No. 16

Readers of the Journal are especially requested to send in items of news. Don't say "I can't write for the presa." 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 communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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DR. H. W. THOMAS.

Col. Ingersoll and Christianity.

Dr. Thomas preached Sunday, Dec. 3rd, in the People's Church to a large congregation. His theme was "Col. Ingersoll and Christianity," and was a rejoinder to the Colonel's lecture the Sunday previous in McVicker's Theatre. Following is the sermon:

Earnestly contend for the faith that was once delivered unto the saints.—Jude, i., 3.

To one not inclined to controversy there is far more pleasure in the agreements than in the disagreements of thought; and hence it is often a matter of regret to be compelled to differ from those whom in many things we admire. And yet, when great questions arise, such preferences must give place to the higher duty of contending for what he believes to be the truth. And it ought to be possible to discuss even religious subjectsinto which there generally enters not a little feeling-with a calmness, and fairness, and freedom from prejudice and personal ambi-tions and interests that would make truth. and truth only, the aim of both parties; and would not knowingly permit it to suffer at the hands of either.

Were the differences of belief between Col. Ingersoll and myself about questions of minor import, or were it a contest to see which might appear the stronger in a debate, there could be no excuse for bringing the matter again into the house of worship. But such is not the case. The questions between us are larger than ourselves; they are farreaching in their influence upon society, and hence must possess an interest for all who care to observe the tendencies of thought.

It was hardly to be expected that Col. Ingersoll would permit the criticisms of Dr. Lorimer and myself upon his lecture to pass wholly unnoticed; and hence there was no great surprise when he hastened back to put

in his reply. It would not be proper for me to deal with that part of the reply that relates to Dr. Lorimer and the Baptist Church. They are abundantly able to take care of themselves. But I have a right, in the name of public courtesy, to complain of the contempt he would put upon an esteemed pastor, and upon a large and respected denomination, when he says: "I have an idea of his mental capacity from the fact that he is a Baptist.' Col. Ingersoll ought to remember that the Raptist Church in its government is the most democratic of any in this land; he ought to know something of the persecutions that church has suffered in the very cause of that liberty and right of conscience for which he himself professes so much love, and that through all their sufferings the Baptist people never shed one drop of human blood nor sought to persecute or oppress even their enemies. He ought to know that the Baptist Church has hundreds and thousands of educated ministers and laymen in this country. and not a few in the very city where he uttered those disrespectful words, at whose feet the lecturer himself might possibly sit and study to the end of this century. And I am glad that an audience could not be found in Chicago, even when under the influence of his magic oratory, that could so far forget its self-respect as to applaud such an unjust

from this pulpit, Col. Ingersoll refers first to the suggestion of his possible insincerity and says, "Ministers always account for a difference of opinion by attacking the mo-tive." I will not say that this is insincere, nor that he knows that it is not true; but, to say the least, it is slightly extravagant. I agree with him that the real question is not his sincerity, but his facts and his logic.

"What a commentary on the Christian religion," he exclaims, "that after 1800 years of preaching one should attack it for the sake of winning applause." Yes, it is sad enough. But what a commentary on his boasted doctrine of evolution, that after a million years it has succeeded in producing one who can make so many of the children of earth laugh at the dear old mother. What a commentary that any one should take delight in hunting for all the mistakes, and weaknesses, and sins that have at any time in the long past been a part of or grown out of the abuses of a great and good cause, and hold them up to view—not as the abuses, nor to show the progress to the better; but to east ridicule and contempt upon the cause itself.

What cause is there, I ask, but might be made suffer by such a method? Col. Ingersoll loves and nobly defends the marriage relation and the home. Would he think it a reason for laughing at the home as it now is in all its beauty and purity to parade all the family quarrels and divorces in the land? Or to show that among the uncivilized races. Or, to show that among the uncivilized races, man with club in hand used to dash upon a company of women and knock them down and drag them off for wives? Or that in a more advanced stage girls were placed upon ponies and given a few minutes' start in the woods, and then if men, mounted in like way, could catch them, they might thereby claim them? Or that the Caffir woman sits silently in a circle while the man walks in that there is something good in the principle of love and matrimony that could carry it from such rudeness and coarseness to such tenderness and perfection. Would Col. Ingersoll admire the man who could gather up all these coarse and even indecorous things and hold them up to cast contempt upon the home as it now is? He loves liberty and free government; but does he not know of the mistakes that have been made, and the crimes committed in the name of liberty, and of the abuses of the franchise and of political power right here in our own land? Would he think a man the best friend of liberty who should hold all these things up with the view of making it appear necessar ily wrong in principle, and trying to make the very idea of liberty contemptible? By such a process you can make law, and medi-

cine, and every noble science appear mean. And that is precisely the method that Col. Ingersoll applies to the Bible, and the church and religion. Instead of studying these large questions philosophically, as great facts and moments having their origin in the childhood of the world, and making due allowance for the slavery, and polygamy, and the cruelty, and the ignorance of those times; and then noticing their adaptation and progressive development on to the present, and making allowance for the darkness, and the prejudice even now among men; instead of this, he looks only at the errors, and mistakes, and sins that have been mixed up with the good. He takes the examples of polygamy, and slavery, and the wars of extermination recorded in the Bible, and the mistakes of the Bible, and the worse mistakes of extreme partisans about the Bible and religion, and the weaknesses and sins of Bible characters and of the church, and holds them up to make the people laugh.

Were Col. Ingersoll as careful to show the true and the good in the Bible and the church as he is to try to show the false and the evil; did he treat the subject broadly and fairly, he would receive the thanks of the broad and progressive thinkers of the church. But he is not, and yet he complains that he is charged with making an "indiscriminate onslaught upon the good as well as the evil," and declares that he "never uttered one word against the ingread is gread." Is there I any instituion that is good." Is there, I ask, nothing good in the church, and in the Bible, and religion? Col. Ingersoll must know that there is much good in them. Why then does he not discriminate? Why speak of the Bible as if its whole purpose was to plant and uphold slavery and polygamy, and its very animus in favor of war and cruelty, when he must know that the Bible, taken in the breadth and inclusiveness of its principles, and its teachings, and spirit, is against these things and in favor of all the good for which he pleads? Why does he fight the Christian church and the ministers? Is there no good in them? Does he not know that there are thousands of sincere ministers working a whole lifetime for less money then he gets for the lectures of one year? Does he not know that the churches are the friends of education, the friends of public schools, the friends of liberty, love, and home? Does he not know that there are millions all over the country who find comfort and help in reading their Bibles, and in the preaching and sacraments of the church? Why then oppose these

things?

Coming now to his reply to what was said | the Bible and religion that he cannot accept; and that I, and thousands of others, cannot accept. But is that any sufficient reason why an educated man should take the other extreme, and deny every thing, and become a technical pettifogger? Col. Ingersoll is capable of being a broad and powerful advocate; a builder, and not one who merely tears down; and he owes it to his country and his age as well as to himself, to essay the noble

To my statement that Col. Ingersoll seemed to my statement that Col. Ingerson seemed to lack reverence, he replies that he "has no reverence for a falshood." And who wants him to have? "And in determining what is false, I go by my reason." Yes, and so does every other rational person. "No reverence for a book that upholds slavery and polyg-Now I have it; but here he assumes the whole question at issue. John Wesley loved the Bible, but at the same time he denounced slavery as the "sum of all villainies" and so has the church generally loved the Bible and still denounced slavery. "No rever-ence," he says, "for a book that tells a hus-band to kill his wife if she differs from him on religion." Nor could I, nor any one else in this age and country defend, nor even tolerate such a statute were it enacted now. But this may be said in explanation: that the State and the church were one in those days; the government was a theocracy; and to turn to a false god was construed as an act of high treason; and then, as now, the penalty was death. "No reverence," he says, "for any book that defends wars of conquest and extermination." Nor does the Christian sentiment of the world to day defend such wars; and personally I do not feel called upon to defend the statements in the Old Testament on that subject. When it becomes an issue between the character of God and a statement in that old history that seems to conflict with that character, then I stand for the goodness of God. It seems to me very probable that a nakedness three time around her, and then people acting under the general guidance of comes back in seven days to see if she will God may have formed the habit of ascribing have him? The home of the present is glori-fied in the light of the contrast; and we say ing from their own impulses; and when they did wrong, and may have sought justification on that plea. I must leave it to those who believe that everything in the Old Testament is inspired and infallible to defend the cruelties it records and the awful imprecations of the one hundred and ninth Psalm. But because there are portions of these Scriptures that I cannot explain nor accept,

shall I therefore reject their whole great drift of teaching and their steady progress to a great end? Certainly not. That is ('ol. Ingersoll's method. He seems to feel that he has been retained against the Bible. He can defend any other client, but in this case he always appears as prosecutor. And it seems strange that he should be so; for, if his philosophy be true, he ought to be on the other side. He is an evolutionist, and a worshiper at the altars of nature. But evolution teaches the survival of the fittest, of the strongest; the conquest and extermination of the helpless. Nature teaches one thing to live upon another. And if God ordered the extermination of the aged and the feeble Col. Ingersoll ought to defend it. He grows very eloquent about kindness and mercy and the beauty of nature, and he loves to watch the swallows and the whippoor-wills as they sport in the evening air; but does he not know that it is anything but sport for the poor insects upon which they are feeding? One thing eats another, and the strong trample out the weak. Ah, my good friend, the mystery, the trouble is not in the Bible, but outside of it. Nor does your philosophy relieve the darkness or make lighter

the great burden of thought. Col Ingersoll says that I "attacked his statement that the brain thinks, in spite of us." No; that was not the statement that I questioned; for that is something that no one doubts. Every one admits that the brain is acted upon from without by what we see, and hear, and feel: and we may also admit that these impressions are wholly independent of the will. If an object feels cold, or looks large or square, the will cannot change the impression, nor can it change the judgment that two and two make four. What I questioned was this, that "the brain is the field where nature sows the crop," and that "no one can be justly held responsible for his thought."

But let us look a little more carefully into his statement. What does Col. Ingersolf mean by saying the "brain thinks in spite of us?" What does he mean by "us?" Is it something different from the brain; a something that uses the brain as an instrument? As I understand his philosophy, the brain secretes thought as the liver secretes bile; and if he is not careful, the first thing he knows he will be teaching the doctrine that there is a something that thinks—that uses

the brain; or that man has a soul. Again he asks: "Can any man tell what he is going to think about to-morrow?" Let me ask him a question: Can he make an engagement to lecture a week or a month hence, at a certain hour, and on a certain subject? If

so, has he not power to control his thinking? I objected to his theory of the irresponsi-bility of thought; that as thought lies back of action the theory destroys all responsibilty for conduct. And, with all due respect for the great lawyer, he was not able to meet that objection. He tries to meet it by saying that he "holds men responsible, not for their thoughts, but for their actions"—that s, you can't help thinking lust, and theft, There is but one possible excuse of which I can think; and that is a poor one. It is, that the church has not been free from bigotry, and that it now has some extreme and dogmatic men who teach things about God and

the very essence of virtue was in the purity of the thoughts, and herein is the vital power and glory of religion, that it makes the heart new; that it writes the law of God, not alone on outward tables of stone, but writes it within.

it within.

Again, I asked, if the brain is only a field, to be sown by nature, through the senses, how are we to explain the thoughts of the infinite in space and duration, and the intuitions of right and wrong? And he says, "I can tell him." Certainly he can, and this is the way he does it: "There is such a thing as matter." How does he know 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." minds space is simply the opposite of matter." What does he mean by "our minds," and "conceiving in our minds?" According to his theory there is no such thing as mind or a mental selfhood. There is only "the field," or the sensitive brain, where "Nature sows the crop." And here he speaks of a something "conceiving that space is the opposite of matter." And then he asks, "If there had to be a revelation from God for us to conceive of a place where there is nothing?" What does he mean by "nothing?" Where is the place where there is nothing? He makes "space" and "nothing" to mean the same thing. I thought he did not believe that there was such a thing as "nothing;" but now he tells us there is; and he tells us where we can find it. May be he will tell us

little bird, and the hungry man that stays at I to subdue the hard heart of man, and home wants it, and it takes no revelation the best right to the bird." A dog knows he means by such terms as the right and the good. "I can tell him." "No trouble," he says, "about that." And here it is: "Every man has the capacity to suffer—every man. Whenever a man enjoys himself he calls that good; when he suffers he calls that had..... The foundation of right and wrong is the effect in nature that we are capable of enjoying and capable of suffering. That is the foundation of conscience." What a strange morality is this. self it is right." "When a man enjoys him-

Then, if a man "enjoys" getting drunk, it is right to get drunk. If he can promote his "enjoyment" by stealing, then steal. We may suppose that Brigham Young "enjoyed" having his twenty wives; and therefore it was right. But how would this agree with Col. Ingersoll's idea that "polygamy is infamous?" Such a theory of morals has little place or use for the abstract principles of right; little place for the principle of *ought*, and ought not, that makes heroes and martyrs by placing duty above the low considerations of the mere pleasures and pains of the senses. I am sorry that Col. Ingersoll is teaching such a doctrine to the young men

of this country. Next comes the subject of prayer. He iffirmed that "all the clergymen in the world could not get one drop of rain from the sky." And I asked him "How he knew that?" and then went on to state that there was prayer and there was rain, and asked how he knew there was no possible connection between the one and the other. And he pleasantly and not unfairly replies by stating the case thus: "There is rain, and there is infidelity; and how does Dr. Thomas know that he is not indebted to me for last year's crop?" And I answer by saying, I don't know; I don't know but we are indebted to the Colonel for our crops. There is a Scripture statement about making the "sun to shine on the good and the evil;" and I don't know that we should have had a sun, or a world even, and much less a "crop," if Col. Ingersoll had not been included in the great plan. I have read philosophy too long to be so ready to say that if any one thing was not, what else might or might not be.

And what I said before I say now on this subject, whilst not claimed as a conclusive answer, was, and is, intended to be something more than merely a sparring or wordfencing. It is intended as a reply to the hold assumptions of the lecturer as to what can and what cannot be. Outside of mathematics and logic and a few such things where there can be but one judgment, thoughtful men, and especially professed agnostics, should hesitate to make such large and positive assertions.

But he says, "The whole Christian world was on its knees to save one man, and he died." That is true. But every deeply Christian heart—even the weeping wife of the President, prayed then and pray always with this great thought and feeling lying back of and conditioning their petitions, "Thy will be done." I was entirely sincere in saying that I believe prayer had turned back the power of death in my own case; and I believe many others have been saved and more will

how does he know how much even subjectively considered in its influence upon the mind prayer may do to save life? And no one can certainly afirm that there is no power in the longings of the heart to reach and draw help from the great world of sympathy and spiritual forces lying about as, and rising above us. But the lecturer asks, "How does Dr. Thomas know there is any such world, and any such love of God?" And I may ask, how does Col. Ingersoil know there is not? He certainly cannot prove it. If the soul is not immortal it can never be known. If there is no God, it can never be found out. And he will certainly admit that there must be some reason for the almost universal belief of mankind that there is a God, and the hope that the soul lives on. Reason certainly points that way; and mil-lions have lived and do live in the consciousness of the presence of God in their souls, and in the hope and the assurance that they are immortal.

But Col. Ingersoll says, and with a sense and feeling of what he was saying that affected me when I read it, "I don't know; let them read the history of saints and martyrs who suffered, and God came not to their relief." Yes, this seems so, and may appear at first to weigh against the thought that God could have heard their prayers and seemed indifferent. But there is another view of the subject. Prayer, as said, is in its deepest sense, submission to the will of God. Thus where we can find it. May be he will tell us next time that that was what the Lord made the world out of! The Colonel ought to go to the Baptist University and study metaphysics.

And then, again, he did not tell us how it is that, if the mind is nothing in itself and the brain knows only what comes in through the experiences of seeing, and hearing, and feeling, how it is that we get the conception that space is infinite. Can that be learned by experiences.

He has an experience that wrong. It is this: "A savage hunts all day and kills one poor little bird, and the hungry man that stays at awaken the conscience of the world. When from Sinai to teach the hunter that he has Christ died, conscience awoke; men "smote their breast" for remorse and shame. The enough to fight for a bone. And this is what dark background of persecution and martyrdom has made possible the bright picture of liberty. The reactions of experience and history are what move the world most deeply. These reactions, coming down to our time from Calvary and the Inquisition, and St. Bartholomew, have so wrought upon the life of the world that such scenes can never again be possible.

> And so, may it not be that in the long course of things all their prayers were answered in the very best way for the good of the whole race; and I doubt not that every martyr and patriot, and all souls who in any age of the long past hore a cross up at the suffering steeps of the world's Calvaries look down now from some heavenly mount of joy. and are satisfied and glad to have suffered; for they see that by suffering the hardness and cruelty of mankind is being worn away, and right is conquering, and the eternal reign of peace and good will is hastening on.
>
> Col. Ingersoll asks me to tell my congregation increases the state of the second birds.

tion just what I believe. And I assure him that it is precisely what I do every Sunday. I have reached the liberty of this pulpit at too great a cost and sacrifice to lightly betray it or not to use it.

He asks me several fair questions and I cheerfully answer them. "Do you believe a good man can suffer for a bad one, and the bad man get the credit?" If he would say benefit instead of "credit," I say yes. If he means to ask if I believe that Christ was punished for sinners; that the penalty of the law was executed upon him who never did any wrong-I never did believe more firmly than now in the great law of the vicariousness of love; of love suffering to save; and in this sense I believe that Jesus suffered and died to save the world. In this sense I believe in the atonement; an 1 it is a power and inspiration upon my heart and life to live, and labor, and suffer for others from

day to day.

"Do you believe the Bible was written by Divine inspiration?" I believe parts of the Bible were; that "holy men spoke as they were moved by the Holy Ghost." I believe that the Bible contains a revelation of the will of God. "Do you believe that God over uphold." God. "Do you believe that God ever upheld slavery and polygamy and encouraged religious persecution?" No, I do not. He tolerated or permitted the continuance of these evils in modified forms while trying to carry the people up to a higher plane; but they are contrary to the principles of his government. I do not justify some of the deeds recorded in the Old Testament. If I believed the Bible as a whole favored these evils, I should stand for liberty, and purity and the goodness of God just the same. No book can crush out my reason and moral convictions. And I am glad to say that the demands of both are satisfied with what I understand to be the great spiritual teachings of the Bible.

We come now to the positions of orthodoxy and Christianity, and of Col. Ingersoll on the subjects of future punishment; but as the question is a large one, and as I have spoken too long already, and must soon be at my service at the jail, I will postpone its further discussion till next Sunday.

The Rev. L. P. Mercer, pastor of the New Church Temple (Swedenborgian) on Van Buren Street, near Wabash Avenue, also lectured on Sunday, Dec. 4th, to a moderately

A Yankee Boy's Adventure.

BY MRS. L. M. CHILD.

September, 1843.

The following is the substance of a story, as told by Mr. Dallas, at a public dinner given him in Philadelphia, on his return from Russia, in 1838.

One day a lad, apparently about nineteen presented himself before our ambassador at St. Petersburg. He was a pure specimen of the genus Yankee; with sleeves too short for his bony arms, trowsers half way up to his knees, and hands playing with coppers and ten-penny nails in his pocket. He introduced himself by saying—"I've just come out here to trade, with a few Yankee notions, and I want to get sight of the Emperor."

"Why do you wish to see him." T've brought him a present, all the way from Ameriky. I respect him considerable, and I want to get at him, and give it to him with my own hands."

Mr. Dallas smiled, as he answered, "It is such a common thing, my lad, to make crowned heads a present, expecting something handsome in return, that I'm afraid the Emperor will consider this only a Yankee trick. What have you brought?"

"Ar acorn." "An acorn! what under the sun induced you to bring the Emperor of Russia an

'Why, jest before I sailed, mother and I went on to Washington to see about a pension; and when we was there, we thought we'd jest step over to Mount Vernon. I picked up this acorn there; and I thought to myself I'd bring it to the Emperor. Thinks, says I, he must have heard a considerable deal about our General Washington, and I expect he must admire our institutions. So now you see I've brought it, and I want to get at

"My lad, it's not an easy matter for a stranger to approach the Emperor; and I am afraid he will take no notice of your present.

You had better keep it."
"I tell you I want to have a talk with him. I expect I can tell him a thing or two about Ameriky. I guess he'd like mighty well to hear about our railroads, and our free schools and what a big swell our steamers cut. And when he hears how well our people are get-ting on, may be it will put him up to doing something. The long and the short on't is, I shan't be easy till I get a talk with the Emperor; and I should like to see his wife and children. I want to see how such folks bring

up a family."
"Well sir, since you are so determined upon it, I will do what I can for you; but you must expect to be disappointed. Though it will be rather an unusual proceeding, I would advise you to call on the vice-chancellor, and state your wishes; he may possibly as-

sist you."
"Well, that's all I want of you. I will call again, and let you know how I get on."

In two or three days, he again appeared, and said, "Well, I've seen the Emperor, and had a talk with him. He's a real gentleman, I can tell you. When I give him the acorn he said he should set a great store by it; that there was no character in ancient or modern history he admired so much as he did our Washington. He said he'd plant it in his palace garden with his own hand; and he did do it-for I see him with my own eyes. He wanted to ask me so much about our schools and rail-roads, and one thing or another, that he invited me to come again and see his daughters: for he said his wife could speak better English than he could. So I went again yesterday; and she's a fine, knowing woman, I tell you; and his daughters are nice gals."

"What did the Empress say to you?"
"Oh, she asked me a sight o' questions.
Don't you think, she thought we had no servants in Ameriky! I told her poor folks did
their own work, but rich folks had plenty of servants. "But then you don't call 'em servants," said she, "you call 'em help." I guess, ma'am, you've been reading Mrs. Trollope? says I. We had that 'ere book aboard our ship. The Emperor clapped his hands, and laughed as if he'd kill himself. "You're right," said he, "you're right. We sent for an English copy, and she's been reading it this very morning!" Then I told him all I knew about our country, and he was mightily pleased. He wanted to know how long I expected to stay in these parts. I told him I'd sold all the notions I brought over, and I guessed I should go back in the same ship. I bid 'em good-bye all around, and went about my business. Ain't I had a glorious time? I expect you didn't calculate to see me run such a rig?"

"No, indeed, I did not, my lad. You may well consider yourself lucky; for it's a very uncommon thing for crowned heads to treat stranger with so much distinction."

A few days after, he called again, and said, I guess I shall stay here a spell longer, I'm treated so well. Tother day a grand officer came to my room, and told me the Emperor had sent him to show me all the curiosities and I dressed myself, and he took me with him in a mighty fine carriage, with four horses; and I've been to the theater and the museum; and I expect I've seen about all there is to be seen in St. Petersburg. What do you think of that, Mr. Dallas?"

It seemed so incredible that a poor ungainly Yankee lad should be thus loaded with attentions, that the ambassador scarcely knew what to think or say.

In a short time, his strange visitor re-appeared. "Well," said he, "I made up my mind to go home; so I went to thank the Emperor, and bid him good-bye. I thought 1 couldn't do no less, he'd been so civil. Says he, "Is there anything else you'd like to see before you go back to Ameriky?" I told him I should like to get a peep at Moscow; for I'd heard considerable about their sitting fire to he Kremlin, and I'd read a deal about General Bonaparte; but it would cost a sight o' money to go there, and I wanted to carry my earnings to mother. So I bid him good-bye and come off. Now what do you guess he did next morning? I vow, he sent the same man in regimentals, to carry me to Moscow in one of his own carriages, to bring me back again, when I've seen all I want to see! And we're going to morrow morning, Mr. Dallas. What do you think now?"

And sure enough, the next morning the Yankee boy passed the ambassador's house in a splendid coach and four, waving his hand-kerchief, and shouting "Good-bye! Good-

Mr. Dallas afterward learned from the Emperor that all the particulars related by this adventurous youth were strictly true. He again heard from him at Moscow, waited up-on by the public officers, and treated with as much attention as is usually bestowed on am-

b**assad**ors The last tidings of him reported that he was traveling in Circassia, and writing a Journal, which he intended to publish.

Can't Let Mrs. Hardy's Bones Rest in their | he saw was some wonderful sight beyond the Grave.

To the Editor of the Religio-Philosophical Journal:

The Banner of the 2nd inst., under a heading of "Facts in Regard to Parastine Moulds," takes occasion to reproduce two of its old misstatements regarding the so-called "exposers" of Mrs. M. M. Hardy in New York, and the so-called "tests" subsequently gotten up in Boston by her and the Banner people to "vindicate" her acts in New York. The misstatements are:

i. "Mrs. Hardy met the usual fate of mediums...at the hands of some of those Spiritualists who are ever quick to suspect and eager to charge fraud....but her adversaries, we believe, never did her justice and her life was embittered by her cruel sufferings under

this persecution. That is the first misstatement.

2. "In such cases after subsequent conclusive reproduction, under test conditions, of the phenomena charged to have been fraudulent, the usual escape of the calumnictors is to urge that the medium had been fraudulent on the particular occasion of their alleged 'exposure,' however genuine and honest on other occasions before or after. But the poor medium remained wretched in mind ever after...her accusers never for-giving her for their own disproved false ac-

This is the second misstatement. The reader will not fail to note the dishonest mode in which the Banner slides away from a generality of expression as to what occurs 'in such cases" generally, into an insinuation that Mrs. Hardy suffered at the hands of the New York seven by their making "disproved false accusations." The gist and effort of the Banner article is to maintain:

1. That the New York people charged Mrs Hardy with fraud. 2. That subsequent "tests" pretended to

be complete vindications, were made with Mrs. Hardy. Now the facts are these:

No one in New York charged fraud. 2. It was the Banner people and Mrs. Hardy's friends who falsely charged that

others charged fraud. A company of seven gentlemen and ladies in New York in the month of March, 1876, over their own signatures stated certain occurrences which they had observed in concurrences which they had observed in connection with the asserted production of
paraffine moulds by Mrs. Hardy. One was
that a tuft of dry cotton wool was found to
be inside of one of the moulds, which Mrs.
Hardy claimed had just been taken from a
pail of hot water having paraffine floating
on it. Another was that a young woman
saw Mrs. Hardy in the act of transferring a
paraffine mould from a satchel into a pocket
heneath her dress just as she was going to a beneath her dress just as she was going to a scance. A third was that "a mould" fell from under Mrs. Hardy's dress as she was going to the scance and broke on the pavement and that no "mould" was produced that night at that séance. A fourth was that at a subsequent seance when "the mould" was forthcoming professedly from paraffine furnished by the New York seven that the mould weigh-ed 1½ ounces, while the paraffine which was in the pail suffered no diminution of weight. It was carefully tested on an apothecary' scales by the parties who supplied it—both before and after the alleged removal of 1½ ounces. These and some similar facts were stated and later were sworn to by the seven ladies and gentlemen, all earnest Spiritualists who, up to that time, had full faith in Mrs. Hardy, and some of whom were prom-inent in introducing her to the New York audiences.

These facts which were then and are still (by such as are living) stated by these gentlemen and ladies, have never been disproved. Mrs. Hardy and her husband denied them. The Banner people charged it was an assertion of fraud against Mrs. Hardy. The New York seven stated facts and left every one who read them to form their own conclusions. The conclusion of the Banner was that the statements, if true, evidenced fraud. There were on the one side, the New York seven; on the other, Mr. and Mrs. Hardy.

Which party is likely to be truthful? When it published the statement of the New York seven, the Banner said it published it "in deference to the ladies and gentlemen who prepared it, rather than on account of any particular weight contained therein. The Banner to this extent, endorsed the character of the ladies and gentlemen, and the public can judge of the value of the facts stated by them. **BRONSON MURRAY**

Glimpses of the Hereafter.

(Providence Star.)

A correspondent records the death of a consumptive whose case was hopeless though there was no appearance of the end being very near, who was in full possession of his senses, able to talk with a strong voice, and not in the least drowsy. While we were talking quietly together he became silent and fixed his eyes on one particular spot in the room, which was entirely vacant, even of furniture; at the same time a look of the greatest delight changed the whole expression of his face, and after a moment of what seemed to be intense scrutiny of some object, invisible to me, he said to me in a joy-

ous tone: "There is Jim!" Jim was a little son whom he had lost the year before, and whom I had known well, but the dying man had a son still living named John, for whom we had sent, and I concluded it was of John that he was speaking, and he thought he heard him arriving, so I answered: "No, John has not been able to come." The man turned to me impatiently, and said: "I do not mean John -I know he is not here—it is Jim—my little lame Jim. Surely you remember him?"
"Yes," I said, "I remember dear little Jim,
who died last year, quite well." "Don't you see him there? There he is," said the man, pointing to the vacant space on which his eyes were fixed, and when I did not answer he repeated almost fretfully: "Don't you see him standing there?" I answered him that I could not see him, though I felt perfectly convinced that something was visible to the sick man which I could not perceive. When I gave him this answer he seemed quite amazed, and turned around to look at me with a glare almost of indignation. As his eyes met mine I saw that a film seemed to pass over them, the light of intelligence passed away, he gave a gentle sigh and expired. He did not live five moments from the time he first said, "There is Jim," although there had been no signs of approaching death

previous to that moment. Another case is that of a refined and high ly educated boy of fourteen, who died of decline, being perfectly intelligent and desiring the unknown life to which he believed he was hastening. Death came to him at sunset, suddenly, as he turned away from contemplation of the scene without to gaze at the wall with opened eyes and a look of the late Gen. Wigfall of Texas (of both the church itself, and for its own sake and honor perfect ecstasy. His mother asked if what United States and the Confederate Senates), under the highest obligation, as well to its

confines of this world to give her a token by pressing her hand, as he was speechless, and he at once took her hand and pressed it meaningly. A third case was that of a brother of a correspondent, an elderly man, dying of an incurable and painful disease, which, however, did not obscure his faculties. Upon him death came unexpectedly. It had been uncertain for some hours whether he was alive or dead, but the eager, rapt gaze of wonder and joy came just as with one long breath the spirit departed. Still another case was that of a man of high intellectual distinction, well known in the world of letters, who, when dying peacefully, as became the close of a profoundly religious life, was observed by his daughter suddenly to look up, as if at some spectacle invisible to those around, with an expression of solemn sur-prise and awe very characteristic of his habitual frame of mind, the end coming be fore the look had time to falter or change In yet another case so bright a light seemed suddenly to shine from the face of a dying man that the clergyman and another friend who were with him, actually turned simultaneously to the window to seek for the cause. A dying lady exhibiting the same aspect of joyful surprise, spoke of seeing one after another, three other brothers, who had long been dead then apparently recognizing last of all a fourth brother, who was believed by the bystanders to be still living in India. The Coupling of his name with those of his dead brothers, excited such awe and horror in the mind of one of the persons present that she rushed from the room. In the course of time letters were received an-nouncing the death of the brother in India.

Spiritualism and Arithmetic.

Miraculous Dealings with Figures.

A recent Belgian paper relates marvels of a new lightning calculator, a youth named Jacques Inaudi, far surpassing those recorded of Zerah Colburn and others. It describes his first exhibition at a public hall in Antwerp, called the Bardo. A large blackboard was on the stage. One of the audience, who is de-scribed as a mathematician of considerable scribed as a mathematician of considerable force, wrote on it lines of figures, as they were called out by the public, extending to trillions, that is, millions of millions. Inaudi's back was turned to the blackboard. Upon these he performed stupendous operations in addition, subtraction, multiplication, and division, before the other "had time to begin" upon them. "Lightning is not

quicker," says the *Precusor* of Antwerp.

The exact age of some one in the audience was then asked for. One person (of course not a lady) gave his age as 32 years 3 months and 2 days. In fifteen seconds Inaudi announced correctly the number of seconds he had lived. Let anybody figure that out with slate and pencil. Another person then announced his age with a similar result.

The exhibitor of Inaudi (called his barnum with small b. that word having become pretty well naturalized in that sense in the French language) then called on the public for the figures on which he should perform six different operations simultaneously, namely, an addition and a substraction running into have I left?" he presently said. Three min-utes, was the answer. "I have done," he replied, and the correct results of all the six operations rattled off from his lips. And during the three minutes consumed in this inconceivably gigantic labor of mental arithmetic he had been conversing freely with the audience, and answering all their questions. The Precusor wonders that the ceilings and walls of the Bardo were not brought down by the storm of applause.

Being four times recalled, at the fourth

time he offered to repeat, in their order, all the vast array of the figures which had now accumulated on the great blackboard, none having been effaced. And he did it within a minute, playing with the millions, billions, and trillions. No wonder that the Autwerp journal exclaims that it was "vertiginous. It almost takes one's breath away to think of those six operations performed in three minutes without sight of the figures, and while conversing with the public and answering their questions. The Precusor thus concludes:

"Jacques Inaudi is entirely self-taught, and calculates after his own fashion. He does not know how this science came to him. It was an illumination. It seemed, he told us, that a veil was torn aside in his mind. He

was then six years old." The Precusor does not give the age of this youth or boy, merely calling him "the young Inaudi." But the manifestation of the faculty seems to have begun suddenly at the age of 6 years. It is difficult to accept its expression of his "mental faculties." Surely it could not have been his mind which worked out the six formidible operations simultaneously in three minutes, while at the same time he was conversing with the audience and answering their questions. Nor could there have been any tricks of preparation in advance, or aid of a confederate, when the figures were given to him on the spot and noted down as they were called out by a crowded promiscuous audience. It must have been a case of what the Spiritualists call mediumship, in which an outside intelligence acts through the mind and organs of the medium—analogous to the numerous cases they record in which totally unlettered mediums have spoken or written in languages unknown to them, languages both modern and ancient, including Latin, Greek, Hebrew and Oriental. On that theory it may well have been the spirit of Zerah Colburn, or some of the anterior lightning calculators, probably themselves similarly mediumistic in their day, though none of them seems to have equalled the performance of Inaudi. It tallies well with this theory that they all seem to have lost the faculty, as they advanced in years, whereas matured mental powers and long practice ought, then, rather to have increased their ability. We hope that young Inaudi's "barnum" will bring him over to this side of the Atlantic, and present him before an audience in the Academy of

The negro musical prodigy, "Blind Tom," is also held by the Spiritualists to be a medium, and that it is not he alone, but some grea musician of the past who acts through him. It is certain that he was an idiot. He began in childhood on a Southern plantation, where he used to hang about outside under the open windows where his mistresses were play-ing on the piano, and was one day found perched on the piano stool playing astonish-ingly for himself. So I was told in London by

who had known the family to which he had belonged. I went to hear him in the St. James Hall in London, where I heard him play three different tunes simultaneously one with the right hand on the piano, one with the left, while he whistled the third. A well-known musical composer went on the stage and played a long and brilliant performance of his own composition, which had never before been played or published. The blind negro youth then succeeded him at the piano and played the whole with equal brilliancy and apparently without missing a note. All the musical world of London were there, and the applause was thunderous. When the musician would strike ten different notes with his ten fingers in one crash of mingled sound Blind Tom would never fail to decompose the sound and tell all the different notes which had been struck. When playing or listening a rapt expression seemed entirely to transform the stupid idiot face of the negro lad, apparently then about 18 years of age. During the interval between the two parts of the exhibition, I made my way to the retiring room in the rear, introducing myself as a compatriot to two gentlemen whom I found there drinking a glass of wine at one end of a large room. Blind Tom was at the other end; gyrating round in an oval dance, with his hands hanging down like paws before his breast, his tongue lolling out, and slobbering in a truly disgusting fashion. About the fact of his absolute and utter idiocy there could be no question though I have been told that his mentality has considerably improved since then—a not uncommon circumstance.

J. L. O'S. in New York Sun.

THE LAWYER TO THE CLERGYMAN. The Investigation of Spiritualism.

To the Editor of the Religio-Philosophical Journal:

In your issue of December 2nd you publish an essay on "The Duty of the Church to Spiritualism," delivered by the Rev. A. R. Kieffer, an Episcopal clergyman. It is, in general, a fair and good tempered discussion of our philosophy. There is much of kindly criticism in it worthy of our most careful consideration. However much our philosophy is entitled to respect and belief, we are willing to concede that our methods of presenting it can be greatly improved and purified. Kindly criticism should always be welcome. He is indeed our best friend who; in good temper, shows us our deficiencies and faults. But admitting the crudeness and great imperfections of our methods, and our many shortcomings, may we not, in the same spirit exhibited by this clergyman, mildly offer some objections to the mode of investigating the merits and truth of our philosophy suggested by him?

What is the object of the investigation of any subject? Is it not the attainment of the whole truth in regard to it? With what spirit should an investigation be undertaken? If one enters upon the investigation of any subject, at all, ought he not to do it with a determination to accept, not simply a part, but all of the results which may follow? Is it proper to begin an investigation by assuming that certain things, supposed to pertain to it, are absolutely true and must not be considered? Would it be fair or just, in trillions, a not less arduous multiplication | the investigation of Spiritualism, to assume and division, and two root extractions, the at the start, that certain propositions insquare and cubic roots. Inaudi simply heard the figures announced, never throughout the not be re-examined? Would the results of whole exhibition turning his face to the board. He asked for six minutes for the task, beginning, as usual, to repeat the figures as they had been announced. "How much time they had been announced. "How much time they have I laft?" he recently grid. Three min. true and satisfactory way to investigate a subject is to commence with a desire and de-termination to ascertain all there is in it, and a willingness to accept the results attained, even though we may be required to reconsider and revise our former prejudices and opinions. How otherwise can one obtain a full understanding of a subject and of its claims to recognition? What success would an investigator expect to achieve, or what confidence would he expect to command, if he should start out with the announcement and determination that he would not consider or recognize any claim of the subject to be investigated, which is in conflict with his present opinions or with the opinions and teachings of some church or other organized body? An investiga-tor, in any true sense or for any useful purpose, must start out, it seems to me, with an houest, earnest determination to follow carefully and conscientiously, although cautiously and critically, even doubtingly if he please, but still follow, where the truth may lead him, even if he sees before

> dices and opinions crumbling to the earth. Now, does the reverend gentleman propose that his church should enter upon such an investigation? He would seem to declare that if the system or philosophy of Spiritualism denies the truths (?) which the church hold sacred, then Spiritualism is anti-Christ and it is the duty of the church to antagonize it at all events; but if the system is found to be "scriptural and in accord with the teachings in the primitive church," then it should be recognized and treated as a friend of the church. This would scarcely be an investi-gation of the merits or philosophy of Spiritualism. It would simply be an effort to as-certain if there is anything, and if so how much and what, which tends to sustain and uphold the dogmas of the church. This would fall very far short of an effort worthy to be called an investigation of the merits or

him the foundation of his cherished preju-

truth of the philosophy of Spiritualism.

Notice some of the dogmas taught by the church, the denial of which, it is declared, would make the philosophy of Spiritualism a foe to the church, and as such, a system to be antagonized.

1. A denial of the divinity of Christ; meaning the actual incarnation of God, in the person of Christ. 2. A denial of the atonement which Christ (that is, God) in his own person, by his life, death and resurrection, accomplished for hu-

I think it is quite safe to say to the learned clergyman, that he will find at the very threshhold of his investigation, that the philosophy of Spiritualism denies both of these propositions, and gives very good and con-clusive reasons for such denial. But he will find that Spiritualism, while it denies many of the dogmas of the church is not a fee to

true religion. He will find that it embodies

in its very foundations the most important truths taught by Christ as to the duty of man toward God and towards his fellow man. Would it not be a useful work, important as well to the future as to the present ascertainment and development of truth, to investigate, in the blazing light of the spiritual philosophy, the claims of the dogmas of the church to further recognition? Since it is conceded by many of the most intelligent lay members of the church that the world has outgrown many of these dogmas, is not the

own members as to the world and to truth, to re-examine the foundations of its formulated statement of theological dogmas, and make them conform more nearly to the advanced culture and intelligence of the age and to the belief of its members?

SANFORD B. PERRY. Chicago, Dec. 6th.

A Lady Saved from Death by Spirit Power.

To the Editor of the Religio-Philosophical Journal: On the morning of October 31st, the loving Quakers and other pious people of our city, were horrified by a report that three dwelling houses had toppled over during the preceding night, crushing and mangling in the thick flying shafts of death the unwarned occupants. The rumor of the wreck was soon confirmed, but a significant incident transpired in connection with the disaster, that was omitted in the otherwise full and detailed accounts given by the city press.

The tenants of one of these dwellings, was

Mrs. Connelly, her minor son and a pet dog. The lady's statement of her experience at the time of the crash as given in the hearing of the writers and others, is as follows: "I was in the third story preparing for bed, and my son had just gone out on an errand, and my pet dog was quiet on the lounge. Suddenly the floor and wall of the room began to vibrate starting the ceiling into signs of motion and at the same instant the floor sank to an inclined plane beneath my feet. Only imagine the agony of despair, the transient hope, that was mine in that perilous crisis, for how could I Judge of the danger that I feared, when alternate courage, despair, hope and fear possessed my brain, mocking my feelings at every effort to decide how to act. Still I retained sufficient presence of mind to remember that my son was safe in the street. My first impulse was to take my pet dog and give him a chance with me to escape, and on turning to grasp the animal, I was confronted with a sight that nothing can obliterate from my memory. There before me, floating in the air, and seemingly unsupported, was a large brawny hand and arm outstretched, and reaching toward me. I had first fixed my gaze upon it, when a loud, gruff voice spoke these words: "The dog will escape, you must be saved." At this moment I was lifted from my feet and became insensible to sight or sound, until I was conscious of standing in the cellar, overarched and surrounded by broken timber, bricks and mortar, from which place I was happily disentombed a few hours after the houses had fallen, and singular as it seems, my pet dog was found in another part of the cellar imprisoned in a little room formed about him by the peculiar position assumed by the falling debris."

The above is the substance of the lady's narrative, and it is certainly a clean-cutting argument and answer to the skeptic's chronic Question "Cui bono." C. S. FORD.

Philadelphia, Penn.

Horsford's Acid Phosphate

promotes sleep when the nervous system is overworked or worried by care and anxiety.

Saturday is considered an unlucky day by

A large proportion of the diseases which cause human suf-fering result from derangement of the stomach, bowels, and liver. ATER'S CATHABTIC FILLS act directly upon these organs, and are especially designed to cure diseases caused organs, and are especially designed to cure diseases caused by their derangement, including Constitution, Indicession, Dyspepsia. Headache, Dysentery, and a host of other aliments, for all of which they are a safe, sure, prompt, and pleasant remedy. The extensive use of these Pills by eminet physicians in regular practice, shows unmistakably the estimation in which they are held by the medical profession.

These Pills are compounded of vegetable substances only, and are absolutely free from calomel or any other injurious inpredients.

A Sufferer from Headache writes:-"A SURFER' IROM READACHE Writes:—
"AVER'S PILLS are invaluable to me, and are my constant companion. I have been a severe sufferer from Headache, and your PILLS are the only thing I could look to for relief. One dose will quickly move my bowels and free my head from pain. They are the most effective and easiest physic I have ever found. It is a pleasure to me to speak in their praise, and I always do so when occasion offers.

W. L. Page, of W. L. Page & Bro."

Franklin St., Richmond, Va., June 3, 1882.

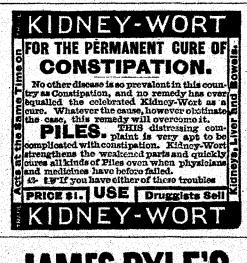
The Rey. Franklin St. Hardow withing from Atlanta. Ga.

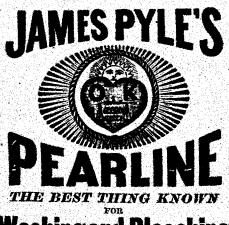
The Rev. Francis B. Harlowe, witing from Atlanta, Ga., says: "For some years past I have been subject to constipation, from which, in spite of the use of medicines of various kinds, I suffered increasing inconvenience, until some months ago I began taking Ayer's Pills. They have entirely corrected the costive habit, and have vastly improved my general health."

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THE CROSS AND THE STEEPLE

By HUDSON TUTTLE.

In this pamphlet the author takes up the origin and signifi-cance of the Cross in an intensely interesting manner. Price 10 cents.

For sale, wholesale and retail, by the Religio-Philosophi-cal Publishing House, Chicago.

Woman and the Household.

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

THANKSCIVING HYMN.

Night's solemn hush is o'er me. Lo! I bend Before the beauty of this mystic hour; Nostill, small voice, no sounds supernal, blend Their strains with all the sweet, uplifting power In which my soul utters its grateful cry; And yet a blessing falls through all the hallowed sky.

Soul of all life! the heart within me, thrills
In reverent worship for the love divine
With which thou clothest all the vales and hills
In beauty; for the fruitful corn and wine Of earth's abundance; for its flocks and herds, For flowers and streams and verdure and the song

We thank Thee for the sunshine, flecking o'er The grassy meadows, for the burnished gold
Of morning, and the rainbow tints before
The sun is fled, when the fair day grows old,
And for the clouds that flock in pageant by,
In grandeur sailing down the radiant western sky.

We thank Thee for the smile and clasp of hands, When friend meets friend upon the devious way Of lifes strange journey o'er the shifting sands Of tortuous years, where pause we not, or stay, E'en when a loved one sinketh to his rest, Breathing his life out gently on the earth's broad

Thanks for the benediction of Thy love . Celestial, falling with a heavenly grace From out those heights where angel ones above, The scene of our temptations, gladly trace The paths by which our steps may safely climb Those shining heights beyond, where life shall grow

We thank Thee, O our Father, that we live! That endless cycles roll beyond our ken, That all the pure affections we receive And give, that bind us to our fellow men, Shall bloom and ripen in that home above, Where dwell we evermore with peace and joy and

[Written for Our Continent.]

Dr. Mary Augusta Generosa Estrella, whose medical education was acquired in New York and Philadelphia, at the cost of the Emperor, is obtaining the necessary Brazilian diploma as M. D. to entitle her to practice in Brazil. As the first Brazilian lady doctor much is made of her.

Sheriff Stegman of Brooklyn, has reappointed Mrs. C. N. Moore, whose term recently expired as deputy sheriff. Mrs. Moore served as deputy during the terms of the two preceding sheriffs with marked ability, and on reappointing her Sheriff Stegman presented her with a gold badge in recognition of her

past services. Mrs. Oswald Ottendorfer has made a munificent gift to the German Hospital in New York; a new wing designed for the accommodation of patients in the Woman's Hospital. Frau Ottendorfer, in addition to her original check for \$60,000, generously undertook to pay the architect, and to provide the complete equipment for the building. Fifty additional patients will now find room in the hospital

The Des Moines Register has the following brief sketch of Mrs. Emma Haddock of Iowa City, who was admitted to practice in the United States Circuit and District Courts in Iowa: "Mrs. Haddock is the wife of Judge Haddock of Iowa Circuit States Circuit and District Courts in Iowa: "Mrs. Haddock is the wife of Judge Haddock of Iowa Circuit States Haddock of Iowa City. She graduated in the Her last work for the public, was the widely law department of the State University this year with high honor. While in this depart- at the foot of the steps by the lake. It is much ment she gained many friends by her modest admired, but is not the best work she has demeanor, and the students had only words of praise for her. She was a hard and successful student, and a lady of culture in other branches than the law. She is highly advantable of friends. than the law. She is highly esteemed in the community in which she lives, and all admire her for her talents and sterling good sense. This is a worthy honor worthily bestowed, and the honor of being the first female in the United States admitted to practice in these courts could fall on no more worthy one of

The custodianship of Queen Victoria's gold pantry at Windsor Castle, just rendered vacant by the death of Mr. Goring, is an office of great trust, as may be inferred from the fact that when the Queen entertained the Emperor of Russia, shortly after the marriage of the Duke and Duchess of Edinburg, gold plate to the value of some \$10,000,000 is said to have been used. At a rough guess, the royal gold and silver services at Windsor Palace are probably worth about \$15,000,000.

The number of learned Jewesses who in po-etry, art and science have contributed to the world of knowledge has been increased by Dr. Susanna Rubenstein of Czernowitz. It is a proud list and has not yet been closed. When opportunity is given the Jewessto receive a higher education she is never lukewarm, but zealous in the acquirement of knowledge. Only last year the daughter of a Swedish rabbi received the degree of Doctor of Medicine; and her success has now been surpass ed by the subject of our sketch, the daughter of Isaac Rubenstein, a member of Parliament from Czernowitz. She early displayed high mental endowment, and showed a special fondness for study. After completing her gymnasial studies, she attended the Prague University, and became a favorite pupil of Prof. Volkmann, displaying much philosoph-ical acumen. In 1875, she published her first dissertation on "The Sensorial and Sensitive Senses," which gained her the Doctor's de-gree from Prague, the first time that honor had been conferred on a German woman. In 1878 she published "Psychological-Aesthetic Essays." written in a brilliant, incisive style, with marked originality. She is about thirty years of age, unmarried, and to judge from her portrait as published in the Leipsic German Illustrated Paper, is a lady of much personal grace and beauty.

Miss Emily Faithful has arrived in New York, with her friend and protegé, Miss Kate Pattison, whom she is about to accompany on her American tour with Mrs. Lantry. Of Mrs. Lantry, the daughter of the first clergyman of the Island of Jersey, it is needless to say more than that she is a professional beauty and an actress winning golden praises from those who would utterly scorn and contemn those who appear in public to plead for the redress of wrongs and the cause of

Miss Faithful is one of the most notable of English women. The daughter of a clergy man, she was a young lady presented at Court, and entered for a time into the gayeties of London life, but becoming interested in the condition of women, she devoted herself to the extension of their remunerative spheres of labor. Her printing establishment, in which the compositors were females, the Victoria Magazine, (now defunct), in which her views on the question of woman's work and kindred subjects were set forth, and her efforts as a lecturer are matters of general public knowledge. Miss Faithful purposes delivering her lecture on "Modern Extrava-gance: Its Causes and Cure," in different cities in the States, but chiefly in those which will be visited by the Langtry Company. Miss

Faithful was patronized in her work by the Queen. She visited this country in 1872.

A contemporary gives the following information regarding our sisterhood of a strong and interesting nationality beyond the sea: A Russian lady has just bestowed 50,000 rubles upon her countrywomen to be used in giving medical training to those desirous of becoming physicians. There are now nearly 600 middle schools for girls in Russia, attended by over 60,000 pupils. Since 1861 special courses have been opened for the training of young women as teachers, while facilities have been granted to women not only to obtain some of the advantages of a university education, but also to qualify themselves for the practice of medicine and surgery. The places vacant in the various educational establishments of the capital are rarely sufficient in number for the applicants seeking admission. As a rule they offer not more than two-thirds, sometimes only one-half, of the needed accommodation. In the case of women, it is daily becoming more difficult for the educational department to satisfy the demands made upon it. Before a young woman can become a schoolmistress in Russia, she must display an acquaintance with, and show a proficiency in, branches of knowledge the mere list of which is calculated to appall At least two languages, acquaintance with the laws of consonantal interchange, elemenfary ecclesiastical, Slavonic, Russian, and universal literature, logic, the science of pedagogy, theology—these are among the sub-jects that have been made de rigueur by the conditions imposed upon young women who seek spheres of usefulness in the national schools. And as a rule these girlish aspirants are as successful in the acquirement as they show themselves eager in the pursuit of knowledge. As students of medicine and the sciences they be tray the possession of remarkable qualities. Why Russian and all other women should bend with such natural aptitude and unmistakable penchant toward the "natural sciences" might be explained in several ways. It has been squarely asserted, as an anthropological fact, that the brain of the Russian woman is masculine in both size and capacity—that in fact here the sexes have interchanged mental qualities, the man becoming pliant, domestic, unenterprising, the woman growing more intellectually active, daring and resourceful.

A few weeks since a marked and interesting character closed its mission upon earth, with but litte notice from the press. Yet it was that of one of the best and foremost of American artists. Miss Emma Stebbins, who was born in New York City about fifty years ago, was from her earliest years a devoted art student. Finally fixing upon sculpture as a profession, she took up her residence in Rome in 1857. Here she executed those works which have been so praised, as the Lotus Eater (after Tennyson), the statue of Horace Mann now in Boston, of Columbus, and many others; beside bas-reliefs and portrait busts. Miss Stebbins was the intimate friend and biographer of Charlotte Cushman; the two lived, worked and travelled together for many years. An admirer says: "It was one of those romantic and abiding attachments which indicate a genius for friendship." Miss Steb-bins's mother also devotedly loved Miss Cushknown Bethesda Fountain in Central Park,

BOOK REVIEWS.

fAll books noticed under this head, are for sale at. or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL SOURNAL.1

MORAL EDUCATION: Its Laws and Methods. By J. R. Buchanau, M. D. Price 84.50. Pp. 395. A work on Education by one who has had the long and varied experience of Dr. Buchanan, as a teacher, cannot be otherwise than deeply instructive. He brings to the task a mind that is impressed with the new and coming order, and from which the prejudice in favor of the past and its methods has been completely eradicated. The popular seleme of education has no advocate in him. He scorns its superficiality, its pretense, and de-plores its failure. Education to him means a complete and perfect culture of all the faculties, physical and moral as well as intellectual. He does not circumscribe the sphere of woman, but yields to her all that he does to man. The first sentence of the Introduction gives the key to the book: "The signal failure of educational systems to elevate the social condition of mankind, and the development of the higher intelligence and wiser philanthropy which demand something better, make the present eminently the proper time for a fundamental change. A system of education substantially identical in its spirit and aim with those which prevailed over twenty centuries ago in Greece and Rome (being merely a limited intellectual culture), is very far behind the demands of modern philanthropy and intelligence. A satisfactory knowledge of the psychic and physiological functions of life and their

definite association with the brain and body and laws of interaction would necessarily indicate the laws of their development. That development is education, and that system of education which I present has its scientific basis on the anthropology which I have been teaching for forty years, and its empirical basis in the successful operations of schools in which correct principles and methods have been adopted.'

Clear, fresh and forcible in every page, there has appeared no work like it; none which will compare with it in its practical suggestiveness. After reading we feel that the salvation of the coming generations depends on the inauguration of a new method of teaching whereby the mind and body in completeness shall be perfected, instead of the latter being exhausted and broken down while the former is stuffed with useless rubbish. Especially do we recommend the book bish. Especially do we recommend the book to the perusal of parents having children to educate and to young men and women who are about entering an educational course.

LETTERS OF LYDIA MARIA CHILD, with a Biographical Introduction by John G. Whittier, and an Appendix by Wendell Phillips. Boston: Houghton, Mifflin & Co.

Those who have read some of her letters as they have appeared in the Journal from time to time, have undoubtedly been deeply impressed with the simplicity of her language and the beauty of her thoughts. The letters appearing in this book are short, but none the less fascinating. They will be read with deep interest, and regarded as among the choicest literary treasures of the age.

THE UNITED STATES ART DIRECTORY AND YEAR-BOOK. A Guide for Artists, Art Students, Travellers, etc. Compiled by S. R. Kochler. Cassell, Petter, Galpin & Co. New York, London and Paris. 1882. Chicago; Jansen, McClurg & Co.

As is well said in the preface, "The purpose of this little book is sufficiently explained by its title. It aspires to be a guide to artists, art students—historic; I, as well as technical- and travellers of an artistic turn of mind, in matters pertaining to the practical side of art; that is to say, in its educational, social, and mercantile bearings. With the æsthetic side of art it has nothing to do. In its plan it is similar to, although less ambitious than, the works of a like nature which have been published in Europe for some years." Of course this work will prove of great value to those for whom it is intend-

THE WONDERFUL CITY OF TOKIO. By Edward Greey. Illuminated cover, \$1.75; cloth, \$2.50. Boston: Lee & Shepard.

The author of "The Wonderful City of Tokio" was long a resident in Japan, and by personal contact with all classes of its people was enabled to gain information at first hand. Under the guidance of a Japanese friend, Dr. Nambo, the reader is permitted to accompany the party when they dine at a Japanese restaurant, assist at a conflagration, are entertained by the jugglers, are made acquainted with all sorts of trades, and, in fact, have no end of adventure. The illustrations, many of them by a Japanese artist, are exceedingly unique. The book belongs to a high order of juvenile literature, and happily blends much profit with

THE LIVE OAK BOYS. By Elijah Kellogg, Illustrated. Cloth, \$1.25. Boston: Lee & Shepard.

This story portrays the life of a mischievous, wide-awake boy whose love of adventure and the ill-judged, though well-meant severity of New England home life during the latter part of the last century, lead him to choose the life of a sailor. He has many adventures trading with the West Indies and during the War of 1812.

THE JOLLY ROVER, By J. T. Trowbridge. Illustrated. Cloth, \$1.25. Boston: Lee & Shepard.

In this story Mr. Trowbridge aims to portray the false ideas and misconduct that are promoted in youth by reading the pernicious literature of the day. The author's heroes are never of the goody-goody kind, nor prodigies in their way; but real boys.

"Children's Progressive Lyceum," by A. J. Davis. A Manual, with Directions for the Organization and Management of Sunday Schools, adapted to the Bodies and Minds of the Young, and containing Rules, Methods, Exercises, Marches, Lessons, Questions and Answers, Invocations, Silver-Chain Recitations. Hymns and Songs. Price 60 cents. For sale at this office.

New Music Received.

We have received the following music from Oliver Ditson & Co., Boston: A Sarahaude, A. Dupont; Serenade March, Aubert, 40 cents; Bouquet Galop, Mack, 40 cents; A Red Moss Polka, Mack, 40 cents; Benedictue, Kotzchmar, 50 cents; A Birthday Galop, 40 cents; Longing for Home, 25 cents; When the Spring Blooms, 30 cents; Transformation, 30 cents, and Summer Time, 30 cents.

"Answers to Ever-Recurring Questions from the People," (a Sequel to "Penetralia,") by A. J. Davis. These answers comprise a wide range of subject. wide range of subjects, embracing points of nected with the Harmonial Philosophy and I tion. Practical Reform. Price \$1.50. For sale at this office.

Magazines for December not before Mentioned.

WIDE AWAKE, (D. Lothrop & Co., Boston.) Contents: 1st Frontispiece Visit to Grand-pa's; 2nd Frontispiece The Mother, the Child and St. John; The First Christ Child and the Mother; The Little Mud Sparrows; Up the Schoolhouse Hill; A Case of Coincidence; Sweet Little Miss Santa Claus; The Isle of Peace; Going Home from Spelling School; How Sin Hop went Ashore; The Fairy Bridge; King Oleg's Crown; The Modern Little Princes; Our Eversley Dogs; Merry Christmas to Ali: Teddy; Short Stories from the Dictionary; Some Real Darkey Boys; Joe Lambert's Ferry; The Christmas Gift; To-day; Do you know him? The Track in the Ashes; The Christmas Thrush; Dolly's Christmas Kettledrum; Rather Cold for Cupid; The John Spicer Lectures; er Cold for Cupid; The John Spicer Lectures; Decorative Plaques; Old Time Cookery; Questions; The Silver City, etc., etc. This is the Holiday issue and is probably the largest and finest single number of a young folk's Magazine ever published. It appears in a new and beautiful cover printed in colors and its page of contents gives a tempting array of page of contents gives a tempting array of titles and names of some of the best and most popular authors.

Sr. Nicholas. (The Century Co., New York.) Contents: Frontispiece—"On Christmas Day in the Morning;" A Winter Song; The Christ-mas Fairies; A Family Drive; The Story of Viteau; The Discovery of the Mammoth; "A Little Girl asked some kittens to tea;" Christmas Day; "Soul, Soul for a Soul-cake;" Changing a Face; The New Hat; Mary and her Garden; Coasting on Lake Winnipeg; Confusion; The Whale-Hunters of Japan; An Alphabet of Children; The Banished King; Little Beppo; An Accident in High Life; The l'inkham Brothers' Tide-Mill; "An Artist I'll be;" The Story of the Field of the Cloth of Gold: Christmas Carol; His Seventieth Christmas: Grandmamma's Pearls: For very Little Folk; Jack-in-the-Pulpit; The Letter-Box; The Riddle-Box. The above table of contents indicates that this is the grand Holiday number. It is filled with charming and interesting stories and appropriate illustrations.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Contents: Malaria and Malarial Diseases; How I Regained my Strength; Why are you a Vegetarian? Deep Breathing as a Means of Health; Answers to Correspondents; Topics of the Month; Studies in Hygiene for Women. This number comes to hand with a new cover and is very much

improved. THE PROGRESSIVE AGE. (Rev. W. J. Ellis and Prof. H. Kiddle, Atlanta, Ga.) Contents: On Sympathy; Jacollicott's Bible in India; Sense Limitations; About Lawyers; My Mysterious Employer; Modern Spiritualism; Miscellany; Youth's Department; Poetry; Pub-

lisher's Notices. NATURE. (Macmillan & Co., New York.) A weekly illustrated Journal of Science, ably

THE SANITARIAN. (Office, No. 537 Broadway Quincy, Ills.) A health monthly devoted to innocent medication and Hygienic Living.

THE BOOK KEEPER. (Published at No. 29 Warren St., New York.) A weekly Journal being a reflex of the Counting-Room, devoted to Commercial Science, Business Economy and practical knowledge.

THE SIDEREAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) The Messenger is devoted exclusively to popular Astronomy and contains the latest Astronomical news.

"Female Complaints."

DR. R. V. PIERCE, Buffalo, N. Y.: Dear Sir -I was sick for six years, and could scarcely walk about the house. My breath was short and I suffered from pain in my breast and stomach all the time; also from palpitation and an internal fever, or burning sensation, and experienced frequent smothering or choking sensations. I also suffered from pain low down across my bowels and in my back, and was much reduced in flesh. I have used your "Golden Medical Discovery" and "Favorite Prescription," and feel that I am well. Very respectfully, DELILAH B. McMILLAN, Arlington, Ga.

Shall we repine at a little misplaced charity, we who could no way foresee the effect, when an all-knowing, all-wise Being showers down every day his benefits upon the unthankful and undeserving.

" Liftle thanks are due to him who only gives away what is of no use to himself." The thanks of invalids the world over are being showered on the inventor of Kidney-Wort, for it is giving health to all. Kidney-Wort moves the bowels regularly, cleanses the blood, and radically cures kidney disease, gravel, piles, bilious headache, and pains which are caused by disordered liver and kidneys. Thousands have been cured-why should you not try it.

Childhood has no forebodings; but then it is soothed by no memories of outlived sorrow.

For weak lungs, spitting of blood, shortness of breath, consumption, night sweats and all lingering coughs, Dr. Pierce's "Golden Medical Discovery" is a sovereign remedy. Superior to cod liver oil. By druggists.

There are certain eyes which, seeing objects at a distance, take snow for sunshine.

Nothing is so reliable as Ayer's Cherry Pectoral for colds coughs, in short for any and all derangements of the respiratory organs, which tend towards consumption. In all ordinary cases it is a certain cure, and it affords sure relief for asthma and consumption, even in advanced stages,

There are more fools than sages; and among the sages there is more folly than wisdom.

Annoyance Avoided.

Gray hairs are honorable but their permature appearance is annoying. Parker's Hair Balsam prevents the annoyancy by promptly restoring the youthful color.

Many a foolish man has measured his form in a glass goblet and found ample room.

A Smooth Complexion.

Can be had by every lady who will use Parker's Ginger Tonic. Regulating the internal

People take more trouble to purchase pe:peculiar interest and the highest value, con- dition than it would take them to get salva-



CUT PRICES The Faminus Livermores. 200

Former Price, \$3.00. Pens sent by return mail Parties will also receive a sufficient quantity of superior ink for six months' use. Send money with order, or stamp for descrip-tive circular. Pens fully warranted. Money refunded if not satisfactory. STYLOGIRAPHIC PENCOMPANY, 200 Washington St., Hoston. 33 14 18 eow

INDELIBLE INK.

32 10 34 Seow

The Prophet Honored in His Own Country, even in His Own House.

The honest, simple narrative of Mrs. S. J. White, who sosides at No. 177 Williams St., Providence, R. L.:

"During the past six or seven years I have been severely affileted with kidney disease, causing intense back aches, dizdness, and other severe pains through my body and iliads. rendering me so weak and prostrate that at times it was inpossible for me to do any part of my house-work. I have had also a fluttering of the heart, and was terribly distressed for breath. I was very miserable, and completely were out and discouraged; I had no ambition to undertake to do any thing and barely sufficient strength to render existence desirable. having failed to find any relief from the doctor's prescriptions. At this trying crisis, a friend persuaded me to obtain a bottle of Hunt's Remedy, and I now rejoice that I followed this friendly advice, for the Remedy acted like a charm in my case. After I had taken a few doses, my health began to improve; I felt better every way. The fluttering of the hears the intense back aches, and terrible shortness of breaks speedily disappeared, my strength and ambition soon return. ed, and before I had taken two bottles of the Recardy I was entirely well, and able to wash and from and do my ho use work. Once in a while I am troubled with the headache, and as seen as I am taken I resort to Hunt's Pemedy, and a few doses fix me all right. I shall never be without it in the future. I have frequently recommended the Hunt's Romeds to my friends, and they have expertenced relief from the first done. I heartily recommend it to all who are athleted with kidney disease or diseases of the liver, bladder, or urleacy organs. I think that no family should be without is MRS. S. J. WHIPP.

No. 177 William St., Providenco, E. L. ----

Excruciating Pain.

Edwin Freeman, of Norton, Mass., says: "I have suffered the most excruciating pain in my kidneys for years, and physicians or me dicine could not relieve me until about three years since I commenced taking Hunt's Remedy. I purchased a bottle at . Planding's Trug store in Providence, and I took the first dose there, and after using one bottle I was free from all poin, and although this was three years ago. I have. seen no trace of disease and have not had to take any medicine since. I believe Hunt's Remedy to be the best kidney. and liver medicine ever known and I cheerfully recommend it to all sufferers from this terrible clistase." Arial size, 75.

Hunt's Remedy is a purely regetable preparation, when hiscally prepared by a skilful Pharmacist - Con.

M. F. RIGGIE.

OSGOOD & RIGGLE, LAWYERS.

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

CATARRE Consumption, Asthma-Bronchitis, Deafness Pamphlet, FREE, Address Br. M. W. CASE, 1321 Arch Street, Philada, Pa. Carbolate of Tar Inhalants, 33 16 34 14 cow





CURE FITS!

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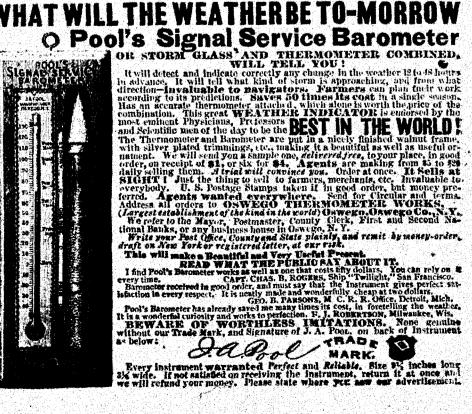
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AN ENGLISH VETERINARY SUBJECT AND CHEMIST, now traveling in this that most of the Horse and Cattle Powders sold here are worthless trash. Condition Pow-ders are-abso-lutely pure and isy like Sheri-dan's Condi-tion Powders. Dose, one teaeverywhere, or sent by mail for eight letter-stamps. I. S. JOHNSON & CO., BOSTON, MASS.

WHAT WILL THE WEATHER BE TO-MORROW



Leligio-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 6 months,.... \$1.25

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SPECIAL NOTICES.

The Religio-Philiosophical Journal desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain Simile is invited, and in these circumstances writers are slone responsible for the articles to which their names

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to dis-Linguish between editorial articles and the communica-

Mons of correspondents. Ancierous letters and communications will not be wotloed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returnod unless sufficient postage is sent with the request.

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

CHICAGO, ILL., Saturday, December 16, 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 trability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

NOTICE EXTRAORDINARY.

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 reguest to have it sent.

Howard Alden,

On the 9th inst. at Charlotteville, Va., after s long illness, Mr. Howard Alden of the firm of Edwin Alden & Brother, advertising agents, Cincinnati, Ohio, passed to spirit life. Mr. Alden though only some twenty-seven years of age had for years been known as one of the most successful men in his line of business, and by his talent, energy and suave manners had been largely instrumental in building up the extensive business of his firm. We knew him quite well and always felt great interest in him. He was a man who would interest all with whom he came in contact. To his young wife and child and his brothers and parents we extend our deepest sympathy; and with it the positive assurance that the devoted husband, loving father affectionate son and brother still lives, though the delicate body which held his ambitious spirit has proven too fragile to hold it longer. As Howard was their pride and joy while in the mortal form, so he will still be the same Howard though unseen maybe by their mortal eyes. They have only to seek for proof of what we say, to have it confirmed.

From the account of Mr. Phillips's scance with Cumberland and the two reporters, published on the eighth page, it will be seen that Mr. Phillips got the best of it: that the reporters were honest and gave a fair account, and that Cumberland gave further proof of being a charlatan. Phillips is a small, quiet, inoffensive man, just such an one as the Britisher would attempt to brow-

Cumberland's Crusade.

Our New York advices are to the effect that Mr.St uart Cumberland, after being out in an eight-page flaming octavo circular, prospectus, or hand bill, gave on Saturday the 9th inst, the first public exhibition of his powers. The prospectus stated that the exhibition was under the moral support of ex-Judge Henry Hilton, Henry Ward Beecher, Rev. Dr Hepworth, Parke Godwin, Dr. Philip Schaff, Dr. Beard and others, and gave a very pretentious and formidable array of English names as supporters and endorsers of Cumberland's claims. Among the number are those of The Duke of Connaught, son of Queen Victoria, 'sixteen Bishops and Lord Bishops of the Church of England, fifteen Deans, nine Archdeacons, and eighteen Canons, all of the same church and all bearing the title of "Rev'd," Very Rev'd," or "Venerable," or "Hon. and Rev'd." After that followed a list of Princes, Dukes, Marquises, Earls, Lords, Baronets, Colonels and Esquires, to the number of over fifty; then professors and doctors a dozen, with a tail of sixteen "heads of schools" nearly all bearing the once imposing title of

The preponderance of the church names is risible and significant. The claims set forth are, "Extraordinary demonstrations in thought reading and marvelous reproductions and explanations, upon a purely scientific basis, of the phenomena of Spiritism." "Expositions of Spiritualism," "Spiritual mind reading and sympathetic blood-writing," "Table rapping," "Dematerialization manifestations," "Famous cabinet mysteries," "Dark Circle," "Materialization of disembodied spirits." "While Mr. C. is seemingly securely bound so-called spirit-forms will, without confederacy appear among the audience, bringing flowers and other tokens from spirit-land." "There is absolutely no trickery, no collusion, nothing but positive genuineness about these experiments." "No sensible person in the mother country" says the document, "denies his wondrous mental gifts." And the paper winds up with the caution that "these experiments must not be confounded with the so-called clairvoyance of the Spiritualists or the code-signaling of the conjurers." Exactly what is implied in this last caution is not clear, since clairvoyance, as such, does not and has never been considered to belong especially to Spiritualism, having been recognized as an entity long before the advent of modern Spiritualism.

It is noticeable that Cumberland in this advertisement is very careful not to declare that his phenomena are not produced by aid or act of spirits. It may be that they are. His document is very ingeniously worded and the use of terms is such that he may at any time consistently defend his course should he hereafter proclaim himself a spirit medium or continue to assert that he is not. He does not promise in his circular to explain the mechanical processes by which others can periorm his "experiments." It may be he cannot, or it may be he can. However this may be, all good men, whether Spiritualists or not, will be glad of an explanation "on a scientific basis" of the phenomena of Spiritualism. This is what Cumberland (who professes to be backed by all this notable list of names) proposes and pretends to be able to do. The Journal, in common with all Spiritualists, has always contended that the phenomena—the genuine phenomena-of Spiritualism are within the range and scope of natural law, and they have ever welcomed the coming of men of real science and fair judicial minds to the investigation of those phenomena. Many such minds have investigated and pronounced the phenomena to be the results of some grand natural law.

We shall be glad if Cumberland shall succeed where Prof. Zöllner and other distinguished scientists have acknowledged or shown their incapacity. When he does succeed he will make manifest the fact and nature of the human spirit surviving the earthly body. He may depend on that. He will demonstrate that the risen spirit has its own independent existence and can communicate with those still in the flesh, or he will never explain all spiritual phenomena on a scientific basis. The Journal has always protested against and denounced the numerous frauds perpetrated in the name and under the guise of Spiritualism and its phenomena. It has not been reserved for any man from England or other foreign country to inaugurate that. But if a "scifor all the real phenomena of Spiritualism. and Cumberland can produce it, the Journal would not have him hide his light under a

Many charlatans have appeared in the same guise under which Cumberland comes to us. They have paraded long lists of proud names as their backers and endorsers. All of them have ended their career in the same obloauy which has been meted out to the tricksters claiming to be mediums and who

This man Cumberland is a pupil of the dapper little chap, W. Irving Bishop, who "worked" the clergy so successfully some years since in the identical manner his pupil is now doing. Bishop perambulated the country until his show palled on the public and the clergy despaired of his being able either to "expose" or kill Spiritualism He then, like many other American frauds, made his way to England, there to enact the same rolé. Relying upon the short memories of Americans he apparently thought it time for another harvest in this country and hav- the progress of liberality will in due time ing thoroughly coached Mr. Cumberland, I clear the mists away.

sends him over to play it on the poor preachers again. And these "godly men" at once agree to act as bait for the Englishman's hook with which he is fishing for gudgeons. Having by the skillful use of Bishop's methods secured a supply of fat bait and plenty of advertising in the papers, he made his first attempt at Chickering Hall on the evening of the 9th. Although he had freely scat. | stance: tered an "invitation ticket" among church people and taken every means to get a crowd, he found scarcely five hundred who had interest enough to help fill the empty seats.

Rev. Mr. Buckley the pious editor of the Christian Advocate acted as "Chairman," the special qualifications of Brother Buckley. no doubt, being his intense fear and hatred of Spiritualism. Brother Buckley considers himself one of the very few evangelical Christians having the ability, experience and strength of mind to touch Spiritualism. He advises the evangelical flock, that Spiritualism is a dangerous thing to fool with, and inferentially that most of them have not the ability to cope with the monster. Of course such a man would naturally drop into the office of end man for Cumberland's show. Cumberland's performances were merely a duplication of the stale tricks done by Bishop, Baldwin, Cook, Cecil and others who long since found to their sorrow that they had overdone the "exposing" business. If Buckley and his coadjutors can get any comfort out of the performance, certainly Spiritualists are willing they should have it, for it will not hurt Spiritualism. Indeed, as we have said before, it will only excite greater interest, and tend to increase the wide-spread investigation now going on among the people, despite the warnings of Buckley, Phelps and other Christian clergymen. Cumberland failed to exhibit to his audience his methods of producing the "phenomena," but promised to do it at his next entertainmentanother ear-mark of the trickster. Spiritualists of the Journal stripe are ever ready for the most crucial investigation; they invite it, but they have only contemptuous pity for the methods of such men as Buckley & Co. who are so blinded by their prejudices that they lend themselves to any scheme having for its ostensible object the disproval of the continuity of life beyond the grave, and the ability of spirits to return and manifest.

Church Statistics.

The Index says that statistics of church charity in New York City, recently given in the Times, reveal the fact that those denomwhose structure is most organic. Where there is large individualism, there is apparently little for the masses. Thus, the Catholic and Episcopal Churches easily lead, the latter doing more than all the other Protestant denominations combined. This fact should perhaps be remembered, when the repreach is brought ference between Catholic and other charities in that the former give no account to the donor of how the contributions are laid out. As the Times says, "The Catholic Church compels the public to take its work on trust;" and, as matter of fact, it draws its funds for charity to no inconsiderable extent from outside secular hands. On the other hand, the report of every Protestant or secular charity institution gives the minutest details of expenditure. Further, something like a million of dollars is paid out of the city treasury, by order of the Albany legislature, yearly for charitable purposes; and the lion's share of this amount goes to the Catholic Church.

It is all up with Col. Ingersoll, for Mr. Frank James, from his cell in Independence, Mo., has pronounced against him. The il-Justrous cut-throat has not announced his intention of putting the distinguished infidel to death, but has solemnly declared him to be a blasphemer and hypocrite, who, in ridiculing the Bible, "is sowing the seeds of iniquity in the minds of our youth." With this observation Mr. Frank James touches his high-water mark, and the annals of effrontery from the foundation of the world would be ransacked in vain to find a parallel.

Louis Blanc, the distinguished French journalist and author, died at Cannes, France Dec. 6th. He played a prominent part in the stormy days of 1848, and has always been a prime favorite with the masses. His most important literary productions were "Histoire entific basis" other than continued existence | des Dix Ans: 1830-1848," and the "History beyond the grave can be adduced to account of the French Revolution." The following incident in his life was the origin of Dumas' "Corsican Brothers:"

"As he was returning home one evening in October, 1839, he was suddenly assailed from behind by some ruffian, who inflicted a violent blow with a stick on his right eye. The author of this cowardly attempt, which was made the day after Louis Blanc had published a review of Louis Bonaparte's work, Les Idées Nepoléoniennes,' was never discovered. Louis Blane had a brother one year younger than himself, who was at that time at Rodez, in the Department of l'Aveyron, and who entertained so strong a conviction that his brother was being assaulted at the precise moment when it really occurred that he was induced to write at once for information to Paris.'

We learn from the Theosophist that Rawal Puidu Mission School of India, has been thrown into a tumult by one of the students who sent to America for a little work called "Self-contradictions of the Bible," which in connection with a letter he had written to the Theosophist, finally led to his suspension from the school. Verily, there is intolerance in India as well as in this country; but

Phenomena.

"Why don't you publish more accounts of spirit phenomena and communion?" writes a fresh investigator. We cannot manufacture them to order and if not sent in we cannot publish. In this connection we republish what we have repeatedly said in sub-

We are always very glad to publish incidents illustrating spirit presence and intercourse. Spontaneous phenomena of every phase, physical and mental, are valuable. In he case of physical phenomena they need to e so fully described in detail, as to make it self-evident from the account that there could not have been any delusion or mistake on the part of the observer, and no collusion or deception on the part of the medium or assistants, in order to make the account of value to the public.

Laid away among the experiences of every Spiritualist are more or less of these incidents never yet in print. Will you not for the interests of Spiritualism, the edification of other Spiritualists and the use of investigators, write out some of those with which you are familiar. If not accustomed to writing for the press it need not deter you; tell a plain story as briefly as the facts will admit of, and we will prepare it for use, if

any preparation is needed. There are hidden away in thousands of families, thrilling incidents and touching episodes connected with spirit communion. It is not unlikely that something you can tell will be the very thing which will save some poor soul from despair, or lead to an investigation which will result in letting in a flood of spiritual light which shall make happiness for those you may never see or know of.

Please try what you can do to aid in this work of recording the phenomena, and hereafter, as fresh incidents occur, bear in mind the present request and send them forward to be printed. If there are none of your own experiences that you care to publish, surely among your friends you will find some. Whenever we publish anything from you we shall with pleasure send you extra copies containing the article, for distribution among your acquaintances.

A Curious Apparatus.

An exchange gives an account of how the Anthropological Institute, at a recent meeting in London, considered apparatus, contrived by a Fellow of the Royal Society, made for testing the muscular and other senses. The principle involved, which the inventor claims is a new one, establishes a graded scale of sensitivity. The apparatus consists of a box resembling a backgammonboard, containing trays of weights. These weights are arranged in sequence, and numbered one, two, three, etc., and differ by equalinations are doing the most effective work | ly perceptible variations. The practical test is this: If a person can distinguish between weights one and three, he can distinguish between any two weights two grades apart A second person, twice as obtuse as the first can distinguish only one grade where the other one distinguishes two-say weights one and five, two and six, and so on. The number against the Episcopal Church of being fash- of grades between the weights recognized by ionable and worldly. There is a marked dif- a person is the measure of the degree of senblank cartridges filled with shot and wadding, the shot being equally distributed. The inventor holds that the results thus far ob tained show that men have more delicacy of discrimination than women, and the higher the intellect in a man the finer the discrimination. Women morbidly sensitive were found not remarkable for their discrimination. Sensation was easily produced, but the measure of sensitivity was not what was naturally to be excepted.

> True to its catholic, non-sectarian mission the Journal has again this week reached out beyond the Spiritualist domain and gives its readers an able sermon by that truly spiritually minded and highly gifted man, Dr. Thomas. Three weeks ago the JOURNAL published the sermon of an Episcopalian clergyman; Rev. A. R. Kieffer's. Last week it gave its readers Robt. G. Ingersoll's discourse to which that of Dr. Thomas is reply. Only by hearing all sides of moof questions can a fair, intelligent judgment be reached; and the regular readers of the JOURNAL as a body, demand to hear all sides and will not be cramped nor confined by narrow sectarian lines.

> The calm, judicial spirit characterizing the utterances of Reverends Kieffer and Thomas are in marked contrast with the flery oratory and often illogical assumptions of Col. Ingersoll, but all three have more or less truth with them. The Journal of the 30th, space permitting, will contain Dr. Thomas's sermon of last Sunday, continuing his reply to Col. Ingersoll.

The Cincinnati Comercial sets forth that 'Mr. Beecher finally accepts the doctrine of evolution, and denies the fall of Adam and imputed sin to all his descendants; but he hesitates about accepting its logical consequence, the doing away with the divine scheme of sal vation. But if there was no fall there was no need of a scheme of redemption that involved the sacrifice upon the cross of the incarnated Divinity. There is no escape from this conclusion. Either man fell from a state of perfection and "brought sin into the world and all our woe," or the doctrine of the atonement is a surplusage of theology that should be abandoned. It is vain to attempt to harmonize the scientific theory of creation with the theological tenet of the special creation and fall of man. The labors of all the ministers in the world cannot harmonize the relations between them. Either the scientific theory is erroneous or the dogma is."

Many persons, after once they become learned, cease to be good. All other knowl-edge is hurtful to him who has not the science of honesty and good nature .-- Mon-

GENERAL NOTES.

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

Will not every friend of the Journal strive to send us a new list of yearly subscribers during this month?

The officers of the Cassadaga camp meeting with commendable foresight are already engaging speakers for next year's meeting.

Under the inspiration of Mr. Champion's management, the Philadelphia society is having a successful winter.

England has thirty electric light companies with a capital of over \$30,000,000. Nearly as much money is similarly invested in France The Theosophist for November is at hand,

embracing a large number of instructive ar-

ticles on various subjects. Price 50 cents. For sale at this office. Thousands of copies of the Journal have been used during the past four weeks in filling orders for specimen copies and sending under

our "four weeks free" proposition. The friends of pure Spiritualism and honest mediumship will evince their interest in the cause by extending the circulation of the JOURNAL by all honorable methods.

The Harbinger of Light, Australia, says: 'Mr. Denton's Sunday evening lectures at the Academy of Music, have been largely attended during the past month, standing room

only being the rule after 7 P. M." The disinherited daughter of Rev. D. Edington Barr, of St. Louis, is engaged in an effort to secure \$200,000 left by her father to the Episcopal societies of that city, alleging that through intemperate habits he was un-

fitted to make a will. Mr. and Mrs. Otis Briggs of Nevada, Io wa spent a part of last week in the city. Mr. Briggs, like the most of the Journal's subscribers, is a leading citizen in his town, and also well known to banking circles in this

Lyman C. Howe expects to speak at Waverly, N. Y., the 17th, but has not definitely arranged for it. He expects to be in Fredonia, about Christmas and New Years, and will speak at Grange Hall, near North Collins, Erie co. N. Y., January 7th.

Much damage and distress has been caused in Germany by the recent floods. There have been six feet of water in the streets of Cologne, Coblentz and Bonn. At Bonn 493 houses were flooded and nearly all the provisions and fodder destroyed.

The ladies of the church and congregation of the Church of the New Spiritual Dispensation will hold a fair in the church. Clinton Ave., below Myrtle, Brooklyn, N. Y., Wednesday and Thursday, Dec. 20th and 21st, and cordially invite all Spiritualists and liberalminded people to come and see them.

Mrs. J. T. Striker, a fine trance speaker. will be controlled by her band and speak at Fraternity Conference Meeting, in Church of the New Spiritual Dispensation, Clinton Ave., below Myrtle, Brooklyn, N. Y., Friday evening, Dec. 15th, on "How we can best develop our spiritual powers."

Mrs. Nellie Palmer is, we understand, having a very successful engagement in Cincinnati. She remains there three Sundays in this month in place of A. B. French, who was unable to fill his engagement owing to his business interests in Chicago. Mr. French goes to Cincinnati for the month of January.

Capt. H. H. Brown spoke in Troy. N. Y., Dec. 3rd; in Albany, the 5th, and in Waverly. the 9th and 10th. He will be in Norwich, N. Y., the 16th and 17th. For week day evenings and for the 24th, he can be addressed at the above places. He will be in Grand Rapids, Mich., the 31st. Address him for lectures in that vicinity. Sundays, Jan. 7th and 14th, he will speak for the Second Society in Chicago. His address at that time will be care of Religio-Philosophical Journal, Chicago.

The numerous western friends of Lyman C. Howe will be delighted to learn of his early appearance among them. In the language of A. B. French: "Mr Howe is one of the purest, brightest spirits in the Movement, and a good lecturer." He will speak for the Second Society of Chicago the last two Sundays of January and would like an engagement en route to this city for January 14th, also engagement for February and later. Address him as soon as possible at Fredonia, New York.

H. H. Brown who is to speak for the Second Society of Chicago the first two Sundays of the New Year, is well known in the West, but has for several years been engaged in New York, Pennsylvania and New England. Those well acquainted with Mr. Brown's platform efforts pronounce him an able and eloquent speaker. We heard him two years ago at Lake Pleasant, where he gave one of the finest lectures delivered there, where so many good ones were heard. Mr. Brown is open to engagments in the West and may be addressed at once in care of the Journal office.

It is not long since that Gen. Hazen, who has charge of the weather in the United States, announced in an unguarded moment that we should have an open winter, and his prediction was endorsed by sundry beavers, crows and wild geese connected with his department; they manifested their agreement by neglecting to observe those precautions which render them proof against cold weather. Well, the winter is open, and has not been very mild thus far.

D. M. Bennett, editor of the Truth Seeker, passed to spirit life, at his residence, 27 Clinton Place, New York City, on the morning of the 6th inst., aged 64. His disease was gastritis, coupled with an affection of

Mrs. (). Fannie Allyn at 55 South Ada St. Sunday, Dec. 9th.

To the Editor of the Religio-Philosophical Journal: There are now nine bibles in the world: The Koran of the Mohammedans, the Eddas of the Scandinavians, the Try-Pitikes of the Buddhist, the Five Kings of the Chinese, the three Vedas of the Hindoos, the Zendavesta the Scriptures of the Christians, the Oahspe, lately published in New York, and the bible compiled by Mrs. Allyn, and from which she reads a chapter at the commencement of her morning and evening service. That these productions which she reads are beautiful, appropriate and highly illustrative of some grand truth, all unite in saying who have heard them. In the morning she read a chapter written by a Catholic—a freedom loving, generous Catholic—who burlesqued in vivid language the movement that was about to be inaugurated at an early date in Massachuse its to suppress by legal enactment; the spiritual movement. She then devoted her attention to answering questions submitted by the audience, giving the most of her time to the consideration of one—"Inadelity and its Relations to Spiritualism." She defined infidelity as being the grand agent in the inauguration of all important reforms; infidelity to existing errors begets a revolution in public sentiment and results in establishing something higher and better around which humanity may cluster in its progress upward. Through the action of inidelity against everything that is wrong, she looked for a grander realization in the future. Her brief answers to questions in general, were interesting and to the point.

In the evening an excellent audience as usual was in attendance. After reading a pathetic chapter from her bible, which attracted the close attention of all present, she took up the various questions that had been submitted for her consideration and carefully considered them. She defined the nature of death, the grand ascension of the spirit from earth to spirit life and its ultimate triumph in the realms of bliss. Matter was to the controlling influence an aggregation of atoms into a mass, which was rendered visible to the senses. Mind she defined as that principle which evolved something—glowing in the electric light, presenting itself in the telegraph and they gards of telescope, in the telegraph, and thousands of other inventions that aid and bless mankind. In her illustration of the intimate connection existing between spirit and matter, she alluded to a little child in Vermont, three of whose fingers had been amputated, which the mother preserved in alcohol. One day when at school, the child told the teacher that the three amputated fingers pained him badly. Although the teacher tried to dispel was considered an illusion, the child was allowed to go home, and strange to say, just when the amputated fingers seemed to be the most painful, the mother had disturbed the fingers by moving the jar in which they were lying. After considering this subject and briefly answering other questions, she psychometrized a handkerchief of a gentleman in the audience who resides at 412 West Indiana St., giving marked traits of character, leading changes in life, deaths, etc., which were pronounced by him as being correct. She then took up a glove belonging to Mr. Charles Hall, presenting his deading characteristics, which were said to be correct by him, also by his mother who was present. The two readings which she gave were quite remarkable, and fully estabish the grand truths of psychometry.

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

The Jesuits driven from France have established themselves in considerable numbers in There are now nearly seven hundred China-

men in the New York and Brooklyn Sabbath schools. "Oh, Lord," prayed an Ohio minister, "Thou

hast seen by the morning papers how the Sabbath was desecrated vesterday."

In giving geography lessons down east, a teacher asked a boy what state he lived in, and was amused at the reply, drawled through the boy's nose, "A state of sin and misery." The United States census returns show that

in 1880 out of 36,761,601 persons 10 years of age and over 4,923,451 or 13 per cent could not read, and 6,239,958, or 17 per cent could not write.

Pastor Dalrymple of the Methodist church at Somers, Conn., is endangering his income by opposition to social kissing. His salary is raised by entertainments in which kiss games are a feature; but he has taken a firm stand against such diversion, thus cutting off an important source of revenue.

The railroads of the world have grown from 4,990 miles in 1840 to 249,590 miles on Dec. 31st, 1881. The United States at the close of 1881 had within 4,000 miles as much railroad as all Europe. In less than three years it is estimated there will be as many, or more miles of railroad in the United States as all the rest of the world beside.

A new sect is gaining ground in Finland having for its fundamental principle the reversal of all ordinary ideas of government and establishing all or more than the most enthusiastic advocates of "woman's rights" ever pleaded for. With them the woman is the priest of the family, and the husband un-dertakes to confess to her once a week. A similar sect, called the Purists, exists in

The recent mobbing of "Gen." Booth, of the English Salvation army, at Hereford, recalls a good story of a stalwart Kentucky preacher in the days "befo' de wah." He was once conducting a revival service, when he was annoyed by the indecent conduct of a couple of rowdies. He went up to them and rebuked them when one replied: "We heard that you work miracles, and we came to see if it is true." "No sir," said the preacher, taking off his coat, "but we cast out devils;" and he forthwith cast them out.

In Greece much of the labor on the farms is done by girls and women who work from sun rise to sun set. Many eat meat but once a year—at Easter. Then every one eats spring lamb. Their supper usually consists of bread, soup, black olives, salad and fruit in season. The landlords complain that the poverty of the country is owing to the great number of feast days which are observed. Some laborers observing on an average nearly a day a week, besides Sunday.

Twelve steam drills advance the various tunnels in "Hell Gate," 300 feet per month. The plan of the work is to undermine an area of thirteen acres, leaving only here and there pillars to support the roof which is ten feet thick below the water. An area of eight acres has thus far been tunneled at a cost of \$1,000 000. The work is to be completed next year, at an estimated cost of \$2,250,000 for the entire work. 200 men are employed day and

A New Directory.

"Free Thinkers' Association and Free Thought Directory for the United States and Canada." This is the name of a pamphlet of some forty pages, edited and published by H. L. Green, Salamanca, New York. Mr. Green has been an active worker in the free thought movement for years and has seen the great need of such a Directory as he undertakes to furnish. The first edition has a list of contents as follows:

History of the Free Thinkers' Association; The Annual Conventions; The First Watkins Convention; The "Comstock Laws;" The Second Watkins Convention; A Secular School and Interesting Correspondence; Resolutions Passed at Watkins Glen; Articles of Association; The Officers of the Free Thinkers' Association; "Backbone," a Poem; Names of the Members; Editorial Notes; The New Calendar, "282;" Distinguished Free Thinkers; Agnosticism, by George C. Miln; All Sorts.

Mr. Green has succeeded in making a better job at the first trial, than could have been expected and, no doubt, each subsequent edition will be an improvement. His editorial comments on men and things, which eccupy several pages, are of the good natured. free and easy, sitting-on-a-drygoods-box-and whittling style, not calculated to either set the world on fire or make anybody mad. In speaking of the Spiritualist press he says of the Journal, that it "has a bright, attractive appearance, and its columns are filled with able editorials and articles from some of the ablest writers in the Spiritualist ranks." Of the JOURNAL's editor and publisher he says that "personally he is a polite. agreeable man, naturally inclined to be a little too ostentatious to be popular with ordinary people." Just what Brother Green means by "ostentatious" as here used, we are at a loss to know. We trust he will explain in his next edition as we are not good at conundrums. His Directory, properly worked, will be a good thing and grow into something important. We wish Mr. Green success.

Science and Art.

Twelve hundred head of sheep sold in England lately for \$16,850, the highest price on record at a large sale.

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

Copal varnish applied to the soles of shoes, and repeated as it dries until the pores are filled and the surface shines like polished mahogany, will make the soles waterproof, and last as long as the uppers.

A writer in the Semi-tropic California describes his experience in making orange wines from the wild orange of Florida years ago. He says that it cannot be surpassed for medical purposes, and sold when only eight months old for \$3 per gallon.

Honey, according to A. Vogel, contains on an average one per cent of formic acid. Observing that crude honey keeps better than that which has been clarified. E. Mylins has tried the addition of formic acid, and found that it prevents fermentation without impairing the flavor of the honey.

O. Silvestri has found that the basaltic lava in the neighborhood of Etna contains small geodes filled with solid crystallized paraffine. The paraffine is in large translucent plates of waxy appearance and yellowish-white color, with a melting point of 56°. It is soluble in ether and in boiling alcohol.

An average day's work for a bricklayer is 1,500 bricks on outside and inside walls; on facings and angles and finishing around wood or stone work, not more than half of this number can be laid. To find the number of bricks in a wall, first find the number of square feet of surface, and then multiply by 7 for a 4 inch wall, by 14 for an 8 inch wall. by 21 for a 12 inch wall, and by 28 for a 16 inch wall.

M. De Comberousse, in a discourse pronounced at the funeral of the late Henri Giffard, made this significant admission: "An intimate friend of Giffard told me yesterday that he carried to the tomb the secret which he had long sought for, and which had revealed itself to his eyes during his last years. He added that our colleague shrank back from his own discovery, and, filled with horror, put an end to his own existence." In other words, he saw at length that aerial navigation must prove the suicide of civilization.

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But in man is off repeated Nature's awful passion—shocks— In whose language when completed God hath written on the rocks.

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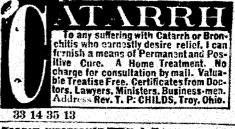
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Miss Hattle Faulkner passed to the higher life Nov. 27th, 1882, from her home in East Randolph, N. Y.

Lassed to Spirit-Life.

Notice to Minnesota Spiritualists.

The Officers of the Minnesota Board of spiritualists do hereby notify the Spiritualists of the State that on becomber 23rd, 24th and 25th a meeting will be held in the City of Minneapolis, at Concert Hall, 2-6 2nd Avenne South, at which officers will be elected for the cusuing year, which election, for prudential reasons, was deferred at our Annual Convention last September. A good attendance is hoped for that the State may be well represented and some system of co-operative work inaugurated.

LEWIS KIRKLAND, Secretary.

SUSIE M. JOHNSON, President.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Ada Street, between Madison and Washington Streets. Services at 10:45 A.M. and 7:45 P. M. Lecturer: Mrs. C. Fannio Aliya.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited. Medium's Meeting at Martine's Hall, 55 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 medern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 83rd St., (near Broadway) every Sunday at half-past ten, A. M. and half-past seven P. M. Children's Progressive Lyceum meets at 8 P. M.

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.

Brooklyn, N. Y.

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 tentrance upon both Clinton and Waverly Avenues), will hold religious services every Sunday at 10:30 A. M. and 7:30 F. M. Able and instructive sermons will be delivered. Seats free, and all are cordually invited to attend.

A. H. DALLEY, President.

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, are specially invited.

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DISCUSSION.

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Eld. T. M. Harris, Christian. SUBJECT DISCUSSED:

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Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

Mother is not There.

To the Editor of the Religio-Philosophical Journal: The following lines were written to commemorate an interesting incident. The remains of the deceased mother laid in the coffin; the husband and father was seen to go very often and gaze upon the face of the loved one, and the daughter observing this, stepped up silently, and tapping the father on the shoulder, said: "Papa, mother is not there." As sudden as an electric shock, the clouded mind of the distressed husband was enlivened, and he clung no longer to the insulingte body, but say the denarted as an angel. the inanimate body, but saw the departed as an angel.
With a hope that these lines may lead some other bereaved soul to realize life and immortality, we send hem to you.

"MOTHER IS NOT THERE." She is not there—the shell alone remains, The precious casket only death contains. No longer look upon this deathly form, Our darling Mother is not there—she's gone. Look upward, father, far above the skies, There mother is, with form that never dies. Think not that cold and deathly clay, Hath ought to charm or ought to say. The soul has left this tenement of dust And gone to dwell among the holy—just. Our mother dear is free from all her pain, She has left us, eternal life to gain."

Thus spoke the daughter to her father dear,
In hope with light his darkened soul to cheer; And light did come and sorrow fled away Like darkened clouds before the king of day. New hopes and brighter thoughts his mind possess And left his saddened soul no more oppressed. The happy thought into his mind arrives, That life and immortality survives. And now when all alone in silent hour, We feel beside us this same spirit power; No form appears; but we by sentient sight Feel to be near this dear one and delight To think that she is with us here below Throughout our thorny life where e'r we go. In sorrow and affliction in our grief, What comfort do we have in the belief That our departed ones are near us here. To give us strength and on our way to cheer! And then to feel that we shall meet them there In lovely union, free from all despair! No fear of torture in that "brimstone" hell Of which the orthodox so often tell But all is joy, and peace, and blissful love Throughout those happy realms of heaven above. I. M. COMINGS,

354 Ninth St., Brooklyn, N. Y.

An invalid Healed by the Spirits.

To the Editor of the Religio-Philosophical Journal:

Sometime during the month of February last Sometime during the month of February last I had a severe attack of spinal disease, accompanied by paralysis, and for three months I was confined to my bed. I was treated by two of the most skillful physicians in Indianapolis, but received no relief. About the 20th of last June at the suggestion of several of my friends I, with my family, left the city of Indianapolis and went to Mound City, Ills., with the intention of going to the Hot Springs in Arkansas. For several weeks, while in Mound City, I suffered the most intense agenty. A Mr. Hays, baying as. For several weeks, while in Mound City, I suffered the most intense agony. A Mr. Hays, having witnessed my intense suffering, approached me and asked me if I had ever attended a spiritual circle. I told him I had not. He said a spiritual circle was being held in the city, and that one or two who had been treated by the medium while under control, had been helped, and he thought I might thereby get some relief. He then pointed out to me the medium, Mr. George Cordingley, a young man who was then present. Knowing but little of Spiritualism, I had no faith in getting any relief through that source. However, upon the urgent solicitation of Mr. Hays I was induced to attend a spiritual circle on that evening, and the medium through one of his controls, prescribed for me, and thinking that if it did no good, it certainly could do no harm, I closely carried good, it certainly could do no harm. I closely carried out the directions of the control. At the time this prescription was given me, the control announced that he could not tell whether I could be cured of my disorder, but that he thought in five days I would he thought he could tell whether I could be cured.

Strange as it may appear, at the end of five days I experienced a change, and that night at the circle the control announced the time when I would be so far cured as to resume my labors, that of night policeman at the Union Depot in this city. The control said that at the end of three weeks I would be able to resume my labors and only one day after the three weeks fixed upon, I returned from Mound City to this place, and the night after my return, I resumed my labors at the Union Depot, and ever since then I have been on night duty. I can assure you this is no overdrawn picture; every word of it is true.

Spiritualism may be a humbug and fraud, as is claimed by many, but if it is, it has been a glorious humbug and fraud to me.

George Wild. humbug and fraud to me. Indianapolis, Ind.

A Communication Given Through the Mediumship of Mrs. Melissa Bangs. of Dows, Iowa.

What is death? Why, it is but an agent that opens the gates of life. Oh! do not mourn for her who has passed it, nor close it behind her; do not feel that she is lost, though gone from your earthly vision, or that she does not and can not return laden with love's caresses. Look forth on a world of sin and pain, the first school room of men's existence then bless the hand that raises me up to a higher sphere of action. The work which my Father gave me to do was done in the prime of life. I was like a flower of a summer's day, nursed, petted and caressed by you, and I cannot say, forget me now or ever; but rejoice that your child is in heaven, and the chain unbroken which links father, mother, brother and sister together. I have not changed only in form. You know my spirit wish and love is the same. Why, I am so much like my former self that I sometimes think that I have only my health regained. When I come home at the close of the day, and see you so lonely and sad, I try to speak words of comfort and hope, but you sigh and only say that I am dead. Oh! where do you think I have gone? Have I gone to some far off heaven, where God's pure angels are forever debarred, debarred fiod's pure angels are forever debarred, debarred from visiting those they love. Oh! no, for heaven with its evergreen fields, its gardens, fountains and rills, its cities, rivers and beautiful scenes, have failed to hold captive my feet. Did you ever observe the butterfly, Pa, coming from its shell? How its wings are fledged with purple and gold, as it flies on high to observe a world it has not seen. Thus it is with me. I had an earthly form, but it grew weak and weaker, more helpless you know, until at last I was forced to go and comply with nature's at last I was forced to go and comply with nature's demands. Now do not murmur when all is well. This life will soon be passed. Then you will find me on the evergreen shore to welcome and be with

Note from A. B. Spinney.

To the Editor of the Religio-Philosophical Journals, I have just received a postal from Capt. H. H. Brown, saying that he would like to make engage mown, saying that he would like to make engagements in Michigan for December; after that he is engaged. I hope the friends throughout Michigan will make arrangements immediately to secure his services and keep him busy every night. He is one of our most talented and worthy speakers, and every town in the State needs to hear his lecture. Please write to him in care of the Journal. write to him in care of the Journal...

A. B. SPINNEY, 308 Woodward Ave., Detroit, Mich.

Dr. Jas. Guild Jr., of Tuskaloosa, Ala, writes: I want to give you encouragement and intend to canvass for the Journal, its prosperity every honest person must see, indicates Spiritualism's advance in the right path. If it is possible to prevail upon some such medium as Frank Baxter to visit our State, and come to our town, I think I can devise a place that would be renumerative to him, and would streamly redening to the rouse. greatly redennd to the good of the cause.

John W. Collins writes: I have been a subscriber to the Journal ever since dear brother Jones issued the first number.

Valuable Advice.

An experienced medium having been applied to for advice and suggestions by one who had just begun to develop medial powers, replied in the following letter, which may be of benefit to others and hence its publication:

I was much interested in your letter, and would be extremely glad to be able to give you some satisfaction in this reply. Your experiences as you have detailed them, very plainly indicate that you are strongly mediumistic, and that there is a power steadily at work with you to increase your susceptibility and bring out your powers in a way that you may use them to some poble nursose. In your onny and oring out your powers in a way that you may use them to some noble purpose. In your letter you stated such a purpose as in your mind, and I am sure you could not be more useful in any way than to follow the career you named. And for preparation for it, you seem now to be under the silent tutelage of spirits, who need your concurrence in their plans and labors with you, but do not exact impossibilities of you or that you should sacrifice too much to bring about what, you may desire, or what

much to bring about what you may desire, or what some may tell you the spirits desire. You say you are placed where Spiritualism, mediums and seances are forbidden topics, and where you are out of the reach of resources for further development. Let me remind you that you cannot get out of the reach of these, for spirit is predominant, and you cannot be shut out from the privilege of quietly submitting yourself to the influence of those at work with you in the still hours of the night or at other times when you can secure yourself from intrusion by prying, unfriendly critics. Scances are not necessary for you. You will do better, according to my judgment acquired by experience, to sit by yourself, with no magnetic influences save that the spirits can supply, with your own. Give an hour or more, as you are impressed, every day, regularly, allowing nothing to interfere, during which time you should keep your mind fixed on the work in hand, and seek to comprehend the whisperings of the spirits. They may reveal themselves to you plainly as they did to may reveal themselves to you plainly as they did to me and do to many, and they may see it best to re-frain from so doing, and develop your writing and speaking powers without the necessity of your claiming that you are a medium. The work they do for you will be all the same in the latter case, and situated as you are, you may be more useful than if they and you were to avow your mediumship. I know persons who write and speak admirably, and they are they say had been contained by and they are they say had been contained by and they are they say they are they are

they are themselves hardly aware that they are the subjects of spirit control, neither is the world.

Worthy spirits do not labor for applause, or to be known, but for the good they can do, and their ways are sometimes very mysterious to us—indeed, past finding out in our present state. I would not advise you to go to any medium or clairvoyant to be developed, as you cannot know what influences might be brought to bear upon you were you to do so. In nine cases out of ten they would be bad, and destructive to your progress in really high, useful development. Where you are you do not see and hear as much of the perversion of mediumship as we do here, and I say, better have nothing to do with than to be led by a "will-o-the-wisp" called develop-ment, into by-paths, unreasonable practices and pos-sible ruin to any prospect of ever doing worthy work or being anything but a mediocre medium. Stay where providence has placed you, and make the best of your situation. Make the most of your susceptibility, and of the spirits' power over you, and as a help and a practice improve every opportunity to be leard in public, after you are sure you have some thing worthy to say—after you have matured some thought and opinion that will do good—I mean with the spirit help combined with what mental power you possess. You will find that the more natural and acquired power of reasoning and knowledge you possess, the better work can you do for

spirits.

The day is past when an ignorant medium is accounted as good or better than a cultivated one. We have learned many things in the course of thirty-four years, and one of them is that mediumhip of the supernatural kind is the result of years of quiet development and growth, and of experience of the discipline of spirits, and of learning in every possible way the practical knowledge which qualifies teachers for their work. You are in a good school; and I believe if you follow your impressions and the impressions and the rule of sitting as I have indicated, light will be given to guide you as you need. Do you feel hedged in—this may be the very trial you need to help your development on to a high plane, for trials we must have for this purpose.

No one can prescribe exact rules for another, as constitutions differ. What might be good and necessary for me, as to dieting, etc., etc., might not be suitable to you, and so I charge you to seek to know your own spirit friends' will in the matter of rules, etc. Your clairvoyance will undoubtedly develop with your other faculties, if it is the policy of the spirits to bring it out. They will do as they like, and will not always tell the whys and wherefores, Set your standard high, resolve in the beginning that if you cannot have a worthy mediumship you will have none, and work to that end, for life is too short and time too precious to devote to a development that is not thorough and for a noble purpose I have expressed myself very imperfectly, but hope you can understand me. I shall be glad to hear how you progress.

A Test.

To the Editor of the Religio-Philosophical Journal: On the evening of Sunday the 19th, my wife and myself were pleased by her father announcing himself through Mr. Baxter in this wise. Mr. B. descrited a spirit and gave the name, Julius P. Bullock; said that a tablet about two feet square was presented, and names, etc., were written upon it. A lady sitting behind me whispered to me that Mr. Bullock used to live in the house with her, and she ecognized the description as correct. Then another lady recognized two other names on the tablet, and the descriptions as correct. Mr. Baxter then said: "I see a man who takes a rubber shoe and wipes off the names from the tablet, and then with a smile throws the shoe to the one that just gave a recognition of the other spirits. Attica says, 'Are you sure it is a rubber shoe?' Look again.' I see now a pair of shoes which he throws toward the gentleman indicated. He gives the name, Daniel Russell." I answared that Daniel Russell was the father of my wife. cated. He gives the name, Daniel Russell." I answered that Daniel Russell was the father of my wife, and a shee maker by trade. Mr. Baxter then said: "He says 'Yes, that is my daughter Phebe." My wife sitting by my side impulsively responded, "Yes!" and then blushed rosy red for speaking out in meeting.

Mr. Baxter has a very amiable wife, and a daughter about fourteen years old. Mrs. B. was here last Sunday, saying she liked the Providence people so well on her first visit that she wanted to come again. I am sure the liking was mutual. How important

I am sure the liking was mutual. How important to the happiness of all, are pleasant domestic or home relations. I cannot but think that the influences of home, good or bad, have much to do with the usefulness of all our speakers.

Providence, R. I. T. G. HOWLAND.

Sold into Slavery,

[From the Chatterbox.] "Karl Marsh is sold into slavery!" said a man to me

the other day.
"Sold into slavery!" I cried, "is there anything like

"Indeed there is," was the answer.

"Indeed there is," was the answer.

"Who bought him, pray?"

"Oh, its a firm, and they own a good many slaves, and make shocking bad masters."

"Can it be in these days? Who are they?" I asked.

"Can it be in these days? Who are they?" I asked. "Well, they have agents everywhere, who tell a pretty good story, and so get hold of folks; but the names of the firm are Whiskey and Wine."

I had heard of them. It is a firm of bad reputation, and yet how extensive are their dealings! What town has not felt their influence? Once in their clutches, it is about the hardest thing in the world to break away from them. You are sold, and that to break away from them. You are sold, and that is the end of it; sold to ruin sooner or later. I have seen people try to escape from them. Some, it is true, do make their escape; but the greater part are caught and go back to their chains.

Mrs. D. K. Dille writes: The Religio-Philosophical Journal is the best spiritual paper PHILOSOPHICAL JOURNAL is the best spiritual paper published in America. Some one of our family has been a subscriber ever since its birth, and I join with others in thanking you for the course you have taken to redeem our beautiful philosophy from the stigms that dishonest mediums have brought upon it. Go on with your good work and expose frauds and defend the truth, is the prayer of your friend and well wisher. Fiftieth Anniversary of the Marriage of Mr. and Mrs. E. R. Wood.

The Star, of Helena, Cal., gives the following ac count of the golden wedding of this venerable couple, who are held in high esteem by all.

On Saturday evening, Nov. 4. Mr. and Mrs. Wood completed the long term of fifty years of married ife. Their descendants and friends celebrated the

life. Their descendants and friends celebrated the rare event in an enthusiastic and earnest way, at their home, three and a half miles from town.

Before dark the people began to congregate, and soon the sound of joyous music and the tramp of time-keeping feet indicated that rejoicing had fairly begun. Lights were hung at short intervals along the approach, and the house and grounds were illuminated throughout. The aged, white-haired, handsome bride and groom of half a century, received congratulations, seated in their easy chairs, beside congratulations, seated in their easy chairs, beside the good old fashioned, wide-open, hospitable fire on the good old fashioned, wide-open, hospitable fire on the hearth. Without an exception, it was agreed that they could never have been more pleasant or happy, even fifty years ago. The bride's dress was trimmed with the original wedding dress, and the cap—a very neat affair—was almost identical with the first one. The family tree as it stands to-day counting all, husbands, wives, and those gone before, numbers forty-four. All are, and have been an honor to humanity, no dissipation, no crime, and well may E. R. and E. H. Wood be proud of the outcome of their fifty years labor, and we their descendants and friends proud and glad to honor them. Then let us rejoice and be glad, each in their own way. Those who prefer the fireside, and social converse, find pleasure there, but however we may enjoy this evening, we will with one accord wish that our great and full happiness may ever rest in the minds of the aged pair whose fiftieth anniversary we celebrate, and we wish them continued life sary we celebrate, and we wish them continued life and happiness, as we all wish to meet and congrat-ulate them on the arrival of their diamond wedding.

A letter from Helena says: "E. R. Wood is a pio-eer in Spiritualism, and is still a devoted believer. is a great source of comfort to him in his old age, his age being nearly seventy-three. Death to him has no fears. He looks forward with happiness and pleasure to the transition of the spirit to the ineffalegiories of the Summer-land, and he feels a deep nterest in t he success of the dear old Journal."

Prayer, Etc.

Fo the Editor of the Religio-Philosophical Journal:

The bragadocia which scouts the utility of prayer, affords little or no evidence of correct spiritual cul-ture. The line of diversity between those who commune with the purer influences and those who pro-nounce prayer of no value is clearly made manifest by the practical social life of each. Instead of call-ing on spirits to manifest themselves by the varied phases of phenomena, raps, tippings, ore-findings, prices and profits in stocks, etc., would it not be more elevating and refining to humanity, if each of us individually would frequently turn our vision inward upon ourselves, aim to commune with intelli-gent, purified spirits, pleading and ardently desiring them to assist us to subdue the propensities now mostly exercised to lead into conditions that injure and spiritually abase us. Spiritualists, especially mediums, because acutely susceptible to multiform influences, and many of them of a hurtful character, of all persons possess occasion to frequently lift their inward perceptions to the higher spirits and holier guides from whom comes salvation and re-

It is said of one of Israel's humblest, purest mediums on an occasion when in dire distress: "An angel appeared to him and strengthened him." His desire and pleading reached up, and the higher influences reached down to his assistance and saved him from despair. Thus it is that no good thing is withfrom despair. Thus it is that the held from them who live uprightly.
W. D. REICHNER.

Garibaldi's Dream.

[Letter to the Editor of the London Spectator.] Perhaps Garibaldi's dream, just now published for the first time, may be interesting to those readers who are collecting remarkable dreams. It is extract-ed from Guizoni's "Life of Garibaldı:"

"I was ill with rheumatism, and in the midst of the storm I fell asleep in my cabin, having lain down over the coverlid. In sleep I was transported to my native place, but instead of the heavenly air of Nice, where everything bore a smiling aspect, found myself in the gloomy atmosphere of cemetery. In the distance I perceived a melancholy procession of women carrying a bier, and they advanced slowly toward me. I felt a fatal presentiment, and struggled to approach the funeral train, but could not move. I seemed to have a mountain upon my chest. The cortege reached the side of my couch, laid down the bier, and vanished. I sought in vain to raise myself on my arms. I was under the terrible influence of a nightmare, and when I began to move and feel beside me the cold form of a corpse, and recognize my mother's blessed face. It was awake, but on my hand there remained the impression of an ice-cold hand. The mournful howling of the tempest and the groans of the poor Car-men beaten unmercifully against the shore, could not entirely dissipate the effects of my terrible dream On that day, and in that hour, I lost my parent, the best of mothers."

A Letter from a Prominent Lecturer.

To the Editor of the Religio-Philosophical Journal: I am' very busy in the East, having more calls for Sunday work than I can answer, therefore shall de-fer my trip West until later into the season. It was my pleasure to listen to one of Capt. H. H. Brown's able discourses at Horticultural Hall, Boston. The audience was not large, but very intelligent, and judging from the frequent applause, not of that class who recognize a sheet on a broom stick, surmounted with a night cap, as a denizen of the Spirit-world. The Captain has a host of friends here in the East, who very much regret his departure for the West, for such fearless, outspoken advocates of cultured and refined Spiritualism are needed here, perhaps

and renned Spiritualism are needed here, perhaps even more than in the West. He goes forth with our best wishes for his success, and we feel that where ever he may sojourn, he will meet with a cordial reception and a full and deep appreciation of his ability. As ever I am well pleased with the policy of the JOURNAL.

Dover, Mass.

Smith's Mormon Temple.

For the past two days two Latter-day saints from Salt Lake City have been here, exploring the site and immediate vicinity of Joseph Smith's Mormon temple some traces of which still remain. Here it was that Joseph unearthed his stone tablet, commenced the erection of his temple, preached his peculiar doctrine, married his first wife (one Miss Hale) and attempted to perform miracles. Our oldest inhabitant, Mr. Buck, remembers the original Mormon, has heard him expound and sarr him attempts to initiate Christie. him expound, and saw him attempt to imitate Christ's miracle of walking upon the water. Joseph had erected a submerged sidewalk in the Susquehanna river at a point two miles west of here, and had ad-vertised his performance far and near. During the night preceding the walk some persons cut a section of the planking, and a large multitude saw the mir-acle almost end in his death.—Susquehanna Special

Mrs. Yeatman Smith writes: I am pleased with the JOURNAL; it seems to me absolutely neces-sary for the promotion of truth, that one of the influential papers should take the stand you do and as far as possible eliminate all fraud from professors and investigators, for investigators are not always honest. Were all to follow the rule of defending mediums through all their supplementary manifesta-tions it would be introducing a superstition debasing

John Patterson writes: I have taken th JOURNAL almost from the first published copy. I thought I would not take it this year, but you did such a nice job at Lake Pleasant, I think I can afford to take it once more. I hope you will continue your good work next near, for there are many more that ought to be caught,

Williams M. Mills writes: Continue to send me the Journal, for I would hardly know how to keep house without it. The more I read it, the more I want to. It seems to be getting better every

S. II. Hughes writes: With pleasure and profit to myself, I renew my subscription to the JOURNAL

Letter from Liverpool, England.

To the Editor of the Religio-Philosophical Journal: So far as I can ascertain, the bulk of the Spiritualists in this country are in sympathy with your policy in a general way. Of course there must be differences of opinion on given points among thinkers, but there ought not to be two opinions about the necessity of taking steps to protect as far as possible, the movement from the villainy to which it is subjected by a host of scoundrels," whose occupation is cheating. I venture to think that when we give conditions which will reduce the possibility of fraud to a minimum, that we shall have manifestations of a much more convincing nature than we can have with the loose methods at present in use. That is, except the invisible people who impinge on our earth sphere, are greater fools than we give them credit for.

JOHN LAMONT.

Liverpool, England,

Mrs. S. II. Garretson writes: I am pleased with the JOURNAL and cannot do without it, while it is so progressive and brave in the advocacy of the great truths of Spiritualism. This is a town abounding in old theology, but liberal ideas are fast making inroads that will lead the traveller into new paths.

Peter Shirts writes: I want the Journal as ong as I live; it is the greatest comfort of my life I am old and feeble, but it comforts me and revives my spirits. May the angels bless you and help you to carry out the good work you are doing. L. Munger writes: I am taking a plurality of

papers, but like the JOURNAL test of all, considering it a beacon for honest mediums and investigators after the truth of spirit phenomena.

E. F. A. Whitcomb writes: We are very old, but can't do without the Journal as long as we live

Wm. Burnett writes: Ilike the Journal and shall take it as long as I live.

Notes and Extracts.

The wheels of time never stop because one class of individuals fails to see the wheels in motion. There was never law, or sect, or opinion did so much to magnify goodness as the Christian religion

Strictly speaking, there are no ancient spirits; they appear so only to prove their identity. Spirits never grow old—that is, they never less their buoy-

No longer does man tremble as he comes under the shadow of a church spire; but he looks above these monuments and reads his title clear to mansions in the heavens.

In building up sects, the true spirit of religion was lost sight of; men turned a deaf ear to the en-treaties of their friends, and became defenders of creeds rather than principles.

The eye is the index of the soul; where it points thither will the soul's affections tend; the longer its reach of vision toward the sky, the shorter our outlook of desire and aspiration toward the world.

Dr. W. F. Tolmie, of Victoria, B. C., writes: sympathize with you in your endeavor to encourage true and to expose false mediums and I am astonished at the credulity of some Spiritualists of long standing, here and elsewhere.

While not unto all and to each Is the gift of speech God-given, There's oft in hallowed silence speech Which is joyously heard in heaven. -Dr. D. Ambrose Davis.

Let this be thy purpose, oh friend, to observe the law of right and to do it. Then the sunshine and the storm, the night and the day, the heat and the cold of life's discipline, will foster and mature the grain for garners in the sky.-N. A. Staples.

St. Paul gave the paim to the women who were stayers and workers at home; for he recognized that home is the crystal of society, and that domestic love and duty are the best security for all that is most dear to us on earth.

Develop a wealth of character by personal courage. Possess the courage to speak your mind when it is necessary you should do so, and to hold your tongue when it is prudent you should do so; to acknowledge your ignorance rather than to seek

Spiritualism is both ancient and modern. At different eras in the world's history has there been open communion between the two worlds; and so ong as the earth continues to bring forth new be ings stamped with the image of the Divine, so long will spirits find work to do.

A physical man cannot fully comprehend spirit life; the best informed are sure to mix the two conditions; and having prepared the mixtures, they are unable to separate each from the other. Only the change called death can place a man in a position to know what spirit life really is.

Mind has advanced when armies marched with thundering tread o'er provinces most fair—advanced from battle fields where valor bled—advanced from dungeon, rack and stake that fain would hold it back —advanced in spite of bigotry and power to fill our times with wisdom and with peace. And still its tide rolls on.

When the angels came, men felt that a new era had dawned, and they began to show evidences of soul growth; but following in the wake of this new dispensation, comes materialism seeking to divide honors of this great spiritual deliverer; and from that day down to the present, whenever the spiritual banner has been unfurled, we find the black tlag of materialism flying to the breeze, which means death to all our fondest hopes.

If the true spark of religious and civil liberty be kindled, it will burn. Human agency cannot extin-guish it. Like the earth's central fire, it may be smothered for a time; the ocean may overwhelm it; mountains may press it down; but its inherent and unconquerable force will heave both the ocean and the land, and at some time or another, in some place or another, the volcano will break out and flame to heaven.—Daniel Webster.

A few days since a little granddaughter of one of our well-known citizens expressed a desire to visit one of her little playmates, when she was informed that her playmate had gone away. "Where has she gone?" she inquired. "To Lincoln," was the reply. Soberly and solemnly she inquired, "Has she gone to heaven?" "No she has gone to Lincoln." With vivid recollections of lessons in history she had learned, she replied, "Well, isn't Lincoln in heaven?"

A certain amount of opposition is a great help to a man; kites rise against the wind and not with the wind; even a hard wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition; opposition is what he wants and must have to be good for anything. Hardship is the native soil of manhood and self-reliance. He who can abide the storm without filinching lies not down by the wayside to be overlooked or forgotten.

The abuse of spirit phenomena is the evil to guard against. How many professed Spiritualists really feel while communicating with a spirit, that they are in the presence of the so-called dead? If they felt that such was the case, is it to be supposed that they would lose sight of the mightier things of life and ask the spirit to point out to them the same avenue whereby they could make a profitable investment of money? What are spirits after all but human beings diverted of their material garmants? And how are divested of their material garments? And how are you to know they possess the ability to give informa-tion upon matters of this kind? The spiritual scance is not for such purposes; and he who perverts their most sacred uses is guilty of a crime, and sooner or later will receive the reward he most truly merits.—

There were champlon rappings at a scance in New York last evening. Cumberland, the thought reader, said he made his by cracking his finger and toe joints. Mrs. Fox-Kane, medium, claimed that her's were made by the spirits. The *Tribune* reporter says the sounds were exactly alike and that they were made without visible effort by either of them. The *Times* reporter says Mrs. Fox-Kane's foot gave a distinct movement whenever any ghost rapped. The Herald reporter says the sound of the raps produced by the medium were very different from the other. These conflicting reports are proof that the quality of sound may be as much in dispute as its location, and that vision is also affected in Mr. Cumberland's performances.—The Brookiyn Union Arons. THE FLOWER CITY FURORE.

The Commotion Caused by the Statement of a Physician.

An unusual article from the Rochester, N. Y., Democrat and Chronicle, was published in this paper recently and has been the subject of much conversation both in professional circles and on the street. Apparently it caused more commetion in Rochester, as the following from the same paper

snows:

Dr. J. B. Henion, who is well known not only in Rochester, but in nearly every part of America, sent an extended article to this paper, a few days since which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal enquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed an editorial necessity.

subject was deemed an editorial necessity.

With this end in view a representative of this paper called on Dr. Henion, at his residence on St. Paul street, when the following interview occurred: "That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible candition you were in and the way you were received. condition you were in, and the way you were rescued

such as you can sustain?"
"Every one of them and many additional ones.
Few people ever get so near the grave as I did and then return, and I am not surprised that the public think it marvelous. It was marvelous."
"How in the world did you, a physician, come to be brought so low?"

"How in the world did you, a physician, come to-be brought so low?"
"By neglecting the first and most simple symp-toms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time: could eat nothing one day and was ravenous the next; felt dull indefinite pains and my stomach was-out of order, but I did not think it meant anything sections."

"But have these common ailments anything to do with the fearful Bright's disease which took so firm

a hold on you?

with the learnin bright's disease which took so firm a hold on you?"

"Anything? Why, they are the sure indications of the first stages of that dreadful malady. The fact is, few people know or realize what alls them, and I am sorry to say that too few physicians do either."

"That is a strange statement, Doctor."

"But it is a true one. The medical profession have been treating symptoms instead of diseases for years and it is high time it ceased. We doctors have been clipping off the twigs when we should strike at the root. The symptoms I have just mentioned or any unusual action or irritation of the water channels indicate the approach of Bright's disease even more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, stomach, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it doctor?"

"Precisely. Thousands of so-called diseases are "Trecisely. Indusands or so-cause diseases are torturing people to-day, when in reality it is Bright's disease in some one of its many forms. It is a Hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which has the disease deaths which the strike in the strike terror to every one who has them. I can look back and recall hundreds of deaths which has the strike terror to every one who has them. physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints which I see now

were caused by Bright's disease."
"And did all these cases have simple symptoms at

"Every one of them, and might have been cured as I was by the timely use of the same remedy— Warner's Safe Kidney and Liver Cure. I am getting my eyes thoroughly opened in this matter and think I am helping others to see the facts and their possible danger also. Why, there are no end of truths beardanger also. Why, there are no end of truths bearing on this subject. If you want to know more about it go and see Mr. Warner himself. He was sick the same as I, and is the healthiest man in Rochester to-day. He has made a study of this subject and can give you more facts than I can. Go, too, and see Ir. Lattimore, the chemist, at the University of the chemist of the chemist of the chemist. them showing the alarming increase of Bright's disease, its simple and deceptive symptoms, and that there is but one way by which it can be escaped."

Fully satisfied of the truth and force of the Doctor's words, the reporter bade him good day and called on Mr. Warner at his establishment on Exchange street. At first Mr. Warner was inclined to be reticent, but learning that the information desired was about the alarming increase of Bright's disease. bis manner changed instantly and be spoke very

"It is true that Bright's disease has increased wonderfully, and we find, by reliable statistics, that in the past ten years its growth has been 250 per cent Look at the prominent men it has carried off: Everett, Sumner, Chase, Wilson, Carpenter, Bishop Haven and others. This is terrible, and shows a greater growth than that of any other known complaint. It should be plain to every one that something must be done to check this increase or there is no knowing

where it may end."
"Do you think many people are afflicted with it today who do not realize it, Mr. Warner?"
"Hundreds of thousands. I have a striking example of this truth which has just come to my notice. A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under
microscopic analysis, and was showing the students
what the indications of this terrible malady were. In
order to show the contrast between healths and yes order to show the contrast between healthy and un-healthy fluids, he had provided a vial the contents of healthy fluids, he had provided a vial the contents of which were drawn from his own person. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indications, I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him, and in a trembling voice he said: 'Gentlemen, I have made a painful discovery: I have Bright's disease of the kidneys' and in less I have Bright's disease of the kidneys,' and in less than a year he was dead."

"You believe then that it has no symptoms of its

own and is frequently unknown even by the person who is afflicted with it?" "It has no symptoms of its own and very often none at all. Usually no two people have the same symptoms, and frequently death is the first symptom. The slightest indications of any kidney difficulty should be enough to strike terror to any one. I know what I am talking about, for I have been through all the stages of kidney disease."

"You know of Dr. Heiner's cree?"

"You know of Dr. Henion's case?" "Yes, I have both read and heard of it."
"It is very wonderful, is it not?"

"A very prominent case but no more so than a great many others that have come to my notice as aving been cured by the same means. "You believe then that Bright's disease can be "I know it can. I know it from the experience of

hundreds of prominent persons who were given up to die by both their physicians and friends."
"You speak of your own experience, what was it?" "A fearful one, I had felt languid and unfitted for business for years. But I did not know what alled me. When, however, I found it was kidney difficulty I thought there was little hope and so di the doctors. I have since learned that one of the physicians of this city pointed me out to a gentle-

man on the street one day, saying: there goes a man who will be dead within a year? I believe his words would have a roven true if I had not fortunately. ecured and used the remedy now known as Warnsecured and used the remedy now known as Warner's Safe Kidney and Liver "ure."
"And this caused you to manufacture it?"
"No it caused me to investigate. I went to the principal cities, saw physicians prescribing and using it and I therefore determined, as a duty I owed humanity and the suffering, to bring it within their reach and now it is known in every part of America, is sold in every drug store and has become a household necessity."

hold necessity." The reporter left Mr. Warner, much impressed with the earnestness and sincerity of his statements and next paid a visit to Dr. S. A. Lattimore at his residence on Prince street. Dr. Lattimore, although pusily engaged upon some matters connected with the state Board of Health, of which he is one of the analysts, courteously answered the questions that were

propounded him:

"Did you make a chemical analysis of the case of
Mr. H. H. Warner some three years ago, Doctor?"

"What did this analysis show you?"
"The presence of albumen and tube casts in great

"And what did the symptoms indicate?"
"A serious disease of the kidneys."
"Did you think Mr. Warner could recover?" "No sir. I did not think it possible. It was seldom, indeed, that so pronounced a case had, up to that time, ever been cured."

"Do you know anything about the remedy which

cured him?"

"Yes, I have chemically analyzed it and upon critical examination, find it entirely free from any poisonous or deleterious substances."

We publish the foregoing statements in view of the commotion which the publicity of Dr. Henion's article has caused and to meet the protestations which have been made. The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is beyond question and the statements they make, cannot for a moment be doubted. They conclusively show that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, alarmingly increasing and that it can be cured.

Asked from this world's stand-point if there is no Asked from this world's stand-point if there is no life beyond the grave, if there is no immortality, if all spiritual calculation is to end here, why, then, the mighty work of God is all to end in nothingness. But if this is only a state of infancy, only the education for eternity, in which the soul is to gain its wisdom and experience for higher work, then to ask why such a mind is taken from us is just as absurd as to question why the tree of the forest has its first training in the nursery garden. This is but the training in the nursery garden. This is but the nursery ground, from whence we are to be trans-planted into the great forest of God's eternal universe,-F. W. Robertson.

He is base—and that is the one base thing in the universe, to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom; but the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. Pay it away crickly in some sort—our strength grows out. away quickly in some sort—our strength grows out of our weakness.—Emerson.

Our dissatisfaction with any other solution is the blazing evidence of our immortality.—Emerson.

God created man to be immortal, and made him to be an image of his own eternity.—Wisdom of Solomon, II. 23.

Remove immortality, and what is man? A discressful dream, a throb, a wish, a sigh, then—nothing.-Ichabod S. Spencer.

Nothing is so wholesome, nothing does so much for people's looks as a little interchange of the small coin of benevolence.—Ruffini.

I count this thing to be grandly true, That a noble deed is a step toward God, Lifting the soul from the common sod To a purer air and broader view.

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DMPANION.

REFERENCE to the contributors announced below will show that nearly all of the most distinguished and popular authors of this country, and many of those of Great Britain, have been engaged as contributors to the Companion for the year 1883. The Announcement will be found in many respects, we think, an extraordinary one; but it includes only a part of the features of the volume for the coming year. Illustrated Serial Stories.

REFERENCE to the contributors announced below will show that nearly all of the most distinguished and popular

Reminiscences and Anecdotes.

(filustrated.)

Yankee Drolleries at Old-Time Fairs and Shows, by James Parton. Stories of Old-Time Quack Doctors and their Remedies, by

Edgar Knowles.

On the Stump. Humorous Anecdotes of Electioneering, Stump Speaking, etc., by

Hon, S. S. Cox.

Victor Hugo at Home. A charty description of the home life of the great poet,

by his Private Secretary. Richard Leschide.

Word Pictures of the House of Commons. As seen from the Reportery

Gallery, by

H. W. Lucy.

Brilliant Articles. Reminiscences of Dean Stanley and Picturesque Associations

of Westnainster Abbey, by

Canon F. W. Farrar.

The Royal Family of Donmark. Articles of personal anecdote, by the

Danish Minister at Washington,

Great Southern Leaders. A series of articles containing personal reminiscences of Gen. Robert E. Lee, "Stonewall" Jackson, John C. Calbonn, etc., by

Hon, Alexander H. Stephens.

Illustrated Travel and Adventure.

Special Articles.

Important articles will be given by two of the most distinguished Neurologists in the world, describing Nervous Diseases, showing the ordinary causes of these forms of human suffering, and giving general suggestions as to their treatment. These articles will not be merely technical treatises, but will be enlivened by carious and illustrative anecdotes.

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Dr. William A. Hammond.
Girls Who Earn a Living in Art. By the Principal of the Woman's Art.
School, Cooper Union.
Susan N. Carter.
How to Start. Papers telling how to start in different kinds of business and in trades, with practical details, so that a boy reading these papers may act on them safely.
What a Technical Education Costs. By the Professor of Unsignature of

What a Technical Education Costs. By the Professor of Engineering of the Institute of Technology, Hoboken. Robert H. Thurston.

In The Household.

Parlor Experiments in Science. Simple and curious, by
Prof. W. C. Richards.
Entertainments for Charitable Purposes. Advice and suggestions, by
George B. Bartlett.

George B. Bartlett.
Tableaux with Authors. Directions for Charming Evening Entertainments, by
Kate Sanborn.
Concerning Floors, Doors, and Windows. Giving the latest ideas as to
the decoration of these important features of a hone, by
Janet E. Ruutz-Rees.
Inexpensive Art Furniture. A series of papers showing that a home may be
furnished in the best taste without large expenditures, giving details as to cost,
etc., by the Curator of the Liverpool Art Museum. Charles Dyall.

The Editorials of the Companion will give clear and impartial views of current events at home and abroad.

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THE INDEX!

RADICAL WEEKLY JOURNAL.

PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS. Editors. {W. J. POTTER. B. F. UNDERWOOD.

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Moncure D. Conway and George Jacob Holyoake, of London, will write for *The Index* every month during 1882. Among the other contributors are Prof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Date, Mrs. Sars A. Underwood. Miss M. A. Hardaker.

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THE PROGRESSIVE ACE, ATLANTA, GR.

Continued from First Page. large congregation upon "Christianity vs Ingersoli, Taimage, Joseph Cook, et al."

Dr. Talmage, he said, might be taken as representative of the extremest falsities of the old theology, instituting magical entertainment for the edification of the credulous and emusement of the seekers after sensations. He was only the extreme develop-ment of a class, and a kind who are very numerous, who assume the old denominational names, train in the denominational machine. profess loudly the old creeds, illustrate them graphically, season them with witticism, supplement them with expedients, and sacrifice to the gods of popularity and power in the name of Jesus Christ. To drop all personalities as soon as possible, this might be called the old orthodoxy, since the student of the orthodox continues to own and indorse this

Ingersoll might be taken as a type of infi-delity rarely found among the students of science, but really fattened on or inflated with scientific materialism, and its nega-tions are almost universally prevalent among the easy-going, money and pleasure-loving children of the world—a class numbered by thousands, knowing nothing of true relig-ion, caring nothing for it, seeking excuse and defense of their indifferent lives, in scoffing and scorning and ridiculing the super-

stitions of the pious. The other form and method which was brought into contrast had been made popular in this country by Joseph Cook and was represented by him, together with hundreds of serious and studious and every way estimable men-a cult of reasoning which seeks to galvanize the old creeds into life and adjust them to modern conditions of thought, arguing from natural science and moral axioms. Its habit is serious, its tendency is good, and it is weak only from failure to supply positive information on the questions it assumes to deal with and from the tendency in its reasonings to make out a continuity of faith where there is and must be a distinct break—that is, it pays respects to the old faiths and vitiates its own processes with their falshoods.

Breoklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

The subject of "mediumship" has elicited such a general interest, that it was continued, and at our conference meeting Friday Dec. 1st., Mr. W. C. Bowen gave the opening address. He spoke in substance as follows:

'We see it announced in the public press that there has landed on our shores a new importation from England in the person of Mr. Stuart Cumberland. He is said to be very modest and unassuming; but when it is also announced that he has come here to upset Spiritualism, to drive it to the wall, as he proceeds he will find that he has got a good deal of a job upon his hands. It is also said that he comes over here strongly endorsed by My Lord This, and My Lady That, and Bishop Se and So of the Church of England, persons who must, of course, know all about the mighty progress that modern Spiritualism is making in this country. We have awaited results, and we find that he has given a few persons an audience, in order to show his powers, and it is reported that he was able to read the minds of such persons as Rev. Henry Ward Beecher and Rev. Geo. H. Hepworth. what wondrous power to persons who are profoundly ignorant of some of the simplest experiments in psychometry. We also read that such quasi-scientists as Hammond and Beard were present to coach him, but not a single representative Spiritualist was pres-

'This gentleman who says he can simulate all kinds of mediumship, did not certainly make much of a show at his dress rehearsal in New York City. He may have convinced the persons present that spirit phenomena is all trick, and imposture, but the mass of mankind are not to be imposed upon by such shallow pretences. We also hear that he by deception and imposition secured the presence of Mrs. Margaret Fox-Kane, at another reception of his, and when the raps came through her medial powers, loud and clear, he said that he could do the same, and the reporters say he did make some faint sounds which he claimed he was able to do with his toe-joints. What a wondrous conclusion! The Buffalo doctors came to the same conclusion 35 years ago, and still all through this land in the homes of the poor as well as the rich, the raps would come through the infant babe in the cradle, through young men and maidens, and through hoary age, all pro-claiming the presence of loved friends who have passed to the other side. This phenomenon that has baffled the patient investigation of Prot. Mapes, Judge Edmonds and a long line of honest skeptics and investigators, by one single assertion of this specimen of English cheek, is to be swept from the face of

"My friends, there are some persons in our great city and other parts of the country, who claim to be Spiritualists, but never come to the Fraternity or know anything of your meetings, or the character of the people who attend here; reading the weekly issues of a nameless sheet published in Philadelphia, they think you are a set of villainous medium eruciders; that you have the rack and thumb screws to torture mediums and that you are watching all mediums like roaring lions, seeking whom you may devour, when, on the contrary, all genuine mediums, public or private, find here a hearty appreciation and endorsement. True, if you suspect any medium or one who comes among you to exhib-it his powers, you do ask for light enough at his circle to tell whether the phenomena are genuine and the medium honest, and when you feel that you are imposed upon you have the courage to detect the fraud, and expose

"Let people who live at a distance and who never read the reports of your meetings, come here and see who and what you are and look into your faces. They will find you studying carefully this perplexing problem of mediumship, and striving to guard, and protect all honest mediums, and to drive all trick-sters, and charlatans from the field. In this you are receiving the hearty sympathy of the better class of Spiritualists all over the land. and the noble stand taken by the RELIGIO-PHILOSOPHICAL JOURNAL, The Light for All and The Olive Branch, and in England, Light and the Psychological Review, shows that a healthier and sounder public opinion is to prevail in the future, so I bid you have courage in your efforts to sift the false from the true, and I urge you to go on in your good

"This is the third evening that you have discussed this question of mediumship, and it seems to be with a 'psychic wave' in the air, for they are discussing it in the Eastern District, and at the Everett Hall Conference. Mr. Pooler in his address spoke of Mrs. Richmond's statements in regard to the inhabit- even in their direction except once, and that ants of Jupiter, Mars and other planets. I only for an instant and most casually. The know that there is a class of people who at-

tend the spiritual meetings who receive as law and gospel whatever may be said by a medium under influence, from the rostrum, but sensible people take such statements and weigh them carefully, and the verdict in cases like these clairvoyant visions is that they must be proven by correspondences and by the visions of other mediums. Men like Huxley, Tyndall, Haeckel and Herbert Spencer put all such visions and all spirit phenomena into the domain of science, and if the facts sustain the theories then they accept

the phenomena as scientifically demonstrated. "Let us reason calmly upon such statements made from our platforms, and if they accord with our reason and judgment, we shall reach the truth of the matter. When such revelations come to us, before we accept them or take them for granted, let us say we will believe it when it is demonstrated. We are required to prove all things, if we can. I know that communications are often biased by the circle. What I deprecate is this wholesale swallowing of what may be given without any corroborative evidence. We would believe in honest mediumship. I would like to ask Mr. Alfred Russell Wallace a question. In his public statement he says that when a medium is seized what claims to be a materialized spirit passes back into the medium. Why, then, is it that the masks, robes and lace illusion, wigs and other paraphernalia do not dematerialize also? Why is it as in the case of Mrs. Hull, the Crindle woman and Alfred James, they are found upon the person of the medium? Why do not the spirits dematerialize the clothing they are claimed to make? Please, Mr. Wallace, explain this stumbling block in the way of my accepting your theories.

"We are told that mediums are divinely appointed. The mediumship that is genuine will stand the test of examination and comparison, and Spiritualism with all the frauds parison, and Spiritualism with all the frauds and impostors that have and are now clinging to it like barnacles, will stand this seeming storm and onslaught, and from this conflict of opinion among Spiritualists will arise a clearer and calmer judgment, higher unfoldment of true and honest mediumship, and a closer blending of the two worlds in the unity of love and the bonds of peace. So, my friends, let us take courage and by our counsel and protection aid all true mediums in their work, and when the skeptic and the investigator come to us to receive the facts and vestigator come to us to receive the facts and witness the phenomena that have convinced us of the continuity of life beyond death and that our friends are able to communicate to us, we shall be able to demonstrate to them also by genuine mediumship these facts, and they will be prepared to accept its philosophy and receive the same blessings that have come to us. In this spirit, let us labor and work for the upbuilding of our faith."

Short addresses were made also by Mr. Cushing and D. M. Cole. S. B. NICHOLS. 357 Flatbush Ave., Brooklyn, N. Y., Dec. 2.

A Mind-reader and a Medium Brought To-

Mr. Cumberland Witnessing the Performance of Mr. A. H. Phillips-The Medium's Powers fully shown-Mr. Cumberland's Explanation.

gether.

(N. Y. Times, Dec. 5th). An interesting meeting took place yesterday noon between Mr. Stuart Cumberland, the mind reader, and Mr. A. H. Phillips, a pirit medium, at the latter's residence. No. 161 West Thirty-sixth street. Mr. Cumberland was accompanied by two journalists, one of whom represented *The Times*, and the object of his visit was to expose Mr. Phillips's manifestations as the earthiest of earthy tricks, frauds and delusions.

Mr. Phillips had been notified of the proposed visit, and was evidently not prepared to look upon it as a cordial courtesy, for he at once stated that he could not give a sitting that cay. Some lively, wordy sparring followed, in which it was shown that the adversaries were well matched in sharpness of wit, and finally Mr. Phillips consented to sit for each of the party separately, and give tests of his powers.

The representative of the *Times* was the first selected, and went into the adjoining room, which contained a plain deal table and two chairs. Giving his visitor pencil and paper, Mr. Phillips told him to write nine or ten names upon separate bits of paper and roll the bits into pellets. Among the names was to be that of a dead friend or relative. He then left the room and joined Mr. Cumberland while the representative of the Times prepared the test, as follows:

First—He examined the apartment. The walls were papered and the ceiling kalso-mined. No chink or hole was perceptible, and it was evident that no hidden confederate could peer into the apartment.

Second-He wrote nine names upon separate bits of paper and rolled each up into a small pellet, upon the outside of which no scrap of writing was visible.

Third—He mixed the pellets up so that even he himself could not have told which one contained a given name, and then called the medium.

Mr. Philips entered, quietly touched each pellet with the tip of his forefinger, and then selected one and pushed it toward the writer. He then asked if the writer knew what name that pellet contained. Upon receiving a negative reply he wrote upon a slip of paper the name of the dead friend and told the *Times*' representative to unfold the pellet. This was done, and the right pellet

was shown to have been selected. The test was then repeated, Mr. Phillips again going from the room. When the names were written and the pellets prepared, Mr. Phillips entered and then called in the other journalist and bade him touch one pellet after another. When the fourth pellet was touched he told him to take it in his hand. This was done. Mr. Phillips then inquired if either of his two visitors could tell the name written within. Neither could. He then wrote a name as before, ordered the pellet unfolded, and showed that again he had solved the question. Mr. Cumberland was then called in, and a test was given by the other journalist, who wrote a number of names and made pellets of them as before. Mr. Phillips then undertook to select one and failed to do so, saying that he received no impression. A spirited argument hereupon arose between himself and Mr. Cumberland as to the necessity of the medium's mind being in a "receptive condition" to succeed. During this discussion a second set of pellets was carefully prepared by the reporter. The Times' man carefully watching Mr. Phillips to see that he did not obtain a clandestine view of the papers. He could scarcely have read any of them, even by looking intently, for they were shielded from view by the writer's hand, and he did not appear to glance

gave it to Mr. Cumberland, and then wrote the name written within it before it had been

unfolded. Trying upon a second he failed to give the right name, but gave a name which had been written on another pellet.

Two other tests were then given by Mr. Cumberland, but Mr. Phillips said that the "power" had left him and did nothing satisfactory. The visit then terminated. Mr. Cumberland saving that as no test had been Cumberland saying that as no test had been given him personally he could scarcely be expected to believe, but in view of the test given in his presence he rejuctantly admitted that Mr. Phillips possessed "cleverness" not equaled by any other medium he had ever

After leaving the house, Mr. Cumberland tried to explain the mystery on the ground that Mr. Phillips in some way got sight of the names and knew each pellet, but in the opinion of both those who had written this was impossible. Mr. Phillips could scarcely see through a closed door, even if Mr. Cumberland was not watching, and for Mr. Phillips to identify pellets which the one who prepared them in his absence could not distinguish is certainly not probable. As to the failure of certain tests, this might be explained by the fact that Mr. Comberland's harassing interruptions, comments and exactions would naturally throw Mr. Phillips's mind off its balance and render it difficult for his brain to receive impressions from foreign sources.

sources.

The exhibition was certainly very curious and interesting, for in each case the tests were prepared by thorough skeptics, and by men whose aim was to prevent all possibility of deceit, and the upshot was that the visitors with the exception of Mr. Cumberland himself, were convinced that Mr. Phillips possessed a power even more remarkable than that of the one who aimed to expose him.

Mr. Phillips, it may be said in conclusion, disclaimed any conviction that his powers were derived from spirits, but simply gave them for what they were worth, and said that he himself, like Mr. Cumberland, was merely an investigator.

an investigator.

MR. CUMBERLAND'S REMARKS IN THE NEW

.As to how correct, or rather semi-correct, answers were arrived at, that is not difficult to explain. It is my contention, backed up by results, that it is absolutely impossible for the medium to tell the contents of the pellets when they are written during his absence from the room or in such a manner that he cannot bring his sense of sight into operation. That he may correctly stumble upon a name written while he is in the room I do not for an instant question.
After eight years of experience it should not be difficult for a clever medium, with an acuteness of eyesight which is beyond ques-

tion, to read the contents of one or two of the slips of papers (before they are rolled up) from the short distance he is from the writer. I have no doubt that constant practice would enable a sharp man to divine what was being written upon a piece of paper by watching the movements of the top of the nen or nencl. So convinced am I that the pen or pencil. So convinced am I that the medium can only succeed when his sense of observation is brought to bear, and that he will fail when the opportunities for exercis-ing this observation are taken away, that I do not hesitate to make him the following challenge: If he can correctly tell me the names of dead or living friends written by me during his absence from the place where I write them, I will gladly give him \$10 for lu ior each correct date birth or death. I can only hope that Mr. Phillips will accept this challenge.

STUART C. CUMBERLAND. Everett House, Union Square, Dec. 3, 1882.

TESTING A SPIRIT MEDIUM.

Mr. A. H. Phillips, the spirit medium to whom Mr. Stuart Cumberland issued a challenge in yesterday's Times, met the latter last night at the Everett House, and in three trials failed to obtain any results of a startling nature—in fact, did not obtain any result sult at all. Mr. Cumberland then gave an exhibition in mind-reading, and succeeded with every person present except Mr. Phillips. This seemed to square the accounts of the two antagonists and leave matters still instatu quo. Mr. Phillips stated to the Times' representative that he had been out of "condition" all day. This was the reason of his failure. Mr. Cumberland said that Mr. Phillips's mind was "negative," which explained his lack of power to read the medium's thoughts. Between the two the question is still unsettled. Mr. Cumberland will give his first public exhibition Saturday evening in Chickering Hall.

Books for the Holidays!

The Holidays are approaching and without the accustomed Holiday gift they would lack half their cheer, and what is more appropriate than a book. Bear this in mind and make some one happy by the presentation of a book chosen from the many which have been advertised in the columns of the Journal. Below is a list of some of the best. Order by mail or come and chose for yourself:

"Transcendental Physics" (price \$1.00), containing an account of the experimental investigations of Prof. Zöllner with Dr. Slade. This is a valuable work, scientific and treating of the phenomena of Spiritualism as manifested through the mediumship of Henry Slade, and it cannot fail to prove of great interest. Prof. Zöllner was one of the leading scientists of Europe, and the accounts of his investigations have been read in every part of the civilized globe.

"The Religion of Spiritualism" (price \$1.25, postage 10 cents), by Rev. Samuel Watson. the earnest and sincere method adopted by him in his investigation of Spiritualism, and which finds full expression in this book, renders it well worthy of perusal. The author was for a long time closely identified with the Methodist church.

"Scientific Basis of Spiritualism" (price \$1.50, postage 10 cents), by Epes Sargent, is a most excellent work for the student or the investigator of spiritual phenomena. Mr. Sargent was thoroughly in earnest in his investigations. His "Basis" for Spiritualism is scientific, a foundation that cannot be shaken by the scientists who regard the phenomena of Spiritualism as the result of psychia forms of the properties. chic force or unconscious cerebration.

"Animal Magnetism" (price \$2.00, postage 15 cents), by Deleuze, is an excellent work on this subject. Sometimes treated of under the head Psychology, Mesmerism, Hypnotism, Somnambulism, Trance, Hysteria, Syggignos-cism, etc., it has become a subject of deep interest. The field is a large one and Deleuze

explores it thoroughly.

"After Dogmatic Theology, What?" (cloth 50 cents); "Poems of the Life Beyond" (gilt \$2.00, plain \$1.50, postage 10 cents); "Chapters from the Bible of the Ages" (price \$1.50, furnace.

postage 10 cents), by Giles B. Stebbins, are all valuable works; the large demand for each, is sufficient evidence of their intrinsic worth.

"Principles of Nature" (3 vols., \$1.50 each, postage 10 cents), by Mrs. Maria M. King, contain statements of deep interest to every

contain statements of deep interest to every reflective mind. Mrs. King is controlled by a high order of influences, and she delves deep into the mysteries of Nature.

"Our Planet" (price \$1.50, postage 10 cents);

"Is Darwin Right?" (price \$1.00, postage 10 cents);

"Radical Discourses" (price \$1.25, postage 10 cents), by Wm. Denton. Prof. Denton is well-known as a scientist, and whatever emanates from him. is well worthy of careful consideration. careful consideration.

"Poems of the Inner Life" and "Poems of Progress" (gilt \$2.00, plain \$1.50, postage 10 cents), by Lizzie Doten, constitute gems of rare merit, golden and beautiful. We always

cents), by Lizzie Doten, constitute gems of rare merit, golden and beautiful. We always take pleasure in recommending these works.

"Real Life in the Spirit Land" (price 75 cents, postage 8 cents), being life experiences, scenes, incidents and conditions illustrative of spirit-life and the principles of the spirit-ual philosophy, by Mrs. Maria M. King. The incidents presented give us a vivid idea of the real life towards which all are tending.

"Harper's Cyclopedia of British and American Poetry," edited by Epes Sargent. This work engrossed a large share of Mr. Sargent's thoughts and time for several of the last years of his life on earth and almost up to the last day, the preface having been written while the Angel of Death was approaching. We cannot do better than to quote from the appreciative words of Harper Brothers in their "Publisher's Note." They say: "Mr. Sargent was eminently fitted for the preparation of a work of this kind. Few men possessed a wider or more profound knowledge of English literature, and his judgment was clear, active and discriminating. He designed this volume especially for household use; and he would have desired no kindlier remembrance than that associated with the innocent pleasure and refining influence it will carry to many a domestic fireside." The volume is a large octavo of 958 pages, cloth bound, with beautifully illuminated cover. volume is a large octavo of 958 pages, cloth bound, with beautifully illuminated cover, making an elegant holiday gift. Price \$4.50, 28 cents postage; or it will be sent by express, charges for expressage payable on de-

ivery.

"Morning Lectures" (price \$1.50, postage 10 cents), by A. J. Davis, are especially interesting. All of his works are of undoubted them having been translated merit, many of them having been translated into several different languages for the bene-

fit of investigators in Europe.

"Our Homes and Employments Hereafter"
(price \$1.50, postage 10 cents), by J. M.
Peebles. This work purports to give us a
glimpse of the future, and will be read with

interest by many.
"Modern Thinkers" (price \$1.50), by V. B.
Denslow. Able and valuable to liberal think-

ers.

"The Voices" (gilt \$1.25, plain \$1.00, postage 8 cents): "Orthodox Hash" (price 10 cents), and "If Then and When" (price 10 cents), by Warren Sumner Barlow. "The Voices" stand high as a poem, and are deservedly popular. The rhythm is pleasant, the ideas presented are grand, and the conclusions at which the author arrives, are irresistibly fascinating. His other works are of deep interest too.

"Home: Femme Heroic and Miscellaneous

"Home: Femme Heroic and Miscellaneous Poems" (price \$1.50, postage 10 cents). This work is really entertaining and instructive. "Truths of Spiritualism" (price \$1.50), contains the experiences of one of the most remarkable seers of the present age, E. V. Wilson. When once read, it will be considered

"Identity of Primitive Christianity and Modern Spiritualism" (2 vols., price \$2.00 each), by Eugene Crowell. As a historical work, it cannot be excelled. He draws parallel lines with scrupulous care, and suspends thereon Primitive Christianity and Modern Spiritualism, and their resemblance is per-

fect even to the casual observer. "Moral Education" (price \$1.50, postage 10 cents), by Dr. Joseph Rodes Buchanan. This work is the latest from Dr. Buchanan's pen and will be found interesting and valuable. The author says: "Governments, churches and colleges have striven for many thousand years in vain to conquer crime, disease and misery. A new method must therefore be adopted. If that method can be found in this volume, does it not indicate a better future for Humanity?

"A New Basis of Belief in Immortality" price 30 cents), by John S. Farmer. We specially commend this for the investigator as the position claimed at the present time by the warmest advocates of Spiritualism is set forth ably and eloquently in this pamphlet.

"How to Mesmerize" (price 50 cents), by Prof. J. W. Cadwell. This gives comprehensive and full instructions on a most important subject by the most successful mesmerist in America. Ancient and Modern Miracles are also explained.

These and others on our list, or any standard work, will be promptly sent, as ordered, or we will be glad to furnish friends and subscribers at our book-store, and give the greetings of the holiday season personally.

In looking over the statistics of the railway mileage of the world, for 1881, we find that the United States had 92,000 miles, the whole of Europe 102,700 miles, Asia, 9,000 miles, South America 6,585 miles, Canada 7,580 miles, Australia 3,100 miles, Africa 2,002 miles, Mexico 475 miles; being a total of 223, 640 miles. Now, to make it still more interesting, let us compare these varions statements with the mileage of any of our principal lines; say, with the CHICAGO AND NORTH-WESTERN RAILWAY. That Company controlled 3,500 miles the first of the year, which means more than the entire railway system of Australia, one and a half 'times as much as Africa, and nearly eight times as much as Mexico. Comparing the mileage of this great corporation with that of larger countries, we find that Canada and South America have only about twice as many miles; and Asia, with all its immense territory, has less than three times as much mileage as is controlled by the North-Western Road. This shows what enterprise and honest, active effort can

At present large glass cylindrical vessels for scientific and commercial purposes are cut during manufacture by surrounding them with a thin filament drawn out from the molten glass, and then cooling them suddenly by contact with a cold substance. A more sure and perfect method has been devised by Herr Fahdt, of Dresden, who surrounds the glass vessel with a copper wire, connected by binding screws with the two poles of a galvanic battery, and made red hot by forming contact. The rough edges are then rounded off by turning the object in a blowpipe flame; and, to prevent any unequal contraction of the parts subjected to this action, a slight annealing is effected in the

W. Harry Powell vs. Anna M. Stewart.

[Terre Haute Express, Dec., 6th.]

Whereas, one Anna M. Stewart, of this city has imitated my manifestation of slate writing, I. W. Harry Powell, of Philadelphia, will meet the said Anna M. Stewart in a test-scance, the time and place to be designated by herself, (excepting Pence's Hall,) for the sum of \$100 or \$1,000. The conditions as follows viz: lows, viz:

lows, viz:

A committee of twelve to be selected, each having choice of six persons, and a professor of any medical college to be referee.

My mouth is to be securedly closed, my hands to be washed with chemicals, in order that any calcareous substances may be removed, and never to be out of eight, and I to have my clothes thoroughly examined by the committee, that it may be fully satisfied that nothing about my wearing apparel may aid in this manifestation.

Should the aforesaid Anna M. Stewart produce similar manifestations under like conditions, I agree to forfeit the amount she may agree to accept in this challenge, rang-

may agree to accept in this challenge, ranging from \$100 to \$1,000, a like amount to be paid by her to me if she fails to produce the writing under the above named conditions.

[Signed] W. HARRY POWKLL.

Another Alleged Miracle.

Washington, Pa., Nov. 22.—Less than two weeks have passed since the apparently miraculous faith-cure of Richard Huffman. of Bentleysville, a wretched cripple. Another case in this county is now to be recorded. Miss Emma Rogers, an estimable lady. 22 years of age, who resides on a farm a few miles from town, has been for two years afflicted in a like manner to Huffman, with a spinal affection. During the time stated she has been unable to be out of bed, or even to raise her head from the pillow. A year since she was taken to Philadelphia, where she was seen by prominent physicians of that city, but failed to obtain any relief. Richard Huffman had been acquainted with the family, and several weeks ago stated to Miss Rogers that he was certain that through the power of prayer God would yet restore them both to health and strength. Miss Rogers has been quite devout for some time, praying very much, and others have also prayed for her. Yesterday she got up from her bed, and when her father came home he found his daughter sitting in a chair perfectly recovered. The physician who was attending her is as much astonished in her case as was the doctor who had made a careful examination of Huffman and pronounced him incurable. This second case of faith-cure in the county within tendays has set the people to wondering if indeed miracles are not now being performed as in the time of Christ.

A LETTER FROM GERMANY.

SIEGEN, January 9, 1882.

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

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

J. VON DER BERG.

BEWARE OF IMITATIONS.

The genuine are never sugar-coated, Every box has a red wax seal on the lid, with the impression: McLane's Liver Pill. The genuine McLANE'S LIVER PILLS bear the signature of C. McLane and Fleming Bros.

on the wrappers.
Insist upon having the genuine DR. C. Mc-LANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name McLane, spelled differently, but of same pronunciation.

If your storekeeper does not have the genuine DR. C. McLANE'S CELEBRATED LIVER PILLS, send us 25 cents, and we will send you a box by mail, and a set of our advertising cards.

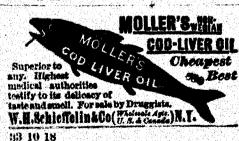
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PER CENT. NET. Security Three to Six Times, the Lean without the Huildings. Interest Semi-Annual, 28th year of residence and 8th in the business. Nothing ever been tost Besz of references. Send for particulars if you have money b. N. B.—Costs advanced, interest kept up, and principaranteed in case of foreclosure.

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