on Thursday last he asked his friends to pray for his restoration to health, and at 8 o'clock on the same evening he crawled to the wagon-shed, where he prayed fervently for hours. He experienced a feeling, he says, such as he never had before in his life. On his way back to the house he attempted to walk, and since then his strength has been gradually returning. He now walks and rides about the country to the great surprise of the natives for miles about Bentleyville. Dr. Scott, who has been attending Hoffman—together with the members of Washington County Medical Society—declared his case incurable, and is unable to offer an explanation of his patient's condition."

The Tribune of this city speaks of Mr. McVicker's lecture as follows:

"It is needless to say that the address or lecture was entertaining and instructive. Many portions of it were especially eloquent, and some of the pictures would compare for beauty and force with the best productions in the way of popular oratory. The address itself was given with rare finish, Mr. McVicker being an admirable elocutionist, and he gave to his lecture all the force which elocution can impart to language deliberately chosen with good taste. As a literary paper the lecture was a success. Apart from the recital of some personal reminiscences, which were repeated in a colloquial form, the lecture may, in a literary sense, be said to have contained many gems of thought elegantly finished."

"Taken, however, altogether, the lecture as a literary production and as an entertaining paper admirably delivered may be said to have been finished and excellent. We understand it is to be repeated in the Eastern cities, and finally, when published in book form, it will be well worthy to take rank among the best literary publications of the times."

We can cordially endorse these comments and hope many of our readers will have an opportunity to hear Mr. McVicker. Our extracts on another page give scarcely a hint of the pleasure and profit the lecture affords.

A naughty, naughty man was he. "Who?" The Brooklyn man who started a Spiritualist paper in New York City and thus put the Boston paper to the necessity of increasing its size one-half at a time, too, when the "Slough of Despond, financially speaking," was in sight and the "donations of generous friends" not sufficient to safely bridge its dark waters. The bad Brooklyn man having done this, stopped his paper, but the virtuous Boston sheet could not so quickly decrease its size, for that would have exposed the reason of its enlargement. So the poor dear had to carry the load for decency's sake some months longer, but now it has shrunk to its original proportions, taken out some of the superfluous padding and become thereby a lighter load to carry by several thousands of dollars a year. Brother Colby should now, with his kitchen cabinet, visit the aristocratic quarter of Brooklyn and present for payment to the wicked Doctor a bill for the extra expense incurred by the forced enlargement. Should payment be refused, then let Brother Colby and his k. c. declare they will stay and board it out—the money will be forthcoming!

Prayer and the Transit of Venus.

Dec. 6th, the transit of Venus occurs, and great anxiety with reference to the day has been manifested by astronomers. Prof. Brooks, of the Red House Observatory, of Phelps, N. Y., in behalf of astronomical science and astronomers, asked that prayers be offered on Sunday last in all the churches for clear weather on that day. He says: "The solution of the sublimest problem known to science is to be attempted on that occasion, the opportunity for which will not occur again for 122 years. Millions of dollars and months of valuable time have been expended in preparation for the great event."

T. G. Howland informs us that Abbie Burnham lectured at Providence, R. I., last Sunday. She holds forth there again on next Sunday. Dr. Storer and Jeanie B. Hagan occupy the rostrum there the third Sunday of this month; they will be followed by J. Frank Baxter. Spiritualism seems to be flourishing there.

As we go to press we learn that Mrs. E. C. Simpson and Mrs. Wilson-Porter are still quite ill but hope to be able to resume their public work during the week.

GENERAL NOTES.

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

Hudson Tuttle lectured at Ottokoe, Iowa, to a large audience on the 26th, ult. his 17th, lecture at this place.

Light for All, published at San Francisco, comes to us now in pamphlet form—containing sixteen large pages.

Dr. J. K. Bailey spoke at Toledo, O., Sunday, Oct. 5th; Tiffin, 12th; Arcadia, 15th; Clyde, 19th; Sharon, Medina co., 25th.

Mrs. Dr. S. E. Somerby is now in Brooklyn, N. Y. On her way East she had a very lucky escape from a terrible railroad accident.

"Prohibition Republicans" is the name of a new party started in New York. Its object is to prohibit the use of intoxicating drinks.

Mr. G. S. Geer of New London, Minn., the father of Geo. Geer, the lecturer gave us a call last week. He finds much to interest him in Chicago.

Those who wish to become familiar with mesmerism, should send to this office for Prof. Cadwell's work on "How to Mesmerize." Price 50 cents.

Do the Spiritualists of Iowa desire to join a "Conference" engineered by a man whose reputation is a stench in the nostrils of all decent people who know of his career? Hardly. "A New Basis of Belief in Immortality," by John S. Farmer. An excellent work for the Spiritualist or skeptic. Price 30 cents. For sale at this office.

Mrs. H. N. Hamilton writes as follows from Port Huron, Mich: "We have commenced our meetings for the winter. All are made welcome from both sides of the river."

A. B. French, who was in Chicago last Sunday and attended the lecture given by C. Fannie Allyn at 52 South Ada St., will speak before the Spiritualist Society of Cincinnati during January and February.

Hudson Tuttle speaks of "Moral Education, its Laws and Methods," by Joseph Rodas Buchanan, as follows: "Clear, fresh and forcible in every page, there has appeared no work like it; none that will compare with it in practical suggestions. Price \$1.50. For sale at this office."

Dr. Carter who has been located on the South Side has removed to number 12 Ogden Avenue. Mrs. Gould, lately from Boston and commended highly to us as a medical clairvoyant and business medium, may also be found at Dr. Carter's. Saturdays she gives medical treatment to the poor, free of charge.

Mrs. E. F. J. Bullene has created wide spread interest in the cause of Spiritualism wherever she has traveled in the West. She is now at Longmont, Col., where she has created a spiritual revival, and her services are in such demand that she has decided not to hasten home. Her address has been changed to 465 Santa Fe St., Denver Col. She desires the friends at Alton, Ill., who desire her services to write to her again, as she unfortunately lost the letter of the one who opened correspondence with her, and cannot recall his name to memory. The Longmont Ledger, the editor of which is a Universalist minister, speaks as follows of Mrs. Bullene: "She is certainly a highly cultivated woman, and we have rarely listened to a public speaker male or female, who invariably clothe their ideas in as choice and carefully selected language."

Mrs. C. Fannie Allyn in Chicago.

To the Editor of the Religio-Philosophical Journal:

The morning audience gathered in Martine's Hall yesterday began to fear the speaker engaged would fail them. Just as they were about ready to press into service the eloquent speaker, A. B. French, who had come to town to hear Mrs. Allyn, she arrived. The train was two hours late, obliging her to go directly from the depot to the platform. Some of us were wondering why she had not started on an earlier train, until we found she had remained at home to eat Thanksgiving turkey with her aged and feeble parents, whose lives are made comfortable by her constant, loving care. Then all said: "Bless her kind heart! that was right!" Though fatigued by the long, thousand mile ride, she bravely went through her morning's work to the general satisfaction of her audience. Those of us who had heard her before, however, could see the effects of the journey.

In the evening she was greeted with an excellent audience, who frequently applauded her inspired utterances. She commenced the services by reading an extract from a bible of her own make (which I have no doubt will compare favorably with other Bibles), depicting the curious but very laudable actions of a very "Odd man." It was of the humorous and pathetic nature, and was listened to with deep interest. There were numerous subjects presented for her consideration, but she directed the most of her attention to one that related to "Heaven and Hell," defining in clear and concise language the nature of each, and depicting in vivid colors the transcendent beauties of that condition which gave one heaven, and the debasing nature of that state which resulted in hell and its attendant calamities. She held the undivided attention of the audience throughout her address, and at the close, I heard many remarks of approval.

R. H. SIMPSON, Secretary Second Society of Spiritualists, 45 North Sheldon St.

Brown's Bronchial Troches for Coughs and Colds: The only article of the kind which has done me good service. I want nothing better."—Rev. R. H. Craig, Oilville, N. Y. Sold only in boxes. Price 25c.

Many a man's vices have been at first nothing worse than good qualities, run wild.—Harr.

Current Items.

English Quakerism has ruled out American Quakerism for having committed the horrible heresy of permitting to be read one of Whittier's poems at a meeting held on a Sunday in Philadelphia, on the occasion of the Penn. celebrations. English Quakerism allows nothing written or prepared at any of its religious meetings, and hence the vigorous action of the English "friends" over the admission of a poem by Whittier.

The attendants at the Union Park Church prayer-meeting, Chicago, are generally sober and devout when led in prayer. But, in spite of them, a ripple went over the assembly when a good stranger brother last week, praying for the conversion of "the best Mayor," encouraged the Lord by the assurance that it was "by no means impossible." And we sadly fear that some naughty want of faith mingled with the smiles.

An electrical storm extending from the Atlantic seaboard to the Missouri, commenced early in the morning of Nov. 17th, and nearly cut off telegraphic communication for nine hours. In the Chicago office of the Western Union line the switch-board was set on fire several times. The atmospheric electricity coming into the Milwaukee office was sufficient to keep a lamp burning. Wires running from Cincinnati to St. Louis were worked without a battery. A similar condition existed simultaneously in Europe and seriously affected the submarine cables.

Lord Queensberry said on the occasion of his removal from his position as a Scotch representative Peer in 1880: "This is, perhaps the last chance I shall have of making the statement before my peers. That any human creature, be he peer or peasant, man or woman, pauper or millionaire, should be visited with pains and penalties because of his or her speculative opinion on a subject whereon but few, even among professed Christians, are agreed, is a bitter satire on your vaunted liberty. My lords, it is the spirit that lighted the martyr fires of Smithfield and that led to the stake gallant and noble souls such as Bruno. It is noble company you are placing me in, my lords, and I shall thank you for it."

According to the Troy (N. Y.) Times a practice prevails among ignorant Jews of selling credit with Heaven. Harris Udovitch, in jail there on a charge of assaulting Mrs. Louis Cohen, told the reporter that the fracas in which Mrs. Cohen was injured was the result of a quarrel between himself and Mrs. Cohen's husband, owing to Cohen's refusal to sell his credit with Heaven to Udovitch for \$500. Cohen and Udovitch are Israelites. The practice is not authorized by Jewish theological writings or by orthodox rabbis. The idea is thought to be derived from a passage in the Talmud, "Good deeds buy the future world," which is wrongly construed. Rubenstein, the murderer, who was hanged at New York several years ago, interpreted the proverb as Udovitch does, and after his death sentence endeavored to buy the benefits of another man's good deeds.

It behooves a man who expects to enter the competitive examinations in China to be sure of his physical condition as well as of his intellectual attainments. The annual provincial examinations were held this fall in Hangchow, whose streets are described as having literally swarmed with students of every age, from 15 to 80, and of all conditions. The examination "hall" was an inclosure of about eight acres, containing 10,000 cells for the competitors, each cell being three feet wide, five feet long and seven feet high. The candidates went in on the eighth day of the eighth moon, and remained in the twelfth and one day. They returned on the eleventh and went through the same ordeal, which was repeated again from the fourteenth to the sixteenth. A candidate is occasionally found dead in his cell.

A resident of Manchester, Eng., who has recently been traveling in this country, writes to the Manchester Guardian calling attention to the great number of drunken women to be seen in the streets of that city. "Having lately returned from America," he says, "where a drunken woman in the streets is a *rara avis*, and where women are never seen drinking in the saloons with men, except in the most depraved places, I perhaps notice it more than those who, living here have got accustomed to the sight. In Manchester I see with horror and disgust that it is a common sight, and one to be seen at any hour of the day or night; and in our public thoroughfares women and girls, mere children—may frequently be seen reeling through the streets, fouling the air with profanity and obscenity. It is a frightful state of things and ought to be looked into and remedied by the law. I can assure you that, though not very squeamish, having lived out West among desperadoes and diggers many years, I shivered with horror and loathing to hear the frightful and obscene language indulged in by these young girls—all unchecked by barman or master. Can nothing be done to prevent this?"

To despise our own species is the price we must too often pay for a knowledge of it.—Colton.

The two great movers of the human mind are the desire of good and the fear of evil.—Johnson.

Business Notices.

DR. PRICE'S Floral Riches surpasses any Cologne water ever made. A rich, fresh, flowery odor, permanent and delightful.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

DR. PRICE'S True Flavoring Extracts are superior to all others, because they are prepared from choice selected fruits and aromatics.

THE WONDERFUL HEALER AND CLAIRVOYANT.—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. Circulars of testimonials and system of practice sent free on application. Address, Mrs. C. M. MORRISON, M. D., P. O. Box 2519 Boston, Mass.

DR. PRICE'S Cream Baking Powder and Flavoring Extracts are the only kinds made by a practical chemist and physician, with special regard to their healthfulness and purity.

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.

THE BEST CHRISTMAS GIFT. IF FATHER... THE FALL MALL ELECTRIC ASSOC'N, 842 Broadway, New York.

Passed to Spirit-Life.

From Worcester, Mass., Oct. 26th, 1882, the spirit of W. H. S. ... Passed to spirit-life from St. Louis, Mo., Nov. 5, 1882 ... Passed to spirit-life from St. Louis, Mo., Nov. 5, 1882 ... Passed to spirit-life from St. Louis, Mo., Nov. 5, 1882

November 10th, Dr. Henry O. Wright left his home in Burlington, Vt., to visit patients in Leavenworth, Kan. He had been a well-remembered man. He was a kind husband and father, a genial and sympathetic friend, and a devoted and loyal member of the church.

SARAH A. WILEY. From Burlington, Vt., Nov. 11th, after a long and painful illness, Mrs. Wiley, wife of G. M. Wiley, aged 67 years, passed away peacefully at her home in Burlington, Vt., on Monday, Nov. 11th, 1882.

Passed to spirit-life from St. Louis, Mo., Nov. 5, 1882 ... Passed to spirit-life from St. Louis, Mo., Nov. 5, 1882 ... Passed to spirit-life from St. Louis, Mo., Nov. 5, 1882

Notice. The officers of the Minnesota Board of Spiritualists do hereby notify the Spiritualists of the State that on December 27th, 28th and 29th a meeting will be held in the City of Minneapolis at Concert Hall, 210 2nd Avenue South, at which time will be held the annual convention of the Minnesota Board of Spiritualists.

Spiritualist Conference. The Northern Wisconsin Spiritualist Conference will hold a three days' meeting in Spirit Hall, Oconto, Wis., December 15th, 16th and 17th, 1882. Mrs. E. F. French, of Michigan, and other good speakers invited to be present.

Spiritual Meetings in Chicago. SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 52 South Ada Street, between Madison and Washington Streets, Sunday at 10:30 A. M. and 7:45 P. M. Lecturer: Mrs. C. Fannie Allyn.

Medium's Meeting at Martine's Hall, 52 South Ada Street, each Sunday at 2:30 o'clock P. M.

Spiritual Meetings in Brooklyn and New York. NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, will hold its annual convention at the Grand Hotel, on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

Brooklyn, N. Y., Spiritual Fraternity.—Removal. The Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Clinton Avenue, between Myrtle and Park Avenue, at 7:30 P. M.

THE CHURCH OF THE NEW SPIRITUAL DISPENSATION having secured the church edifice formerly occupied by Rev. Dr. Fulton on Clinton Avenue, between Myrtle and Park Avenues (entrance upon both Clinton and Waverly Avenues), will hold religious services every Sunday at 10:30 A. M. and 7:30 P. M. Able and instructive sermons will be delivered. Seats free, and all are cordially invited to attend.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

NOTICES set as reading matter, in 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.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, IS ALSO A PRACTICAL PHYSICIAN.

Office, 126 West Eleventh Street, between 5th and 6th Avenue, New York City.

MAGNETIC FOOT-BATTERY.

Why suffer this winter weather with cold feet? Nature's cures (L. C.) Magnetic will warm your feet, perfect the circulation and protect the whole body from coughs, colds and other diseases incident to our climate. We manufacture all styles of Magnetic garments for restoring the sick to a state of health.

Try a pair of Insoles for \$1.00. Sent to any address on receipt of price. Send stamps or currency at your risk.

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

THE BEST CHRISTMAS GIFT. IF FATHER... THE FALL MALL ELECTRIC ASSOC'N, 842 Broadway, New York.

FOIL STONE DIAMONDS ONLY \$1.00. SOLID GOLD MOUNTINGS. MRS. R. C. SIMPSON. Medium for Independent State Medium; also clairvoyant and clairaudient.

Freemans Saving Bank. Will lend to their best credit and advantage on all addresses, with stamps. 33 15

ARE YOU DEAD? YOUNG PEOPLE'S RESTORATIVE AND INVARIABLE CURE. 33 15

BUSINESS CHANCES. Partnership interest in active established business for sale. 33 15

34 Pine Street, N. Y. 33 15 34 14

WONDERFUL INSTRUMENTS! AGENTS WANTED. 33 15

WEBSTER'S UNABRIDGED. In Sheep, Russia and Turkey Bindings. 33 15

WEBSTER'S UNABRIDGED. A LIBRARY IN ITSELF. GET THE BEST HOLIDAY GIFT. 33 15

A POET'S BOUQUET. of flowers, such as the sweet wild rose, the twining honey-suckle, the beautiful passion-flower, the spotted lily, the thund' daisy, the adored pansy and the fleur-de-lis, intertwined and blooming amid ferns and ivy, and seeming to the eyes as fresh and tempting as when plucked from Nature's garden. 33 15

GOLDEN FLORAL SERIES. of the Illustrated Hymns and Songs, a striking and artistic combination of the favorite tunes of famous poets, and the charms of the most exquisite Christmas cards. 33 15

TRUMPET OVER NATURE. and unrivaled as a souvenir of CHRISTMAS, EASTER, BIRTHDAYS and BRIDALS. 33 15

LEE and SHEPARD, Publishers, 47 Franklin Street, Boston. 33 15

Flesh Brush. 33 15 16

MRS. R. C. SIMPSON. Medium for Independent State Medium; also clairvoyant and clairaudient. 45 N. SELDON ST., CHICAGO.

DR. S. J. DICKSON, NATURE-CURATIVE PHYSICIAN. MAGNETIC HEALER. 260 Wabash Ave., Rooms D & E., Chicago.

HEAD, EYE AND EAR. cured at the TONGUE GALVANIC INSTITUTE, 212 South Clark St., Room 1, Chicago. 33 6 16

MRS. FANNIE M. BROWN. BUSINESS, TEST AND MEDICAL MEDIUM; Having resumed public work, solicits patronage from the friends of the JOURNAL. 33 15

FARMERS' SONS AND DAUGHTERS. CAN MAKE A GUN. 33 15

GREAT WESTERN GUN WORKS. Write for Large Illustrated Catalogue. 33 15

LONDON AGENCY OF THE Religio-Philosophical Journal. 33 15

AGENTS. Can make money selling our Family Medicines. 33 10 34 9

IMPROVED TIME-KEEPER. \$1. 33 15

BIBLE CRITICISMS. Being Extracts from the Biography of Leonard B. Field. 33 15

INGERSOLL'S INTERVIEWS. TALMAGE. 33 15

DEATH, IN THE LIGHT OF THE HARMONICAL PHILOSOPHY. 33 15

A Whole Volume of Philosophical Truth is Condensed into this Little Pamphlet. 33 15

Mrs. Davis has developed with rare faithfulness and pathos the pure principles of True Spiritualism. 33 15

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

Songs Unsung.

BY REV. W. W. MARSHALL ZION'S HERALD.

A white hand is touching the organ keys,
And a clear voice is singing low
In a minor strain that is full of tears;

There are notes which pause at its lowest keys,
There are strains forerunning its power,
And my heart throbs quick in the music's rush,

But passing sweet was the vanishing glimpse,
And I turn, with a numbing pain,
To feel the close bounds of possible life

And to each in his unred life apart,
With a vague, sweet mystery, each,
Bears a haunting voice of a bliss to be,

And I think, in the sunset flushing red,
And under the solemn stars,
Of the stormy years that may come and go,

My Lord, I will wait, for the way lies clear;
Though the days be long;
There are flashes of sun along the way,

And the rapturous song shall rise and fall,
And the splendors shall come and go,
Till the gladness of the glory suite

Notes by the Way.

The RELIGIO-PHILOSOPHICAL JOURNAL devotes
much space to the correspondence that has taken
place respecting the conditions under which public
spaces are held.

It is five years since the JOURNAL began a vigorous
attempt to educate the public on the subject of
dark forces and evil spirits.

It is five years since the JOURNAL began a vigorous
attempt to educate the public on the subject of
dark forces and evil spirits.

It is five years since the JOURNAL began a vigorous
attempt to educate the public on the subject of
dark forces and evil spirits.

It is five years since the JOURNAL began a vigorous
attempt to educate the public on the subject of
dark forces and evil spirits.

It is five years since the JOURNAL began a vigorous
attempt to educate the public on the subject of
dark forces and evil spirits.

It is five years since the JOURNAL began a vigorous
attempt to educate the public on the subject of
dark forces and evil spirits.

It is five years since the JOURNAL began a vigorous
attempt to educate the public on the subject of
dark forces and evil spirits.

It is five years since the JOURNAL began a vigorous
attempt to educate the public on the subject of
dark forces and evil spirits.

It is five years since the JOURNAL began a vigorous
attempt to educate the public on the subject of
dark forces and evil spirits.

A Letter on Organization.

DR. A. B. SPINNEY, Dear Sir: In response to your
invitation, allow me to say my heart is in the cause.
I believe it is the duty of a true Spiritualist to reach
forth his hand for more light from those capable of
giving his teachings, and to form a band of brotherly
fellowship to those who need a guide from the darkness
of the past to the light of the future.

"Popularity before Principle" has ruled the world
for long, and the sooner thinking minds break its
chains, unite their efforts, declare their principles,
and go to work to advance the cause for the good
of humanity, and give the world to understand that
this is an established fact well worthy of their con-
sideration, the better.

One reason why the creeds of the past have so long
hindered the onward march of progressive ideas, is
because they are so well organized and work by
method; and the only reason why Spiritualism has
made such rapid advancement in spite of the opposi-
tion of the church is because it is founded on truth
and facts.

Organize, and the candid and earnest inquirer will
look within that order and find the elements neces-
sary to enlist the interest of the humblest disci-
ple and to command the attention of the proudest
intellect; a heavenly boon that will comfort the
mother at the grave of her early hopes, and whisper
peace and happiness to the old man leaning on his
staff at life's eventide.

It is the primary impulse, germ and principle
of life, it logically follows that spirit through the
mediumship of human propensities and passions is
the prompting and controlling power of the mani-
festations and expressions of life—all human activi-
ties that are exalting, refining, and exalting to the
race, and also all that is ignoble, debasing, and
vicious; hence in our view Spiritualism compre-
hends the whole of life—social, scientific, religious
and philosophical.

The best benefits of mediumship are secured by the
careful and correct cultivation of the interior quali-
ties of the medium; the cultivation of truthfulness
and the refining, kindly attributes of social life. To
the medium and those with whom he comes in con-
tact, careful clean mediumship is a very great bless-
ing; but indiscriminate mediumship for the mani-
festation of all sorts of crude spirits, is exceedingly
harmful and tends to the cause of obsession, which
in the most of cases culminates in insanity, ofttimes
fatal.

It is a painful reflection that during the observa-
tion of more than thirty years, and more than twenty-
five years of careful discrimination, we can name
numbers of Spiritualists, some of them prominent in
their day in social life, others quite well known for
a season as mediums, who by holding themselves
open to the control of inferior spirits, have been led
into fraud, lying, dissipation, and all sorts of excesses—made a wreck and failure
of at least their mortal life, a lingering emphasis
of the spirit admonition, "Seek not familiar spirits,
the vicious, neither go after wizards to be defiled by
them." If it were possible for a medium and teach-
er like the great Charles and others, to observe "the
way," even while he was instrumental in saving oth-
ers, it is deemed quite unnecessary for modern spiri-
tual mediums to keep their body under control?
Those who covet the best gifts of mediumship can-
not compass them save by careful culture, the thor-
ough cleansing of the temple, their organism, from
all that is harmful, and by the exercise of temper-
ance and truthfulness in all things. Where
professional mediumship is made holy, trustworthy,
pure and clean, then special media, will command
respect, recognition, admiration and support from
those whose intelligent recognition it will be helpful
to possess. But reckless, ruffian Spiritualism, or
rather such pretenses of it, will in time pass off and
away as other effete and useless matter.

W. D. REICHERT.

A Sister's Dream Sadly Fulfilled.

Yesterday morning W. S. Read of the firm of Read
& Co., of Oakland, in company with a companion
named Stern, started out from Long Wharf in a
small skiff to reach a yacht upon which they were
going on a fishing excursion. When about 200 yards
from the wharf the boat, through mismanagement,
sprung and Read was drowned. Jack Bannister,
who was on the yacht, sprang into the water to re-
scue the drowning man. He succeeded in reaching
Stern, and after a desperate struggle succeeded in
saving him. Read started to swim toward the wharf,
but when within fifty feet of it he sank and did not
rise again. The body was found late in the afternoon
and taken to the morgue. Connected with this sad
event is the fulfillment of a dream. Last Friday
night the sister of the deceased dreamed that her
brother had gone out in a boat on Sunday, that the
boat had been upset and her brother drowned. So
vivid was the remembrance of the dream when she
awoke on Saturday morning that she went down to
the morgue to see the body of her brother. She
went to go out, but she was told that the body had
not yet been taken out. She returned home, and
was not to go out, but she was told that the body
had not yet been taken out. She returned home, and
was not to go out, but she was told that the body
had not yet been taken out.

How It Looks to an Outsider.

The "Editor-at-Large" scheme, which the Banner
asserted was conceived and engineered by a band of
illustrious spirits, (a story the E.-at-L. never denied,
although he knew the plan was evolved from his
own brain under the inspiration of his necessities)
having proved a fizzle, as was easily to be seen it
would, the "remnants" have been gathered up and
confined in a book. Owing no doubt to the orders of
the "band," the JOURNAL has not been favored with
a sight of the corpse, but the Investigator has been
more fortunate. In lieu of any remarks of our own
over the defunct, we append the words of consol-
ation so feelingly expressed by Brother Seaver, the
worthy editor of the Investigator and long-time
friend of Brother Colby:

We are indebted to the courtesy of Messrs. Colby
& Rich, of the Banner of Light, for a copy of a large
book (510 pages) entitled "The Battle-ground of the
Spiritual Reformation," by S. B. Britton, M. D.,
"Editor-at-Large." Rather a high-sounding title,
but perhaps it is in accordance with spiritual tactics,
as Mr. Britton appears to be the head-center or gen-
eralissimo of all the mediums, the Banner included.

His book in the main is a compilation of his news-
paper articles, sharply criticizing the opponents of
Spiritualism, but he also pays his respects to certain
of his own faith—J. Davis, Hanson Tuttle, John
C. Bundy, etc., whom we had supposed were sound
and reliable mediums, but Mr. Britton seems to in-
timate rather forcibly that they are considerably
demoralized, especially Mr. Tuttle, who is criticized
if not slaughtered in a thoroughly rapping man-
ner for presuming to differ from the "Editor-at-Large."

Dr. Britton is not the right kind of a man for a
leader, because, having been a priest, he is still ad-
apted to priestly proclivities or domination, as is
evident in nearly every page of his book, and he
was constantly reminded when reading it of "I am
Sir Oracle," etc. It is all about himself; he is the
head and front of the "Spiritual Reformation,"
which, in one sense, is rightly named, as it has some-
what returned religious bigotry, but we doubt
whether he has done half as much in good work as
many men of more liberality and far less preten-
sion.

Tests of Spirit Presence.

I have been a strong Spiritualist for over thirty
years, and yet on many occasions I have been
free to see and hear things which I have never
before seen or heard of. While I was a boy twelve
years old and over thirty years ago, my own mother,
a good Methodist up to that time, became a fine
medium for rapping and writing, often in many foreign
(even Chinese) languages; personating dead and
living persons, face etc., which appeared like burns or
wax marks; often writing in this way the names of
deceased persons, the friends of some one present
that she had never seen or heard of before. For a
long time she was so afraid of doing wrong that she
would only consent to hold circles upon the condition
of Henry C. Wright, and she never became a member
of his "Political Economy" under the influence
of Daniel Webster; also on "The Wrongs of Ireland"
with Robert Emmet for an influence.

There are several now living in your city that will
remember her fine tests. When she was at home the
house was always full. I well remember the
house of Henry C. Wright, Joel T. Haskel, Warren
Chase, A. B. Whiting, J. C. Mendenhall, Ira Porter,
Hon. J. C. Smith, and hundreds of others, many stay-
ing days and weeks, until satisfied there was no fraud.
Of course this could not last many years; the medium
in four short years, went to the higher life, while the
work-out earthly form found its long resting place
in the banks of the Mississippi. Her work was
done; she did it well, but too early left a loving
husband and sorrowing children; but she comes
often to meet us even now, and well we know she
will be the first to greet us when to the higher shore
we go.

Dr. De Caux Tilney, in penning subscrip-
tion, writes: While waiting for dinner on one occa-
sion when absent from home, I had a fine personal
experience of clairvoyance. Lying in an easy
chair with closed eyes, but perfectly conscious, I saw
my wife and child enter my office at Gayworsville;
the child crawled up the steps, and when my wife
stopped to take it up, it went down backwards,
cansping her to follow in order to take it up. I noted
the time, and found on returning and asking my
wife, that the vision was correct in time and in de-
tail. A gentleman while visiting here, related an
anecdote in proof of his belief that Lincoln was a
Spiritualist. He said that while he and other friends
with Lincoln, were discussing the probability of his
election the first time, that Lincoln remarked to
them, "I shall be elected and fill the full term, and
I shall have no doubt for their worth, as beasts
of burden." Nowhere under the skies do angels any
longer see a slave market, or the manacles of women
driven under lash to eternal separation from their
husbands and babes. But in the good days of ortho-
doxy, Americans held 4,000,000 of slaves—nearly all
the property of church members.—Olive Branch.

The percentage of church-goers in New York is
not large, according to the Baptist Weekly, which
says: "The population of New York has largely in-
creased; but will any one tell us of any Baptist con-
gregations which compare in size with those which
could be found thirty years ago in Broome Street, Hal-
ber Street, Oliver Street, Norfolk Street, Cannon
Street, MacDougal Street, and Downing Street, then
the seats of large assemblies and great influence?
Some of these places are occupied still; but they are
sparsely attended, spite of the most earnest and able
presentation of the gospel. And prosperous suburb-
an churches, when the population is considered, are
hardly little better than stationary. This state of things
is not peculiar to Baptists. Perhaps half a dozen
Presbyterian churches in New York have large con-
gregations, but several others show a very scanty ex-
hibit of worshippers. The Methodist Church has not
gained a large number; but were it not for the large
numbers of Trinitarians, which help many of their
churches, they would not be able to keep their doors
open, and not a few of them show a very meagre
attendance."

In an address to the Congregational ministers in
Boston, Mass., a short time ago Prof. Park, of Andora,
said that there are three doctrines which should be
insisted upon as essential to ordination. "These are
first, that the Bible is trustworthy as a religious
guide in all its religious teaching,—not that the Bi-
ble is correct in all its astronomical and geological
statements, but that in its spiritual sense and teach-
ings it is not to be doubted. Next, that the doctrine
of the atonement is a sacrificial act, as consisting in
the sufferings and death of the God-man, which suf-
ferings and death are representative of the eternal
punishment of sinners; that those sufferings and
that death were designed to, and in fact do honor
God's justice and love and holiness as much as the
law and the holiness and justice of God would be
honored by the eternal perdition of sinners. Third,
that this world is the only world of probation; that
the future world is the world of punishment if a man
dies unpunished, and that such a man will suffer the
punishment of the law, which is eternal. These doc-
trines must be insisted upon, and the present state
of the churches demands that they be peculiarly in-
sisted upon. Ordinarily, it is not more essential to
insist upon them than upon the doctrines of regenera-
tion, of total depravity, of the Trinity; but now it
is more essential. We must insist upon these doctrines,
chiefly because they are true, but because of such
classical fathers have done more labor and suffered
more obloquy for them than for any others."

Curious Experience.

Yesterday morning as I waited across the street
while a lady went on an errand in house opposite, I
saw her come about sixty feet towards me, look as
if she had lost or forgotten something, and hasten
in the door again. In a few hours after, I accidentally
found that the lady was in the house all the
time that I saw her outside.

I have associated with her daily all her life, and
know her face as well as I know any sight of earth;
and I saw her, or seemed to see her, as distinctly as I
ever did. No other lady passed that door, in or out,
while I stood there, and there was nothing in the
surroundings to confuse my sight or mind; and I
was not particularly interested in anything during
the few minutes in which this phenomenon occurred.
I would be glad to know how you, or your thinking
class of readers account for it.

John B. Bond writes: Why will not an hon-
est state writing (independent) or a materializing
medium visit our growing city, Little Rock, Ark? If
I would do good, I would do it. We need no
knof-tying, bell-ringing tricks but intelligent mani-
festations.

Mrs. E. D. French writes: I read your paper
with much satisfaction, and as my father is 95
years old, and a great reader, I would like to have
him read it, as I consider it the best authority on the
subjects discussed.

Hiram Turner writes: I will not live with-
out the JOURNAL. One thing I like your paper for—
it is bitter against fraud and deception. I want the
truth, and nothing but the truth.

A Haunted Chamber.

Some years ago I was sent for to treat by mes-
merism a person who resided in Hampshire. I attended
him during three weeks. On the day of my depart-
ure he said, "Should you come again, I shall change
your quarters, and put you into another room;" to
which I answered, "Why should you do so as I am
very comfortable where I am?" A few weeks after-
wards I went to attend him again, and I found the
servant instructed to take my baggage to a room
in another part of the house. It was a small room,
with small panes to the window and a large four-
post bedstead. Altogether the room appeared gloomy.
I could not sleep the first night nor the second; on
the third night, as soon as I was in bed, I saw at the
foot of the bed the face of a small and very ugly man,
dancing about and making grimaces. I turned away,
but presently I looked again and there he was still.
He appeared a small dwarf, and very ugly. I felt so
frightened that I closed my eyes, and did not look or
move any more. In the morning I asked the house-
keeper if she would put me in my old room again.
"O yes, sir," she answered, "I knew, I knew." Next
morning my patient asked me how I slept in my
new quarters. I told him that I had returned to my
first. "What?" said he, "you have shifted without
telling me?" I had put into that other room for
an experiment. "What experiment?" I asked.
"I wanted to know how you, a strong mesmerist,
would sleep in a room that is reputed to have been
haunted for a century, and no one has slept in it for
many years. It was said that the room was haunted
by a dwarf."—ADOLPHE DIDIER, Light London.

Henry Slade and the New York Conference.

To the Editor of the Religio-Philosophical Journal:
At the Harvard Rooms on the 18th Nov. last Mr.
Henry Slade gave a very full and satisfactory defence
of his course in his recent trip to Belleville, Canada.
Mr. Bronson Murray, Mrs. Hewitt and a number of
others bore testimony to the power of the wonderful
manifestations which came through Mr. Slade. Mrs.
Hewitt particularly gave a most interesting state-
ment of a message written on the slate by a spirit
whose name and antecedents were unknown to the
all till given on the slate. (Calling at the house indi-
cated in the writing Mrs. Hewitt stated a weeping
family was found whose tears of woe were con-
verted into joy by the evidence the writing furnished
them that the husband and father still lived though
he had been dead nearly thirty months. Henry Slade is
certainly a wonderful medium. M.
New York, Nov. 22nd 1882.

Notes and Extracts.

All forms of worship that admit of no change
are doomed to annihilation.

The tongue of a fool is the key of his counsel,
which, in a wise man, wisdom hath in keeping.—
Socrates.

Often extraordinary excellence not being rightly
conceived does rather offend than please.—Sir P.
Sydney.

Man is the jewel of God, who has created this
material world to keep his treasure in.—Theodore
Parker.

Not that men do worthily, but what they do suc-
cessfully, is what history makes haste to record.—
Beaumont.

It is better to have a lion at the head of an army
of sheep, than a sheep at the head of an army of
lions.—De Foë.

Spirit phenomena is not a new manifestation of
the power of spirit, all through the ages of the past
they have been revealing themselves to the world,
but were not understood.

The highest mission in life is to become a benefi-
cator to the human race; and he does most for his
race, who contributes to its soul growth and spiritual
condition.

The length of time a spirit feels the necessity of
holding close relationship with mortals, can only be
judged by the desire of the spirit to benefit his
fellow man.

No amount or number of professions in a form of
belief or worship, can be accepted as evidence of im-
provement, unless based upon principles of charity,
love and benevolence.

Harmonious lyre strings interlace
All God's created things,
And never an orb that rolls in space
But like an Angel sings.

Strong and rich are in the Mishnah explained in
this wise: Who is rich? He who subdues his pas-
sions. Who is rich? He who is satisfied with his lot.

A well instructed woman, provided her brain is
developed in normal conditions, is the finest flower
of humanity, because in her science is softened and
poetized by feminine sensibility.—Paul Bert.

Keep thyself pure—sin doth deface
The beauty of our spiritual life,
Do good to all men—live in peace
And charity, abhorring strife.

Sorrow and joy. We should remember that sor-
row is in us and not in the things about us; so with
joy. The world is but a mirror in which we are
constantly reflected.

But ever on the bleakest rock
We bid the brightest beacon glow,
And still upon the thorniest stick
The sweetest roses love to blow.

Is there in civilized lands to-day a slave pen? Do
you know a place where you dare set up an auction
block and standing on it call out the roster of human
beings from your own country, as beasts of bur-
den? Nowhere under the skies do angels any
longer see a slave market, or the manacles of women
driven under lash to eternal separation from their
husbands and babes. But in the good days of ortho-
doxy, Americans held 4,000,000 of slaves—nearly all
the property of church members.—Olive Branch.

The percentage of church-goers in New York is
not large, according to the Baptist Weekly, which
says: "The population of New York has largely in-
creased; but will any one tell us of any Baptist con-
gregations which compare in size with those which
could be found thirty years ago in Broome Street, Hal-
ber Street, Oliver Street, Norfolk Street, Cannon
Street, MacDougal Street, and Downing Street, then
the seats of large assemblies and great influence?
Some of these places are occupied still; but they are
sparsely attended, spite of the most earnest and able
presentation of the gospel. And prosperous suburb-
an churches, when the population is considered, are
hardly little better than stationary. This state of things
is not peculiar to Baptists. Perhaps half a dozen
Presbyterian churches in New York have large con-
gregations, but several others show a very scanty ex-
hibit of worshippers. The Methodist Church has not
gained a large number; but were it not for the large
numbers of Trinitarians, which help many of their
churches, they would not be able to keep their doors
open, and not a few of them show a very meagre
attendance."

In an address to the Congregational ministers in
Boston, Mass., a short time ago Prof. Park, of Andora,
said that there are three doctrines which should be
insisted upon as essential to ordination. "These are
first, that the Bible is trustworthy as a religious
guide in all its religious teaching,—not that the Bi-
ble is correct in all its astronomical and geological
statements, but that in its spiritual sense and teach-
ings it is not to be doubted. Next, that the doctrine
of the atonement is a sacrificial act, as consisting in
the sufferings and death of the God-man, which suf-
ferings and death are representative of the eternal
punishment of sinners; that those sufferings and
that death were designed to, and in fact do honor
God's justice and love and holiness as much as the
law and the holiness and justice of God would be
honored by the eternal perdition of sinners. Third,
that this world is the only world of probation; that
the future world is the world of punishment if a man
dies unpunished, and that such a man will suffer the
punishment of the law, which is eternal. These doc-
trines must be insisted upon, and the present state
of the churches demands that they be peculiarly in-
sisted upon. Ordinarily, it is not more essential to
insist upon them than upon the doctrines of regenera-
tion, of total depravity, of the Trinity; but now it
is more essential. We must insist upon these doctrines,
chiefly because they are true, but because of such
classical fathers have done more labor and suffered
more obloquy for them than for any others."

Mr. H. M. Eiser, of Kimmuday, Ills., has
passed to the higher life. He was an old Spiritualist
and a faithful reader of the JOURNAL.

A PROFESSIONAL CONFESSION.

The Unusual Experience of a Promi-
nent Man Made Public.

The following article from the Democrat and
Chronicle, of Rochester, N. Y., is of so striking a
nature, and emanates from so reliable a source, that
it is herewith re-published entire. In addition to
the valuable matter it contains, it will be found ex-
ceedingly interesting.

To the Editor of the Democrat and Chronicle:
Sir:—My motives for the publication of the most
unusual statements which follow are, first, gratifica-
tion for the fact that I have been saved from a most
horrible death, and, secondly, a desire to warn all
who read this statement against some of the most
deceptive influences by which they have ever been
surrounded. It is a fact that to-day thousands of
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

On the first day of June 1881, I lay at my residence
in this city surrounded by my friends and waiting
for my death. Heaven only knows the agony I then
endured, for words can never describe it. It was
if a few years previous, any one had told me that I
was to be brought so low, and by so terrible a disease
I should have scoffed at the idea. I had always
been uncommonly strong and healthy, had weighed
over 200 pounds and hardly knew, in my own ex-
perience, what pain or sickness were. Very many
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

On the first day of June 1881, I lay at my residence
in this city surrounded by my friends and waiting
for my death. Heaven only knows the agony I then
endured, for words can never describe it. It was
if a few years previous, any one had told me that I
was to be brought so low, and by so terrible a disease
I should have scoffed at the idea. I had always
been uncommonly strong and healthy, had weighed
over 200 pounds and hardly knew, in my own ex-
perience, what pain or sickness were. Very many
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

On the first day of June 1881, I lay at my residence
in this city surrounded by my friends and waiting
for my death. Heaven only knows the agony I then
endured, for words can never describe it. It was
if a few years previous, any one had told me that I
was to be brought so low, and by so terrible a disease
I should have scoffed at the idea. I had always
been uncommonly strong and healthy, had weighed
over 200 pounds and hardly knew, in my own ex-
perience, what pain or sickness were. Very many
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

On the first day of June 1881, I lay at my residence
in this city surrounded by my friends and waiting
for my death. Heaven only knows the agony I then
endured, for words can never describe it. It was
if a few years previous, any one had told me that I
was to be brought so low, and by so terrible a disease
I should have scoffed at the idea. I had always
been uncommonly strong and healthy, had weighed
over 200 pounds and hardly knew, in my own ex-
perience, what pain or sickness were. Very many
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

On the first day of June 1881, I lay at my residence
in this city surrounded by my friends and waiting
for my death. Heaven only knows the agony I then
endured, for words can never describe it. It was
if a few years previous, any one had told me that I
was to be brought so low, and by so terrible a disease
I should have scoffed at the idea. I had always
been uncommonly strong and healthy, had weighed
over 200 pounds and hardly knew, in my own ex-
perience, what pain or sickness were. Very many
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

On the first day of June 1881, I lay at my residence
in this city surrounded by my friends and waiting
for my death. Heaven only knows the agony I then
endured, for words can never describe it. It was
if a few years previous, any one had told me that I
was to be brought so low, and by so terrible a disease
I should have scoffed at the idea. I had always
been uncommonly strong and healthy, had weighed
over 200 pounds and hardly knew, in my own ex-
perience, what pain or sickness were. Very many
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

On the first day of June 1881, I lay at my residence
in this city surrounded by my friends and waiting
for my death. Heaven only knows the agony I then
endured, for words can never describe it. It was
if a few years previous, any one had told me that I
was to be brought so low, and by so terrible a disease
I should have scoffed at the idea. I had always
been uncommonly strong and healthy, had weighed
over 200 pounds and hardly knew, in my own ex-
perience, what pain or sickness were. Very many
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

On the first day of June 1881, I lay at my residence
in this city surrounded by my friends and waiting
for my death. Heaven only knows the agony I then
endured, for words can never describe it. It was
if a few years previous, any one had told me that I
was to be brought so low, and by so terrible a disease
I should have scoffed at the idea. I had always
been uncommonly strong and healthy, had weighed
over 200 pounds and hardly knew, in my own ex-
perience, what pain or sickness were. Very many
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

On the first day of June 1881, I lay at my residence
in this city surrounded by my friends and waiting
for my death. Heaven only knows the agony I then
endured, for words can never describe it. It was
if a few years previous, any one had told me that I
was to be brought so low, and by so terrible a disease
I should have scoffed at the idea. I had always
been uncommonly strong and healthy, had weighed
over 200 pounds and hardly knew, in my own ex-
perience, what pain or sickness were. Very many
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

On the first day of June 1881, I lay at my residence
in this city surrounded by my friends and waiting
for my death. Heaven only knows the agony I then
endured, for words can never describe it. It was
if a few years previous, any one had told me that I
was to be brought so low, and by so terrible a disease
I should have scoffed at the idea. I had always
been uncommonly strong and healthy, had weighed
over 200 pounds and hardly knew, in my own ex-
perience, what pain or sickness were. Very many
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

On the first day of June 1881, I lay at my residence
in this city surrounded by my friends and waiting
for my death. Heaven only knows the agony I then
endured, for words can never describe it. It was
if a few years previous, any one had told me that I
was to be brought so low, and by so terrible a disease
I should have scoffed at the idea. I had always
been uncommonly strong and healthy, had weighed
over 200 pounds and hardly knew, in my own ex-
perience, what pain or sickness were. Very many
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

On the first day of June 1881, I lay at my residence
in this city surrounded by my friends and waiting
for my death. Heaven only knows the agony I then
endured, for words can never describe it. It was
if a few years previous, any one had told me that I
was to be brought so low, and by so terrible a disease
I should have scoffed at the idea. I had always
been uncommonly strong and healthy, had weighed
over 200 pounds and hardly knew, in my own ex-
perience, what pain or sickness were. Very many
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

On the first day of June 1881, I lay at my residence
in this city surrounded by my friends and waiting
for my death. Heaven only knows the agony I then
endured, for words can never describe it. It was
if a few years previous, any one had told me that I
was to be brought so low, and by so terrible a disease
I should have scoffed at the idea. I had always
been uncommonly strong and healthy, had weighed
over 200 pounds and hardly knew, in my own ex-
perience, what pain or sickness were. Very many
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

On the first day of June 1881, I lay at my residence
in this city surrounded by my friends and waiting
for my death. Heaven only knows the agony I then
endured, for words can never describe it. It was
if a few years previous, any one had told me that I
was to be brought so low, and by so terrible a disease
I should have scoffed at the idea. I had always
been uncommonly strong and healthy, had weighed
over 200 pounds and hardly knew, in my own ex-
perience, what pain or sickness were. Very many
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

On the first day of June 1881, I lay at my residence
in this city surrounded by my friends and waiting
for my death. Heaven only knows the agony I then
endured, for words can never describe it. It was
if a few years previous, any one had told me that I
was to be brought so low, and by so terrible a disease
I should have scoffed at the idea. I had always
been uncommonly strong and healthy, had weighed
over 200 pounds and hardly knew, in my own ex-
perience, what pain or sickness were. Very many
people are within a foot of the grave and they do
not know it. To tell how I was caught away from
just this position and to warn others against nearing
it, are my objects in this communication.

A PETERBOROUGH PHENOMENON.

A Sick Girl Becomes Blind, but can Distinctly tell the time and see Colors—Her Wonderful Story.

A girl who has been lying sick in Peterborough for some time is commanding a fair share of public attention...

KIDNEY-WORT HAS BEEN PROVED THE GUREST CURE FOR KIDNEY DISEASES.

AYER'S HAIR VIGOR restores the gloss and freshness of youth, faded or gray hair...

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass.

The Great Church LIGHT. PRINCE'S Patent Reflectors...

DR. SOMERS' Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths...

VOICE OF ANGELS. 8 pages, published at No. 5 Dwight Street, Boston.

THE SHAKER MANIFESTO. A new, tasteful magazine, illustrating the PRINCIPLES, DOMESTIC ECONOMY and SOCIAL LIFE...

THE SHAKER MANIFESTO. A new, tasteful magazine, illustrating the PRINCIPLES, DOMESTIC ECONOMY and SOCIAL LIFE...

Choicest Foods IN THE WORLD. American Breakfast Cereals.

RAILROAD TIME-TABLE. CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman Streets...

VISIONS OF THE BEYOND, By a Seer of To-Day; or, Symbolic Teachings from the Higher Life.

THE BHAGAVAD-GITA; OR, A DISCOURSE ON DIVINE MATTERS, BETWEEN KRISHNA AND ARJUNA.

LIGHT FOR ALL, A SPIRITUAL JOURNAL. 321 Sutter St., San Francisco, Cal.

IS A MAN WHO IS UNAGGRAVED WITH THE GEOGRAPHY OF THE GLOBE? TRY WILL SEE BY EXAMINING THIS PAPER.

INSPIRATIONAL WORKS. PRINCIPLES OF NATURE. In 3 volumes given inspirationally.

REAL LIFE IN THE SPIRIT-LAND. Being Life Experiences, Scenes, Incidents, and Conditions, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy.

FREE GIFT! A copy of my Medical Science Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Croup, or Neuralgia...

NO CURE! NO PAY! Dr. KEAN, 173 South Clark St., Chicago, personally or by mail...

WAS JESUS DIVINE? This pamphlet of 32 pages, critically reviews the history of Jesus...

ESSAYS AND LECTURES. The volume contains some of the author's best Lectures, comprising the following subjects...

THE WONDERS OF LIGHT AND COLOR. A beautiful pamphlet with twenty illuminated pages illustrating the various phenomena...

POPULAR SONGS. "Uncle Benjie's Song," "A Hundred Years to Come,"

CHRISTIANITY AND MATERIALISM. By E. F. UNDERWOOD. This pamphlet of forty-three pages, printed in fine style on heavy tinted paper...

ROPP'S EASY CALCULATOR. Is used by thousands of farmers, mechanics and business men who speak in the highest terms of its practical utility...

HOW TO MESMERIZE. Full and Comprehensive Instructions. ANCIENT AND MODERN MIRACLES BY A EMBLEM.

IS SPIRITUALISM TRUE? For 45 years the most successful method in America. This pamphlet contains as full instructions as ever given by Prof. Cutler...

Anglo-American Enterprise. THE PSYCHOLOGICAL REVIEW. A MONTHLY MAGAZINE DEVOTED TO THE INTERESTS OF SPIRITUALISM.

THE SCIENTIFIC BASIS OF SPIRITUALISM. BY EPES SARGENT. Author of "Haeckel's, or the Cosmos of Science," "The Proof of Immortality," etc.

BOOK ON MEDIUMS; OR, GUIDE FOR MEDIUMS AND INVOCATORS. Containing the Special Instruction of the Spirits on the Theory of all kinds of Manifestations...

REAL LIFE IN THE SPIRIT-LAND. Being Life Experiences, Scenes, Incidents, and Conditions, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy.

THE SCIENTIFIC BASIS OF SPIRITUALISM. BY EPES SARGENT. Author of "Haeckel's, or the Cosmos of Science," "The Proof of Immortality," etc.

REAL LIFE IN THE SPIRIT-LAND. Being Life Experiences, Scenes, Incidents, and Conditions, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy.

THE SCIENTIFIC BASIS OF SPIRITUALISM. BY EPES SARGENT. Author of "Haeckel's, or the Cosmos of Science," "The Proof of Immortality," etc.

REAL LIFE IN THE SPIRIT-LAND. Being Life Experiences, Scenes, Incidents, and Conditions, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy.

THE SCIENTIFIC BASIS OF SPIRITUALISM. BY EPES SARGENT. Author of "Haeckel's, or the Cosmos of Science," "The Proof of Immortality," etc.

REAL LIFE IN THE SPIRIT-LAND. Being Life Experiences, Scenes, Incidents, and Conditions, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy.

THE SCIENTIFIC BASIS OF SPIRITUALISM. BY EPES SARGENT. Author of "Haeckel's, or the Cosmos of Science," "The Proof of Immortality," etc.

There are too many of our churches in which the "worship of riches" and the undue deference to men because they are rich, too much invade the pulpit.

THE THANKSGIVING ISSUE of the Youth's Companion will be a double number enclosed in a colored cover with a full page picture of a Puritan maiden paring apples.

Complaisance renders a superior amiable, an equal agreeable and an inferior acceptable.—Addison.

Nothing so simple and perfect for coloring as the Diamond Eyes. For carpet rags, better and cheaper than any other dye-stuffs.

The heart that is soonest awake to the flowers is always the first to be touched by the thorns.—Moore.

Dr. Pierce's "Favorite Prescription," for all those weaknesses peculiar to women, is an unequalled remedy. Dissolving backache and rheumatism...

CANCER. For the Benefit of the Public. Call on Dr. McMichael, No. 65 Niagara Street, Buffalo, N. Y.

LOOK! LOOK! We call the attention of Agents, Housekeepers, and all in need of a Good Spoon to our new Silver Steel Spoons!

A VALUABLE GIFT to Every Reader OF THIS PAPER. 10,000 WRITING DESKS ABSOLUTELY FREE.

WHAT IS IT? Dr. Rhodes Great Magnetic Remedies. SUITED TO OLD AND YOUNG.

FOUR ESSAYS CONCERNING SPIRITISM. ORGANIZATION OF THE SPIRIT-BODY, MATTER, SPACE, TIME.

THE INFLUENCE OF CHRISTIANITY ON CIVILIZATION. BY E. F. UNDERWOOD.

HAFED, PRINCE OF PERSIA; OR, HIS EXPERIENCE IN EARTH-LIFE AND SPIRIT-LIFE.

NEWSPAPERS AND MAGAZINES. Banner of Light, Boston, weekly, 8 Cents. Medium and Daybreak, London, Eng., weekly, 8

NEWSPAPERS AND MAGAZINES. Banner of Light, Boston, weekly, 8 Cents. Medium and Daybreak, London, Eng., weekly, 8

PARKER'S GINGER TONIC. Ginger, Buchu, Mandarilla and many of the best medicines...

PARKER'S HAIR BALSAM. We have analyzed the most valuable of the efficacy of AYER'S HAIR VIGOR...

\$65 A MONTH and board. WANTED TO ATTAIN GOOD HEALTH. F. W. ZIEGLER & CO., 43 E. Adams St., Chicago, Ill.

AUTOMATIC OR "NO TENSION" SEWING MACHINE. The only Sewing Machine that can be USED WITH SAFETY TO HEALTH.

WHAT IS IT? Dr. Rhodes Great Magnetic Remedies. SUITED TO OLD AND YOUNG.

FOUR ESSAYS CONCERNING SPIRITISM. ORGANIZATION OF THE SPIRIT-BODY, MATTER, SPACE, TIME.

THE INFLUENCE OF CHRISTIANITY ON CIVILIZATION. BY E. F. UNDERWOOD.

HAFED, PRINCE OF PERSIA; OR, HIS EXPERIENCE IN EARTH-LIFE AND SPIRIT-LIFE.

NEWSPAPERS AND MAGAZINES. Banner of Light, Boston, weekly, 8 Cents. Medium and Daybreak, London, Eng., weekly, 8

NEWSPAPERS AND MAGAZINES. Banner of Light, Boston, weekly, 8 Cents. Medium and Daybreak, London, Eng., weekly, 8

NEWSPAPERS AND MAGAZINES. Banner of Light, Boston, weekly, 8 Cents. Medium and Daybreak, London, Eng., weekly, 8

NEWSPAPERS AND MAGAZINES. Banner of Light, Boston, weekly, 8 Cents. Medium and Daybreak, London, Eng., weekly, 8

NEWSPAPERS AND MAGAZINES. Banner of Light, Boston, weekly, 8 Cents. Medium and Daybreak, London, Eng., weekly, 8

Press, Pulpit and Stage.

Manager J. H. McVicker's Lecture in Central Music Hall, Tuesday evening, Nov. 25th.

A good audience, embracing a large number of prominent citizens, and including at least one well-known clergyman, braved the storm to listen to their old-time friend, who for so many years has conscientiously and judiciously labored for their amusement and pleasure. Promptly at the hour of 8, Mr. McVicker advanced upon the platform and seated himself in a commodious easy chair, amidst the enthusiastic applause of the audience. He delivered his lecture sitting, rising only once, when it became necessary in order to portray one of the scenes from his early experience in acting before a country audience in a Missouri schoolhouse in the "good old times." The lecture occupied nearly two hours. We give a brief, incomplete synopsis, all that space will admit this week.

The faculty which enabled us to discriminate was rarely cultivated to any extent even by those who set themselves up as teachers and leaders in the affairs of everyday life. In modern civilization the press, the pulpit, and the stage were three great powers for good and evil. While he might think it was about time for the stage to assume a position and talk back, he was not there to apologize for it, nor was he there simply to condemn the pulpit and censure the press. These two powers set up an ideal of perfection, and each thought itself infallible. In one respect the press, pulpit and stage stood upon a level—that of reciprocal distrust. [Laughter.] The public was continually inveighing against the stage and the press; the press was always crying out against the pulpit and the stage, and the stage could not help but feel that the pulpit and the press were not always the faithful, righteous things they would have the people believe them to be. When the stage was pressed for material it fell back on something of a local or sensational kind. So when it was noted that the attendance at church was dropping off, and the deacons returned after collection with empty plates, the ministers pitched into the stage—the standing sensation of the pulpit. Many a minister had made himself known to the community through a philippic against theatre-going who otherwise would have remained in obscurity all his life long. To this notoriety-seeking class of ministers the theatre was of more importance than the old orthodox Hell, for the Devil and his pitchfork had come to be looked upon as mythical even by the church itself, but the theatre and its viciousness were terribly real to the poor trembling soul, who felt that it could not mourn sufficiently in this life to gain everlasting happiness in the life to come. Sensible people, whose judgments were not warped by prejudice, believed that there was good in the pulpit, the stage, and the press. The trouble was, we did not discriminate between the good and the bad—did not always get things just in the right place. The average man was a victim to his environment—took the world as it came, and drifted on in the channel in which he started. The good frequently passed for the bad, and the bad for the good. We were a hive of busy bees, but lacked their wisdom—did not extract the sweet from life and avoid the bitter. The trinity of modern civilization—the press, the pulpit, and the stage—should work in harmony for the good of the human race, but they pulled apart for selfish motives.

He then considered the three in the order of their birth, the stage being first. The modern drama in every language and of every country traced its origin to the ancients through the church, which only began to condemn when it could no longer control the stage. If the religions with which the ancient dramas were entwined were Pagan, they were at least the best known to the several tribes, and they were far less intolerant and more charitable than many of the religions of our day. The Christian Church adopted the drama as its own, and for many centuries had exclusive, and, for a long time after, a preponderating influence over the stage. It was short-sighted when it allowed so effective an engine as the drama to drift away from it.

He denied that the stage had degenerated. It had, like Governments and individuals, been emancipated from the shackles of ignorance and the despotism of superstition. [Applause.] A voice, prompted partly by hate and partly by fear, cried out: "Shall it not be banished from the face of the earth?" That voice had been ringing along the corridor of ages, but the stage still lives [applause] because across it was written "That which God has planted in man can never die." The stage was the highest development of the love of spectacle, which was born in the human heart. There was no other production of the senses of sight and hearing which satisfied so completely—no other which reached the emotions and sympathy of humanity so quickly, none which illustrated so vividly the story of human life. It advanced with true Christian spirit, with no element of hate and combativeness. If insulted it responded, "Our enemies cannot kill us; we can afford to suffer and progress."

The second born of the triumvirate was the church, which had professed, ever since its birth, to hold in its hand all the good there was in man on this earth, and to control his destinies in the life to come. After referring to its wars and the victims sacrificed to its arrogance, selfishness, and greed, for the glory of Zion," he said the cruelties of the church came down far this side of the Reformation—reached down even to our own day, but in a wonderfully modified form, being compelled to yield to a superior civilization which other forces had established. It no longer availed itself of the implements of torture—the only implements ever invented under its patronage. Its burden was heavier than the cross its Hebrew antetype imposed upon the Saviour, and it grew weaker as the world grew stronger. On all sides we saw disintegration, and confusion, and a plaintive voice asked, "What is the trouble with the church?" The trouble was the entrance was too narrow. [Applause.] It did not appeal to the judgment of man in offering him childish promises and foolish threats. It had not touched the proper chord in the human heart or it would meet with a universal response. While it claims a monopoly of the only true God, it was an abject devotee of Mammon. It reveled in millions of idle capital, free from taxation, which might build schools, libraries, and temples of art. [Applause.] It made no proffer of good-fellowship, or, if it did, it was with icy coldness save with him who had a long purse. It adhered to its own methods, offering dogma and superstition to a people who had learned to think and reason. It had planted itself in

the light of progress—had failed to keep pace with the progress of the world, and was fast becoming a relic of exploded methods.

The next child was the press, destined to emancipate mankind from ignorance and superstition. About the time of its birth the Western Hemisphere was discovered, as if a cradle were needed for the repose and liberty of the child, in which it might be rocked until it grew to be man's greatest hope in the present life.

He spoke of its advent on the American Continent and of its progress—the stage regarding it with mirth, and the church as the offspring of the devil. The history of printing during the last three centuries was written only in the progressive history of man. Since the invention of printing and the discovery of America, the progress of man had been greater than during the fifteen preceding centuries, when the church was the guiding star of the human race. The press of America had achieved greatness and liberty, but it had not always been faithful to its mission; nor had it always respected the power it wielded. But, unlike the pulpit, it had always been progressive.

He then defended his profession, saying that those who listened to the criticisms of the press and the seathing anathemas of the pulpit might be astonished at the statement, but he made it without any fear of successful contradiction, that at no period in the history of the world did the stage rank as high as to-day. [Applause.] None of the arts or professions had made greater progress, or kept equal pace with society, civilization and government. There might be much to deplore in it as in all other matters, but there was consolation in the reflection that it was far superior to-day to any other period of time. The decline of the drama had been talked about for 1500 years, but during all the time the stage had been making steady progress in the channel of refinement, and chronic croakings need not create any alarm for the future—certainly no dismay for the present. The people did not stop to take the historical view of the case, which was a complete answer to the deterioration and degeneracy of the stage. The people, preferring to rely on their own judgments and perceptions, found no such depravity as the press sometimes and the pulpit nearly always depicted. He traced the growth of the drama from the time when a play under the supervision of the church occupied four days and took from 100 to 500 actors to the present day, relating several amusing experiences during the "good old days" in Chicago, saying that in all the comforts and appointments—in all its illusions and effects—in everything that tended to make the theatre attractive, those of to-day exceeded their forerunners in brilliancy as much as the electric light outshone the old tallow dip. [Applause.] It might freely be admitted that the theatre of to-day was more a place of amusement than a school for instruction, and that the current play of the day was written more with a view to entertain than to teach. This was not to be deplored. Progress demanded greater accuracy of information than the stage could possibly give and retain its character as a purveyor of amusement; and that same progress had amply provided other vehicles of information at once more reliable and more trustworthy than the theatre could possibly be. Yet it might truthfully be claimed that a very large number of persons had gained all their knowledge of history, and especially of art culture and society from the stage—that large class of people who learn by observation, who read but little and seldom go to church. To them the stage has been and always would be an instructor, for they would read no more and go to church no oftener if there were no theatres. The theatre was of inestimable service to man if it merely amused. Amusement was never more essential to the human race than at present, as men and women were never more deeply engrossed in the daily routine of life. We did not live the restful life of our forefathers, and it was fortunate that the theatre had turned its attention to amusement—fortunate morally, mentally and physically.

The legitimate drama was in no danger of being driven from the stage. Spectacles, opera, burlesque, pantomime, gymnastics never had and never would drive it out. There was a great deal of sham among reformers. The dilettanti who cried out for Shakespeare seldom went to the theatre, as they had amusements at home. The theatres would be bankrupt and the great public lose its popular pastime if the managers deferred to such pretensions.

The proprieties of the stage, as of society, were controlled in great measure by the customs of the age, which came upon us with civilization. It dealt with human emotions, and in doing so, put at once in a lurid light, exalted truth and virtue beyond the power of eloquence, and won the heart of man through love and pity. The pulpit was unfair and irrational in its treatment of the stage. Was it fair to class all theatres and actors and actresses on the same degraded level as the performers and the low hall and saloon places which the city licensed as theatres and allowed to exist amongst us. [Applause.] The trouble with ministers was that they generally took a gloomy view of life. Unlike poets, they were made, not born, and, unfortunately for mankind, too, many of them were made in the same mold. This would be a dreary world were we all compelled to follow the rules the orthodox pulpit could prescribe for us. The trouble with the press, on the contrary, was that it didn't take a sufficiently serious view of life. It didn't place a sufficient value upon its own importance, or it would have a higher sense of its responsibility. It didn't seem to realize how much of the demoralization it was accountable for. Were it true to itself, did it respect the power it wielded, and were it to make reason instead of abuse its sharpest weapon, it would lead, not follow, public taste.

Sunday theatricals were scandalous for the reason that they were unnecessary and out of place. [Applause.] They were unjust to the employes, who, as a rule, got no extra compensation, and demoralizing from the fact that they tended to lessen the respect which an American intuitively felt for the day. The stage alone was not to blame for the abuse. When appealed to on the subject the municipal officers said: "It will hurt the party."

The theatre proper had a place in the heart of the people, and with discrimination on the part of all, many necessary reforms would come. The world moved. From doubt and wonder, created by orthodox, the church would be rescued. The forces were on the march. The pioneers were hewing down the forests of dogmas, superstition, and worn-out theology. When theological colleges were turned into temples for learning, when natural religion radiated from all pulpits, when a higher tone pervaded our daily press, our local politics were lifted from the gutter and placed upon the sidewalk, our municipal governments made what they were supposed to be—the guardians of the people—with dignity sufficient for respect and of that quality

to win respect from others, then would come a stage, ever true to its mission, holding up a mirror and reflecting homes with happiness prevailing and wickedness so obscured as only to be discerned when brought in contact with truth. [Applause.]

Was Jesus Divine?

BY M. D. CRAVEN.

The lapse of four thousand years from creation until his appearance on earth as a redeemer, while the posterity of Adam is said to have been perishing for want of a mediator, and then coming to minister only for the "lost sheep of the house of Israel," by commanding his disciples to enter not into any city of the Samaritans or Gentiles, when all mankind stood in equal need of salvation, shows partially rendering his mission irreconcilable with divinity in the cause of humanity. If he had a primitive advent in Eden and redeemed the individual he afterward said was father of the Lord's chosen people (John 8: 44), before the Creator admitted that reprobate into the Garden to seduce Eve, a much greater saving of souls would have been accomplished at less cost. By thus preventing the "fall of man," he would not only have saved himself the agonies of the cross, but obviated the necessity of preparing an endless hell, by furnishing the world with a perfect paradise.

The declaration that he possessed "all power," is refuted by the testimony of Mark that "he could there do no mighty work." While it is theologically maintained that the words: "I and my Father are one—he that hath seen me hath seen the Father," and other parallel texts settle the question of his godship, the diverse expressions: "Why callest thou me good? there is none good but God—Not my will, but thine be done," and other equivalent sayings furnish equal argument in defence of the negative. The latter words used in view of his martyrdom, limit his existence to human nature, by showing that the sacrifice was not voluntary on his part. When he saw that his prayer for the cup to pass from him was not answered, he despairingly exclaimed: "My God, why hast thou forsaken me!" conclusively showing that he did not consider himself Deity. He plainly termed himself the "son of man" in his teaching, without regard to the sons of God who took wives of the fair daughters of man—and afterward presented themselves before the Lord in company with Satan instead of their wives.

Whatever may be said in regard to his divinity as a reformer in restoring man to his pristine condition before Eden was invaded by a serpent theologically known as the devil, he evidently evinced a submissive disposition in allowing that reputed adversary of the race to place him on such an uneasy seat in Jerusalem, after having so recently seen all over a globular world from a mountain top. His extraordinary qualities as announced by John the Baptist, and expressed by surprise at his candidacy for baptism, was clouded with doubt in regard to his Messiahship after vainly promanaging the country in company with the devil instead of coming to minister for his consolation within the gloomy walls of Machoerus Castle, that he sent messengers of investigation with instruction to inquire whether they should look for another. He never venerated him as God, or even baptized proselytes in his name; but merely termed him the "Lamb of God," whom he said "takest away the sin of the world." But contrary to his anticipation thus far, more than eighteen centuries have since lapsed, and sin still remains in full force, with a fair prospect of continuing to be the great theological staple commodity through coming time.

The only gospel writer acquainted with his early life testifies counter to his divinity by saying his brethren did not yet believe in him. This evangelist is silent in regard to his supernatural birth as announced by Matthew the publican, and Luke, an obscure physician and traditional painter of Antioch, who never saw Jesus, and ignored inspiration in the preface of his gospel to Theophilus. But after a long residence among the scholastic Eclectics at Ephesus, John wrote a different gospel from the others, identifying Christ's divinity with the Logos of Plato, apparently to refute the Gnostic heresy then prevailing in the Nicolaitan branch of the Christian church. After declaring his deification, he styles him the "son of God," whereas he had previously only been termed the son of man. His gospel treats more on doctrinal points than the Synoptics, without the parables employed by Jesus, and closes with the extravagant assertion that if the "many things done by him were all written, the world itself would not contain the books."

While the Prologue to his gospel plainly involves a duality in Deity, the special doctrine of a trinity in God was not accepted by the church as a cardinal tenet of belief until the fourth century. It was then incorporated with Christian theology in congruity with the Platonic divine triad of Father, Logos or Word, and Psyche or Spirit. This was equivalent to the older Persian theosophy of a triune God, as divulged by Zoroaster in the Magian reformation five hundred years before the Christian era. After being declared canonical at the Ecumenical Council A. D. 325, though the controversial ability of Athanasius—a Gentile by birth—in opposition to Arius, a rational presbyter of Alexandria—Jesus was ecclesiastically installed second person in the Godhead, co-equal, co-essential, and co-eternal with the Father, etc.

It is evident that John the Baptist had no idea of a trinity in Deity, or that he baptized God the second person in Jordan's "rolling stream." After baptism, according to the Synoptics, Jesus went into the wilderness, subject to temptation by the Devil, where, instead of trying to reform him and thus take away the sin of the world in fulfillment of John's prophecy, he only manifested indifference on the subject by refusing to change stones into bread in testimony of his divinity to gratify Satan's desire for a social meal with the Lamb of God in the wilderness on digestible food, after eating dust all the days of his life. If he had then made a convert of the devil, and sent him as a missionary to the Gentiles, invested with diplomatic power as envoy extraordinary and minister plenipotentiary to negotiate at the Assyrian court beyond the Euphrates for the return of the ten captive tribes of Israel to the Promised Land, thus fulfilling his own prophecy that the disciples should sit on twelve thrones in his kingdom judging the twelve tribes of Israel, and sin then taken away from the world he would have been joyfully hailed as the anticipated Messiah and redeemer of the race, with his divinity incontrovertibly proved by the universal salvation of mankind through the redemption of Satan.

But instead of commencing deific work for human welfare at the fountain head of sin, by enlisting the devil in the cause of humanity and showing sympathy for his unfor-

tunate condition in having been compelled to crawl on his belly under a load of theological condemnation over four thousand years for interest shown in the cause of learning, by commanding him to get up and go forth exhorting all nations to partake freely of the "tree of knowledge" as the only means of redemption from ignorance, the parent of evil; he only evinced human indignation by saying: "Get thee behind me," thus insulting the father of his people, regardless of his future welfare, and leaving mankind subject to him as god of this world, with no more hope of salvation than when the Lord drove Adam and Eve out of the Garden with maledictions on his works debarred from restitution by the flaming sword of a cherub, because this "subtle" creature of his of his had opened their eyes with intelligence by which they became as one of the gods. For further on this subject, showing the merit of Jesus as a reformer, the reader is referred to the author's pamphlet, Was Jesus Divine? For sale, wholesale and retail by the Religio-Philosophical Publishing House, Price 10 cents; 32 large pages.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal: So much interest has been manifested in regard to "mediumship," that the subject was continued and Mr. J. C. R. Pooler gave the opening address, Friday evening, Nov. 24th. He said that mediumship was universal, had existed in every age, race and clime; that, as a matter of history, the records show that men had been inspired in the past; that mediums had been influenced and controlled. Men who had thus been controlled claimed to be under the direct personal influence of a Jehovah or the Gods. In Bible times this seemed to be the prevailing thought, that it was Jehovah who spoke through human instruments. Moses was a medium with remarkable gifts, and the spirits controlling him were lawyers and gave to the Jews a code of laws for their government, and all through the Old Testament, we find many persons who were inspired, and who were controlled by spiritual beings.

"Later on, we see the advent of Jesus and in him the unfolding of a newer and higher dispensation, that of beneficence, culminating in the grand idea of the fatherhood of God, and the brotherhood of man. The Jews could not comprehend his mission nor the life work of the man of Nazareth. He claimed to do the will of the Father and in the record of his life, we find marvelous mediumistic powers. He said to his disciples when he commanded them to go out into the world and preach his gospel of Brotherhood, that the signs would follow them that believed."

"Later on in human history, we find that Swedenborg possessed this gift of mediumship; this was largely developed in the form of clairvoyance, which unfolded to him views of another world. His visions of the spiritual world were biased somewhat by his early religious teachings, but he stands out in history as one of the most remarkable mediums of any age, and while his teachings have not been comprehended by his own church, coming ages will give him a proper place as a wonderful seer and medium."

"Coming down to our own age we have in the remarkable development of Andrew Jackson Davis, another medium and seer, whose controlling influences are to develop Harmonism or the Harmonical Philosophy, and his band of spirits presented to him his 'Magie Staff,' which has been with him during his life, as a seer and medium. This staff is exemplified in the axiom, 'To Always have an even temper of mind under all circumstances.' If humanity could accept this, and live it, it would be a great step forward, and much of contention and inharmony would be prevented. Mr. Davis, in giving to the world 'Natures Divine Revelations,' takes rank among the most gifted seers and mediums, and his mediumistic powers will be better understood and comprehended a century hence than now."

"In regard to mediumship I have a theory of my own. A well ordered brain will, in its natural functions and developed by human will, unfold its highest capacities. Moses, Jesus, Swedenborg, Davis and some of the best mediums of our day have had well organized brains, with the perfect physical development necessary for the best development of mediumship. The heavens that Swedenborg saw in his vision, were real heavens and real halls to him. He said, 'I have seen these things,' and he believed in a trinity, composed of 'God, Wisdom and Energy.' A. J. Davis has in his visions also a trinity, 'God, Love and Wisdom.' The mediumship of A. J. Davis is to harmonize humanity into a common brotherhood. I fear that even Spiritualists have not reached that condition, where they, with their new unfoldments, can respect the individual rights of another."

"We have many recorded instances where mediums have left their physical bodies and gone long distances. We know that persons in the form possess a power over another, and this is called by some psychic force; so in a larger degree is this power used by a spirit outside the body to influence sensitive in the form. A medium who can see clairvoyantly may not be clairaudient, or have the power of language to tell of the glories of the heavens that may be shown. Another may be able to see and describe disease, but not be able to point out the remedy. Any medium who may be used to give materializations will be found to be common place in all else. So I find that this question of mediumship is complex, and requires careful study and wise judgment."

Col. John D. Graham and Mr. Latham gave some interesting experiences—the latter with reference to his own mediumship. S. B. NICHOLS, 357 Flatbush Ave., Brooklyn, N. Y. Nov. 25.

We hear many compliments in regard to the elegant new passenger station of the CHICAGO AND NORTH-WESTERN RAILWAY located on the corner of Wells and Kinzie streets, Chicago, in the very heart of the city. Having been erected of costly material with a view to the comfort and convenience of the patrons of the road, it is really one of the finest buildings, and is the largest and most complete passenger station owned and occupied by any one railroad company in the world. At this mammoth station 96 passenger trains arrive and depart daily.

"A New Basis of Belief in Immortality," by John S. Farmer. Those who are interested in Spiritualism, or who are skeptical in relation to its claims, should give this work a careful perusal. Price 30 cents. For sale at this office.

Writing desks and contents worth \$4 given away by B. G. Ridsdort & Co., New York. Every reader can get one who renders a trifling service. See their advertisement.

"Moral Education, its Laws and Methods," by Joseph R. Buchanan, M. D. This work is replete with valuable thoughts, and will prove an excellent addition to the family library. Price \$1.50. For sale at this office.

"How to Mesmerize," by Prof. J. W. Cadwell. The student of Mesmerism will find this work of great value. Price 50 cents. For sale at this office.

SYMPTOMS OF WORMS.

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

DR. C. McLANE'S VERMIFUGE will certainly effect a cure.

In buying Vermifuge be sure you get the genuine DR. C. McLANE'S VERMIFUGE, manufactured by Fleming Bros., 24 Wood Street, Pittsburgh, Pa. The market is full of counterfeits. You will be right if you see the signature of Fleming Bros. and C. McLane. If your storekeeper does not have the genuine, please report to us. Send us a 10-cent stamp for 4 handsome advertising cards.

FLEMING BROS., Pittsburgh, Pa.

7 PER CENT. NET. Security Three to Six Times the Loan without the Burden of Interest. 25th year of residence and 8th in the business. Nothing ever lost. Best of references. Send for particulars if you have money to loan. N. B.—Costs advanced. Interest kept up, and principal guaranteed in case of foreclosure.

D. S. B. JOHNSTON & SON. Negotiators of Mortgage Loans, St. PAUL, MINN. 82 20 34 19-R M (Mention this paper.)

KNABE PIANOFORTES. TONE, TOUCH, WORKMANSHIP AND DURABILITY. WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y. 33 8 21

MOLLER'S CHEAPEST COD-LIVER OIL. Superior to any Highest medical authorities testify to its delicacy of taste and strength. Wholesale Agents: W. H. Schieffelin & Co. (Wholesale Agents) N. Y. 33 10 18

SOMETHING NEW. Wonderful Discovery.

From the endless combinations of atmospheric conditions living spores are developed out of which all diseases have sprung that flesh is heir to. My discovery destroys the spore that produces the disease. A simple box of harmless medicine sent by mail for 25 cents will cure all eruptions, itching, old sores, Piles, Fevers, Catarrh, epidemics, by destroying the spore that causes them. No person should be without it. Write for a copy or a bottle of a spore that will destroy life. Disease described from Photo. Address MISS L. B. HUBBELL, Box 1413, Norwich, Ct. 33 11 17

AGENTS WANTED EVERYWHERE to sell the best Family Knitting Machine ever invented. Will knit a pair of stockings with 100 Yds. of wool in 20 minutes. It will also knit a great variety of fancy-work for which there is always a ready market. Send for circular and terms to the F. W. Woolery Knitting Machine Co., 103 Tremont Street, Boston, Mass. 33 4 34 3

12 beautiful Christmas Cards suggested in imported colors, sent on receipt of 10 cents. Write to ALBION & Co., 113 Main St., Cincinnati, Ohio. 33 13 16

Agents for Dr. March's New Book Wanted. "THE DAYS OF THE SON OF MAN." Best facts, please and instructs all. A very choice gift. His highest theme and his most thoughtful. Address: J. C. McCurdy, Box 511 Avenue Adams St., Chicago, Ill. 32 18 34 17

MRS. ISA WILSON PORTER. 550 West Lake Street. Sittings from 8 to 6 daily and Sunday till 12 A. M. Sances Tuesday and Friday evenings, 7-8. 33 12 15

CONSUMPTION. I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so many in my faith in the efficacy of this remedy that I have written a book on the subject. I will send it free to you if you will send me a name and address. Write to Dr. J. C. ALBION, Box 1413, Norwich, Ct. 33 11 34 10

GREAT WESTERN GUN WORKS. Write for Large Illustrated Catalogue. Rifles, Shot Guns, Revolvers, sent c. o. d. for examination. 33 21

RUPTURES CURED. By Medical Compression and Rubber Elastic Appliances, in 20 days, without operation. Guaranteed. Send for circular and terms to the F. W. Woolery Knitting Machine Co., 103 Tremont Street, Boston, Mass. 33 13 25

For "Lift and Labors of C. H. Spurgeon," by Geo. C. Neidham. Original. His rare work, just completed, and for the first time offered to the people, promises a rich harvest. Without competition. Ministers, Students, all who are desiring a good business, should not fail to secure this. Address: Geo. C. Neidham, 103 Tremont Street, Boston, Mass. 33 13 16

HOW TO MAGNETIZE, OR MAGNETISM AND CLAIRVOYANCE. A practical treatise on the choice, management, and capabilities of subjects with instructions on the method of procedure. By JAMES VICTOR WILSON. This is a work of more than ordinary merit. It contains more valuable matter on the subject of Magnetism or Mesmerism and the psychic laws relating thereto presented in a concise and practical manner than any work we know of. Every one interested in the psychic phenomena should read this little book. 104 pp., 16mo., Price 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.