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

CONTENTS.

BIRST PAGE.—Solving the Mystery—Rev. M. J. Savage of Boston, Explodes Spiritualism. Release of Earth-bound Spirits. Brooklyn (N. Y.) Spiritual Fraternity. Let us End Medical Tyranny in New York.

SECOND PAGE. A Little Pilgrim. Effects of Religious Ex nerience. Miscellaneous Advertisements.

THIRD PAGE.-Woman and the Household. Book Reviews Magazines for February not before Mentioned. Miscel laneous Advertisements.

FOURTH PAGE, -- Special Notices. Notice to Subscribers. A Model Sunday School Teacher. Savage-Hermann Spiritualism. Richmond's Fizzle.

FIFTH PAGE.—Lyman C. Howe at 55 South Ada Street, Special Notices. Miscellaneous Advertisements.

SIXTH PAGE.—The Thunder-Storm A Singular Case. The Progressive Lyceum of Cleveland. Report of the New Hampshire State Spiritualist Convention. Bright's Dis ease Cured by Prayer. Educating the Will. Who Can Explain It?—A Narrative of Personal Experience. The Missing Link in London. Liberalism. Notes and Ex. tracts. Miscellaneous Advertisements. SEVENTE PAGE.—The Mound Builders. A Premature Resur-

rection. List of Frominent Englis for sale at the office of the Religio-Philosophical Journal. Miscellaneous Ad

EIGHTH PAGE.—Church of the New Spiritual Dispensation The American Institute of Christian Philosophy. General Notes. Miscellaneous Advertisements.

SOLVING THE MYSTERY.

Rev. M. J. Savage of Boston Explodes Spiritualism.

They do business differently in Boston than in any other place, even to the baking of Sunday beans. In most places, if a man wished to investigate a subject, he would regard it as the rational course to take the subject itself. Not so in Boston; not so with Rev. Minot J. Savage. The way to investigate a subject, he declares to be to investigate something else. The members of his Bible class having their attention called to Spiritualism, Mr. Savage investigates for the purpose of assisting "them in arriving at an understanding." Instead of seeking mediums, he goes to a sleight of hand performer! After this astonishing proceeding a reporter of the Boston Globe, "interviews" him, and he is ready to deliver several buckets of observations: in fact, as much and more than the reporter can carry away. He began by say-

Mhen Hermann came here I took the opportunity to interview him, as the best authority upon such matters, to ascertain whether the resources of the conjurer's art are sufficient to reproduce the phenomena claimed by mediums as the work of supernatural agencies. Hermann's reputation and his acknowledged skill in producing illusions indicated him as the only man accessible who could give reliable information and demonstration upon which to base an opinion worth having."

"What was the result of the interview?" "It convinced me of the utter unreliability of my senses as witnesses to the genuineness of appearances. Without apparatus, he deceived me before my very eyes and performed seeming impossibilities in a manner defying detection. And yet these were only tricks, as he clearly demonstrated. I have seen the performances of the best mediums and have been puzzled by Slade's remarkable feats, but Hermann either reproduced these for me or explained how he could perform the same feats. I am perfectly satisfied that every phenomenon of the so-called spirit materialization can be reproduced by

THE CONJURER'S SKILL,

and many of them can be easily duplicated by anybody with a little practice after seeing them explained. It is not enough to say that the magician merely counterfeits the mani-festations of the spirits. So long as it is possible to explain by a trick what purports to be the work of some agency outside of ourselves, that thing is worthless as evi-dence."

Think of it! Here is a leader of a church wishing to learn the truth of spiritual manifestations, and who considers a public trickster "the best authority on such matters?" Would he regard astrologers, like "Raphael" and that ilk, to be the best "authorities" on astronomy? If he desired to study that science, would he go to those sources for in-formation? If he wished to see an eclipse of the sun, would he go out into the field and look for himself, or seek the den of some showman who could project an image of an eclipse on the wall with a lantern? If the showman declared he could imitate any eclipse that ever fell over the face of the sun, then according to Minot Savage's logic, an eclipse would be an impossibility! Why, is it not plain the showman tricked, "and performed" the "seemingly" impossible things right before my eyes, "in a manner to defy detection?" Therefore what is the use of investigating further?

Let us extend this illustration. He says: "It is not enough to say that the magician merely counterfeits the manifestations of the spirits. So long as it is possible to explain by a trick what purports to be the work of some agency outside of ourselves, that thing is worthless as evidence." Now, as the showman can explain the eclipse by a trick, are we not bound to take the evidence of his lantern, rather than that of the sun? Mr. Minot Savage goes before Hermann, and the latter produces manifestations apparently like those called spiritual. What do they prove? Just that fact—nothing more. Mr. Savage thinks a vast deal more is proved. He vage thinks a vast deal more is proved. He thinks the sham disproves the genuine, as though a counterfeit disproved the existence

of the genuine bank note! Having exhausted this kind of logic he proceeds: "I regard it as somewhat significant that Hermann cannot induce any of the famous mediums to give him a sitting, although he assures me he has offered \$500 to

some of them to do so.' "Then you are not inclined to credit the testimony of people who are continually having such remarkable experiences in test

"No; the testimony is not reliable. I have attended many of these test circles, and the one thing that has struck me most forcibly is the utter incompetency of the average human being to tell what actually occurs. The faculty of accurate observation is rare, while the imagination is easily excited and made to record what has never happened. I place no reliance whatever upon the senses of people who think they have seen marvelous things, for my experience has taught me that the senses are easily duped"

It is singular how such men as Varley, Crookes, Wallace, Zöllner, Butleroff, Pasteur, Flammarion, leaders in scientific observation, are so easily duped, while the world waited for a Unitarian preacher, whose sphere of thought was away from scientific accuracy. to lead a showman on the stage to tell them

As to the \$500 offer, it is too silly for such a man as Mr. Savage to repeat. Why should a medium refuse to give Hermann a sitting? Can he or any one else tell? There are hundreds who would gladly give him a sitting for a small part of that amount, or even for

But Mr. Savage visits "one of the most noted mediums" (who could it have been?).

He says: "I was unable to get a communication until I saw that she was looking for some sign from me that would give her a cue and, by the

expression of my face, assented to one of the feelers she put out. She seized the cue at once, and with this for a starting point, gave me some very interesting and surprising information about a sister who never existed. The name puzzled me a little at first. She picked it out one letter at a time by running her finger over the alphabet on a table, and I helped by raising my eyebrows in pretended surprise when she touched the letter 'O.' We had proceeded as far as 'Ol,' when for a moment I was unable to recall any feminine name beginning with those letters, and the spirit consequently became uncertain, but I happened to think of 'Olive,' and everything at once went along smoothly. The spirit of the fictitious Olive was plainly seen by the medium standing at my side, and, through the medium, we had quite a sociable chat. This is a specimen of the facts which we are asked to explain upon any other hypothesis than spiritual presence.'

What could he expect if he investigated in such a state of mind. He told a falsehood by raising his eyebrows in pretended surprise. and received a falsehood in reply. Now, if that false spelling proves that there was no spirit conversing, it follows that the other falsehood, "raising the eyebrows," proves there is no Minot Savage!

This method of investigation is like that of a prominent Clevelander, who consulted the famous Dr. Ackley, then professor in the medical college of that city, in this wise: "Now, professor will a man's body weigh any less after death than immediately before?"

"Not a particle," answered the Doctor. "I have you now," cried this ingenious Gadgrind. "Ackley says a man does not weigh a particle less after death than before; and how then can he have a spirit that goes out of his body?"

The crushed Spiritualist he addressed, look ed at him with a pitying eye and said: "You previously told me you had a headache." Yes, a terrible headache."

"Do you suppose you weigh any more when your head aches than when it does not?" "Of course I don't!"

"Then you certainly are laboring under delusion, for you really have no ache at all." The coarse scales of avoirdupois are not for the study of spiritual phenomena, the deceptions of tricksters, however clever, do not advance us one step in the understanding of the genuine phenomena.

Spiritualism, if it means anything, is one of the most profound subjects, and lies nearest the heart. They who go to its investigation, require something more than the "cutewhich regards all as trickery, and would oppose deception to fraud. Usually in receiving communications, like attracts like, and the communications are measured by the receiving mind. We do not know how silly some of the messages were that Mr. Savage may have received, but could any of them have been more muddled than some of the passages he utters in this interview?

HUDSON TUTTLE.

Release of Earth-Bound Spirits.

Through the Mediumship of Mrs. Anna D. Loucks of San Francisco: prepared for the Religio-Philosophical Journal, from a Journal of the Scances, by Herman Snow.

NUMBER THREE.

The two cases detailed in this number, I give mainly without comment as being in hemselves sufficiently clear and graphic. CONFESSION OF A HOMICIDE.

"I want to tell you that I am a criminal and for years have wandered in darkness, keeping safely my own counsel, as I supposed; but no, it was known all the time to those in the higher life, and to-day I am here to give up the secret. I slew a brother mason; I feli-ed him to the earth with a blow in the fore-head where the scar is I now show to the me-dium; but this scar is I not from a flesh wound made on me; it is the exact counterpart of the one made on him. It cannot be seen through the fleshy eye, it is a retributive mark made on my spirit, and is openly seen and manifested to all in the spirit life.

"We were both augry and mutually bent on deadly blows. But I will not tell on him. I will say that I did the deed for which I deserved death or a life in the penitentiary. The mark which I bear upon my forchead is a part of the penalty of my crime, from whose effects I have striven in vain to escape. I am now here to atone, as far as possible, by confessing to all the world that according to law I have deserved to have a rope about my

"In my vain efforts to escape the natural penalty of my crime, I have suffered already more intensely than would have been from death upon the scaffold. Darkness has been my portion. I have come here to know what steps are necessary for me to take to gain the light, that I may retrace the past life and wash out or overcome the evils I have done. Whatever course will overcome evil, that would I follow.....
"I am getting to feel an earnest wish that

I may be somebody, and do something that I may free some one from a bitter life-experience, that I may forget myself."
At this point I felt prompted to interrogate

the spirit, with the view of leading his thoughts into a more just and charitable view of his case—the degree of its criminality I mean. In response came the following

expressions:
"No! no! it was not from malice; I loved him as a brother; yet by a fatal, wicked giving way to anger—the result of a dispute—the evil deed came. It was not premeditated, yet it was murder, and the wound was left upon my own spirit. I lost control of my better self, and yielded to the brute..... Unbal-anced? Yes, I see that I was unbalanced, I have partially cleared up the matter to me own conscious self. All that was good in me still lives. I myself was victimized beyond my power to restrain. Had I been strong. I should not have yielded; but I was weak. To be a man is to be beyond the power to yield to brute force. It was a fall from manhood into brutehood. Could I have restrained myself at that instant? That is the point. What I have done is past; what I may do shall bless, if not me, some one else. Light comes beaming over me, and smiles seem to light up my spirit. I am rising above the criminal; I am going out, freed in a measure from all of the past. I can now see that I have been about what I had to be, with the light I had and the circumstances around me.'

Other language of like significance followed, by which it appeared that this spirit had come to a more just appreciation of his earthly condition and its results, and was now in the way of the brightness and growth of the

KILLED, BUT NOT DEAD.

'This is most unfortunate. My horse is gone, and I am injured—it must be badly, but I don't know. I am here in the highway alone. Evidently, I must be much injured. I must get to the water and try to get my eyes open. I must have struck on my head near my eyes. It is uncertain when help

But here a spirit helper appears, with whom he speaks—not knowing, however, but that both of them are still in the mortal body. But the words of only one of the parties came to me through the voice of the medium, as fol-

"I want a little assistance. Will you do me a favor? First, take me to the creek and let me get at the water that my eyes may be got open, and I be able to see....Not water, but 'spiritual arousing' that I want? I don't understand it. You suppose that I am dead; it is a mistake; I am not. I only swooned by falling from my horse; it is only a transient bewilderment I am in. A flock of birds caus-ed my horse to shy. He is not a vicious horse.... But did the fall cause the spirit to leave the body? Is such a thing possible? One of us is deceived; let us understand the matter. Already I feel partly restored. I will not believe that I am dead. You look too real, too sensible to joke; be serious and let me understand.... Is it so, never to recover in a material body. If it is death to me, why is my mind still active? Why this reaching forth to know the why and reality of

"The body the spirit was clothed with was found unfit for the use of the spirit you say. And the spirit was the I—the identity, and the body the clothing. This seems reasonable, but O,make it plain!... The spirit is the

man though invisible to the physical eye. Death cannot destroy it. The spirit must go on and must ever remain a living thing. There is no annihilation... Yes, I can see it. I am convinced beyond a doubt. How little has the body to do with the immediately. has the body to do with the immortal self! Well the fruit is not bad- just to live on. I am thankful, though I did leave the body

"Why cannot I see myself as I am? I feel to me. I am first to recover, and then to throw off the borrowed covering; good advice.
....Not too fast! Not too fast! That was a

lovely, a beautiful experience to locomote, with some help through the atmosphere. No with some help through the atmosphere. No and they show no signs of coming from more longing for a physical form; I don't these dignitaries." Let me urge you not to wish to have connection with it. But I have yet to learn this new locomotion. ... It is will-power; yes, it is will-power that carries me. I want to learn more, but here is a change for me: I have first to be removed from a borrowed organism. I am recovering in a physical sense, that I may be rightly born in the spiritual... This has taken place. Step by step have I been strengthened and awakened. And now I have my choice to go on learning new joys, pleasures and wisdom, or return to the haunts of my compandom, or return to the haunts of my companions and impress them with the glories of a future life.... Yes, with all this glory before me. I will choose to go back to the homes I have known, and steal in upon them with the new thought and the brightness it brings. I will tell them I have seen it, but only enough to be able to bear testimony to its reality; to some of its beauty and grandeur." ality; to some of its beauty and grandeur.'

In answer to my usual questioning, it was said that the reason why this person did not saturally and immediately revive in the spirt-form, was largely because of his inveterate lisbelief in the possibility of a life beyond semi-conscious condition. He could only as surely as night follows day, and we feel be promptly and permanently relieved that its mission cannot be retarded, and through efforts like those now being detailed. that it will go on until every soul is touched

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal: A fine audience greeted our radical brother, Wm. C. Bowen, on Friday evening. Feb. 2nd. The subject which he had selected was "Spiritualism its own Vindication." beginning of his remarks, he made a friend-

ly criticism in regard to the lecture of Prof. Henry Kiddle before the Fraternity, Jan. 26th, who spoke of two modes of receiving spiritual truths: One by the inner consciousness and intuition, and the other by observance of the external phenomena. The speaker said, that while he honored Prof. K. for his intelligence and scholarly attainments, he differs with him in regard to the value of the different methods, and that in his own experience and observations the phenomena which appeal to the five senses of investigators, are of the class that are far more convincing. He paid Prof. Kiddle a high compliment for his manhood in following the course of study and investigation which had led him into a full acceptance of the truths of modern Spiritualism. In this investigation of spiritual phenomena most persons desire to be convinced by what they can see, hear and feel. If they hear a rap, they desire to ascertain whence it came and what power and intelligence it is that produces it, and all genuine mediums and all intelligent spirits are always ready to give the skeptic and honest investigator every opportunity "to prove all things." Scientists, or at least some of them, had denounced modern Spiritualism as a humbug; in this they were on the same platform with the church. Huxley and Tyndall had done this. Scientists should not judge of spirit phenomena without giving it close and careful study. We claim that every honest man or woman who will honestly judge of what becurs through our mediums, cannot come to any other conclusion than that these miracles are produced by disembodied spirits, thus proving the continuity of future life. In this way is Spiritualism its own vindi-

The outside world has no proper appreciation of Spiritualism, and even a great many who call themselves Spiritualists do not comprehend the overwhelming array of facts or the sublimity and grandeur of its philosophy. Spiritualism is its own vindicator, for t tells all who come to its shrine to exercise their reason, common sense and best judgment. When Joe Smith had the golden plates of his Mormon Bible, he would not show them to any one, but kept them con-cealed. Spiritualism says, "Take our phenomena and scrutinize it as closely as you desire; be honest in your skepticism, and accept the fact when it is proved. It asks no blind allegiance, no "Thus saith the Lord."

Spiritualism is abreast with the art, science and literature of this wondrous age. It favors everything that makes men's lives nobler and purer; it is always found on the side of truth and right; it reaches every human soul that desires to feel its illuminating rays; it brings to the heart-broken mother who has laid her darling babe in the bosom of mother earth joy and consolation, for by the tiny rap and the very presence of its own self, clothed in the garments of eternal light and progress, it tells of a reunited family in the Spirit-world. In this demonstration it shows to every soul its own vindication. But, asks some good Christian friend, "If what you say is true, why must I go to a medium to get this truth?" In reply I

would say this is not always necessary. Form a harmonious circle in your own home. You may develop a medium there in a very short time, and you will not have to go to a public medium for this purpose, as it is through cortain elements in the physical body, that spirits are able to make their presence known; it is only those who have these elements or can by cultivation develop them, who can be used as mediums, although all must at times feel a warm life-pulse, and yet it does not belong the influence in a greater or less degree of

the presence of their spirit friends.

But says another, "I have been to a medium and received communications claiming to be from George Washington and Napoleon, stumble over this, but ascertain if the communication is from a disembodied intelligence independent of the medium. If you find this is so, then study this law of spirit control and trace out the cause of your seeming contradiction.

The Christian says, "If I become a Spiritualist, am I to tear up my Bible and the Westminster Catechism?" No! Whatever there is of truth in either will stand. Whatever in your hymn books tends to ennoble your lives, that brings you closer in the bonds of a true harmony, should not be des-

Spiritualism is its own vindicator. It tells the father whose wayward boy has left home the father whose wayward boy has left nome and died in sorrow and sin, that no soul is lost, that all spirits will sometime be reached by infinite love, and through sorrow and suffering will become purified. Spiritualism takes away all superstition; it demolishes Calvinism; it vindicates itself because it moves beyond question that death does it proves beyond question that death does not end all; it destroys agnostic materi-alism, and can reach the soul of every huthat of the body. Hence it was that even man being, who would know of the hereaf-with the first symptoms of the approach of ter, and it brings to all such, their dead-not the new life, the old earthly positiveness of | dead, but living as immortal entities. This unbelief drew him back into a dormant or | is proved to all who would know the truth. by this love, wafted by angels morning land.

Rev. C. P. McCarthy said: "I have much interested in what has been said by our first speaker, and I would say that in this divergence of thought or in what has been said about the two methods, intuition, and he witnessing of external phenomena, that I belong to both sides. I have seen imposture, and have aided in exposing such. I have preached the spiritual philosophy for twelve years, and visiting the bedside of my friend, Dr. Hallock, of New York City before he died, he said the time would come when I would not only preach its philosophy, but would believe in its facts and phenomena. I said that when the evidence comes to me I will make it public. It has come to me in my own home under such circumstances that there can be no doubt. So out of this seeming conflict of opinion men and

women are led to receive the truth."
Hon. A. H. Dailey said: "Why is it that Spiritualism needs vindication? It is because some of our teachers and mediums have proved to be unworthy of the name. God or nature is responsible for the phenomena, and it needs no apology, for it is the philosophy of life, and it needs no defender. If there is any one to apologize, it is he who made the spirit. Spiritualism stands in open war with the agnosticism of the age. It wars on decaying creeds and a sectarian theology, but it takes up the life of Jesus and finds itself in a true harmony with all that is good, pure and true in Christ's teachings. It is founded on everlasting principles, but requires cool heads and strong hands to steer it safely over the shoals and quicksands that surround it. It breaks the hackles of theology and leaves man free to find the truth."

Dr. S. S. Guy said: "At this late hour I can but add a single thought, and that is, that phenomena is not Spiritualism; it is but the outward manifestation. True Spiritualism is that what reaches the inner life, that warms and vivides your intuition and spiritual perception so that you can come into the unity of the spirit with the divine. My friend, Mr. Bowen, said that matter is alive. Yes, but it is alive with the Divine Spirit, the all-creative power. May we all be baptized with the Divine Spirit, and may it lead us to comprehend spiritual truths and embody

them in our daily lives." S. B. NICHOLS. Brooklyn, N. Y., Feb. 3rd, 1883.

Let us End Medical Tyranny in New York.

To the Editor of the Religio-Philosophical Journal:

The bill entitled, "An act to protect and preserve the natural rights of residents of New York in sickness," etc., will be presented this week in Assembly, by Mr. John Quinn, and in the Senate by Mr. Francis R. Treanor, at Albany. If every Spiritualist in New York will write his or her Assemblyman and his or her Senator, to help pass that bill, we may hope to kill medical tyranny in New York this winter. We did well last winter. We killed the M. D's efforts to rivet the chains tighter. Any one sending me two cents in postage stamps shall receive three copies of the bill as printed in the JOURNAL, which they can inclose to their representative at

Albany, if they desire. BRONSON MURRAY. 238 W. 52nd St., New York.

Albany this far has been \$14,324,363.24.

The cost of the New York state house at

A Little Pilgrim:

In the Unseen. FOR EASTER. (Fram Maemillan's Magazine.) [CONTINUED.]

"Are you a child?" said the little Pilgrim, "or are you an angel? Sometimes you are like a child; but then your face shines and you are like —— You must have some you are like -

ly head. "What does her most good is the will of the Father," she said.

At this the little Pilgrim felt once more

that thrill of expectation and awe. "Oh, child, you have seen him?" she cried.

And the other smiled. "Have you forgotten who they are that always behold his We have never had any fear or trembling. We are not angels, and there is no other name; we are the children. There is something given to us beyond the others. We have had no other home."

"Oh, tell me, tell me!" the little Pilgrim eried.

Upon this Margaret kissed her, putting her coft cheek against hers, and said, "It is a mystery; it cannot be put into words; in your time you will know."

"When you touch me you change me, and I grow like you, the Pilgrim said. "Ah, if she could see us together, you and me! And will you go to her soon again? And do you see them always what they are doing? and take care of them?"

"It is our Father who takes care of them, and our Lord who is our Brother. I do his errands when I am able. Sometimes he will let me go, sometimes another, according as it is best. Who am I that I should take care of them? I serve them when I may."
"But do you not forget them?" the Pil-

grim said, with wistful eyes.

"We love them always," said Margaret.
She was more still than the lady who had
first spoken with the Pilgrim. Her countenance was full of a heavenly calm. It had never known passion nor anguish. Sometimes there was in it a far-seeing look of vision, sometimes the simplicity of a child. "But what are we in comparison? For he loves them more than we do. When he keeps us from them it is for love. We must each live our own life.

"But it is hard for them sometimes," said the little Pilgrim, who could not withdraw her thoughts from those she had left. They are never forsaken," said the angel

"But, oh! there are worse things than sorrow," the little Pilgrim said: "there is wrong, there is evil, Margaret. Will not he send you to step in before them, to save them

from wrong?"
"It is not for us to judge," said the young Margaret, with eyes full of heavenly wisdom; "our Brother has it all in his hand. We do not read their hearts, like him. Sometimes you are permitted to see the battle

The little Pilgrim covered her eyes with

her hands. "I could not—I could not! unless I knew they were to win the day."
"They will win the day is alread. But sometime, when it was being just, I have

eyes were dim, her heart for a moment almost forgot its blessedness. But he could on, little Margaret! he could you have forgoten-Lord, if those wilt then caust

The child of heaven looked at her mutely, with sweet, grave eyes, in which there was much that confused her who was a stranger here; and once more softly shock her head.
"Is it that he will not then?" said the other
with a low voice of aws. "Our Lord, who died he -

"Listen," said the other, "I hear his step on the way."

The little Pligrim rose up from the mound on which she was sitting. Her soul was confused with wonder and fear. She had thought that an angel might step between a soul on earth and sin, and that if one but prayed and prayed, the dear Lord would she drew nearer the light became less bright; stand between and deliver the tempted. She had meant when she saw his face to ask him | she wondered to herself to think that she and die to save? The angel maiden looked much had passed since then. And still she at her all the while with eyes that under- was not aware what was her errand, but stood all her perplexity and her doubt, but wondered if she was to go back by these spoke not. Thus it was that before the Lord | same gates, and perhaps return where she came to her the sweetness of her dist blessedness was obscured, and she found that for she was curious to see the place through here, too, even here, though in a moment she which she had come in her sleep, as a travelshould see him, there was need for faith. er goes back to see the city gate, with its Young Margaret, who had been kneeling by bridge and portcullis, through which he has her, rose up too and stood among the lilles. waiting, her soft countenance shining, her eyes turned towards him who was coming. Upon her there was no cloud nor doubt. She was one of the children of that land familiar | and clear; but the outlines were all softened with his presence. And in the air there was a sound such as those who hear it alone can describe—a sound as of help coming and safety, like the sound of a deliverer when one is in deadly danger, like the sound of a conqueror, like the step of the dearest beloved coming home. As it came hearer the arch inclosed all, and seemed filled with fear melted away out of the beating heart of the Pilgrim. Who could fear so near him? her breath went away from her, her heart out of her bosom to meet his coming. Oh, never fear could live where he was! Her soul was all confused, but it was with hope and joy. She held out her hands in that amaze, and dropped upon her knees not

knowing what she did: He was going about his Father's business. not lingering, yet neither making haste: and the calm and peace which the little Pilgrim had seen in the faces of the blessed. were but reflections from the majestic gentleness of the countenance to which, all quivering with happiness and wonder, she lifted up her eyes. Many things there had been in her mind to say to him. She wanted to ask for those she loved some things which perhaps he had overlooked. She wanted to say, "Send me." It seemed to her that here was the occasion she had longed for all her life. Oh, how many times had she wished to | not hesitate as she might have done in the be able to go to him, to fall at his feet, to other life, not knowing what to say. She show him something which had been left undone, something which perhaps for her asking he would remember to do. But when and drew her quite within the land of peace this dream of her life was fulfilled, and the —for she had fallen across the threshold, so little Pilgrim kneeling, and all shaken and as to hinder any one entering who might be trembling with devocion and joy, was at his coming after her. It was a woman, and she feet, lifting her ince to him, seeing him, hearing him—then she said nothing to him at all. She no longer wanted to say any- | manner of person it was, for though she felt | trembling in her lest she should not do everything, or wanted anything except what ho

seemed to her that all that she had ever hoped for was fulfilled when she met the look in his eyes. At first it seemed too bright for her to meet, but next moment she knew it was all that was needed to light up the world, and in it everything was clear. Her trembling ceased, her little frame grew inspired; though she still knelt, her head rose erect, drawn to him like the flower to the sun. She could not tell how long it was, nor what was said, nor if it was in words All that she knew was that she told him all that ever she had thought, or wished, or intended in all her life, although she said nothing at all; and that he opened all things to her, and showed her that everything was well, and no one forgotten; and that the things she would have told him of were more near his heart than hers, and those to whom she wanted to be sent were in his own hand. But whether this passed with words or without words she could not tell. Her soul expanded under his eyes like a flower. It opened out, it comprehended and felt and knew. She smote her hands together in her wonder that she could have missed seeing what was so clear, and laughed with a sweet scorn at her folly as two people who love each other laugh at the little misunderstanding that has parted them. She was bold with him, though she was so timid by nature, and ventured to laugh at herself, not to reproach herself—for his divine eyes spoke no blame, but smiled upon her folly too. And then he laid a hand upon her head, which seemed to fill her with currents of strength and joy running through all her veins. And then she seemed to come to herself saying loud out, "And that I will! and that I will!" and lo, she was kneeling on the warm, soft sod alone, and hearing the sound of his footsteps as he went about his Father's business, filling all the air with echoes of blessing And all the people who were coming and going smiled upon her, and she knew they were all glad for her that she had seen him, and got the desire of her heart. Some of them waved their hands as they passed, and some paused a moment and spoke to her with tender congratulations. They seemed to have the tears in their eyes for joy, re-membering every one the first time they had

Why did she say, "And that I will! and that I will!" with such fervor and delight? She could not have told, but yet she knew. The first thing was that she had yet to wait and believe until all things should be accomplished, neither doubting nor fearing, but knowing that all should be well; and the second was that she must delay no longer, but rise up and serve the Father according to what was given her as her reward. When she had recovered a little of her rapture she rose from her knees, and stood still for a little to be sure which way she was to go. And she was not aware what guided her, but yet turned her face in the appointed way without any doubt. For doubt was now gone away forever, and that fear that once gave her so much trouble lest she might not be doing what was best. As she moved along she wondered at herself more and more. She felt no longer, as at first, like the child she remembered to have been, venturing out in the awful lovely stillness of the morning before any one was awake; but she felt that to move along was a delight, and that her fact -more love than before. Something that seemed to say, 'My child, any liked, would that I could no it for thee, 1, 4 & 1 & 1. The way of the new comer and took her being was instinct with such lightness of strength and life that it did not matter to her how far she went, nor what she carried, nor if the way was easy or hard. The way on the frightened, but think a little. I one the Plorim alacation has always felt," eried the Pilgrim, clasping her Lands; her she chose was one of those which led to the great gate, and many met her coming from thence, with looks that were somewhat bewildered, as if they did not yet know whither they were going or what had happened to them. Upon whom she smiled as she passed them with soft looks of tenderness and sympathy, knowing what they were feeling, but did not stop to explain to them, because she had something else that had been given her to do. For this is what always follows in that country when you meet the Lord, that you instantly know what it is that he would have you do.

themselves seen him, and the joy of it; so

that all about there sounded a concord of

happy thoughts all echoing to each other,

"She has seen the Lord!"

The little Pilgrim thus went on and on towards the gate, which she had not seen when she herself came through it, having been lifted in his arms by the great Death Angel, and set down softly inside, so that she did not know it, or even the shadow of it. As though very sweet, like a lovely dawn, and to save. Was not he born, did not he live, had been here but a moment ago, and yet so had been. She went up to them very closely, bridge and portcullis, through which he has passed by night. The gate was very great, of a wonderful, curious architecture, and strange, delicate arches and canopies above. Some parts of them seemed cut very clean with a sort of mist and shadow, so that it looked greater and higher than it was. The lower part was not one great doorway as the Pilgrim had supposed, but immunerable doors, all separate, and very narrow, so that but one could pass at a time, though the great folding gates in which the smaller doors were set, so that if need arose a vast opening might be made for many to enter. Of the little doors many were shut as the Pilgrim approached; but from moment to moment, one after another would be pushed softly open from without, and some one would come in. The little Pilgrim looked at it all with great interest, wondering which of the doors she had herself come by; but while she stood absorbed by this, a door was suddenly pushed open close by her, and some one flung forward into the blessed country, falling upon the ground, and stretched out wild arms as though to clutch the very soil. This sight gave the Pilgrim a great surprise, for it was the first time she had heard any sound of pain, or seen any sight of trouble. since she entered here. In that moment she knew what it was that the dear Lord had given her to do. She had no need to pause to think, for her heart told her; and she did went forward, and gathered this poor creature into her arms, as if it had been a child,

had flung herself upon her face, so that it was difficult for the little Pilgrim to see what herself strong enough to take up this new thing as she ought. And the woman looked chose, or had power to think of anything comer in her arms and carry her away, yet round with those anxious eyes gazing all except that all was well, and everything she forebore, seeing the will of the stranger about. The light did not brighten as it had everything, as it should be in his hand. It was not so. For some time this woman lay done when the Pilgrim herself first came to

moaning, with now and then a great sob this place. For one thing they had remainshaking her as she lay. The little Pilgrim had taken her by both her arms, and drawn her head to rest upon her own lap, and was still holding the hands, which the poor creature had thrown out as if to clutch the ground. Thus she lay for a little while, as the little Pilgrim remembered she herself had lain, not wishing to move, wondering what had happened to her; then she clutched the hands which grasped her, and said

muttering,-"You are some one new. Have you come to save me? Oh, save me! Oh, save me! Don't let me die!"

This was very strange to the little Pil-grim, and went to her heart. She soothed the stranger, holding her hands warm and

light, and stooping over her. "Dear." she said, "you must try and not be

afraid." "You say so," said the woman, "because you are well and strong. You don't know what it is to be seized in the middle of your life, and told that you've got to die. Oh, I have been a sinful creature! I am not fit to die. Can't you give me something that will cure me? What is the good of doctors and nurses if they cannot save a poor soul that is not fit to die?"

At this the little Pilgrim smiled upon her, always holding her fast, and said,— Why are you so afraid to die?"

The woman raised her head to look who it was who put such a strange question to her.
"You are some one new," she said. "I have never seen you before. Is there any one that is not afraid to die? Would you like to have to give your account all in a moment, with-

out any time to prepare?"
"But you have had time to prepare," said

the Pilgrim. "Oh, only a very little time; and I never thought it was true. I am not an old woman, and I am not fit to die; and I'm poor. Oh, if I were rich, I would bribe you to give me something to keep me alive. Won't you do it for pity?—won't you do it for pity? When you are as bad as I am, oh, you will perhaps call for some one to help you, and find no-

body, like me."
"I will help you for love," said the little Pilgrim. "Some one who loves you has sent

The woman lifted herself up a little and shook her head. "There is nobody that loves Then she cast her eyes round her and began to tremble again (for the touch of the little Pilgrim had stilled her). 'Oh, where am I?" she said. "They have taken me away; they have brought me to a strange place; and you are new. Oh, where have they taken me?—where am I?—where am I?" she cried. "Have they brought me here to die?"

Then the little Pilgrim bent over her and soothed her. "You must not be so much afraid of dying; that is all over. You need not fear that any more," she said softly: "for here where you now have all died."

The woman started up out of her arms.

The woman started up out of her arms, and then she gave a great shrick that made the air ring, and cried out, "Dead! am I dead?" with a shudder and convulsion, throwing herself again wildly with out-

tretched hands upon the ground. This was a great and terrible work for the little filgrim—the first she had ever had to do und her heart failed her for a moment; but afterwards she remembered our Brother who sent her, and knew what was best. She drew closer to the new comer and took her

will hold your hand; and look at me; you are not afraid of me."

The poor creature shuddered again, and then she turned her face and looked doubtfully with areat dark eyes dilated, and the brow and check so curved and puckered round them that they seemed to glow out of deep caverns. Her face was full of anguish and fear. But as she looked at the little Pilgrim her troubled gaze softened. Of her own accord she clasped her other hand upon the one that held hers, and then she said

"I am not afraid of you; that was not true that you said? You are one of the sisters, and you want to frighten the and make me repent?"

You do repent," the Pilgrim said. "Oh," cried the poor woman, "what has the like of you to do with me? Now I look at you I never saw any one that was like you before. Don't you hate me?-don't you loathe me? I do myself. It's so ugly to go wrong. I think now I would almost rather die and be done with it. You will say that is because I am going to get better. I feel a great deal better now. Do you think I am going to get over it? Oh, I am better! I could get up out of bed and walk about. Yes, but I am not in bed; where have you brought me? Never mind, it is a fine air; I shall soon get well here."

The Pilgrim was silent for a little, holding her hands. And then she said,—
"Teli me how you feel now," in her soft

The woman had sat up and was gazing round her. "It is very strange," she said; "It is all confused. I think upon my mother and the old prayers I used to say. For a long, long time I always said my prayers; but now I've got hardened, they say. Oh, I was once as fresh as any one. It all comes over me now. I feel as if I were young again instrument of the country. I am again just come out of the country. I am sure that I could walk."

The little Pilgrim raised her up, holding her by her hands; and she stood and gazed round about her, making one or two doubtful steps. She was very pale, and the light was dim; her eyes peered into it with a scared yet eager look. She made another

step, then stopped again.
"I am quite well," she said. "I could walk a mile. I could walk any distance. What was that you said? Oh, I tell you I am bet-

ter! I am not going to die." "You will never, never die," said the little Pilgrim; "are you not glad it is all over? Oh, I was so glad! And all the more you should be glad if you were so much afraid."

But this woman was not glad. She shrank away from her companion, then came close to her again, and gripped her with her

"It is your-fun," she said, "or just to frighten me; perhaps you think it will do me no harm as I am getting so well-you want to frighten me, to make me good. But I mean to be good without that I do! - I do! when one is so near dying as I have been and yet gets better-for I am going to get

better. Yes! you know it as well as I." The little Pilgrim made no reply, but stood by looking at her charge, not feeling that anything was given her to say; and she was so new to this work that there was a little

ed quite close to the gate, which no doubt threw a shadow. The woman looked at that, and then turned and looked into the dim morning, and did not know where she was,

and her heart was confused and troubled.
"Where are we?" she said. "I do not know
where it is; they must have brought me here in my sleep—where are we? How strange to bring a sick woman away out of her room in her sleep! I suppose it was the new doctor," she went on, looking very closely in the little Pilgrim's face, then paused, and drawing a long breath, said softly, "It has done me good. It is better air—it is—a new kind of cure?"

But though she spoke like this she did not convince herself; her eyes were wild with wondering and fear. She gripped the Pilgrim's arm more and more closely, and trembled, leaning upon her.

"Why don't you speak to me?" she said; "why don't you tell me? Oh! I don't know how to live in this place! What do you do? how do you speak? I am not fit for it. And what are you? I never saw you before

And what are you? I never saw you before nor any one like you. What do you want with me? Why are you so kind to me? Why—why—"

[And here she went off into a murmur of questions. Why? why? always holding fast by the little Pilgrim, always gazing round her, groping as it were in the dimness with her great eves "I have come because our dear Lord who is

our Brother sent me to meet you, and be-cause I love you," the little Pilgrim said.
"Love me!" the woman cried, throwing up her hands, "but no one loves me. I have not deserved it." Here she grasped her close again with a sudden clutch, and cried out,

"If this is what you say, where is God?"
"Are you afraid of him?" the little Pilgrim said.

Upon which the woman trembled so that the Pilgrim trembled too with the quivering of her frame-then loosed her hold and fell upon her face, and cried,—
"Hide me! Hide me! I have been a great

sinner. Hide me that he may not see me, and with one hand tried to draw the Pilgrim's dress as a veil between her and something she feared.

"How should I hide you from him who is everywhere? and why should I hide you from your Father?" the little Pilgrim said. This she said almost with indignation, wondering that any one could put more trust in her, who was no better than a child, than in the Father of all. But then she said, "Look in your heart and you will see you are not so much afraid as you think. This is how you have been accustomed to frighten yourself. But look now into your heart. You thought you were very ill at first, but not now; and you think you are afraid; but look in your heart

Continued on Eighth Page.

Effects of Religious Experience.

BY THOS. HARDING.

A few days ago I had the pleasure of advancing a few thoughts on the subject of the "Source of Religious Experience," in which, although I may have appeared radical, I had no intention of being dogmetical or of assuming a supertarity of wisdom; rather it was my intention to throw our a lew birth for the purpose of awarening thought on the subject, as I accept the principle that "in the midst of counsel there is safety." Nevertheless, I regard the general subject of relies recommended for herdaely, occasioned by ligious and other mental experiences as very indicection, and whenever there is a concept. imperiectly understood by people generally. I feel assured that many of the theories respecting them are positively erroneous, and furthermore that the effects of such experiences are not, even in a majority of cases, as beneficial, as is generally supposed; but on the contrary that they are, in their altimate, productive of evil consequences which the entire earth-life of the devotee is often unable to efface.

In religious experience, as in every thing else, there is a possibility of excess; however good the thing may be in the earlier stages of its growth, there is a point at which the good derivable from it ceases and the evil begins. The error of the churches is that they do not call attention to this fact, but rather encourage their subjects to persevere to the end until they arrive at a supposed "perfection," wherein personal judgment and discretion are ignored and the poor imbecile becomes the slave of every fancy of a diseased imagination, and is a fit tool to work out the designs of an arrogant and tyrannical priesthood. In the Protestant as well as in the Catholic societies the principle of priestcraft exists; they differ only in degree, its virulence being partly subdued in the Protestant churches, by a modified spirit of inquiry and protest, supposed to be permitted by the Protestant system. This protest, however, is only permitted against the "errors of popery." Protestant essentials must not be touched.

Were it not that a vast army of priests and preachers, supported by spiritually ignorant laity, whose wealth is lavished upon them. exists, the public would not hear so much about religious experience; that peculiar department of mental exercise, which finds its parallel in love experiences and others, would not be regarded as the exceedingly desirable and important matter that it now is: nor would so many be found willing to forget their duties, as citizens of the world, and content themselves with a selfish folding of their arms and a useless rocking of themselves to sleep in the "arms of Jesus." When an individual sinks his known duty to others in exclusiveness and self-love, his religion has changed to superstition and the lunatic asylum is not far off.

The sentiment of love, like that of religions devotion, has its growth and its well defined stages; its anxiety and disappointments are but the preparations for the coming hope and sense of security in a reciprocated passion. The first discovery that she is in love is as vivid an experience to the young lady as is the sense of sin pardoned, and even a greater change is wrought in her character by it; that experience changes her immediately from the thoughtless, giddy girl to the thoughtful, responsible woman; and thus it becomes a valuable experience to her; but let her sink reason in passion, let her self-love gain the ascendency (her selfish passion overcome the generous contiment) and "the grave may be her bridal bed," Indeed, so strong is this passion that ardent love eclipses religious faith itself; and all else is forgoiten. The poet Moore illustrates this in "Lallah Rookh" when he makes his heroine sav:

"Thou, for my cake, at Allah's sliring; And I, at any God's for thine."

Cupid is represented as a blind God whose arrows fly in ell directions, striking old and young and penetrating the young man's heart as deeply as the maidens. Lust is inverted love as superstition is inverted religion. The end of lust is the early grave; the

end of superstition is the mad house, which is the grave of reason. Why is not one experience attributed to the Holy Spirit as well as the other? Some may feel indignant because I mention the vile word, lust, in the same line with the holy word, love, but I same line with the holy word, love, but a can't help it; take away the organ of amativeness and the lover will be exceedingly cool on his sweetheart. Amativeness is the fire which cooks the delicious repast of Love, as the organ of veneration is the fire which emits the smoke of sacrifice. Both are good

emits the smoke of sacrifice. Both are good when under the guidance and supervision of the only faculty which raises us above the brute, namely, "God-like reason."

He, who, for selfish gratification, would seek a secret place to hold communion with his God, would, under other circumstances, seek a solitary place for other and unlawful sensual gratification. "Growth in grace" may be growth in insanity. One of the finest characters I ever knew (a Mr. Benjamin Allen, a member of the Society of Friends, a most conscientious, sincere and cultured most conscientious, sincere and cultured gentleman), became overbalanced by his re-ligion and has been the inmate of a lunatic asylum some twenty years; I, figuratively, sailed in the same boat with him; we were like brothers, but "the cares of the world" saved me, keeping my head above water, until Spiritualism stretched forth her hand and landed me upon a rock; then I had no farther need of a "broad brimmed" hat. The excitements of business and the necessity for work, saves many a religionist from the severer suffering attendant upon a morbid condition of the mind.

Let "religious experience" proceed to its ultimate and a man becomes unfitted for the ordinary duties of life—he ceases to be a man and becomes a thing, and woman loses all her sweetness and is changed to a selfish hobbyist; when she declares that she "loves Jesus," she is romancing, for she loves no one but herself.

Sweet is the love which urges self-sacrifice for others; sweet is the marriage which unites two such souls as one forever; bitter is the disappointment of selfish desire; withered is the heart, inelastic the step and unsatisfied is the soul of the lustful. The evil "grows by what it feeds on" until weary and disgusted nature shrinks up and falls like a withered leaf like a withered leaf.

Gaunt superstition, with thy hard unpitying smile, thou mayest condemn the good and true to torture, but thy sightless eyeballs will look in vain for heaven. There is no heaven for thee! Thy hands are red with the blood of murdered innocence and the wail of the sufferer will be the "music of the spheres" for thee.

Religion, sweet substance of good things hoped for, thou dost reach out thy loving arms as if to embrace a universe. The smile of welcome upon thy ruby lips invites us to come to thee. The liquid glance of thy penetrating eye brings joy and peace to the troubled soul, and we long, oh! how fervently! to rest in peace and security upon thy gentle bosom.

Reason, thou supreme judge to the judgment halls of earth and heaven; with uncovered heads we stand within the avenues of thy cours! In the temple where thou dost reside none bow the head and bond not the knee! Thou dost not recognize the cring-ing sycophant; but in the me jesty of a cul-tured will thy sceptre of pawe. Is excauded toward mankind. Sturgis, Mich.

Harsford's Leid Phosphace

indigation, and whenever there is a general feeling of sluggislmess and fact of energy,

Be deaf to the quarrelsome, bline to tho scorner, and dumb to those who are mischievously inquisitive.

II A Lili'S

Vegetable Sicilian

HAIR RENEWER

was the first preparation per a city adapted to cure diseases of the scalp, and the first successful rectory of fadel or gray, that to its natural color, aroult, and y author source. It has had many initators, but none have so tally may all the requirements needful for the proper treatment of the half and scalp. Hall's little first source for each case manter of the slope. Its unparallel assucess can be attributed to buy one cause: the eather full time of first processes.

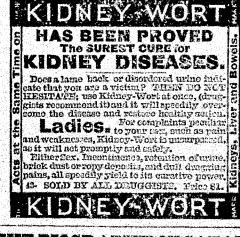
The use for a short time of first source attributed to buy one cause: the eather fully fine of its reaching.

The use for a short time of first processes, and thunors, fever, and dryness, and thus prevents builties. It stimulates the weakened glands, and challed them to pinal orward a new and vigorous growth. The effects of his arrive are not transient, like those of dechalle in sparations, but causin a long time, which makes its use a matter of content.

Bucking kam's Bye

WHISE BUSINE Will change the beard to a natural brown, or thack, as designed. It produces a permanent color that will not wash away. Consisting of a single preparation, it is applied without tremble. PROPARED BY

R. P. HALL & CO., NASHUA, H. H. Sold by all Dealers in Medicines.



THE BIOGRAPHY OF SATAN;

Or, A Mistorical Exposition of the Devil and His Piery Dominions,

Disclosing the Oriental origin of the belief of

a devil,

And Future Endless Punishment.

The Pagan Origin of the Scripture, terms, "Bottomiess Pit,"
"Lake of Fire and Brimstone," "Revs of Helt," "Cindin of
Darkness," "Capting out Devils," "Everlating Funishment,"
"The Worm that never Dioth," etc., oir, all explaines. TUNCH DESIGNON.

By H. CEAVES.'

"Fear heth Torneral,"—John iv: 18.

One hundred and twenty five pages, printed from new plates, in largo, clear type, paper co

PRICE, OS CENES. For sale, wholesale and retail, by the Religio Philosophical Publishing House, Chicago.

Woman and the Household.

BY HESTER M. POOLE.

IMetuchen. New Jersey.] MY HEIRSHIP.

Little store of wealth have I; Not a rood of land I own; Nor a mansion fair and high Built with towers of fretted stone. Stocks nor bonds nor title deeds, Flocks nor herds have I to show; When I ride, no Arab steeds Toss for me their manes of snow.

I have neither pearls nor gold, Massive plate nor jewels rare, Broidered silks of worth untold Nor rich robes a queen might wear. In my garden's narrow round Haunt no costly tropic blooms Ladening all the air around With a weight of rare perfumes.

Am I heir, by Grace of God, Richer, grander than doth wait Any earthly monarch's nod. Heir of all the ages, I—
Heir of all that they have wrought,
All their store of emprise high,
All their wealth of precious thought.

Yet to an immense estate

Every golden deed of theirs Sheds its lustre on my way; All their labor, all their prayers, Sanctify this present day! Heir of all that they have earned By their passion and their tears-Heir of all that they have learned

Through the weary, tolling years! Heir of all the faith sublime On whose wings they soared to heaven, Heir of every hope that time To earth's fainting sons, hath given! Aspirations pure and high— Strength to do and to endure. Heir of all the Ages, I— Lo! I am no longer poor!

Julia C. Dorr.

PERSONAL NOTES.

Mrs. Loveless, a remarkable woman of Nevada, owns a ranch of several hundred acres, and carries on the business of hay and cattle

Miss Mary McCabe, who was unanimously elected postmaster of the lower house of the Illinois Legislature two years ago, is again a candidate for the position. A regiment of men office-seekers show great annoyance at Miss McCabe's action.

Mrs. Geo. Furnas of Brownsville, Nebraska has this summer been testing the possibility of rearing silk worms in that State, and has met with remarkable success, having raised and fed over ten thousand.

Dr. Anita E. Ting of 'Providence, R. I., is chief physician of the Philadelphia Woman's Hospital. The position involves great responsibilities, having under its direction four physicians, a large Maternity, dispensary, clinics, and a training school for nurses.

Mrs. M. J. Pitman, "Margery Deane," has reached her home in Newport after six months of European travel, most of which was spent in Hungary. At Buda-Pesth, she was entertained at a banquet by a society of sixty eminent authors and artists, on the eightieth anniversary of Kossuth's birthday. At Bayreuth, during the festival, she was the guest

of Mme. Warner. A woman dentist at Quebec has been denounced by the press for pursuing an un-womanly avocation, and the clergy of two parishes have prohibited their people from

having any thing to do with her. Miss Jessie F. Detchon of Philadelphia, a younger sister of Miss Adelaide Detchon, the actress having taken the full two years' course at the Philadelphia Dental College and passed her examinations with credit, has established herself in Philadelphia to practice. She is the first lady who ever received a degree from the institution; but there is one other female dentist in that city.

Exchanges contain the following account

of a young woman's success: Helen F. Heffron is a student of the Hahneman Medical College of Chicago. (Co-educational.) The Professor of Surgery, Dr. Hall, early in the term requested the students to make a carefully written report of the surgical clinic, and to sign a fictitious name, that he might examine these reports, and select upon merit alone the person who, for the entire term, should be appointed official reportor of his clinics. At the next meeting of the class, after the reports had been carefully rated, Prof. Hall said: "If the gentleman signing himself 'Incognito,' will please stand up, I shall take great pride in presenting to the class my official reporter for the present term." Whereupon, amid shouts of applause. Helen F. Heffron arose and blushingly confessed to being "the gentleman who signed himself 'Incognito.' Of course she was appointed.

The Graphic sums up in the following characteristic manner, the salient points of a work which we have often mentioned. It is another guide-post directing women away from great cities:

Twelve years ago Miss Jennie Collins, of Boston, set herself about ameliorating the condition of working girls and working women in that city. The results have proven what vast good can be accomplished by one who gives become beauty and sould to such who gives herself, heart and soul, to such work. What induced Miss Collins to undertake the work was this: A young woman who could keep books came to her one cold winter's day. She was out of employment, owed her landlady for several weeks' board and had been told not to return to her room again without the money to pay. Miss Collins gave her the money needed, and then did what was far more to the point—got her a situa-tion as a clerk in the Boston Post-office. This was an innovation, and, as in the case of all innovations, met with great opposition. The then Postmaster Burt, however, stood by her, and to-day there are several young women in the Boston Post-office. By the efforts of Miss Collins the interest and co-operation of many philanthropic men and women were secured. and as the result "Boffin's Bower." as Miss Collins calls the place where she seeks to do good to all of her sex who come to her, was established. In the annual report for 1882, just issued, Miss Collins says that from May just issued, Miss Collins says that from May 30, 1881, to May 30, 1882, a total of 1,151 employers applied to her, and 1,545 girls during the same time. Over 3,000 meals were also given during the period named to girls too, poor to pay for their food. "No report," says Miss Collins, "can give a description of the miscellaneous work, including the poor girls in disgrace, others hungry and cold, penniless and perishing. Millions of money are inverted to help the poor but no law can posinvested to help the poor, but no law can possibly be enacted to prevent human suffering, because law gives too much power in one direction and too little in another."

The following speech by Mrs. Mary A. Livermore at the Boston Woman Suffrage Festival last June, was then reported in the papers of that city. It is good enough, how- be scornfully set aside, as it has shared the

ever, to be reproduced at any time. It was in response to the toast,

WOMEN IN POLITICS.

Woman in politics? Where shall I be-Woman in politics? Where shall I begin? I have two shelves of my library filled with histories of women in politics. The first one is the Bible. Shall I begin with that? and tell you of Deborah, who, when Barak proved a coward, and refused to lead the armies of Israel in battle against the Canaanites unless Deborah would accompany him, took the field with him, at the head of ten thousand soldiers, and utierly routed of ten thousand soldiers, and utierly routed the enemy. Afterwards she was a judge in Israel for forty years. Shall I take a flying leap down the ages and tell you of Esther, the Queen of Sheba, Judith, and the wife of Pilate—all of them "women in politics?" Shall I speak of Cleopatra, Zenobia, Boadicea, Catherine of Sienna, Joan of Arc, Isabella of Castile, Catherine of Russia, Maria Theresa of Austria, Elizabeth of England, and continuing the list, halt with the names of Anna Dickinson, who won Republican victories during the dark days of the war, and of Mrs. General Logan, of Illinois, considered in that State one of the shrewdest and most far-seeing politicians? All of these women and a great host of others might be mentioned, who, judged by the standard of their time, were as wise and good as the men of the age with whom they were associated. History in many instances gives them scant justice, but then our historians up to the present time

have been men. [Laughter.]
But still the cry is, "Women are not competent to deal with politics." Professor Goldwin Smith, writing in the Popular Science Monthly, tells us that women would carry too much of emotion into politics; that their natures are so emotional that "they never can be made accountable like men." Prof. Smith manifests, amazing perversity of judgment and statement whenever he writes of women. On that subject he is never to be depended upon.

TOO EMOTIONAL FOR POLITICS. "Too emotional for politics," I was in the Chicago "wigwam" when Abraham Lincoln was nominated—the only woman on the floor of the hall, for my seat was with the reporters. I shall not forget the scene that followed, Men hugged one another with such vim that they upset one another. They slapped each other on the back—crushed each other's hats, or tossed them in the air and kicked them about as if they were foot-balls. They went they laughed; they danced; they stood on the seats and tossed their arms wildly in the air, and for half an hour screamed and velled, as if with throats of brass, till the uproar was ir with throats of brass, till the uproar was ear-splitting. The New York delegation, whose candidate had been defeated, went sulkily out of the hall, with banners reversed, wiping their eyes, evidently seeking a quiet place for a "good cry," after the fashion of "emotional" women. Similar behavior was repeated when Gen. Grant was nominated—and at General Garfield's nomination; while the frantic scenes of emotion ination; while the frantic scenes of emotion that women may witness from the galleries of Boards of Trade and Stock Exchanges, as the men below make and lose fortunes in gambling, will lead them to congratulate themselves that they belong to the calm, quiet, self-contained sex.

"Women are so frivolous, so fond of dress, parade and show, that they would make of government an everlasting spectacular drama." Possibly, But I cannot remember ever to have seen women walking delightedly for hours in a torch-light procession, through muddy streets, amid the thundering of cannon, the flash of rockets, and the blaze of colored lights. I think I have never seen them parading by daylight, clad in abbreviated aprons, ornamented as to the shoulders in what seemed exaggerated horse-collars, their heads supporting an infinite amount of "fuss and feathers," and their padded coats over their swelling bosoms nearly bursting with ecstatic delight, as they caught admir-ing glances from the other sex in balconies and at chamber windows. [Applause.]

WOMAN'S EXTRAVAGANCE.

"A sex which is not thoroughly justifiable cannot be made thoroughly responsible," says Goldwin Smith. Again, "Government funds would be stolen, squandered and misappropriated." Say others, "Women would make sad havoe with national and state treasuries, irresponsible and extravagant as they are." What was that story concerning Tweed, who, it was averred, with his gang of thieves, stole millions from the exchequer of New York City? Have they found Captain Howgate yet, who, in connection with the 'Signal Service Bureau," at Washington, stole \$250,000 of the government money, and then decamped? Was it Mr. or Mrs. Woodward, who, as assistant treasurer of the city of Boston, stole \$99,000 of the city funds? What is all this fuss concerning the "star route swindlers," who have stolen millions, and who constantly evade trial and punishment? "But women would put their friends in office, and would seek fat places for their male relatives and favorites." Pray what is going on just now at the head quarters of the administration? How does it happen that Blaine and Beard are out of office, and that the incumbents of national offices all over the country, who were loyal to Garfield, are to-day shaking in their shoes? What is the necessity for, the object and aim of, the "civil service reform?" It isn't wise for Satan to rebuke sin, for it is likely to cause some pointed "talking back."

Women could not carry any element of demoralization into American politics to-day that is not already rampant there. My own belief is that their entrance into governmental affairs would improve them. Not because they are inherently so much better than men, but because they are the other half of men. Men form one half of human-ity, women the other half—and the whole is always better than the half.

BOOK REVIEWS.

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

PEARLS OF THE FAITH, or Islam's Rosary. By Edwin Arnold, C. S. I. Boston: Roberts Broth-ers, Chicago: Jansen, McClurg & Co. 320 pages. Cloth, \$1.

In this last of his "Oriental Trilogy,' which is "gratefully inscribed to the many friends in America (known and unknown)," Mr. Arnold aims to present in the simple. credulous, but earnest spirit a Mussulman might evince, some of the thoughts and be-liefs of the Prophet of Arabia. He enumerates in a series of short poems the "ninety-nine beautiful names of Allah," which pious Muslims employ in their devotions, illustrating each poem with Arab texts, and some legend, tradition, record or comment drawn from the Koran and other Oriental sources. Though many of the teachings of Islam appear to us crude and at variance with what

task of educating the world, having prepared a sixth part of humanity for the develop-ment that later years will bring. To Mr. Arnold is due the credit of presenting to the general reader a more poetic and truer conception of the great Oriental systems of belief than commonly prevails. It is hardly just to compare "Pearls of the Faith" with "The Light of Asia," as a connected poetic narrative necessarily possesses more interest to most readers than a series of short, disconnected poems of even equal marit nected poems of even equal merit.

A deep spirit of resignation to the will of Allah; a belief in his unity, his infinite power, yet compassion and merey; his approval of good deeds and abhorrence of evil, are the prominent themes of this volume. It was composed amid the Scotch mountains, during a brief summer rest from politics, with no library at hand for reference. As an example of the author's graceful style we quote the following:

Pity! for He is Pitiful;—a king Is likest Allah, not in triumphing 'Mid enemies o'erthrown, nor seated high On stately gold, nor if the echoing sky Rings with his name, but when sweet mercy SWavs His words and deeds.

Too much ye tremble, too much fear to feel That yearning love which Allah's laws reveal; Too oft forget—your troubled journey through-He who is Power, is Grace and Beauty too, And Clemency and Pity, and Pure Rest, The Highest and the Uttermost and Best: Sweeter than honey, and more dear to see Than any loveliness on land or sea By bard or lover praised, or famed in story; For these were shadows of his perfect glory.

THE BIBLE—WHENCE AND WHAT? By Richard B. Westbrook, D.D., LLB. Philadelphia: J. B. Lippincott & Co. 1882. Price: \$1.00

Every critical, careful examination of the Bible, its history, origin, etc., from an individual standpoint, is generally of great value to humanity. This is especially true in the case of this new work. The author well says that his "book is not an attack upon what is good and true in the Jewish and Christian Scriptures, much less an attack upon genuine scriptures, much less an attack upon genuine religion. It is not intended to weaken the foundations, but to enlarge and strengthen them. False pretence and imposture must sooner or later fail. Truth does not need falsehood to support it, and God can take care of his cause without the treacherous help of lying prophets. The heart cannot be set right. lying prophets. The heart cannot be set right by deluding the understanding. It is a deliberate judgment that infidelity can only be checked by presenting more rational views of the Bible and of religion."

He answers the question, "Upon what authority does the authorized version of the New Testament rest?" by stating that while the common people are quietly thinking over the question how an infallible, perfect book can possibly need so many revisions after having been so long in circulation, another but smaller class will raise the more important question: What do we know regarding the text from which these numerous versions have been made? Scholars may study until 'much learning makes them mad" to give us the purest version, but if the text is uncertain, what has the world gained to strengthen its faith? Having "authorized" versions, have we an "authorized" text? Is there conclusive evidence that the manuscripts from which these versions are made are the original, unchanged and genuine writings, dictated, as alleged, by the Holy Spirit? Are the strips of papyrus, vellum or parchment upon to them or to accurate, duly-attested and auly identified and verified? These are the basic questions that will be urged, especially in America, and their earnest discussion will give greater assurance of faith or brush away

a most mischievous delusion. The author then goes on to answer these "basic questions" by giving a list of the principal editions of the Bible—seven in number -each one different from all the others, and each one considered infallible. He then carefully considers the *original* Greek basis of our English New Testament, and answers an important question, "What manuscript author-ity is thus represented?" From high authority which he adduces, it appears that our Authorized English New Testament was formed out of manuscripts dating no further back than the twelfth thirteenth, fourteenth, fifteenth and sixteenth centuries, and that even these were very hastily and unskilfully used, or not used at all, as there is good reason for believing that the Latin translation of Jerome was, after all, the main dependence The author then concludes after thoroughly considering the subject that the English New Testament in common use for the last two hundred and seventy years has upon its title-page a positive statement not justified by facts of history, and which, to say the least, is calculated to mislead the uninformed and unsuspecting. It was not translated "out of the original Greek." The words "or-iginal Greek" must refer to the alleged original writing or text, and not to the language as there is no un-original Greek. The Latin Vulgate of the Church of Rome was in fact the real foundation, and it is no wonder that

King James died a Papist.

There are now in existence about two thousand manuscripts containing parts of the New Testament, with about one hundred and fifty thousand different readings (many of which are trivial); but even "learned conjecture" does not claim that any one of these dates back earlier than the fourth or fifth century, and no scholar will pretend to deny the admission of the Rev. Prof. Roberts, that there are only five copies of the New Testa ment, at all complete, which can be referred to a greater antiquity than the tenth century; while the Rev. George E. Merrill. in his recent "Story of the Manuscripts," concedes that "there is a wide gap of almost three centuries between the original manuscripts of the evangelists and apostles and the earliest copies of their writings which have yet been dis

covered. In regard to the New Version, the author's remarks are suggestive and timely, and invaluable to the student in his investigation. He sets forth in one of his many "points," that although the New Version of 1881 has modernized the English of our "Authorized" New Testament, it fails to increase confidence. It will be a long while before it' is generally adopted—if ever. The "judicious grieve," while independent thinkers see in it "the beginning of the end," which is sure to come.

Speaking of the "Canonicity of the Scriptures," the author presents a rather startling incident: "The Council of Nice assembled in A. D. 327, and while it is not known certainly that this conneil considered the question of Scripture canonicity at all, Pappus, in his Synodicon, asserts that at that council 'all the little tracts claiming recognition were put under the communion-table in a church, and the Lord was besought that the inspired records might get upon the table,

while the spurious ones might remain underneath; which during the night accordingly happened," it is claimed.

In his concluding "points" he claims that no man can deny that some of the Councils of the early Church, that selected and manipulated our Sacred Scriptures and formulated our creeds, were more disorderly, ruffianly, corrupt and riotous than the meetings of the 'hoodlums' on the sand-lots of San Francisco or of the lowest Tammany politicians in the 'bloody Sixth' Ward of New York."

In relation to Spiritualism the author well says: "The views held by Swedenborgians, Spiritualists, and many Liberal Christians are not only more rational, but more scriptural, as may be verified by reference to their standard writings. It is common to ridicule modern Spiritualism—and there is much that is ridiculous among some persons calling themselves Spiritualists—but it can be demonstrated that this system has done more to check skepticism and inspire faith in the immortal life than all the orthodox churches put together. When such men as Dr. William Crookes, F. R. S., made immortal by his scientific discoveries, and Alfred R. Wallace. F. R. S., who shares scientific honors with Darwin, and college and university-professors not a few in all countries, and thousands of the most intelligent men in all ranks and professions, have declared, after the most crucial tests, their faith in the claim that the doctrine of a future life has in this day been demonstrated by proofs palpable, it will not do to dismiss this absorbingly interesting subject with a sneer. There are hundreds of people to-day who believe in a future life upon the evidence of modern Spiritualism, who could not believe if they had no other evi-dence than that furnished by the orthodox pulpit and those who think that there is no good reason for faith in immortality outside of a special written revelation."

The full scope of the book is embraced in the following heads: Foundation of the "Authorized" Version of the New Testament; The lew-Version Basis (1881); Canonicity of the Scriptures; Custody of the Scriptures; Miracle, Prophecy, Martyrdom and Church Infallibility; Internal Evidence; Probable Origin of the Old Testament; Probable Origin of the New-Testament Books; Probable Orig-in of Certain Dogmas found in all Religious; Is the Bible strictly Historical or mainly Allegorical? Were the Jewish and Christian Scriptures written Before or After the Pagan Bibles? The Summing-up; Interlocutory.

As a work of reference this book is invalu-

by no other production, and which no student of Biblical lore can well dispense with.

able. It fills a niche in the library, occupied

Magazines for February not before Meutioned.

THE SIDERAL MESSENGER. (Wm. W. Payne, Carleton, Minn.) Contents: Atmosphere of Venus in transit; Nucleus of the bright comet of 1882; Comet Envelopes; Photographing the Solar Carona without an Eclipse; Dr. Peters's Celestial Chart; Transit of Venus; Editorial Notes.

THE PANSY. (B. Lothrop & Co., Boston.) A monthly for boys and girls, edited by Mrs. G. R. Alden, ("Pansy") the popular writer.

Twenty Years a Sufferer.

R. V. Pierce, M. D., Buffalo, N.Y.: Dear Sir-I wenty years ago I was shipwrecked on the Atlantic Ocean, and the cold and exposure which these alleged words of special revela-tion were first written in existence? and have our convists and translators had access to form on each leg, which kept continually discharging. After have our convists and translators had access fit, I tried your "Golden Medical Discovery," thenticated copies? Have the original writings of the evangelists and apostles been fultaking the first bottle, I am thankful to say taking the first bottle, I am thankful to say I am completely cured, and for the first time in ten years can put my left heel to the I am vour ground.

WILLIAM RYDER, 87 Jefferson St., Buffalo,

The least error should humble, but we should never permit even the grentest to discourage us.

Emigrants and travelers will find in Aver's Sarsaparilla an effectual cure for the eruptions,boils, pimples, eczema, etc., that break out on the skin—the effects of disorder in the blood caused by sea-diet and life on board ship. It is the best medicine for every one in the

Distinction is not in being heard of far and wide, but in being solid, straightforward. and loving the right.

*"Winter finds out what Summer lays by." Kidney-Work cures in Winter and in Summer. There is scarcely a person to be found who will not be greatly benefited by a thor-ough course of Kidney-Wort every spring. If you cannot prepare the dry buy the liquid. it has the same effect.

The power of man's virtue should not be measured by his special efforts, but by his ordinary doing.

Thousands of women bless the day on which Dr. Pierce. "Favorite Prescription" was made known to them. In all those derangements causing backache, dragging-down sensations, nervous and general debility, it is a sovereign remedy. Its soothing and healing pro-perties render it of the utmost value to ladies suffering from "internal fever," congestion, inflammation or ulceration. By druggists.

It is impossible for that man to despair who remembers that his helper is omnipo-

BKG PAY to sell our Rubber Printing Stumps. Sample free. TAYLOR BROS & CO., Cleveland, O. 82 13 34 11 cow

THE BIGGEST THING OUT Bustrated Book (new) E. NASON & CO., 111 Nassau St., New York.
33 21 34 9 cow

BARLOW'S INDIGO BLUE! Quality and Quantity Always Uniform For sale by Grocers: D. S. Wiltenenger, Proprietor. 233 North Second Street, Philadelphia, Pa.

33 9 34 7eow STRANGE VISITORS.

A SERIES OF ORIGINAL PAPERS.

EMBRACING

Philosophy, Science, Government, Religion, Poetry, Art, Fio tion, Satire, Humor, Narrative, and Prophecy. By the spirits of Irving, Willis, Bronte, Richter, Thackeray, Byron, Humboldt, Wesley, Hawthorne, Browning, and others

Now Dwelling in the Spirit-World. These wenderful articles were dictated through a clairwoy ant, while in a trance state, and are of the most intensely in eresting nature. The sale of this extraordinary work is constant and steady.

Price, \$1.50; postage 10 cents, For sale, wholesale and retail, by the RELIGIO-PHILOSOPER CAL PUBLISHING HOUSE, Oblingo.

Disease of the Kidneys.

The frequency and fatality of discesses of the Kidneys give an especial interest to the study and investigation of them, and elevate any discovery as to their essential natures, or the means of curing them, to a very important place in the art and science of medicine. When the fact is recalled that the Kidneys are the great seavongers of the human body -their office is to remove from the blood any and all impurities which may exist in it; that, if this office be entirely shut up, life can not be long maintained. The products of used-up and wornout principles of the human body, retained in the blood, so poison the nervous system, that its functions or duties will be arrested, the brain will come to take cognizance of surrounding persons and objects, consciousness will be obliterat" ed, the vital knot will become congested, the heart and lungs will cease to perform their part in the phenomena of life,they stop. Ere this, however, the most terrible form of all human suffering is apt to take place, and gives an additional horror to the hour of death. If the offices of the Kidneys be so essential to life, that it must cease soon after they cease to act, the conclusion is incscapable that any deviation from the performance of these offices must be attended with derangement of health. The urine is the depurating secretion eliminated from the blood by the Kidneys,—the channel by which morbide agents are carried out of the general circulation, and the blood preserved in healthy quantity and quality. If it fails to do this, disease follows as a necessary sequence. To preserve health it is necessary to preserve a healthy condition of the Kidneys. This, of course, is attained by temperance in all the relations of life, diet, clothing, exercise, and residence. But disease and suffering are inescapable. They seem to be a part of the curse put upon man as the fruits of his disabedience. While sin has brought its punishments, man still has the constaint that fod has placed within his reach a balm for every if, and that, by improving the opportunities thus given he may be relieved of his suffering, live in the enjoyment of comparative comfort, and attain a green old age. which morbific agents are carried out of the general circula-

in the enjoyment of comparative comfort, and attain a green old age.

When we recall the offices of the Kidneys,—that of removing the wormout tissue-elements from the blood,—it is easy to understand how they may become diseased. Acrid and acid conditions of the blood are very liable to be attended with Kidney disorders. These sources of irritation may lead to various forms of Kidney maladies, as Dropsy, Diabetes, Brishi's Disease, in which allowen or the element of our food which corresponds with the white of an egg, is carried off in the urine, causing emociation and ultimately death. We all know how intractable these diseases are; that herefofore they have, in a large per centrof cases, proved fatal. Medical science is very much at sea as to their management. What we desire is a remedy that will give tone to the Kidneys build up the blood, desired its acrid character, and cure the various maladies from which these organs suffer. Our attention has been recently called by several physicians to Hunt's Remedy, a Kidney medicine used by them in their practice. It seems to be one of the very few combinations out of the multitude that has any decided value, or that is calculated to beniefit the allments for which it is designed. It is an active diuretic, exciting the secretions of the Kidneys to more intense action, and thus deansing the blood of impurities. It seems to act promptly in those forms of Bropsy which depend upon Kidney troubles, and will rapidly drain out the water from the limbs and abdomen. In Blabetes it is said to lessen the amount of sugar, to increase the appetite, and otherwise benefit the patient — New York Medical and Surgical Journal.

W. S. 03GOOD.

M. F. RIGGLA

OSGOOD & RIGGLE, LAWYERS,

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

IMVESTORS get par information about .dos.seckeaus 1. not a dolfar bet. J. B. Watkins & Co. awrence, Kansas, and 143 Breadway, New York.

83 16 31 2 ARE

FERRIS RESPONATIVE will INVARIABLY CURE YOU It is endorsed by all home and foreign physicians and scient-ists. It cures where all other means fails. Don't neglect to send for circulars, it will pay you, EDWIN FERRIS, 185 Central Ave, Cincinnati, O. 33 15 34 13 cow



Can you AFFORD to be without it? Willoom & Gibbs S. M. Co., 658 Broadway, N. Y.

Chicago, 229 State Street. 33 11 34 15 eow



For 1883 is an Elegant Book of 150 Pages, 8 Colored Plates of Flowers and Vegetables, and more than 1660 Hlustrations of the choicest Flowers, Plants and Vegetables, and Directions for growing it is handsome enough for the Center Table or a Holiday Present. Send on your name and Post Office address, with 10 cents and I will send you a copy, postage hald. This is not a quarter of its case. It is printed in both English and German. If you afterwards order seeds deduct the 10 cts.

Vick's Seeds are the Best in the World! The FLORAL GUIDE will tell how to get and grow them. Vick's Florel and Vegetable Garden, 175 Pages, 6 Colored Plates, 500 Engravings. For 50 cents in paper covers; \$1.00 in elegant cloth. In German or English. Viok's Illustrated Monthly Magazine—32 Pages, a Colored Plate in every number and many fine Engravings. Price, £1.25 a year; Five Copies for \$5.00. Specimen Numbers sent for 10 cents; 3 trial copies for 25 cents.

JAMES VICK, ROCHESTER, N. Y.

Rom's Calculator Diary.

Practical Arithmetic made EASY, SIMPLE and CONVENIENT for all, by this unique and wonderful work. Is worth its weight in gold to everyone not quick in figures. Contains nearly 100,000 nusiness Calculations. SIMPLE and PRACTICABLE Bulles and ORIGINAL. figures. Contains nearly 100,000 nusiness Calculations, simple and phacticable Rules and obliginal Methods—the cheam of this great and useful science—which makes it possible and easy for any one, even a child, to make connect and instantaneous computations in Grain, Stock, Hay, Coal, Cotton, Merchandise, Interest, Percentage, Profit and Loss, Wages, Measurement of Lumber, Logs, Cisterns, Tanks, Granaries, Wagon-beds, Cornecribs, Cordwood, Haystacks, Lands, Carpenters', Plasterers', and Masons' work, besides thousands of other practical problems which come up every day in the year. Will prove of Great Benefit, almost a necessity, in the hands of every Farmer, Mechanic and Tradesman.

It is neatly printed, elegantly bound, accompanied by a Renewable Diary, Silicate Siate, Perfectual Calendar, and Valuable Pocket-book, all combined for the price of a common diary.

Fine English Cloth, — 75.; Morocco Leather, — \$1.00 Fine Buglish Cloth, - 75c.; Morocco Leather, - \$1.00 Russia Leather Gilded, \$1.50; Russia Calf Gilded, 2.00

Sent postpaid to any address on receipt of price For sale, wholesale and retail, by the Religio-Philosofki-CAL Publishing House, Chicago.

FOUR ESSAYS CONCERNING SPIRITISM. WHAT IS SPIRIT? WHAT IS MAN?

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

The author, Heinrich Tiedeman, M. D., is a German scholar, he presents many thoughts in reference to the subjects treated that are worthy of carpful consideration. Price, 20 cents; postage free. For sale, wholesale and retail, by the Religio-Philosophi-cal Publishing House, Chicago.

THE WONDERS OF LIGHT AND COLOR.

By E. D. BABBITT.

A beautiful pamphlet with heavy Haminated cover illustrating Harmony of Color, a compend of Chromopathy or Color-Healing, a full account of Instruments for color treatment, and answers as an introduction to the large work, besides giving some of the later practical applications. Price, postpaid, 25 cents.

"Better than gold, for each of alx departments is alone worth the 25 cents charged."—G. L. Parker, M. D. For sale, wholesale and retail, by the RELIGIO PRILOSOFMI-CAL PUBLISHING HOUSE, Chicago.

Beligio-Philosophical Journal

POBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAG

By JOHN C. BUNDY.

Terms of Subscription in Advance. One Copy, one year,\$2.50 6 months,.... \$1.25 BINGLE COPIES & CENTS. SPECIMEN COPY FREE.

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

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

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

SPECIAL NOTICES.

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

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

Anonymous letters and communications will not be noticed. The name and address of the writer are reoutred as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

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

CHICAGO, ILL., Saturday, February 17, 1883.

NOTICE TO SUBSCRIBERS.

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

A Model Sunday School Teacher.

It is generally acknowledged by intelligent and progressive Spiritualists who desire to advance beyond the rudiments and to have their children instructed in a way that shall develop their reasoning powers and give them that knowledge which shall best fit them to grapple with the problem of life here and herenfter, that there is a sad deficiency in the supply of competent teachers and well-digested methods of instruction. It is therefore with pleasure that the JOHRNAT can point to one whose example will serve as an infallible guide to the best results. It goes without saying that this model teacher lives in Boston. He has not always lived there, neither has he always been as wise and famous and fair as now. Once upon a time he was an obscure preacher for an evangelical sect; but one happy day be began to doubt and doubting began to grow, until in time, he found the old time-honored but worn out orthodox pasture could no longer nourish his wants, so he jumped the fence and found himself in the field of Go-as-youplease Religion. Needing, for convenience and brevity, a name for it, he allows his friends to call it Unitarian, though the truly, truly Simon-pure Unitarians look with doubt upon this doubting comer, and are secretly inclined to regard him as an interloper likely to guide the craft to the "demnition bowwows" if not curbed. For a while he browsed around a great overgrown Western village. twice as big as Boston, but the folks at the Hub discovering he had what they most lacked, intellectual virility and freshness, baited him with clover and honey and away he went. On first leaving trinitarian territory he was a bit awkward, but being a man of talent, push and plenty of mettle, soon adapted himself to the new environment and began to study how the fittest might best manage to survive. With the expansion of his field of influence came a multitude of new responsibilities; scores of books and dozens of writers, unknown to him or uncared for in his earlier years, had to be consulted, and this, too, in the midst of daily duties sufficient to employ all his time. As a result he has absorbed more than he has assimilated, but happily for his own equanimity he don't seem to know it; probably this is one of the symptoms of chronic doubt. The name of this rising star is Minot J.

Mr. Savage has a "Bible class," composed of young men of inquiring minds. They have listened to their beloved teacher and pastor with pleasure, not wholly free from uneasy doubts; they have heard more or less about the phenomena of Spiritualism, and in their anxiety to know the truth, decide to bring the subject to his attention in Sunday school. At this stage of affairs the following scene is supposed to have occurred:

Mr. Savage enters and approaching hi class, already waiting his arrival, says:

"Good morning, young gentlemen! I am pleased to meet you again; I observe from the interested expression of your countenances that you anticipate another of our weekly feasts of reason."

The members of the "Bible class" return the morning salutation, and Mr. Lawrence sitting on the right and speaking for Messrs. Cobb. Hancock, Hoar, Adams, Lincoln, Gould and Parker, his classmates, says:

"The tendency of your pulpit utterances and general teachings has caused us to serthe soul, to doubt whether after all this life does not end all. Engaged as we are in active business during the week we have little time to investigate, and indeed we are at a loss how to proceed to settle our doubts, even if we could find time. We have all incidentally heard of certain phenomena alleged to be of spirit origin; some of us have friends who assure us they have seen manifestations and received messages from sources preterhuman and we have been reading up a little in Spiritualist literature for the recorded evidence and the opinions of men whose judgments we might feel were entitled to weight. Before, however, proceeding farther, we have after consultation deemed it best to appeal to you for light, presuming that you may have had some experience with persons called 'mediums,' and that possibly you have reached a final opinion as to the truth of the assertions that these phenomena occur, and also as to whether they are done by intelligences outside of the so-called 'medium,' or operator. In a word do you believe in a future life, and if so, do you think it can be demonstrated?"

Mr. Savage:-'Do I believe in a future life?' cannot think it all shall end in naught: That the abyss shall be the grave of thought; That e'er oblivion's shoreless sea shall roll O'er love and wonder and the lifeless soul. But e'en though this the end. I cannot sav I'm sorry that I saw the light of day."

Mr. Abbott:-"I am sorry to see you hesitate to answer the most important of friend Lawrence's questions. To one who dwells upon your plane, the philosophy shown in your reply may satisfy, but it does not satisfy us, neither does it answer for the yearning hearts of the millions whose loves, hopes and aspirations all inspire to a desire for absolute knowledge of the continuity of life beyond the grave. Therefore while we are aware that Spiritualism is a tabooed subject among Unitarians, yet we hope in this search for light you will aid in the struggle."

Mr. Savage:-"One age-long, endless struggle, The unattained to gain, The ever onward reaching, And reaching still in vain,-"

Mr. Cobb:—"The slight reading I have done is enough to lead me to think that in the investigation of Spiritualism, the struggle and reaching may not be 'in vain.' The other day I came across a statement made in 1880 by C. F. Varley, the celebrated electrician. In substance he says that twenty-five years ago he was a hard-headed unbeliever. Spirit phenomena, however, suddenly and unexpectedly. Other phenomena occurred proving the b) the nower of instantly reading thoughts; (c) the presence of some intelligence or intelligences controlling those powers. He is satisfied the manifestations observed by him were not due to any of the recognized physical laws of nature, and that there were present on the occasions he mentions, some intelligence other than that of the medium and observers.' The late Lord Brougham is on record as saving in. I think, 1870: 'But even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.' That these strange phenomena occur is also attested by many who do not accept the spiritual hypothesis. Dr. Lockhart Robertson, for many years one of the editors of the London Journal of Mental Science, is one of these, and says he 'can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact.' As a class we have thought you might aid us in clearing away the mystery which in these phenomena, Nature presents Man for solu

Mr. Savage:-"Bend low before the mystery! Man's world lives only in man's thought: The wondrous things we hear and see

Are in his loom of fancy wrought." Mr. Hancock:-"I last week, ran across a bit of evidence concerning spiritual phenomena given to a committee of the London Dialectical Society by M. Léon Favre, late Consul-General of France and brother of Jules Favre, the well known French Senator. Favre says: 'I have long, carefully and conscientiously studied spiritual phenomena. Not only am I convinced of their irrefragable reality, but I have also a profound assurance that they are produced by the spirits of those who have left this earth, and further that they only could produce them. I believe in the possibility of inter-communion between the two worlds.' Immanuel Herman Fichte, with whose writings you are no doubt familiar, as you are also with the fact that he was one of the widest known philosophical writers of this century, was a Spiritualist for many years before his death. Just prior to the fundamental facts of Spiritualism, commending the subject most earnestly to the scientific and religious world. He also refers to the Slade phenomena in the presence of Zöllner as having been observed under conditions precluding all imposture or prestidigitation.

"R. B. Westbrook D. D., of Philadelphia, has lately published a book entitled, 'The Bible-Whence and What?' which has been widely and highly commended. In this book the author incidentally refers to Spiritualism and says: 'When such men as Crookes, Wallace and college and university professors not a few in all countries, and thousands of the

tests, their faith in the claim that the dociously question at times the immortality of trine of a future life has in this day been demonstrated by proofs palpable, it will not do to dismiss this subject with a sneer.'

"M. Camille Flammarion, the astronomer, who is a Spiritualist asserts that, 'It is by the study of Spiritualism that Mr. Crookes has been led to his magnificent discoveries.' Rev. Wm. Mountford of Beacon Street, who nominally belongs to our denomination, is a Spiritualist, Rev. J. P. Newman, Bishop Clarke, of | ers who understand the subjects to be discuss Rhode Island, Prof. Hiram Corson, together with many learned Judges and a numerous (1) a teacher of some refinement and intellectarray of intellectual, cultured men and women affirm the truth of these phenomena and declare them to be spiritual. In view of this respectable and weighty army of witnesse-. it appears to us there is something in Spiritualism which we as a class and you as a teacher ought to understand."

Mr. Savage:-"The end that's now beyond you

Some day, you'll understand." Mr. Hoar:—"We admire the poetic rhythm of your answers. Mr. Savage, but with all due deference I must say we are not getting much light this morning. If it is a proper question, I would ask. Have you ever attended Spiritualist circles or witnessed any of | in expectant attention. Hermann deliberate-

these phenomena?" Mr. Savage:-"Well! Young gentlemen I must express my surprise at the interest you manifest in this, to me, rather vulgar subject; it is a matter which, of course, interests common people, and even, as you have shown, some cultured and scientific minds; yet, to me, the investigation is beset with obstacles which offend my esthetic tastes. And to be perfectly frank with you. I doubt if its purour set is extremely fastidious. However, the question of our young friend Hoar, is I have attended many of these test circles. I have no confidence in my five senses when in doubt whether he has not by some legerdemain caused me to unconsciously hand the slate to him, and after writing thereon returned it to me. Were I to enter the room of a medium for so-called independent writing and not approaching within ten feet of hear the writing, recognize the message and nesses. I should still doubt my competency, as I do that of the aforesaid witnesses. I ly were soon after developed in his own fami- | determining the matter. My own impresyou will readily admit his veracity is above suspicion and his qualifications to pass upon nently satisfactory. As you_are all impatient to hear the result, which by the way I can forecast, though I am neither a prophet Daily Globe, and you will not have to wait until next Sunday.'

"In concluding this morning's lesson, I will give you one illustration drawn from the socalled mental phenomena, to show that the whole thing is imposture: Lonce visited one of the most noted mediums. I was unable to get a communication until I saw that she was looking for some sign from me that of my face, assented to one of the feelers she out out. She seized the cue at once, and with this for a starting point, gave me some very interesting and surprising information about a sister who never existed. The name puzzled me a little at first. She picked it out one letter at a time by running her finger over the alphabet on a table, and I helped by raising my eyebrows in pretended surprise when she touched the letter "O." We had proceeded as far as "Ol," when for a moment I was unable to recall any feminine name beginning with those letters, and the spirit consequently became uncertain, but I happened to think of "Olive," and everything at once went along smothly. The spirit of the fictitious "Olive" was plainly seen by the medium standing at my side, and through the medium, we had quite a sociable chat. This is a specimen of the facts which we are asked to explain upon any other hypothesis than spiritual presence."

Mr. Adams:—"I do not wish to prolong this discussion, but if you will pardon the presumption. I would suggest that there may be his death he published a pamphlet affirming another explanation than that of imposture on the part of the medium. I have studied the subject of mesmerism in years past; I have seen the experiments of Mr. Carpenter, Mr. Cadwell and others as exhibited here in Boston. Every one knows who has witnessed these experiments that the sensitive is completely under the control of the operator. sees what he is told to see, feels what he is told to feel, etc., etc. Now, if I am not mistaken, it is claimed by Spiritualists that these mediums are sensitives, and while in this trance or mesmeric sleep, are in a condition to be controlled by spirits. If this is true, does it not seem reasonable that you may have controlled this sensitive and made her

sions, have declared, after the most crucial as first having been conceived in your own mind?"

Mr. Savage: - "While I appreciate.my young friend, the force and cogency of your proposition, yet I must bring the session to a close without attempting a reply. Too many such questions would wholly destroy my theories.

From this report, the Journal's readers will readily see that the leading obstacle to effic ient work in educating the youth in Spiritual ist Sunday-schools, namely the lack of teached, is really a myth. The only requisites are ual force, prejudiced against Spiritualism and given to assumptions which arise from ignorance of the subject; (2), a bright inquiring body of pupils, such as every society of Spiritualists can supply.

Sayage-Hermann-Spiritualism.

Rev. Minot J. Savage who claims to be seeker after truth has settled the question of Spiritualism to his own satisfaction. He knew it was all a delusion and sought an interview with Hermann, the sleight-of-hand performer, for confirmation of what was algation. Hermann gave him his fill, as he sat ly falsified, and then proved the truth of his falsehoods to the dazed divine by sleight-ofhand,—first tricking by the turn of his tongue, then by the turn of his wrist. It so happens that Hermann's experience with one medium is on record in a two-column account in the Religio-Philosophical Journal of January 15th, 1881. The brilliant sleightof-hand-and-tongue man was filling an engagement at Me Vicker's Theatre, and during suit will add to one's popularity; you know his stay was interviewed by the editor of the JOURNAL through the courtesy of Mr. J. H. Mc Vicker. At that interview Hermann perfectly proper, and in reply I will answer: | disclosed gross ignorance of the phenomena | Slade, and hold it constantly in my hand, as | writing. He said: "Slade he seat ze people I suppose, and writing comes thereon, I am all around ze table, zen za take hold hand zen he write wiz his hand." "Did you ever zen I know how all zese zings be done." "Now cording to the testimony of reputable, wit- | had Slade at my house and seated around a table in my library, with a number of prominent gentlemen and ladies of this city, most should think my senses were of no use in of them not Spiritualists. The slates were my own, never before written on and not touched existence (a) of forces unknown to science: matter right here and now, but as you seem | upon while held by non-Spiritualists at a dis- | hind the footlights. deeply in earnest, I will go to-morrow and tance of five feet from Slade, and under a full settle the whole question by consulting a | head of light from a four-burner-chandelier." gentleman of reputation and well known | This single example will serve to illustrate skill, the only man accessible who can give how little truth there was in all Hermann's reliable information on this vexed subject, assertions made at that time. He then told He is a French Jew, and when I tell you that his stock-story of how mediums were afraid his vocation is that of a traveling conjurer, of him and his offer of \$500, etc. Before leaving, the writer arranged an interview between this celebrated prestidigitateur and these alleged spirit phenomena are pre-emi- Mrs. Simpson, well known as a medium for independent slate writing,-writing without human contact. Hermann, accompanied by his assistant, met Mrs. Simpson, Mr. J. H. Mc nor the son of a prophet, I will cause myself | Vicker and Prof. V. B. Denslow being present to be "interviewed" by a reporter for the as witnesses; Hermann having previously confidently assured all concerned that no writing would occur. Mrs. Simpson's own slate was first used, after being duly cleaned, examined, and pronounced satisfactory by Hermann. Under Hermann's own conditions. writing appeared on the slate. "Are von satisfied?" inquired Professor Denslow, "that no living human person could have been in any contact with the pencil when it did would give her a cue, and, by the expression the writing?" "Certainly I am," said Hermann. "How could any person get between the slate and the table?" Hermann's own double slate was then used with equally decided and satisfactory results.

> Although Hermann had readily promised that if he saw what he knew to be beyond the resources of his art, he would so certify in writing, he declined to do so after the scance. This most interesting and important experiment is only known in a limited way about Boston, as the Banner of Light declined to publish the account. Though it was one of the greatest victories in some respects for Spiritualism, yet that paper, not liking the medium, because she advocated crucial test conditions and thus "made it harder for the poor, persecuted class," thought to punish her in its feeble way for her andacity in showing the fallacy of its pet theory.

> The Journal challenges Hermann to produce the evidence that he ever offered any medium \$500 for a sitting. The Journal can name scores of mediums who will sit for him for that sum and donate it to the poor after the sitting. If Mr. Savage thinks Hermann can duplicate the manifestations in a way to deceive any one of hundreds of Spiritualists whose names can be selected from the Journ-AL's mail list, he is mistaken. Now the JOURNAL has a thorough respect for Mr. Sayage, and believes that, despite his prejudice and present convictions, if he can be convinced he is in error and that Hermann has lied to him, he will own up like a man.

A TWO THOUSAND DOLLAR PROPOSITION. The editor of the RELIGIO-PHILOSOPHICAL Journal will pay to Hermann the prestidigitateur the sum of \$1,000 for his services as operator and to Minot J. Savage \$1,000 in trust, for distribution by him among indigent Unitarian ministers at his discretion; upon most intelligent men in all ranks and profes- perform the several parts you have described the following terms and conditions: Said Bastian and Taylor's fine business came to

Hermann is to duplicate by sleight-of-hand the slate-writing manifestations which took place at his interview with Mrs. Simpson above referred to; having done so he is to explain the trick to the witnesses and show how it is done. All this to be done within ninety days and in the city of Chicago, with Mr. J. H McVicker, Prof. V. B. Denslow, Mrs; R. C. Simpson and Rev. M. J. Savage as witnesses. The editor of the Journal will pay over the money upon the order of a majority of said witnesses. The time, place and all details for the trial to be arranged by Mr. M. J. Savage and Mr. J. H. McVicker. The maker of this proposition refers Hermann to Mr. J. H. McVicker for proof of his responsibility and ability to meet his obligations. Mr. Savage is referred to Mr. B. F. Underwood, associate editor of The Index, for the same pur-

A FIVE THOUSAND DOLLAR PROPOSITION.

The editor of the Journal once bought two single slates, and accompanied by a witness, visited Henry Slade in the day time. The slates were constantly held by the owner from the time of entering the house until after the sitting. The owner of the ready settled-seemingly a work of superero-slates separated them to allow Slade to drop upon one a tiny bit of slate pencil, then brought them together and held them on his own left shoulder in full view. Slade then placed the tips of two fingers and thumb upon the outer edge of the wooden rims of one edge of the slates. In a moment the writing began; when completed, the signal indicating completion was given, Slade released his fingers, the owner of the slates brought them down in front of him and separating them, found the side of one slate completely covered with writing. The entire sitting was also closely observed by the witness taken for that purpose. This experiment is familiar to thousands who have had a similar experience with Slade, and of Spiritualism. Not comprehending from even more striking ones with Watkins, where have seen nothing convincing. Indeed, I | the character of the questions that his inter- | the sitter and slate were never at any time viewer was a Spiritualist, he rattled on in within several feet of the medium. Now, if applied to these phenomena. For instance | the same strain employed with Savage. He | Hermann will come to Chicago and produce when I go with my own slate to, we will say attempted to tell how Slade did his slate- by sleight-of-hand a similar phenomenon to the one described in detail, under the same conditions, with the editor of the JOURNAL. and turn lights way down low, zen Slade he in the presence of Prof. H. D. Garrison, Rev. slip off his shoe and stocking and put his H. W. Thomas, Mr. J. H. McVicker, and such bare foot on ze table in ze place of his hand, other witnesses as Hermann may select, the editor of the Journal will pay over at once see Slade?" inquired the writer. "No, but to said Hermann the sum of \$5,000. This offer to hold good for thirty days from Feb. the medium, extend the slate upon my hand, let me advise you," said the writer, "never | 17th, and the trial to be made within sixty again to tell how Slade does the slate-writing. days thereafter. Notice to be given the signature, as has been frequently done ac- There is not a word of truth in it. I have JOURNAL of the acceptance of one or both of the above propositions, on or before February 27th, whereupon the necessary papers will be drawn up.

Now, let Mr. Hermann either come to the seratch or acknowledge that he tricks sion is that it were better for you to drop the by Slade. Several slates were written with his tongue off the boards, as well as be-

Richmond's Fizzle.

Defending Fraud and Teaching Immoral Doctrines, Ruins a Society and Sends the Pythoness Westward.

In the Spring of 1878 Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond found herself, as the settled speaker of the First Society of this city, lecturing in a commodious and well-appointed church to a large and prosperous society. The editor of the Jour-NAL supposing that the indiscretions of her earlier years had been atoned for, and that her teachings were such as could be commended by people who believe in the moral code as generally understood, was heartilv aiding the society. Very suddenly, like

a thunderbolt out of a clear sky. Mrs. Richmond astonished her congregation by publicly espousing the cause of those tricky mediums, Bastian and Taylor. She bitterly denounced some of the best people in this city for their action in respectfully asking Bastian and Taylor to give test scances and for passing resolutions expressing their disapproval of the refusal of those rascals to comply. This was the beginning of the end, for the Richmond in Chicago. By her subtlety and psychological power she gained the worship of a few well-meaning but simple people; by her questionable instincts and immoral private teachings, and open affiliation with men and women of doubtful moral character, she retained still other adherents. Her devotees held secret meetings to concoct schemes against us and "spirit" messages prophesying the early downfall of the Journal, were plenty. The JOURNAL had no personal fight to make and paid no attention to the wild vaporings of the disgruntled. Time rolled on, and the Richmond constituency steadily grew weaker, but by extraordinary efforts and no end of falsifying, the public was led to believe that things were flourishing,

From the fine church and congregation of less than five years ago. the Richmond found herself this year reduced to the necessity of ministering to her flock in a small room with low ceiling, over a cheaply built pie bakery. Even in this humble place her support was not such as would warrant longer stay; and although it had been loudly and widely proclaimed that her society had hired her for five years, she has been obliged to turn her face Westward. Before going to California, where the outlook is more than doubtful as to a permanent engagement, she felt the pulse of the New York people, for the purpose, it is generally rumored, of seeing if a foothold could not be got in that city. She has been here some six years and has been a curse to Spiritualism in this city; she will be a curse to it in San Francisco if

she stays there long enough.

a sudden end, despite the Richmond support. Taylor is said to have repudiated the whole thing, and Bastian has passed into obscurity. The world only knows of him now by an oceasional fishy story from a Roman Catholic patron in London. Verily, "the way of the transgressor is hard,"-if one only waits long enough.

Lyman C. Howe at 55 South Ada St.

On last Sunday morning Lyman C. Howe took into consideration the oft-repeated statement of Materialists and Liberalists that "One world at a time" should be the maxim and rule of action of each one while on this earth, completely ignoring the spiritual nature of man, and the Spirit-world that impinges on, and is blended with, the material side of existence. The speaker completely controverted their pretensions, and demonstrated the necessity of not only taking into consideration the coming hour, day, week, year and century, but in fact all future time. Let the future and its responsibilities, if any exist, take care of themselves while each one lives exclusively in the present, is the materialistic plan of operation. The Materialist would not have the attention diverted from the actual necessities and practicalities of the ever living present, by contemplating the future—to do so, being in his estimation a waste of time. This, the speaker, claimed is a great mistake, for if any, who more than any other class, have a fine appreciation of the use and blessings of this side of life, it is that class whom the world calls Spiritualists. True, many of them do not so live and conduct themselves that they reflect any credit on our cause, and the enemies of Spiritualism select them as a type by which to judge all the rest. It is a prevalent practice on the part of the enemies of our philosophy, to point to those whose life and conduct have been degraded, as being representatives of a vast body of Spiritualists, whom we know highly esteem morals, culture, the family relations, and all that pertain to true manhood and womanhood, and whose conduct in life is worthy of the highest commendation.

The speaker then pointed to the defection that exists among church members and ministers of the gospel, alluding to the depravity that prevails in isolated cases in fair to judge of Christianity by the dark spots found here and there among its devotees? Spiritualism should be judged in the aggregate, its true character carefully analyzed by examining the whole body, and by taking into consideration the grand objects to be attained by it, to-day, to-morrow and all through the coming centuries. Besides, modern Spiritualism is comparatively young vet: it has not had time to assume the beautiful symmetry that it will eventually attain. Supposing we should critically examine the nature of Christianity the first 35 years of its existence-how little, insignificant and disorderly it would appear. The progress, however, that has been made in the world has not been accomplished through its instrumentality, but humanity have been improved, regenerated and advanced through the infidel spirit that has from the beginning manifested itself, for the Christian world has steadily opposed every innovation, every triumph of science, and every strenusers. Send for explanatory circular. ous effort to upbuild humanity through the instrumentality of a rational, systematic effort.

Spiritualism has not come to the world in all of its transcendent beauty and glory for the purpose of subverting our normal faculties, but with the grand object in view of more fully utilizing them. It arouses the inmost capacities of man-not by causing him to become a mere machine, but by making him more capable and efficient in all departments of life. Struggle, constant activity of mind and body, is a necessity; struggle to-day, to-morrow, next year throughout all time, thereby becoming stronger, better. Whatever each one obtains in any conceivable direction, which is of permanent value, he must necessarily earn. Within each one are infinite possibilities, and his duty is to develop them. Spiritualism even recognizes nature as a grand and beautiful text book, for it is not now, and never has been in any manner allied to supernaturalism. It has not come to destroy the law but to fulfill it. It has come to attune our interior nature and give us clearer conceptions of the home beyond the grave. There has always been a growth towards present attainments, rendering them possible to-day.

* All things come in waves, in delicate and almost imperceptible undulations, producing well defined results. This is true in light, music and sound, and in all departments of the material world; it is no less true in the spiritual realms, and in all phases of human life. Nothing moves in a direct line, hence the growth of humanity is not in that direction. / Growth comes in waves. The proper study of mankind is man-not man alone, separated from his environments, but as connected with, and a part of, the entire universe. and as closely related to the present and the future; to the Spirit-world as well as the material. We should not, of course, contemplate altogether the spiritual things of the future, but take into careful consideration those which pertain to us now. Immortality is our inheritance now, and each one possesses all of its characteristics at the present time. It is not a special gift or reward; it is a constitutional inheritance, which cannot be destroyed; it is our birthright. If the present moment, hour, day or week were sufficient, how could we build for the future? Where would your magnificent cities and works of art be if you only built for to-day, and made no preparation for the coming Myrtle and Park Avenue, at 2:30 F. M.

time? The vast enterprises of man-the railroads, telegraphs, ocean steamers, canals, telephones and electric lights, all are constructed with reference to the future. The lecture throughout was listened to with close attention. In the evening Mr. Howe took for his subject, "Nothing New under the Sun." He seemed to touch a responsive chord in all present.

The Spiritualists of East Cleveland, Ohio, have lost an ardent worker by the death of Wm. E. Preston. He was always outspoken, and an enemy of shams and pretense. The temperance cause has also lost a consistent advocate. He was an earnest, fluent speaker and was never silent when his words could avail. He has suffered for nearly nine months with what proved disease of the heart, but through his sickness to the end, maintained his genial feeling, and said to his friends, he now wanted to join those gone before, mentioning them by name, saying he would have good company. By his request Hudson Tuttle officiated at the funeral, giving an address highly spoken of by the Cleveland press. The spacious residence was crowded with sympathizing friends and attentive listeners. Mr. Preston was born in 1836, and died Jan. 27th, 1883. He was consequently in the prime of life, and until subject to the fatal attack, he gave promise of a long life of usefulness-

There are some signs of renewed public interest in Spiritualist meetings in Baltimore. A small but quite promising organization is addressed each Thursday evening by Mrs. F. O. Hyzer. Years ago under the efficient management of Col. Danskin meetings flourished in that city, and with the very large number of avowed Spiritualists there ought, it would seem, to be a strong and active society. With such a lecturer as Mrs. Hyzer, who has few equals and whom every society in the country is always glad to employ when possible, Baltimore Spiritualists have an advantage over many cities.

"Onward" is the cry of the age. In no department of enterprise is this more strikingy manifest than in the management of some of our railroad companies. Take the CHICA-GO AND NORTH-WESTERN, for instance. A line extended from New York to San Francisco, a distance of 3,270 miles, owned and operthe church, and then he asked if it would be ated by one company and under one management, would, in this day, be considered a mammoth corporation, and excite comment as a wonderful advancement in the strides of progress. Well, this same CHICAGO & NORTH-WESTERN RAILWAY Co. owns and controls more than miles enough for a continuous track to reach from the Atlantic to the Pacific. Surely, a road of such enterprise and activity is deserving of the most liberal patronage. And it has it.

Business Notices.

Dr. Price's Delightful Perfumes are becoming great favorites with the ladies, as their sweetness and freshuess are so decided.

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

THE popularity and extensive sale of Dr. Price's Special Flavoring Extracts is owing to their perfect purity and excellence.

Dr. Price's CreamBaking Powder will make sweeter, lighter and more digestible biscuits, cakes, etc., than any other kind.

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

Passed to Spirit-Life.

Mrs. Debiah Sample, of Sample Hill, near East Ran dolph N. Y., January 16th, 1888, aged 84 years. She was a devot ed and consistent Spiritualist for 30 years, and rejoi ced in its light to the last, sceing bright visions of the beyond before she left the body. Her husband, Samuel Sample, preceded her 20 years ago, and the writer bore testimony to the Spiritual Gospel on that occasion. Twenty years have gone and his companion follows him to the land of light. Mrs. Sample has lived sixty years on the one farm, is the mother of seven children, and her influence has inspired many with faith and left pleasant memories for all who knew her. The writer officiated at the last ceremonies. We shall meet her over here.

LYMAN C. HOWE.

Michigan Annual Meeting.

There will be a three days' Meeting of the Spiritualists and Liberalists of Michigan, probably at Grand Rapids, about the middle of March. Speakers and Mediums who desire to at-tend are requested to address, with terms, J. M. POTTER, Lansing Mich.

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: Lyman C. Howe.

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 old est association organized in the interest of modern Spiritual ism, 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.

P. E. FARNSWORTH, Secretary.

Address Box 777 P. O. At Steck Hall, No. 11 East 14th Street, near Fifth Avenue, New York City, the Harmonial Association, Audrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordially invited. These meetings continue without intermission until June 10th, 1883. Services commence and conclude with music.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., (near Breadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, Clinton below Myrtie Ave., Brooklyn, N. Y. Inspirational preaching by Walter Howell every Sunday at 3 and at 7:30 P. M. Sunday school for old and young, 10:30 A. M. Ladles Aid Society every Wednesday at 2 and the Young People's Sociable at 7:30 P. M. The Psychic Fraternity meets every Saturday at 7:30. All meet at the Church and seats free. A. H. DAILEY, President.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sald o cans. ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

A GENTS WANTED for the Best and Fastest-selling A Pictorial Books and Bibles. Prices reduced 3B per cent. NATIONAL PUBLISHING CO., Phila., Pa.

PRACTICAL PSYCHOMETRY. MRS. M. A. GRIDLEY.

417 Sumner Ave., Brocklyn. N. Y., Gives written readings from handwriting or locks of hair.

For deline ations of character, \$2.00

For prophetic readings, \$2.00

For instruction upon personal development of mediumship, \$3.00

For Experimentic examinations of ore, \$5.00

Please engless return postage, No personal sittings given, 33.25 tf

CUTLER'S POCKET INHALER



CARBOLATE OF IODINE INHALANT.

A cure for Catarrh, Bronchitis, Ashma, and all discases of the Throat and Lungs—even Consumption—if taken in season. It will break up a Cold at once. It is the King of Cough Medicines. A few inhalations will correct the most offensive Breath. It may be carried as handly as a penkuife, and is guaranteed to accomplish all that is claimed for it.

penkille, and is guaranteed to accomplish all that is claimed for it.

This Instrument, charged with the Inhalant, is a Preventire of Discuss. It was first tested at Surveyport, La., during the Yellow Fever panic of 1873, and since then in various hospitals and localities infected with Mataria. Small Pox. Diptureria, etc., and of the great in other of persons, including thysicians and Nurses, who used the Evaluation say preventive, not one is known to have been attacked with any of the diseases to which they were expased.

This Inhaler within the last five years has had a larger and more extensive safe than any Medical instrument ever invented.

It is approved by physicians of every school and indorsed by

It is approved by physicians of every school and indersed by the leading medical journals of the world. Over 300,000 in use.

Sold by Druggists for S1.00. By mail, \$1.25. W. H. SMITH & CO., Phor's, 410 Michigan St., Bullalo, N. Y.

"THE LAME WALK AND THE BLIND ought to see"

the universal success of

As applied by the famous MAGNETIC SIHE! D. Co. at CENTRAL MUSIC HALL. Cor. of State and Randolph Streets, Chicago. Rheumatism, Neuralgia, Nervous Bebility Paralysis, Consumption, etc., are costly cured by these unparalleled appliances. The best physicians in the country Expores and the Track in their families and practice.

These MAGNETIC SHIELDS CURE when all other reme dies fait. They are made of the best imported English magnets, scientifically combined and polarized so as to get the best possible results from the steady application of this subtile, penetrating and potent agent of Nature, and the effects are such as to astonish and delight the most skeptical sufferer and subdue the most radical prejudice. These garments are what their name implies, Shields, which gaard the body against the invasions of disease from without and the escape and waste of the forces within, and at the same time impart a steady magnetic energy which invigorates all the nerve centers, stimulates the circulation, warms and vitalizes the negative blood, southes and subdues pain and nervous irriation, induces tranquil and refreshing sleep, cures the sick and protects the healthy and never injures any one no matter how delicate or sensitive.

Cold feet are warmed and kept warm without fire or friction, by the Magnetic Foot Battery which costs but ONE DOLLAR! and will be sent by mail to any address on receipt of price. Send three cent stamp for our new book, PLAIN ROAD TO HEALTH, which if properly read and heeded, will be worth more than a whole Libeary in any family.

Address all orders to the

MAGNETIC SHIELD COMPANY.

Room 6, Central Music Hall, Corner of State and Randolph Streets, Chicago, Ill.

HOW TO MAGNETIZE.

MAGNETISM AND CLAIRVOYANCE.

A practical treatise on the choice, management, and capabilities of subjects with instructions on the method of proced-

By JAMES VICTOR WILSON. This is a work of more than ordinary merit. It contains more valuable matter on the subject of Magnetism or Meamerism and the psychic laws relating thereto presented in a concise and practical manner than any work we know of. Every one investigating the psychic phenomena should get and read this little book. 104 pp., 16mo, Price 25 cents.

COMMON SENSE THEOLOGY;

For sale, wholesale and retall, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

-- OB ---NAKED TRUTES, IN BOUGH SHOD BHYME.

ABOUT HUMAN NATURE AND HUMAN LIFE.

With a critique upon the creeds in four parts BY D. HOWLAND HAMILTON. Thirfy years a Practical Phrenologist.

Cloth bound, 160 pp.; containing Photograph and Autograph of the Author Price, \$1.50; postage, 8 cents.

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

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

Edited by HERMAN SNOW.

Edited by HERMAN SNOW.

This work is of exceeding interest and value, the Seer being a person of elevated spiritual aspirations, and of great clear ness of perception, but hitherto unknown to the public. The especial value of this work consists in a very graphic presentation of the truths of Spiritualism in their higher forms of action, illustrating particularly the intimate nearness of the Spirit-world and the vital relations between the present and Inture as affecting human character and destiny in the hereafter. The work contains ten chapters, under the following heads: Introductory, by the Editor; Resurrections; Explorations; Homo Scenes; Signits and Symbols; Healing Helps of the Hereafter; A Book of Human Lives; Scenes of Beneficence; Lights and Shades of the Spirit-Life: Symbolic Teachings.

ings.

Bound in cloth. 186 pages. Plain, \$1.25; postage, 16 cents.
Full gilt, \$1.50; postage, 10 cents.

For sale, wholesale and retail, by the Relicio-Philosophical, Publishing House, Chicago.

\$66 a week in your own town. Terms and \$5 ontilt free. Address H. HALLET & Co., Portland, Me. 33 20 35 19

A GENTS, Send at once for our "Extraordinary Offers Renner Manufacturing Co., Pittsburg, Pa. 83 17 34 3

\$5 to \$20 perday at home. Samples worth \$5 free. Address Stinson & Co., Portland, Me. 33 20 35 19 \$72 A WEEK, \$12 a day at home easily made. Costly Outlit free. Address Then & Co., Augusta, Me.

83 20 35 19 50 Handsomest Chromo Cards ever sold, all new no 2 alike name on 10 cents. FOFFER & CO., Montowese, Ct. 33 14 34 13

AGENTS Can make money setting our Family Med icines. No Capital required. Standard Cure Co., 197 Pearl Street, New York.

The Sun of Righteouness Shall Arise With Healing in his Wings."—MALACHL Natural Wonders and Spiritual Teaching of the SUN ed and explained, and the beautiful Analogies SUN The Natural Wonders and Spiritual Teaching of the SUN unfolded and explained, and the beautiful Analogies SUN between the Sun of Nature and the Sun of Right counces clearly traced out. A new work by Rev. Herbert Morris, D.D., full of Inspiration, Able, Earnest, Brillant, Devont, More incressing than Romance. ACENTS WANTED immediately. A clear field. Nothing like it ever offered. Address J. C. McCURDY & CO., Chicago, Ills. 29, 10, 24, 15. 32 18 34 17

SPENCE'S BLUE BOOK

FOUND AT LAST!

A Perfectly Soluble ULTRAMARINE BLUE

FOR BLUEING CLOTHES.

NOTHING LIKE IT AND NOTHING EQUAL TO IT.

CPENCE'S BLUE BOOK makes a Blueing which is of that Smost beautiful of all blue colors, the ultramarine, and is, at the same time, perfectly soluble, or, in other words, it never settles or throws down a sodiment. The like has never been done before. All other ultramarine Blueings are perfectly insoluble, and hence settle and throw down a coplous sediment, which spots, blues and muddles he clothes.

he clothes.
The Blue Book Blueing is the best, the cheapest, the most harmless, and is done up in the neatest, most convenient and most captivating form of any Blueing harman and most captivating form of any Blueing harman. ng in the market. AGENTS WANTED. Large profits and exclusive Printer Paven.

Sample mailed for 10 cents in nostage stamps.

Address PAYTON SPENCE, 138 East 16th Street, New

PRE-NATAL CULTURE.

Deing Suggestions to Parents Relative to Systematic Methods of Moulding the Tendencies of Offspring before Birth.

"The lest work ever written on the subject. Everybody should own, read, and be guided by its valuable suggestions." —MES DR. WINSLOW, EDITOR OF THE ALPHA.

By A. E. NEWTON.

"It is well and carefully and conscientiously written, and will "so of service to a great many people,"—Dr. Holshook, EDITOR OF HERALD OF HEALTH. Price, paper, 25 cents. For sale, wholesale and retail, by the Religio-Philosophi-cal Publishing House, Chicago.

POEMS OF THE LIFE BEYOND AND WITHIN.

Voices from snany lands and centuries saying, "Man, thon shalt never die," EDITED AND COMPILED BY G. D. STEDBING.

 It begins with old Hindon poems and will be of interest not only to Spiritualists, but to all who love the quickening of the best poetry."—Serverse Standard. "Clear type and that of paper make fit setting for its rich contents." Roomestin Union.

* The world will than!, Mr. Stehbins for his work long after he is rone,"—James G. Claric, Singer and Poet. "The selections show enture and reholarship. From all car pages make a swort perfume of purity, and there is no spot or blemish. No one can read without feeling elevated and emobled by the exquisite views of a future life. It is in every respect most creditable to the spiritual library."—Hub-son Turris.

Fries, \$1.50, mailed free of nostage. Gill .. For sale, wholesale and retail, by the Religio-Philosophi-cal Publishing House, Chiqueo. Mrs. C. M. Morrison, MEDICAL CLAIRVOYANT.

For dugnosts by letter send lock of patient's hair and \$1.00. Give the name, ago and sex. Circular of testimonials sent free on application. P. O. address, box 2519 Boston, Mass.

MRS. E. S. SILVERSTON,

TEST AND BUSINESS MEDIUM.

Psychometrist.

16 N. SHELDON ST., CHICAGO. Hetween Lake and Randolph .

DR. JULIA B. DICKENSON.

well known in England and this country as a reliable

Medical Clairvoyane and a powerful Magnetic Heafer, examine patients at our office, free; at a distance she requires two leading symp toms, hand writing, lock of hair age and sex. She will send Magnetized Medicine to last one month. Fee five dollars.

471 W. Madison St., Chicago, Ill.

MRS. FANNIE M. BROWN, w

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

488 Adelphi St., Brooklyn, N. Y.

MRS.R.C. SIMPSON

Medium for Independent Slate Writing; also clairveyant clairandlent. (Removed from 24 Ogden Ave.) 45 N. SHELDON ST., CHICAGO.

FREE CIFT!

At a very large outloy we have had issued a very FINE ENGRAVING IN COLORS, (size, 28×40 inches, hearly 21₂ feet wide and over 3 feet long), representing "An Australian Scene," and their manner of traveling in that country, with OSTRICHES as a motor. That you may see how this picture is appreciated by those to whom it has been sent, we annex a few of the yoluntary commendations we have received:

MAHOMET P. O., Ill., Nov. 22d, '82.

Dear Sira: Your lithograph received and thanks to you. I will have it framed and hung up in my shop.

Yours truly.

1t. Borros.

POMONA, Kan., Nov. 25, '82, I received your beautiful picture to-day. My family think it is splendld. I am much obliged for the beautiful scene. I it is spleudid. I am much outpet use the occurrent year, shall remember your firm bereafter, and do you all I can. R. M. GRAHAM.

We desire to become better known to the People, and our proposition is, to such as will send us 1 % cents in rostage stamps, we will furnish this time piece of Art by mail, which amount is required to pay the expense of postage, packing, and cost of advertising the picture. Address

COLUMBUS BUGGY CO...

Manufacturers of Strictly First-class Vehicles only.

COLUMBUS. OHIO.

Also at Rausas City, Indianapolis and Cincinnati.) BZ 24-20 BOOK ON MEDIUMS:

CUIDE FOR MEDIUMS AND INVOCATORS.

Containing the Special Instruction of the Spirits on the Theory of all kinds of Manifestations: The Medias of Com-municating with the Invisible World: The Bevelopment of Medianiship; The Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism.

Translated from the French by Emma A. Wood, This work is printed on fine tinted paper, large 12mo., 460 pp. Cloth, beveled boards, black and gold.

Price, \$1.50. Postage Free. For sale, wholesale and retail, by the RELIGIC PRILESOPHICAL PUBLISHING HOUSE, Chicago.

A VALUABLE PREMIUM

SUBSCRIBERS

RELICIO - PHILOSOPHICAL JOURNAL.

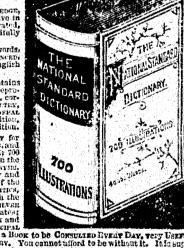
The Book You Need!

40,000 Words This Dictionary contains about 40,000 words and Exactly Deviney, this number being all the needed words found in the English

700 Illustrations: This valuable reference book contains centing Brade, Asimals, Fleurs, Inspects, Plants, Fleures, Inspects, Plants, Fleures, Indicate from rectly showing Emidreds of objects found in Michaeles, Mathematics, Glourities, Ancilitecture, Mathematics, Naval, Botaniy, and the Asimal, Vegetable and Misseal Rindows, Interpressed through 550 pages, inconnection with the word and definition,

kingdoms, interspersed through 576 pages, in connection with the world and definition.

Mark This I This hook is a Ready Rescuere Library for the control of incatculable worth to every class. Resides being a complete Dictionary with 700 illustrations, there will be found Concret, incommand use. A full table of Sunways. This table is of the greatest value to these who would write and speak smoothly and correctly. A Browneynes, the form the earliest known times to the present. This information alone is worth the price of the book. Divisions on Time, Whichit and death of the Farnary Edmonages op History, Aftr. Science, Literature, Ericoton and Polatics, from the earliest known times to the present. This information alone is worth the price of the book. Divisions on Time, Whichit Amea, Population, Martonal Deer and Consect Foreign Nations and their Valuer; Liegar Hondays in the United States of Priserration of the World, Amea and Deern; Lescett of the Priserration of the World; Amea of Occasion, the information of the World; Grand Bristons of the World, with Amea and Population, Marison Dubles (Amea Control of United Occasion) of the World; Grand Dubles of Chemps of Control of United States of Special of the World; Grand Dubles of the World; Grand Dubles of Control of United States of Special of the World; Grand Dubles of Control of United States of Special of the World; Grand Dubles of Control of United States of Special of the World; Grand Dubles of Control of United States of Special of the World; Grand Dubles of Control of United States of Special of Control of United States of Special of Control of Con once what a thing is and means far better than the best word deligition



This Complete and Elegant Dictionary,

and Encyclopedia of Useful Knowledge,

Which retails at \$1.00 and is very cheap at that price, is now offered as a Premium by the Publisher upon the follow which retains at \$1.000 and is very casap at that price, is now observed as a rectain of the randster afor the totowing extremely liberal terms and conditions:

1. Each Subscriber who sends in with the renewal of yearly subscription, one NEW yearly subscription with the regular subscription price, \$2.50, will receive for the service a copy of the Nutional Standard Dictionary, and the new subscriber will also receive a copy of said Dictionary.

2. Each Subscriber who is already paid in advance six months, or if for a less time renews for one year, and in either case sends the name and money for a new yearly Subscriber, is entitled to a copy of the Dictionary, as is also the new Subscriber. 3. Any person not now a Subscriber, subscribing to the JOURNAL for one year in advance, will receive a copy of the Dictionary.

IN ORDER TO SECURE THIS PREMIUM, SUBSCRIPTIONS MUST BE SENT DIRECTLY TO THE PUBLISHER AND NOT THROUGH

ANY NEWS AGENCY. Remit by Postal or Express Money Order, Registered Letter, or Draft on New York or Chicago. Do not Send Checks on Local Banks.

Address

JNO. C. BUNDY,

Chicago, Ill.

Voices from the Zeople,

AND INFORMATION ON VARIOUS SUBJECTS.

The Thunder-Storm.

BY ABRAHAM PERRY MILLER.

[I never, in all my reading, have found a more grand and beautiful piece of word-painting than this description of the advance, culmination and retreat of a thunder-storm.—James G. Clark, Post and Bat-

This Summer Night is neither cool nor warm, But fresh and fragrant from the blessed storm, Which, still receding through the glorious night, Lights up the sky with endless sheets of light, Shut up, divergent, from the realms below, Followed by hoarse and sullen booms, as though Some Planet had exploded and uphurled The splendid ruins through the upper world!

All through the afternoon the dreamy day Swam listless o'er the Earth, and far away The lazy clouds went loitering round the sky, Or sat far up and dozed on mountains high; The green trees drooped, the panting cattle lay In the warm shade and fought the flies away. Along the world's far rim and down the sky, Cloud Panoramas loomed and glided by, Rocks, icobergs, mountains, capped with luminous

And hundred-towered cities, moving slow!
And then, with banners round the West unfurled,
The great red Sun went down behind the world,
And, castward, looming o'er the hills, Night's rim,
Like a World's Ghost, rose ill-defined and dim! snow.

Around the West, in many a purple fold, The delicate-textured clouds lay fringed with gold, As though the gods had thrown their cloaks aside, For some high pastime played at eventide: And where the sun went down, the glowing sky Was all on fire: intense and flaming high. The light burned upward, like some furnace vast, Where Heaven's ore is into Planets cast, And then sent forth, each world to take its place, And spin for cycles through the realms of space Then when the fire burned down, across the West A Thunder Storm upheaved its golden crest, Alive with lightning, that, with wondrous freaks, Played o'er the cloud-built cliffs and mountain

peaks, As though the gods, on some great work intent, Into the sky had heaved a Continent!

And now, while yet the sky above was bright And all God's worlds, it seemed, had come in sight, From out the West there came a cooling breeze Which went about and whispered to the trees That o'er the mountains and the western plain, Coming this way, there was a mighty rain, And we, who sat beneath, the whispering heard, And knew its meaning clear as human word. Then all the glad trees, with the news elate, Waved leaves and branches with commotion great. As men hear good news of some great affair And wave their hats and handkerchiefs in air!

Anon the storm came on. The lightning fell In seas of fire upon every hill! The crashing Thunder split th' eternal walls, And rumbled down the sky like rolling balls, And gathered all its strength and burst again, And shook the world from mountain-top to plain: And all the woods and all the mountains round, And all the hills and vales and quiv'ring ground. And all the hollow sky and every cloud, Filled with the thunder bellowed long and loud! Down came the rain as though the streams on high Had burst their banks and overflowed the sky! And sweeping on with mighty rush and beat And roar and tramp of multitudinous feet, Washed off the world and left it fresh and sweet!

Then passed the Storm and left us such a night As only storms can leave us in their flight! So bland the air that all the sounds seem near And turn to music on the quickened ear; Even from the hillsides out beyond the town, The shorts and laughter come distinctly down. Beyond the hills huge piles of cloud are blown, And round the heavens in mountainous masses

strown, For miles and miles the cloudy ruins lie Like broken hills and mountains in the sky. As though an Earthquake, reaching from below Had crushed a world to pieces at a blow! And clear above me, rising free and high, Sweeps the vast wonder of the endless Sky, Sprinkled with flying worlds that, in their flight, Shine, like good men, to give each other light! Thus, in the busy day, one world alone Of all the million million worlds is shown But in the night, when men have time to gaze, God draws the curtain and His Heaven displays! Far off a light shoots down the azure wall, (As though an Angel lef a star-lamp fall!) And God's great High-Way through the realms o

space. Runs off to some remote and happy place— Runs up, perchance, to His own bright abode In the sky's centre! for, so rich is God, He builds the very High-Way to his throne, Of world's more grand and costly than our own!

Parting with friends is temporary death, As all death is. We see no more their faces, Nor hear their voices, save in memory: But messages of love give us assurance That we are not forgotten. Who shall say That from the world of spirits come no greeting, No message of remembrance? It may be The thoughts that visit us, we know not whence, Sudden as inspiration, are the whispers Of disembodied spirits, speaking to us As friends, who wait outside a prison wall, Through the barred windows speak to those within.-Longfellow in Michael Angelo.

A Singular Case.

A very singular case of Spiritualism, if such it may be called, was reported to us by a neighbor of the family in which the case is located. The family in question reside about five miles northwest of the city, the name of the family being House. Some time ago a daughter of Mr. House, a young lady about 17 years of age, was taken ill with diptheria, three or four other children of the family having previously died with the same disease. After Mis House had been sick four or five weeks she sum-moned different ones to her bedside and told them he was going away, but would return in a few days She then instructed them to leave her entirely alone and not touch her again until she returned. Then, for a period of three days, Miss House lay immovable to all appearances being dead. At the expiration of the three days she returned to consciousness and has since been in perfect health, getting up from her bed almost immediately at the end of the three days. The strangest part of the story, however, is in the fact that when she returned to herself she was somebody else. Previous to her sickness a daughter of an old friend of Mr. House died with diphtheria at Ensley, Newaygo County, being a total stranger to Miss House; yet on her return to consciousness, Miss House appeared to be the girl who died at Ensley, claiming the deceased girl's parents, and failing to recognize her own. She speaks familiarly of things she never saw and calls by name people of whom she never heard. She also speaks of her visit to heaven, of the people and friends she saw there, and says she will have to return there about the fourth Previous to her sickness a daughter of an old says she will have to return there about the fourth of next July. At times she seems to be her own self. also somebody else besides the person above men-tioned, having lately appeared as the deceased wife of a man living several miles away. Her present health is said to be perfect.—Detroit Post and Tri-

The Progressive Lyceum of Cleveland.

The annual election of the Children's Progressive Lyceum of Cleveland, occurred the first Sunday in January, after receiving the reports of the retiring officers, that of the secretary and treasurer being especially satisfactory. The new officers elected: Conductor, Charles L. Watson; Guardian, Mrs. P. T. Rich, Assistant Guardian, W. Sarah Barasas, Saraday. Assistant Guardian, Mrs. Sarah Rogers; Secretary, Charles Watson, Jr.; Treasurer, John Madden; Li-brarian, Charles Collier; Guards, Miss Sarah Wal-

bron, Albert Lemers, George Ackerson and Frank Newcom; Musical Director, Mr. Charles Palmer. The officers were enthusiastically elected and the New Year commenced with earnest, hopeful hearts, and with finances in good condition. Wm. Z. Hatcher.

Report of the New Hampshire State Spiritualist Convention.

To the Editor of the Religio-Philosophical Journal:

A Quarterly meeting of the New Hampshire State Spiritualists was held at Folsom Hall, Laconia, on the 20th and 21st of January, 1883. The leading spirit the 20th and 21st of January, 1885. The leading spirit in that town was Mr. John R. Champlin, who aided greatly in making the meetings a success by securing a Hall, printing bills, obtaining places of entertainment for a goodly number of visitors, securing the services of a fine choir of singers, etc., etc. The meetings were opened on the morning of Friday, the 20th, by the President, Hon. E. J. Durant of Lebanon, who was in the chair. As usual at the commencement of the meeting, remarks pertaining commencement of the meeting, remarks pertaining to the occasion were made, and a general conference

held preparatory to more thorough work later on.
At two o'clock the afternoon session was called to
order, and the President announced that a short time order, and the President announced that a short time would be given to conference. Col. Bailey of Contoocook, responded. He thought it desirable to hold these meetings at various places throughout the State, in order to awaken interest and arouse a working enthusiasm among the people. He thought moral cowardice most detestable. He was not afraid to be known as a Spiritualist. This is a universal brotherhood. No creed should come between us. We should have a universal charity. Mr. Beecher felt. should have a universal charity. Mr. Beecher felt should have a universal chartey. Mr. Beecher lett himself hampered by the society he belonged to, and so he separated from it. A Methodist minister of his acquaintance called his people "old fogies," and said if they didn't move on he must. We are taught that man was made in the image of God, in the Garden of Eden. God took some dirt, and spat upon it, rolled it into shape, breathed into it, and called it a man! Then he took a rib, and made a woman.

caterpillar rolled itself up, and after a season of ap-parent rest, burst its shell, and became a butterfly. We see change in the different races of human We see change in the different races of human beings. In religion there have been changes. Calvinism is passing away. Even those calling themselves by the same name have changed their faith.

Mrs. S. B. W. Craddock of Concord, was introduced as the first regular speaker of the occasion She gave the question. "What is Truth?" as the subject for consideration. She said: "We should be willing to accept truth wherever found; but our spirit teachers give us much to enlighten us upon this matter. We reach out to them, and ask for instruction, and they come and answer. The version of God's infinite law repeats itself in the different ages. Our forefathers lived up to their light as much as we. They had a faith and hope; we have a knowledge. Each church has been the child of thought, and when one passed away, another took its place.

Mr. B. P. Burpee of Manchester followed and said he believed in the doctrine of evolution. The

and when one passed away, another took its place. Once Henry Ward Reecher would not have dared to give utterance to the thought of to-day. Some call the Spiritualists sitly; but once be silly enough to investigate, and you will find it is silly not to believe. We have proof. We look above the tomb and see the loved ones bending above us.

"The musicians in the street may gaind out a few

tunes, and we may think the music sweet; so the ministers may grind out the doctrines of their special faiths, and they may be very good, but quite unlike the harmonious music of the spheres, or the unlimited truths that come from our loved ones on the other side."

Mrs. Addie M. Stevens, of Claremount, was introduced as the next regular speaker. She said: "We feel like praising God for the advantages of the day, that we are the companions of angels. The 'Revealments of Spiritualism will be the subject of our discourse. Our loved ones here upon earth become our angels when they minister to our necessities; but we are linked with angel life through our knowledge of the other world. We all fill our own spheres, and all that can be required of us is to fill them well. The teachings of our elder brother are well worthy of notice. No class of persons has a bet-ter right than ourselves to claim Jesus as our brother, or to respect his teachings. If we had no other work to do than teaching the immortality of the soul, it would of itself be a grand work. One fact is worth an ocean of speculation and surmise. Spiritualism has certainly revealed to us a continued existence, or the facts thereof. We would bid the world come in and sup at our table and be fed. We would scatter the gems of our living religion, that root may be taken in human hearts. We are too prone to lay all our work upon our mediums and speakers. It should go on in our homes. When we compare the work of the present with that of the past, and the traths that are given, we know that we are far advanced beyond the olden time. This is the result of the revealments of our religion. So long as human beings weep for lost loved ones, and mourn over the sorrows of humanity; so long as feet are bleeding and blistered in their struggles upward.

so long shall we need these revelations."

Mr. Edgar W. Emerson of Manchester, was then introduced to the audience. After a little explanatory speech, he gave the names and descriptions of spirits who presented themselves. "An aged man comes who gives his name as Otis Bernan of Laconia; also Frank Hoyt of Laconia, and an old lady, Betsey Young. A child named Frank comes to Mrs. Craddock, and brings Jennie with him. He says, Uncie George is here with me. Mary comes to a man in the audience; John K. to his son, Aunt Betsy and Sarah Clay. Ralph Huntington comes to Col

Raffet

Saturday evening's session was opened with a conference, at which a number spoke with excellent The Unitarian choir furnished excellent music, and Mr. George A. Fuller of Dover, Mass. after reading Longfellow's poem entitled, "Haunted Houses," gave an excellent address, only a brief synopsis of which is here given. He took for his subject, "Spiritualism or the evidences of the nearness of the other life." He said; "Though we have science and art on every side, and wonderful achieve ments have been accomplished by man, yet here the change has been no greater than in the religious world. If you were satisfied with what the past has revealed, this Hall would be vacant to-night. It is no wonder that there is so much dissatisfaction in the churches. The queries of the skeptical mind are not answered there, and many are turning with anxious eyes towards the rising star of Spiritualism,

"If you were true Christians, you would see that the Bible teaches Spiritualism. I propose to show that the inspiration of the present is similar to that of the past. We are constantly desiring more of this inspiration, and if we need it, why shouldn't

we get it, as they did in the olden time.

"If Moses and David were good enough, why can not we be good enough also? Why should God regard the ancient Jews, and not the Yankee race? A certain child who loved to pray, said it was some-thing that made one feel good and the answer came sometimes in candy and sometimes in dolls, and when asked why we should pray every day, after a lit-tle confusion said: 'Oh! I know. It is because we want our bread fresh each day, and not old, stale bread?

"Clairvoyance is one evidence of this truth. The old Ark of the Covenant was similar to our modern cabinet. The ten commandments written upon the tables of stone were like our independent slate writing. John on the Isle of Patmos saw only the souls of those who had gone from this world. Paul spoke of spiritual gifts. Christ said he would send the comforter, and those who believed should do greater works than he did. These works are being done by the great unchurched, the Spiritualists. 'Sometimes spirits lie,' you say. This proves it all the more, that this power is human and not divine. They are very much like earthly beings, and we must not blame the Spirit-world for sending back to us, just the same charac-ters that we send there. Some dispute the occurrence of these manifestations; but our word is as good as theirs. A Spiritualist can speak the truth as well as a Christian. The reason we do not all see and hear them is because our spiritual eyes and ears are closed: but we can sense their presence all around us. And when we are called away, our loved ones will come trooping to meet us, and take us to dwell with them forevermore."

After a song from the choir, Mr. Emerson gave a

arge number of tests, nearly all of which were rec-

ognized by some one present.

The Sunday morning session was opened with a conference, in which Mr. Fuller, Col. Bailey and others took part. Mrs. Addie M. Stevins was the first regular speaker. She gave as her subject, "What is Spiritualism?" "It has been misnamed, called alectricity delusion mish wading at a We claim is Spiritualism?" "It has been misnamed, called electricity, delusion, mind-reading, etc. We claim that it is an educator. It has led us into new fields of thought, and lighted the lamp of conscious reason. We should question every manifestation and know before we accept. By what method are you able to hear words spoken? All sounds are caused by vibration. [Then followed a very interesting and instructive account of the number of vibrations in a

teaches us to hallow all places by our moral deport-ment. It teaches the law of love and harmony, peace on earth, good will to men. We would say to our opponents, Come forward and prove your positions, and we will retire; but it you fail to prove yours, and

and we will retire; but if you fail to prove yours, and we bring demonstrations of the truth of ours, then we will advance and you shall retire. We would preach the glory and beauty of our religion all over the land. May the ball that has been set in motion in town be kept rolling forever."

The congregation joined in singing, "Nearer my God to Thee," and Mrs. Craddock was introduced. She said: "We believe in progression. It is a bright path to perfection. Science clasps hands with our work. In religion it has slept until now. It is in comparison like the old candle dip to our gorgeous comparison like the old candle dip to our gorgeous electric light. The old love went to a far distant heaven; ours to the hearts that wait to receive us. The experience of life in the two worlds tends to wisdom. On this platform woman's voice can be heard. Progression is written upon all religious

"The tiny raps asked admission to our larger science. The present brings us knowledge in place of the faith of the past. The people want facts, not theories. The demand of the age is for something that can reach human reason. It goes to the humble cottage, where ignorance has clouded the human mind. When you open your doors to truth, you must expect to be crucified; but let us be faithful, for it is worthy our most sincere attention and earnest work; and if we look upward the Infinite Life will ever guide and protect us." The afternoon meeting work; and it we book upward the limited ble wind ever guide and protect us." The afternoon meeting was opened by a Conference in which a number engaged. A short speech by Mrs. Wiggin of Montana was particularly commended. Music was finely rendered by the Unitarian choir, after which Anna M. Twiss of Maachester gave a lecture upon "The practical Utility of the New Dispensation." After the lecture and singing, Mr. Emerson took the platform and gave a number of tests. First an old lady came, form bent, and 90 years of age. She gave her name as aunt Mary Bowles of Lake Village. A child 12 years of age came, also from the same place; then Martha Swift (called Mattie), an old gentleman and lady, John and Sally Edgerly (Gilmanton), Pricilla Rowe (Gilford); a child and an old gentleman and lady, Aunt Sallie. Uncle John and Aunt Betsy came to a lady in the audience.

The evening session was opened by the reading and adoption of the following resolutions:

Resolved, That while we recognize the fact that the Christian and all other religions have been essential to have a progress in the sectors are to the tot there.

the Christian and all other religions have been essen-tial to human progress in the past, we feel that there is a rapidly increasing demand for more knowledge than they afford upon all subjects relating to man's moral and spiritual duties; and that in Spiritualism as a science we find the only positive revelator of immortal life; and also that Spiritualism as a religion teaches us the highest and most practical of moral philosophies.

Resolved, That we extend the right hand of fellowship to all, either within or without the Church, who are laboring in the cause of Temperance and other moral reforms; and that while we may not accept their methods, we do fully appreciate their zeal, and would seek to impress upon the world, that Spiritudism teaches Temperance in all things.

Resolved, That we consider the present medical law an infringement upon the rights of the people and we do hereby pledge ourselves to do all within

our power to insure its repeal.

Resolved, That we extend a vote of thanks to the various railroads that have granted the usual courtesies afforded by them to religious bodies; also to the landlords of the different hotels, and to the people of aconia, for the manner in which they have entertained those who have attended these meetings from different sections of the State; also to the speakers, singers and mediums for the spiritual feasts they

have prepared for us.

Resolved, That copies of these resolutions be sent to the Religio-Philosophical Journal and Ban-

ner of Light for publication.

The choir then gaye us some fine music. Mrs. Stevens offered an invocation and Mr. George A. Faller, after reading Whittier's grand poem, entitled "The Reformer," proceeded to give us a lecture upon "What has Spiritualism accomplished, and what is the outlook for the future?" He said: "I hear the question coming up, What do you intend to do? The people say we have no churches, but few legal societies, etc. We have churches enough now and to spare. We do not need to build more. We intend to storm those already built, and have our doctrines taught there. Thirty five years ago Hell was a very hot place, but it has gradually cooled down and the tertained. Let our ministers teach the doctrine of Jonathan Edwards, or even Lyman Beecher, and they would be told that their services were not needed. "The Church is not an enemy with us to-day. Spir-itualism has crept in little by little until all the teachings have changed. Once in a while a clergyman, one who forgot to die forty or fifty years ago, will load up his gun and fire it off; but ten to one it will rebound and hurt himself more than it does us These phenomena are thought by some, to be the ful-fillment of prophecies that in the last days delusions should come. The Adventists sends out their bulle-tins now and then, proclaiming the end of the world on such a day, and their prognostications fail as

often as made. "Spiritualism proves itself; it explains the mysteries of the Bible, and teaches a divine religion. The church cannot prove outside of Spiritualism, the facts of immortality. If Jesus was upon earth foday, and should enter your fashionable churches. with the motley crew that followed him from place to place, he would be shown to a back seat as good enough for him. Let us strive to be more humane: ive up to the Golden Rule; be kind to all around. Sooner let us go to hell than to heaven through the sufferings of an innocent one."

Mr. Emerson gave quite a number of tests, only mentioning the names of some, and giving descrip-tions of others. Nearly all that came at the various saions were recognized.

The Convention closed by a song from the choir. Adjourned to meet at Concord in June next, when our annual meeting will be held. There seemed to be mutual good feeling among all the workers. The audiences steadily increased in numbers until the last. Every body voted it a pleasant and profitable convention. Quite a number joined our association. Anna M. Twiss, M. D., Sect. N. H. S. S. A

Bright's Disease Cured by Prayer.

A Christian lady in this city was ill with Bright's isease, and was despaired of by her physician. A consultation of three other physicians confirmed his judgment that she was incurable. Going to Boston she was told by Dr. Cullis the same thing; that, hushe was told by Dr. Cullis the same thing; that, humanly speaking, there was no hope. Then came the thought, "man's extremity is God's opportunity." She felt that it would be a great privilege to be healed by his special interposition if it was his will and afterward to testify of his healing power. For this she prayed without dictation, in the simplicity of childlike faith which said, "If thou wilt thou caust," and with that importunity of filial confidence which is simply the laying hold of God's love, not the overcoming of his reluctance. "Men ought always to pray and not to faint." Dr. Cullis joined her in these prayers. Medicines were abandoned. In nine months she was perfectly restored to health, nine months she was perfectly restored to health, every symptom of the disease having wholly disappeared, and for eight years she has been entirely free from any return of it. These facts are as she states them, and are confirmed by the testimony of her physicians, who are still practicing in this city, and are honored as skillful and trustworthy practitioners.—The Christian Union.

Educating the Will

The Christian Register says some excellent things with reference to the "will," setting forth that the "development of will-power does not come by always finding selfish pleasure coincident with right. Teachers should quietly and persistently lead their pupils to think for themselves, to make them solve some problems and work over some questions for personal gain. This habit can be deepened in a class by a year or two of cultivation. With the general statement that the Sunday-school must be made attrac-tive, I fully agree; but let it not become a place where the will is enervated, and weakness of resolution is encouraged, and a robust moral enthusiasm is enfeebled. It would be a shock and sadness to us all, if we found that our Sunday-schools were doing even less than the common schools in establishing moral endurance and in educating the will."

W. R. Cole writes: I would like to see the second required to produce sound, heat and light.]

Spiritualism discloses to us the powers we possess.

Spiritualism is a science as well as a religion. It and sifting the chaff from the wheat. WHO CAN EXPLAIN IT?

A Narrative of Personal Experience.

As public attention is just now, and for obvious reasons, once more turned to the phenomena of Spiritualism, so-called, the following incident may not be out of place. The facts related occurred under the eye of the writer, and he pledges his veracity for the eye of the writer, and he piedges his veracity for the truthfulness of what he is about to narrate. We may be permitted to say that he had never witness-ed anything of the kind previous to the time to which he will refer. Nor has he ever seen any sim-ilar phenomena since that time. He has not the remotest idea that what took place is to be traced to any supernatural influence whatever. He has, moreover, not the slightest confidence in Spritualism in so for forth as it pretends that we may have nosiin so far forth as it pretends that we may have posi-tive and sensible communication with the departed. But there are some apparently mysterious things occurring from time to time under the eye of persons whose word you cannot question, and whose sincerity you cannot doubt, which an honest, inquiring mind would like to have explained. Dropping now the third person, let me speak in the first, without subjecting myself to the charge of egotism.

Some years since it was my fortune, on a certain evening, to be at the house of my brother, then residing in Cambridge, Mass. There were pres ent at the time of which I am speaking, a little circle of family friends, all, well known to each other, among whom was the mother of my brother's wife Mrs. S., of Vassalborough, Me., a worthy member of the Society of Friends, by whom she was held in high esteem as a lady of intelligence and rare good sense. Mrs. S., who had some time before this, lost her husband, (who would be readily recognized by some Friends in Providence were I to mention hi name) had become a very sincere and most earnest believer in Spiritualism. The adoption of her new faith and the experiences through which she had passed in her professed communications with depart-ed friends, as may naturally be supposed, were made the topics of frequent conversation among her family relatives and friends. No one that knew her could for a moment doubt her sincerity. She believed that the spirits of her departed husband and cherished ones who had gone into the other world, had truly revealed themselves to her in such ways that she was not disposed to question the reality of what passed under her own eye, and of which other members of her family were cognizant. If it was a mania under which she was laboring, it was a monomania, for on all other subjects she was the calm, equable, unexcitable women she had ever been, a fair representative of the quiet sect of Christians with which she had always been connected. At the time referred to she was on a visit to my sister in-law, and I happened to spend the evening with the family. In due time the conversation ran into the channel in which under the circumstances, it will not be strange if we were to suppose it would flow. Not far from a year previous to this, Mrs. S. had lost a son, Edward by name, a student in Waterville College, now Colby University, who had been drowned in the Kennebec. With this son, as she told us with all frankness she said she had had frequent communications, and it had been a source of creet comfort to her in her afhad been a source of great comfort to her in her af-fliction. I asked her if there was any reason why Edward might not respond to our call then and there, provided there was any one in our little circle who was a "medium." With the utmost simplicity and artlessness, she replied that there was every reason to think that her dear son would manifest himself to us if it was desired. But the important question was suggested: "Who can and will act as the medium?" After two or three names of the company had been proposed, it was finally decided that a young miss of fourteen or fifteen years of age, a perfectly unsophisticated child, who was as incapable of deception as a baby, should take her seat at a small table, upon which she was to place the ends of her two fingers and wait for what might happen. Mrs. S, then pro-posed the question, "Is the spirit of Edward pres-ent?" After a short pause, the table gently tipped under the hands of the medium. The question was next asked, "Is Edward willing to make a communication to—?" calling my name. The reply, in the affirmative, was made as before, by the gentle tipping of the table. At once this thought arose in my mind: "Edward was an educated young man. As such, he is able to give a communication in Latin, and, within certain limits, can do it in that tongue as readily as in English. No one here has any knowledge of Latin but myself, least of all the little Miss who sits at yonder table. I have no object to gain in palming off any pretended communication upon in palming off any pretended communication upon this company. Besides, I sit on the opposite side of the room, and if I wanted to influence the medium, it would be out of my power to do it without being certainly detected." I decided, therefore, in good faith, and to gratify a proper curiosity, to ask Mrs. S. to propose this question, "Is Edward willing to communicate with Mr. —— in Latin?" In a moment an affirmative answer came. It is not necessary, I hope, for me to say that I had no idea whatever what the communication would be. All I wanted what the communication would be. All I wanted was that it should be in Latin. Some one, I do not now remember who, not myself, however, began shortly to call off the alphabet, so as to spell out the expected communication. A, B, C, D, E, F, G, H,-here-the table tipped. Again a beginning was mad with A, and the letters were called off down to I, when again the table tipped. A third time the call was made, and the letter C. was signified. "Well," said I to myself, "There is one proper Latin word hie." In the same way, the word jacet was spelled out. Then Edvardus, observe, not Edwardus, as some superficial novice, forgetting that there is no "vy" in Latin, might have spelled the word; then, apud: then, suum; then, Deum—Hic jacet Edvardus apud suum Deum-Here lies Edward with his God. I confess I was amazed. I could not explain what had taken place, and although I have sought an explanation of the mystery from more than one quarter, I have never been able to obtain one. About his time the late President Felton, of Harvard Col lege, was having a controversy in the papers with a Dr. ——, of Boston, a noted Spiritualist, in which, in his characteristic way he heaped upon his opponent all sorts of ridicule, not only denying the supernatur al character of what took place at the spiritual seances, but asserting that the whole thing, from beginning to end, was a wretched cheat; tricks of crafty designing men who played upon the credulity of their dupes to get their money. I related to President F. the foregoing, and asked him to explain it. He said he could not. I then called his attention to the correctness of the Latin of the above sentence, especially to what my readers who are familiar with Latin will readily understand, viz.: the accusative expression "Apud suum deum," which might have been in the ablative form, "Cum suo deo," and asked him which was the more proper. He replied with-out hesitation, the accusative, as it was given in the communication. After many years, during which my mind has frequently reverted to the incident, and have attempted to unravel the mystery, I am still in the dark. On the title page of the celebrated "Letters of Junius" is this Latin expression, *Nomen* stat in umbra. The name of the author stands in the shade. So say I of the explanation of the Latin communication of Edward S.—Stat in umbra.— J. C. S., in the Providence, R. I., Journal.

The Missing Link in London.

Mr. Farini, of the Westminister Aquariam, the nterprising discoverer of the tattooed Greek nobleman, has crowned his feats in anthropological research by the capture of a real "missing link." This rare creature is described as "a very bright-looking, intelligent girl of about seven years," differing only from the rest of her sex by being, like the Bheels, "more hairy." The tribe to which Krao belongs inhabit the wild country to the northeast of Siam, and the process by which this interesting specimen was procured is not a little curious. Hearing of the was procured is not a little curious. Hearing of the existence of "a race of hairy-tailed men" in the re-gions, Mr. Carl Bock, a traveler, "offered a reward for the capture of a specimen." The result of a hairy-tailed man hunt got up under Mr. Bock's aus-pices was the capture of this little girl, with her father and median. The feet is destiled. father and mother. The feat is doubtless a great triumph for science, for, though Miss Kroa has no tail, there is a very, promising "lengthening of the ower vertebra, suggestive of a caudal protuberance.

S. P. LeRoy writes: I shall take the Journal as long as I can read it and am able to pay for it; that is, if it continues to be fearless and independ-

W. A. Way wites: Let me add my approval of the straightforward course the Journal, has taken in denouncing fraud and upholding truth.

C. W. Weeks writes: I am deeply grateful to you for your noble efforts in our holy cause, and for the pleasure your paper brings every week. Liberalism.

The recent growth of all phases of Liberalism in The recent growth or an phases of Liberausm in this country is astonishing, and to an orthodox mind the outlook for the future must simply be appalling. One short decade ago, to be a free thinker, required some nerve, and met with indifference or persecution. Now, the cause of liberalism is advancing. tion. Now, the cause of liberalism is advancing. You can see it out-cropping not only among our legislators, our legal minds, our professional men, but the utterances of the pulpit have undergone a marked change in sentiment. We no longer hear or see damnation dealt out, except it be from the pulpit of a crazy fanatic styling himself "Second Adventist." The religion of the Son of Man is becoming more near like that preached by him. In this there is much to praise. But while the religion of John Calvin is dying out, or is being greatly modified, that is much to praise. But while the religion of John Calvin is dying out, or is being greatly modified, that of Swedenborg, or our modernized Spiritualism, is daily gaining new accessions, and is constantly giving evidence that there is a life beyond, or in the words of the great Ingersoll: "Hope sees a star, and listening love hears the rustle of a wing." In this crusade, which has shattered the chains of superstition that bound many a mind to the hideous past of mental enslavement, none have done a more noble work than the RELIGIO-PHILOSOPHICAL JOHRNAL. mental enslavement, none have done a more noble work than the Religio-Philosophical Journal, of Chicago. This able journal, which is edited by the gifted and talented Col. John C. Bundy, not only subject the religions of to-day to its pure criticism, but alike strives to lop off all impure excresences that desire to fasten upon the pure Spiritualism taught by the Son of Man and his disciples, and which now has so many illustrious believers and defenders. This endeavor to elevate the tone of modern Spiritualism gives universal satisfaction and draws the attention of many to the truth of the glorious future that awaits the race, who could not glorious future that awaits the race, who could not otherwise be reached. We commend the JOHNNAL. to our readers, whether they be believers in the precepts it teaches or not, and we are sure that it will please. The price is \$2.50 a year. Address J. C. Bundy, Chicago, Ill. Subscriptions received at this office.—Park Co. Bulletin, Alma, Colorado.

D. B. Edwards writes: With some pleasure and a great deal of anxiety I have watched the discussion relating to mediumship. It is gratifying to know that the grand harmonial and spiritual philosophy is not to be given over to false mediums misleading the people. With pleasure have I watched the grand old JOURNAL, with that glorious old banner "Grath weeks no mark however to be been as the burner." ner, "Truth wears no mask, lows at no human shrine," etc., ever waving at the mast head, with a firm and steady hand at the helm.

Notes and Extracts.

Prove all things; hold fast to that which is good A noble life should be the aim and pursuit of every one, whether identified with the church or standing

The talent of success is nothing more than doing what you can do well, and doing well whatever you do without a thought of fame.—Longfellow.

If you have any faith, give me for heaven's sake a share of it! Your doubts you may keep to yourself, for I have plenty of my own. -Goethe

In contemplation, if a man begin with certainties he shall end in doubts; but if he will be content to begin with doubts he shall end in certainties.—Bacon. I think all lines of the human face have something either touching or grand unless they seem to come from low passions. How fine old men are!—George

Naturally all things are progressive, and if a man's religious views are not of this character then it is safe to conclude that he has not true conceptions of what life is. Men do not see all things as evil, but they who

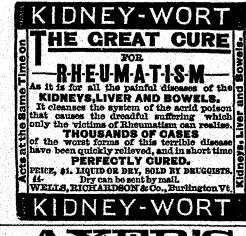
accept the Bible as their only guide to a true and noble life are made to look upon all else including man as debased. Assuming the teachings of the Bible to be worthy of a test, test them. If you find that they

are not good, reject them, and turn to something that is better. Spiritualism is the religion of humanity, none

are left out of God's Infinite fold; no, not even the most obscure being in human form, but what may aspire to angelhood, and in time will reach that posi-There is virtue in the attempt even to do a great

thing well; but if we fail it argues nothing against the heart, but only that circumstances thwarted or that our judgment did not match the nobility of our desire. Who are angels? Mothers who watch over the

footsteps of their children, who teach them the true paths of life; the father who cares for the want of is family; the sister that leads an erring brother into the paths of rectifude; the brother who watches over a sister; the one who seeks the abode of the lowly and ministers to the afflicted; they are all angels whether sent by some omnipotent power or led by their own impulses. Spirits who make the cause of humanity their cause, they are angelic ministers, they are the servants of God, for goodness is Godly. As far back as the mind of man can go, we find angels at work ministering to the wants of the needy, but in those remote ages angelhood was supposed not to be within the range of human possibility; every thing extremely good was regarded as super-human, but we of this age, have discarded the doc-trine of total depravity; if we find a man or woman of a depraved nature, we ask how they became so? When did those evil propensities first manifest them-selves, and if they traced to hereditary entailments, we pity rather than condemn them. But this position is antagonistic to the Christian religion, which charges all things in human character as the result of some creative power other than human. Thus they make God the projector of evil as well as good. Spiritualism lays the acts of reason at the roots of these wrongs, it advocates a pure parentage and a noble birth, and then there can be no reason for a second birth, only that birth out of the mortal into the spirit life .-- Olive Branch.



AYDRIS SARSAPARILI

cures Rheumatism, Neuralgia, Rheumatic Gout, General Debility, Catarrh, and all disorders caused by a thin and impoverished or corrupted condition of the blood; expelling the blood poisons from the system, enriching and renewing the blood, and restoring its vitalizing power.

During a long period of unparalleled usefulness, AYEE's SARSAPABILLA has proved its perfect adaptation to the cure of all diseases originating in poor blood and weakened vitality. It is a highly concentrated extract of Sarsaparilla and other blood purifying roots, combined with folde of Potassium and Iron, and is the safest, most reliable and most economical blood purifier and blood-food that can be used.

Inflammatory Rheumatism Cured.

"Aver's Sarsaparilla has cured me of Inflammatory theumatism, with which I had suffered many years. Durham, Ia., March 2, 1882. W. M. MOORE." "Tast March I was so weak from general debility that I could not walk without help. Following the advice of a friend, I commenced taking Arre's Sarsaparilla, and before I had used three bottles I felt as well as I ever did in my life, I have been at work now for two menths, and think your Sarsaparilla the greatest blood medicine in the world.

JAMES MAYNAPU.

520 W. 42nd St., New York, July 10, 1882. AVER'S SARSAPARILLA CURES Scrofula and all Scrofulous Complaints, Erysipelas, Eczema, Ringworm, Blotches, Sores, Boits, Tumors, and Eruptions of the Skin. It clears the blood of all impurities, aids digestion, stimulates the action of the bowels, and thus restores vitality and strengthens the whole Section.

PREPARED BY

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

883.00

FOR ONLY

FREICHT

The Mound Builders.

[American Antiquarian.]

[American Antiquarian.]

Ferdinand de Soto and his army were the first to discover the mounds. Mention is frequently made of them by the historians of the expedition. This mention is incidental, and so connected with the account of the people and the various incidents of the expedition as to escape notice, yet the descriptions correspond closely with the works as they were found. Some of the villages were surrounded by stockades, and were so situated as to be used for defenses or for fortifications, but a large number of them are also described as having elevated mounds which were used by the caciques for their residences and as observatories from which they could overlook the villages. It is not unlikely that some of the more prominent of these mounds may be identified. There are many of such mounds described in the narratives. One such is mentioned in Georgia, one in Alabama, and one in Mississippi. One mound is described around which there was a terrace wide enough to accommodate twelve horsenen. On another mound the platform was large enough to accommodate twelve or thirteen large houses, which were used for the residence of the family and the tenants of the cacique. This was not far from New Madrid, in Arkansas. It was upon the terrace of one of these mounds that he Soto stood when he uttered his reproaches against his followers having found out the dissatisfaction and revolt which had arisen among them. This was after he had passed the Mississippi River, and about the time when he became discouraged in his fruit-less expedition. The narrative shows that these prominent earthworks were associated universally the time when he became discouraged in his fruitless expedition. The narrative shows that these
prominent earthworks were associated universally
with village life. Sometimes the dwelling of the
cacique would be on the high mound which served
as a fortress, the only ascent to it being by ladders.
At other times, mention is made of the fact that
from the summit of these mounds extensive prospects could be had, and many native villages could
be brought to view. The villages are described as
seated "in a plain, between two streams; as nearly
encircled by a deep moat, fifty paces in breadth, and
where the moat did not extend was defended by a
strong wall of timber," "near a wide and rapid river, the largest they discovered in Florida"—this was
the Mississippi. "On a high artificial mound on one
side of the village stood the dwelling of the cacique,
which served as a fortress," Thus throughout this
whole region, from the seaboard at Tampa Bay, in
the States of Florida, South Carolina, Georgia, Alahave Mississiph of the care of the c whole region, from the seasoard at Tampa Bay, in the States of Florida, South Carolina, Georgia, Ala-bama, Mississippi, Arkansas, these ancient villages appeared, occupied by the various tribes, such as Creeks, Catawbas, Cherokees, Choctaws, Chickasaws, Quapaws. Kansas and possibly Shawnees. They were situated on all the larger streams in the more favorable localities, and the sites of many of them can be identified at the present time.

A Premature Resurrection.

A Washington lady, who fell insensible, became motionless, pulseless and cold as ice. She was thought to be dead. A physician recognized the suspension of animation, applied the proper restoratives, and had the satisfaction of seeing his patient, a few hours thereafter, sensible, happy and talkative. The experiences during her trance, which lasted about two or three hours, were singular, and are described by her with vivid force. She was conscious of voices around her, and knew that the priest and the physician were pronouncing her death as near at hand. She struggled with all the power she could master to open her eyes, or move or speak, or in some way to show that she was not altogether lifeless. Particularly did she endeavor to whisper a wish not to put her on lee, having an intuition that she might after all be frozen to death in an ice-box. Then she tried to tell her family not to hery her in the valley in the cemetery, but on the histop. Both limbs and senses refusal to obey her will however, and she lay perfectly helpless until restonables were forced down her throat, when with one ergat erfort, she turned over on her side and slowly reserved to life.—Ex.

WILESCALE ON DESCRIPTIONS

who have wasted their manly viner and powers by youthful follow and pernicious practices parsaced in solitude, inducing Nervous Behirty, impaired Manery, Mental Auxley, Despondency, Lack of Arthurantidence and Will Power, Weak Back, Involutional Vital Losses, and kindred weaknesses should address with three letter postage stamps for large blustrated treatise, giving unfailing means of care, World's Dispersional World's Assistance Registration N. V. DISPESSARY MEDICAL ASSICIATION, Buffelo, N. Y.

Discouragement is of all ages; in youth it is a presentiment; in old age a remembrance. -- baltuc.

The Combination of Ingradients used in making Brown's Bronchial Truches is such as to give the best possible effect with safety. They are widely known as the best remedy for Coughs, Colds, Throat Diseases, and Astamatic troubles. Price 25 cents a box.

There was a good prescription given by a physician to a patient. "Do something for somebody."

The wonders of modern chemistry are apparent in the beautiful Diamond Dyes. All kinds and colors of Ink can be made from them.

"One soweth, and another reapeth," is a verity that applies to evil as well as good.—George Eillot.

C. M. Stanley and daughter, both of Ithaca, N. Y. express themselves as delighted at their cure of catarrh. Ely's Cream Balm did it. It is not a liquid or a snuff, and is easily applied. Price 50 cents.

How many people would be mute if they were forbidden to speak well of themselves and evil of oth-



LIGHT FOR ALL.

321 Sutter St., San Francisco, Cal.,

Has a Free Circle every two weeks, and a Free Spiritual Reading Room, with all the Spiritual Journals on file. Light for A11 is issued formightly, at \$2 per annum, in advance, it has a reliable Spirit Message Column. Sample copies free. Address Bex 1997, San Francisco, Cal.

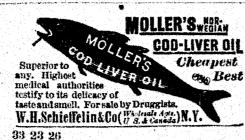
NO PART Dr. KEAN,

173 South Clark St., Chicago, personally or by mail, free of charge, on all chronic or nervous diseases. DR. J. READ is the only physician in the city who warrants cures or no pay. Sinest linestrated book extent, 536 pages, beautifully bound; pre-yriptions for all diseases. Price \$1, pect-paid.

38 9 35 8

NEWGPAPERS AND MAGAZINES. For Sale at the Office of this Poper.

	Centa
Banner of Light, Boston, weelfly	
Medium and Daybreak, London, Eng., weekly	8
Light for All, San Francisco, semi-monthly.	10
Ulive Urangia, Utlea, N. Y., monthly	
The Shaker Manifesto. Shakers, N. Y., mout	ely. 10
The Theosophist, Madran, India, monthly	50
Psychological Review, London, monthly	35



are combined in Par-ker's Ginger Tonic, in-to a medicine of such varied powers, as to make it the greatest Blood Purifier and the PARKER'S

PARKER'S

HAIR BALSAM, diseases of the Stomach, Bowels, Liver Kidneys & Lungs, & is entirely different from Bitters, Ginger Essenconnical halr dressing, Neveces & other Tonics, as er falls to restore the youthful in never intoxicates, color and beauty to gray Hair. Hiscox & Co., N. Y. 9 50c. & \$1 sizes at druggists. Large saving buying \$1 size.

MAM AF



UHIDAUU, RUUA INLAND & FAUIT TO K. By the central position of its line, connects the East and the West by the shortest route, and carries passengers, without change of cars, between Chicago and Kansas City, Council Bluffs, Leavenworth, Atchison, Minneapolis and St. Paul. It connects in Union Depots with all the principal lines of read between the Atlantic and the Pacific Occans. Its equipment is unrivated and magnificent, being composed of Most Confortable and Beautiful Day Coaches, Magnificent Horton Reclining Chart Cars, Pullman's Preticat Pelaco Silesping Cars, and the Best Line of Dining Cars in the World. Three Trains between Chicago and Missouri River Points. Two Trains between Chicago and Missouri Biver Foints. Two Trains between Chicago and Minneapolis and St. Paul, via the Falmous

"ALBERT LEA ROUTE."

A New and Birect Line, vin Senece and Kaning-lee, has recently been opened between Richmond, Norfolk, Newport News, Chattan-eeg, Atlanta, An-rests, Nashville, Louisville, Lexington, Chattan it, Indianapolisand Latyrotte, and Onaba, Edinacas-cii and St. Faul and interreduce points. All Theorgh Passengero Travel on Fact Express Trains. All Through Placements Travel on Fact Express Trains.
Thekets for sale at all principal Ticket Office in the United States and Canada.
Excurre checked through and rates of threat, ways as lowest competitors that other less having or detailed information, get the Larps and Folds-

GREAT ROOK ISLAND ROUTE, At your nearest Trotest Office, or address R. R. GABLE. E. ST. JOHN, Vice Pres. & Gen'l West. Gen'l Tit. & Prowage, CHICAGO.

THIS WORLD.

A WEEKLY LIBERAL MAGAZETE

mblished by

GEORGE CHAINEY

51 Fort Avenue (Roxbury), Boston, Mass.

TERMS_\$2.00 per annum.

Each number contains a fecture in full by George Chainne and during 1893 a portrait and biographical sketch of some distinguished

Free Thinker or Liberal.

A sample copy containing portrait of the Lecturer and prospectus for 1880 sent free to any address. 32 5 0 2 W

WHAT SHALL WE DO TO BE SAVED? By R. G. INGERSOLL.

Price, 25 Cents, Postpaid. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago,

ITS LAWS AND METHODS

JOSEPH RODES BUCHANAN, M. D.,

Author of "System of Anthropology," Editor of Buchanan's Journal of Man, and Professor of Physiology and Institutes of Medicine in four Medical Colleges, successively from 1844 to 1881; Discovery of Cerebral Impressibility, and of the Sciences of Psy chometry and Sarcognomy,

Governments, Churches and Colleges for many thousand years have striven in vain to conquer Crime, Disease and Misery-A New. Method must therefore be adopted-If that Method can be found in this volume, does it not indicate a better future for Humanity?

The Doctor says: "For more than a third of a century the doctrines illustrated in this volume have been cherished by the author, when there were few to sympathize with him. Today there are thousands by whom many of these kleas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere long pervade the educational system of the English-speaking race, and extend their beneficent power not only among European races, but among the Oriental nations, who are reasing from the torpor of ages. May I not hope that every philanthropist who realizes the importance of the principles here presented will aid, in their diffusion by circulating this volume?"

CONTENTS. L-The Essential Elements of a Liberal Education.

II. Moral Education. III. Evolution of Genius,

IV. Ethical Culture. V. Ethical Principles and Training. VI. Relation of Ethical to Religious Education.

VII. Relations of Ethical to Intellectual Education. VIII. Relations of Ethical to Practical Education.

IX. Sohere and Education of Woman. X. Moral Education and Peace, XL The Educational Crisis.

XII. Ventilation and Health.
The Pantological University.
The Management of Children—by Mrs. Elizabeth
Thompson. Cloth, \$1.50, pestago 10 cents. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

BEATTY'S PARLOR ORGANS ONLY \$59

Regular Price \$83.00 Book and Masic.

24 STOPS. 1-Celle, 8 ft. tone, 2-Melodia, 8 ft. tone, 5 Dourdon, 15

Et. tone, 4-Manual Sub-Bass, 16 ft. tone, 5 Dourdon, 15

ft. tone, 4-Manual Sub-Bass, 16 ft. tone, 5 Dourdon, 15

ft. tone, 4-Manual Sub-Bass, 16 ft. tone, 5 Dourdon, 15

ft. tone, 5-Marp Aolian, 13-vox Humana, 14-Eche, 8 ft. tone, 15-Bulcians, 8 ft. tone, 10-Vox Humana, 14-Eche, 8 ft. tone, 15-Bulcians, 8 ft. tone, 10-Vox Celeste, 8 ft. tone, 15-Councier Harmonique, 22-Orbay Celeste, 8 ft. tone, 12-Councier Harmonique, 22-Orbay Celeste, 8 ft. tone, 12-Councier Harmonique, 22-Orbay Celeste, 8 ft. vox, 3-Grand Organ Knee Stop, 24-Night Organ Knee Stop, 24-Night Organ Knee Stop, 24-Night Organ Rinder's Art. IT IS

VERY PEAUTIFUL IN APPEARANCE, BEING EXACTLY LIKE
CUT. The Case is of Solid Walnut, profusely ornamented with hand-carving and expensive fancy veneers. The Music Peeket is of the most beautiful design extant. It is deserving of a placed is of the most beautiful design extant. It is deserving of a placed is of the most beautiful design extant. It is deserving of a placed is of the most beautiful design extant. It is deserving for a placed is of the most beautiful design extant. It is deserving for a placed in the sit quality of rubber-cloth, are of great power, and are fitted up with steel springs and the famous French Horn Solo Combination, New Red and the best quality of rubber-cloth, are of great power, and are fitted up with steel springs and the famous French Horn Solo Combination, New Red Court of repair or worn.

COECHI TEN DAY OCCED Hypoweill remit me \$59 and the

SPECIAL TEN-DAY OFFER.

If you will remit me \$59 and the annexed Coupon within 10 days from the date hereof, I will box and ship you this Organ, with Organ Beach, Book, etc., exactly the same as I sell for \$83. You should order immediately, and in no case later than 10 days. One year's test trial given and a full warrantee for six years.

Given under my Hand and Seal this 17th day of February, 1883.

COUPON On receipt of this Coupon and \$59 incresh by Bank Braft, Post Coupon and \$59 incresh by Bank Braft, Post Coupon and \$59 incresh by Bank Braft, Post Coupon (Gillee Money Order, Registered Letter, Express Prepaid, or by Check on your bank, if forwarded within 10 days from the date hereof, I hereby agrice to accept this coupon for \$24, as part payment on my celebrated \$24 step \$45 Farlor Organ, with Hereh, Book, etc., providing the cush balance of \$59 accompanies this coupon; and I will send your receipted bill in full for \$83, and box and ship you the Organ just as it is advertised, fully warranted for six years. Money refunded with interest from the date of remittance if not as represented after one year's use.

FREICHT PREPAID. As a further inducement for you provided you order immediately, whim the 10 days, I agree to prepay freight on the above organ to your nearest ruleroaf freight station, any point east of the Mississippi River, or that far on any going west of it. This is a rare opportunity to place an instrument, as it were, at your very door, all freight prepand, at manufacturer's wholesale prices. Order now, nothing saved by obvershoundence.

HOW TO ORDER. Enclosed find \$59 for organ. I have read your statement to give Nine. Post Office, County, State, Freight Station, and on what Rulerond.

To Be sure to remit by fank braft, P.O. Money Order, Registered Letter, Express Pripaid, or by Bank Check, You may accept by telegraph on last day and remit by mail on that day, which will secure this special offer. I desire this magnificent instrument introduced without delay, hence this special offer. I desire this magnificent instrument introduced without delay, hence this special offer. I desire this magnificent instrument introduced without delay, hence this special offer. I desire this magnificent instrument introduced without delay, hence this special offer. I desire this magnificent instrument introduced without delay, hence this special offer. I desire this magnificent instrument introduced without

SOMERS'

Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Viedicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entered trance on Jackson-st., near La Salle.

These baths are a great inxury and most potent caretive agent. Nearly all forms of Bloomse flandly bisappear Under Their Influence when properly administered. All who try them are adigated with the effect. The smalls of our best edizens an testily to their great country properlies. Try them at once and judge for yourch. Communication of the state of a section of the state of t

KAME AD TIME LABOR.

CHICARO, ROCK ISLAND A PRANCHS ben for the tip been mit the first there any dieker Annual of the second of the se 11 draw | Link | d. (rest. Pain He | s. | 7 dept. | 1 dept. | 1 dept. | d. (rest. Pain He | s. | t 7datam

747 a.e. | South Chicago Accompandation | 17 detail paupin + Prestra Crab Life pin b Cinach Tesh *Hally, F. Bally Except Sandags, 42 Daily Except Satur' days. Party Except Mondags, a. Thursdays and Educative only, b. Standays only,

Partnership indexed or entire established bulkless for saler one of \$30,000, \$250,000 and one for authors.

For sale 191 Warten Ave. cor. Line in and Warren, 50x125, 10 room flores Barn, streets all paved, one black from Madison street cars, one block from Washington Bonleward. From Madison street cars, one block from Washington Bouleverd.

No. 683 Washington Bouleverd, 12 rooms, two bory and basement, bright, a mont. Price \$6,900

5,000 test on Milwashee Ave. \$56.00 per foot.
334 fort on Wentworth Ave. \$66.0 to \$20 per foot.
Grand Opera House and least Office Block, cost \$65,000, will now sell for one-tripe less than cost at Richardad, Ind., of about 20,000 introducts, the Railreads real treatment for City. Reafs for thout; 5,000 per year. Go and see it, or address for particulars, Poblect Ero, the ones a maintage for the sell of the St., N. Y., or Hamana A. Soco, 131 Warren Ave., Chica in.

M. W. & Hamana A. Soco, 131 Warren Ave., Chica in. Rectific Light, Hilmos Malting Co. Stocks at lowest frames. Femper upon or weinder on the inside treat of all kinds. Stocks

For good investment; address, or call,

34 Pine Street, N. Y. 32 15 34 16

voice of angels.

8 pages, published at No. 3 Dwight Givert, Boston. Mass., the 1st and 15th of each month SPIRIT L. JUDD PARISEE. Editor-in Calef. D. K. MINLE Business Manager.

D. C. DENSMORE, Publisher. Six months. Three months. .

on application at this office. All Postal orders should be made payable to M. B. Sprague. No. 5 Dwight St., Boston; and all letters and communications (to receive attention) must be directed (postpaid), in the

FREE GAFT A copy of my Medsense Book will be sent to any person affilted with Consumption, Bronchittis, Asthma, Sore Throat, or Nasal Catagrah. It is elegantly printed and illustrated; 144 pages, 12mo, 1879. It has been the means of saving many valuable lives. Send name and post-onice address, with six cents post age for mailing. The book is invaluable to persons suffering with any disease of the Nosa, Throat or Lungs. Address, DR. N. B. WOLFE, Cincinnati, Ohio.

137 State the paper in which you saw this advertisement.

SEXUAL PHYSIOLOGY.

A Scientific and Popular Exposition of the Fundamental Problems of Sociology. By R. T. IGALL, M. D.

Cloth, 12mo , 304 pages. Hinstrated. Price, \$1.60; postage, This justly popular work, conseiling such a large amount of valuable information, has already passed through thirty cul-tions, and is lawing an extensive cale. For sale, wholesale and reall, by the Religio-Philosophical Publishing House, Chicago.

EXPERIENCE OF SAMUEL BOWLES. (late Editor of the springfield, Mass., Republican.)

-- 111 ---SPIRIT-LIPE: Or Life as He Now Sees it from a Spiritual Standpoint.

CARRIE E. S. TWING, Medium. Parablet form. Price, postpaid, 20 cents. For selv, wholesalo and retail, by the Religio-Philosophical Pupilishing House, Chicago.

SPORE # KILLER. DISEASE

SPORE FORMATIONS,

Trageling in that a strong directly problems of the system as electrograms bears at. Sometime, in the bedreased the next, as are likely as problems of them or Benfuese in the throat, or on abeliance in the knowless of table, as also in the many of the services of table. While this eventing, name is trying, and mass of By and the instance of the services of table. The whole the trying of the services of the services of the services of the services of table of the services of

Spore Miller will stop Bemorrhage of every decription.

If you a welf in a hear his lay some been dood groom, and served and of evenes, Price of each, 25 Couts a box, by mail. Six boxes for & 1. MRS. L. B. HUBBELL. Address.

Box 1413. NORWICH, CONN.

18 Sear store for electional receive information of that which will dealt of our steps at obeits drink.



anonacin. Prevention is bester than cure. I. S. Rollnson & Co. Boston, MASS. THE GREAT

BLES. SPENCE'S

Positive and argative powders. "Our femily think there is nothing like the positive and

Megative Powders"--50 2014 d. H. Wiggins, of Beaver Dam, Wis. and so sivi everybody. Wis, and so let everylady.

Buy the Passicives for Fevers, Coughs, Colds, Bronchills, Astana, Bysacpsin, Jysacpsy, Barrinea, Liver Complaint, Heart Biscase, Richay Complaints, Neuroligia, Headache, Jennie Biscases, Risamarism, Nervousness, Sleeplessness, and all active and secure discusses.

Buy the Feynmicron for Faraiysis, Beafness, Amaurosis, Typhoid and Typica Every. Buy a bay of Positive and Negative half and half for Chilis and Fever.

Mailed, postunid, for 1.00 a box or six baxes for Sh.60. Soul mency at our risk by Registered Letter, or by Money Grides.

For sale, waslessle and relail, by the Relagio-Philosoffic

ESSAYS AND LECTURES.

By G F. UNDERWOOD.

This values contains some of the author's, best Lectures, court long the following fallociness. Their thinks on Civil-lances, the fill of your Palaceness. Their the Political and Prefigient New York, who will not political the District Civil Price (1966), peaking, Turnes.

For said, whole ale and with the the theory of Philosophical Functions of House, where α IF, THEN, AND WHEN.

FACIL THE DOLTHINES OF THE CHURCH.

By WARLEN BUTTER DARROW. Anther of "The Voices," and other Rooms.

All who have read the author's "The Voice of Nature," "The Voice of Supersition," and "The Voice of Supersition," and "The Voice of Supersition," and "The Voice of Supersition, and "The Voice of Supersition," will find this Local just suited to the times.

1'rice 10 Contest. For each wholesale and retail, by the Belligic-Puriosophical Publishing Horse, Chicago.

THREE PLANS OF SALVATION.

Proved by Selections from the New Testament without Comment; also, selections from the same would en several important subjects.

A better knowledge of some of the teaching sof the New Testa-ment can be obtained from this little work to one hour than in years by the ordinary method of reading the Scriptures; Price, 10 cents; postage free.

For sule, wholesale and retail, by the RELLUIG-PHILOSOPHI CAL PUBLISHING HOUSE Chicago.

THE PLANCHETTE.

WHAT IS SAID OF II.

FROM THE SCIENTIFIC AMERICAN. The wonders of Planenette are backed by the statements of the most reliable people—statements which constitute such a mass of evidence that we should feel bound to accept the facts stated, even though we had not witnessed them ourselves.

PROM THE BOSUCH TRAVELED.

That Planchette is full of vagories there is no question of doubt, with some it is as stubioria as. Mr. Midoncy's pig, with others it is decile and quick to answer questions, interpret the thoughts of lookers on, and not only tell of post occurrences maintawn to the operator, but will also give the note of warning for the future. All in all, Planchette is a wonderful institution, full of this, puzzle and hyster, and a pleasant companion in the house. Have Planchette in the family, by the means, if you desire a novel accusement.

FROM THE BOSTON JOURNAL OF CHEMICTEY. Figure when two or more persons rest, their fingers lightly upon the instrument, after a little vidile it begans to move, and, by pineling a sheet of paper beneath the penell, it will writes entences and answer questions, and move about upon the paper. The disavors to questions are written out with great rapidity; and, as dates are given and incidents and circumstances reliated, entirely independent of the knowledge of these operating the instrument, it has become a puzzlo and a wonder to thou sheet.

The Planchette is made of fine, polished word, with metalic penceranh which, and is finalished country, with pencil, and discretions by which any one can easily understand how believed.

Price. 60 Cents. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago. Continued from Second Page.

There was a silence, and then the woman raised her head with a wonderful look in which there was amazement and doubt, as if she had heard some joyful thing but dared not yet believe that it was true. Once more she hid her face in her hands, and once more raised it again. Her eyes softened, a long sigh or gasp, like one taking breath after drowning, shook her breast. Then she said, "I think—that is true. But if I am not afraid it is because I am—bad. It is because I am hardened. Oh, should not I fear him who can send me away into—the lake that hurns—into the pit——" And here she burns—into the pit—" And here she gave a great cry, but held the little Pilgrim all the while with her eyes, which seemed to plead and ask for better news.

Then there came into the Pilgrim's heart what to say, and she took the woman's hand again and held it between her own. "That is the change," she said, "that comes when we come here. We are not afraid any more of our Father. We are not all happy. Perhaps you will not be happy at first. But if he says to you, go—even to that place you speak of—you will know that it is well, and you will not be afraid. You are not afraid now-oh, I can see it in your eyes. You are not happy, but you are not afraid. You know it is the Father. Do not say God, that is far off-Father!" said the little Pilgrim, holding up the woman's hand clasped in her own. And there came into her soul an eestasy, and tears that were tears of blessedness fell from her eyes, and all about her there seemed to shine a light. When she came to herself, the woman who was her charge had come quite close to her, and had added her other hand to that the Pilgrim held, and was weeping, and saying, "I am not afraid," with now and then a gasp and sob, like a child who after a passion of tears has been consoled, yet goes on sobbing and cannot quite forget, and is afraid to own that all is well again. Then the pilgrim kissed her, and bade her rest a little, for even she herself felt shaken, and longed for a little quiet and to feel the true sense of the peace that was in her heart. She sat down beside her on the ground and made her lean her head against her shoulder, and thus they remained very still for a little time, saying no more. It seemed to the little Pilgrim that her companion had fallen asleep, and perhaps it was so, after so much agitation. All this time there had been people passing, entering by the many doors. And most of them pansed a little to see where they were, and looked around them, then went on; and it seemed to the little pilgrim that according to the doors by which they entered each took a different way. While she watched, another came in by the same door as that at which the woman who was her charge had come in. And he too stumbled and looked about him with an air of great wonder and doubt. When he saw her seated on the ground, he came up to her hesitating as one in a strange place who does not want to betray that he is bewildered and has lost his way. He came with a little pretence of smiling, though his countenance was pale and scared, and said, drawing his breath quick, I ought to know where I am, but I have lest my head, I think. Will you tell me which is—the way?"
"What way?" cried the little Pilgrim, for

her strength was gone from her, and she had no word to say to him. He looked at her with that be wilderment on his face, and said, "I find myself strange, strange. I ought to yet. It is perhaps foolish to co.. e out so early in the morning." This he said in his confusion, not knowing where he was, nor what he said.

"I think all the ways lead to our Father." said the little Pilgrim (though she had not known this till now). "And the dear Lord walks about them all. Here you never go astrav.

Upon this the stranger looked at her, and asked in a faltering voice, "Are you an angel?" still not knowing what he said. "Oh, no, no. I am only a Pilgrim," she re-

"May I sit by you a little?" said the man He sat down drawing long breaths as though he had gone through great fatigue; and looked about with wondering eyes. "You will wonder, but I do not know where I am," he said. I feel as if I must be dreaming. This is not where I expected to come. I looked for something very different; do you think there can have been any-mistake?" "Oh, never that," she said; "there are no

mistakes here."

Then he looked at her again, and said,-"I perceive that you belong to this country. though you say you are a pilgrim. I should be grateful if you would tell me. Does one live-here? And is this all? Is there nono--but I don't know what word to use. All is so strange, different from what I expect-

"Do you know that you have died? "Yes—yes, I am quite acquainted with that," he said, hurriedly, as if it had been an idea he disliked to dwell upon. "But then I

where to go, or what you are to be? or to take any notice of you?"

The little Pilgrim was startled by this tone. She did not understand its meaning and she had not any word to say to him. She looked at him with as much bewilderment as he had shown when he approached her, and

expected --- Is there no one to tell you

replied faltering-"There are a great many people here; but I have never heard if there is any one to tell

"What does it matter how many people there are if you know none of them?" he

"We all know each other," she answered him; but then paused and hesitated a little. because this was what had been said to her, and of herself she was not assured of it, neither did she know at all how to deal with this stranger, to whom she had not any commission. It seemed that he had no one to care for him, and the little Pilgrim had a sense of compassion, yet of trouble in her heart; for what could she say? And it was very strange to her to see one who was not content

"Ah. but there should be some one to point out the way, and tell us which is our circle. and where we ought to go," he said. And then he too was silent for a while looking about him as all were fain to do on their first arrival, finding everything so strange. There were people coming in at every moment, and some were met at the very threshold, and some went away alone with peaceful faces, and there were many groups about talking together in soft voices; but no one interrupted the other, and though so many were there, each voice was as clear as if it had spoken alone, and there was no tumult of sound as when many people assemble to-gether in the lower world.

The little Pilgrim wondered to find herself with the woman resting upon her on one side, and the man seated silent on the other, neither having, it appeared, any guide but only herself who knew so little. How was she to lead them in the paths which she did not | immediately the sweet air melted about them | don, 1702.

know?—and she was exhausted by the agitation of her struggle with the woman whom she felt to be her charge. But in this moment of silence she had time to remember the face of the Lord, when he gave her this commission, and her heart was strengthened The man all this time sat and watched, looking eagerly all about him, examining the faces of those who went and came; and sometimes he made a little start as if to go and speak to some one he knew; but always drew back again and looked at the little Pilgrim, as if he had said, "This is the one who will serve me best." He spoke to her again after a while and said, "I suppose you are one of the guides that show the way.

"No," said the little Pilgrim anxiously, "I know so little! It is not long since I came here. I came in the early morning-

Why, it is morning now. You could not come earlier than it is now. You mean yes

"I think," said the Pilgrim, "that yesterday is the other side; there is no yesterday He looked at her with the keen look he had

to understand her the better; and then he "No division of time! I think that must be monotonous. It will be strange to have no night; but I suppose one gets used to everything. I hope though there is some-

thing to do. I have always lived a very busy life. Perhaps this is just a little pause before we go-to be-to have-to get our-appointed place." He had an uneasy look as he said this, and looked at her with an anxious curiosity, which the little Pilgrim did not under-

stand. "I do not know," she said softly, shaking her head. I have so little experience. I have not been told of an appointed place."

The man looked at her very strangely. "I did not think," he said, "that I should have found such ignorance here. Is it not well known that we must all appear before the judgment-seat of God?"

These words seemed to cause a trembling on the still air, and the woman on the other side raised herself suddenly up, clasping her hands; and some of those who had just entered heard the words, and came and crowded about the little Pilgrim, some standing, some falling down upon their knees, all with their faces turned toward her. She who had always been so simple and small, so little used to teach; she was frightened with the sight of all these strangers crowding, hanging upon her lips, looking to her for knowledge. She knew not what to do or what to say. The tears came to her eyes.

"Oh," she said, "I do not know anything about a judgment-seat. I know that our Father is here, and that when in trouble we are takento him to be comforted, and that our dear Lord our Brother is among us every day, and every one may see him. Listen," she said, standing up suddenly among them, feeling as strong as an angel. "I have seen him! though I am nothing, so little as you see, and often silly, never clever as some of you are, I have seen him! and so will all of you. There is no more that I know of," she said softly, clasping her hands. "When you see him i comes into your heart what you must do."

And then there was a murmur of voices about her, some saying that was best, and some wondering if that were all, and some crying if he would but come now - while the little Pilgrim stood among them with her know where I am; but it is scarcely daylight face shining, and they all looked at her, usk-yet. It is perhaps foolish to co.. e out so ing her to tell them more, to show them how to find him. But this was far above what she could do, for she too was not much more than a stranger, and had little strength. She would not go back a step, nor desert those who were so anxious to know, though her heart fluttered almost as it had used to do before she died, what with her longing to tell them, and knowing that she had no more to

But in that land it is never permitted that one who stands bravely and fails not shall be left without a succor; for it is no longer needful there to stand even to death, since all dying is over, and all souls are tested. When it was seen that the little Pilgrim was thus surrounded by so many that questioned her, there suddenly came about her many others from the brightness out of which she had come, who, one going to one hand, and one to another, safely led them into the ways in which their course lay; so that the Pilgrim was free to lead forth the woman who had been given her in charge, and whose path lay in a dim, but pleasant country, outside of that light and gladness in which the Pilgrim's home was.

"But," she said, "you are not to fear or be cast down, because he goes likewise by these ways, and there is not a corner in all this land but he is to be seen passing by; and he will come and speak to you, and lay his hand upon you; and afterwards everything will be clear, and you will know what you are to

"Stay with me till he comes - oh, stay with me," the woman cried, clinging to her

"Unless another is sent," the little Pilgrim said. And it was nothing to her that the air was less bright there, for her mind was full of light, so that, though her heart still fluttered a little with all that had passed, she had no longing to return, nor to shorten the way, but went by the lower road sweetly, with the stranger hanging upon her, who was stronger and taller than she. Thus they went on and the Pilgrim told her all she knew, and everything that came into her heart. And so full was she of the great things she had to say, that it was a surprise to her, and left her trembling, when suddenly the woman took away her clinging hand, and flew forward with arms outspread and a cry of joy. The little Pilgrim stood still to see, and on the path before them was a child, coming towards them singing, with a look such as is never seen but upon the faces of children who have come here early, and who behold the face of the father, and have never known fear nor sorrow. The woman flew and fell at the child's feet, and he put his hand upon her, and raised her up, and called her "moth-er." Then he smiled upon the little Pilgrim,

and led her away. "Now she needs me no longer," said the Pilgrim; and it was a surprise to her, and for a moment she wondered in herself if it was known that this child should come so suddenly and her work be over; and also how she was to return again to the sweet place among the flowers from which she had come But when she turned to look if there was any way, she found one standing by such as she had not yet seen. This was a youth, with a face just touched with manhood, as at the moment when the boy ends, when all is still fresh and pure in the heart; but he was tall-

er and greater than a man. "I am sent." he said. "little sister, to take you to the Father; because you have been very faithful, and gone beyond your strength."

And he took the little Pilgrim by the hand, and she knew he was an angel; and

into light, and a hush came upon her of all thought and sense, attending till she should receive the blessing, and her new name, and see what is beyond telling, and hear and understand.

Church of the New Spiritual Dispensation.

To the Hon. A. H. Dailey, President:
We have the honor to submit our first annual report of the Psychical Fraternity in accordance with the requirements of the articles of the Church Association.

The Psychical Fraternity was organized at regular business meeting of the Church. Nov. 8th, by electing its president, and the first meeting was held Saturday evening, Nov. 11th last, with an attendance of over sixty persons, since which time regular meetings have been held every Saturday even-ing. The attendance has been large and the interest has been deep and constant. There has been no weather so inclement that

New York and other distant places. The members have been classified into three groups, the first devoted to Psychometry, the second to Mental and Inspirational and the third to Physical Phenomena.

there has not been from thirty to forty mem-

bers present, some of them having come from

Our meetings are very harmonious, and excellent results in the development of the mediumistic qualities of the members have been attained. In experimenting with the Psychometric class many very satisfactory tests of their powers have been given-one person being able to give the names of the writers of the letters psychometrized in addition to other delineations. Many members in their home circles are getting very pleasing communications from spirit friends in writing or by trance; some personate spirits; others have raps, table tippings, etc. One young miss, twelve years of age, is clairvoyant and describes spirits, another, a vounger one, also mentions seeing spirits.

In addition to these benefits which are manifest to all, there is visible to the clairvoyant sight a wonderful magnetic power which is gathered by the action of so large and powerful a battery as is obtained by the sitting together for an hour or two of so many harmonious co-workers. Besides the benefits of rapid mediumistic development already mentioned, this power has brought improved spiritual, mental and physical health, which has been attested by different

members. The importance of some means available to the public by which developing mediums can learn the laws and methods of spirit control and iniluence (through which the inter-com munion between the two worlds is carried on) is remarkably exemplified by the multiplicity, variety and interesting character of the questions asked at the meetings. In answering these questions the experiences of each one are made to contribute to the education and assistance of all; but great as seems its value to us, we have undoubted evidence of its greater educational value to our loved spirit friends on the other side who are untiring in their endeavors to co-operate with us in aiding to elevate humanity as a whole by working for the improvement and progress of each individual spirit, whether he be in

this life or the next.

This being the first attempt to conduct a school of mediumship and the number of meetings having been comparatively few, we trust we shall be able at the next annual meeting to report more definitely the results sota. of our work and its methods.

Having been unexpectedly called to this work, the marked interest and progress of the members have enlisted our warmest sympathies and most earnest endeavors, and it has become a "labor of love" which we shall continue with untiring zeal, fully believing that we shall have the entire co-operation and assistance of our many interested friends whose numbers are constantly increasing.

MRS. M. A. GRIDLEY, President. L. E. Waterman, Secretary.

The American Institute of Christian Philosophy.

To the Editor of the Religio-Philosophical Journal:

My attention being recently called to the despondency of the "American Institute of Christian Philosophy" and the offer made by the "American Spiritualist Alliance" to them, I was pleased to notice in your issue of Feb. 3rd., a criticism on the same. I think it a well deserved criticism. Having for quite a number of years had no small acquaintance with the inside working of these so-called instructors, I feel it is great presumption on their part; at least, it has a lack of that modesty, which always is a virtue. Would it not have been more becoming if they had merely referred these same D. D's to the teachings of the great apostle, St. Paul, when he said, "Try the spirits and prove them," and not offer to lead them to the truth through such avenues of falsehood as they have walked in so long and defended.

It needs but a few words or seeds dropped in good soil to reap a rich reward for all our labors, and while every household has the means within itself to produce all that it is necessary for its members to know, would it not be better for them not to be misled by those who have denied the injunction, "that man shall live by the sweat of his brow."

These so-called mediums see that the would be leaders are the most easily duped, so they fasten to them like barnacles to the ship. They know they will then soon be endorsed and started on a prospecting tour of speculation; nothing to lose, everything to gain. If defeat meets them on their course, they fall back into the arms of their defenders and are soon started afresh with renewed courage for another venture. Now, all this strikes me as not being the true mission of Spiritualism. This comes within the province of every D. D. in the land, and they each and every one should "try the spirits," and when they have proved them true, then they should be equally honest and speak from their pulpits (like the Rev. Dr. Newman) what they know of their own knowledge. Then you would not hear Christians crying out in despair "that they know not what to believe."

They have followed too long the letter of the Bible and left the spirit which it contains until Christ himself could not find a place among them where he could lay his head. Spiritualism is demonstrable and those that seek for its truths will surely find them, "for as ye seek so shall ye find.'

Brooklyn, N. Y. APOSTLE JOHN.

An inexhaustible quarry of blue marble has been discovered near The Dalles in Polk county, Oregon. It is susceptible of receiving a high polish, and when dried is so hard that it readily cuts glass.

It is said that the first daily newspaper printed in the world was established and edited by a woman-Elizabeth Mallet, in Lon-

J. Dunton is lecturing and healing the sick in Kansas.

Mrs. Hyzer will speak in Brooklyn, N Y., during April and May. Mrs. C. F. Allyn is to begin a six weeks

lecture engagement at Grand Rapids. Mich. on the 18th.

Mrs. E. S. Silverston, the medium, has returned to the city, and may be found at her residence, No. 16 N. Sheldon St.

Mr. Ed. D. Lunt, of Perry, Iowa, formerly publisher of the Pilot in that thriving little city, gave the Journal office a call last week.

A. B. Spinney, M. D., of Detroit, Michigan, has withdrawn from the lecture field, and will devote his whole time to the duties of his profession.

We regret to learn that Giles B: Stebbins has been quite indisposed, but is now, we are glad to learn, much better, with fair prospects of being well in a few days.

The Midwinter (February) Century, containing the first chapters of Mr. Howell's new novel, "A Woman's Reason," is out of print, and a new edition is on the press.

Inflicting blows upon convicts by keepers of State prisons in New York, except in cases of self-defense and riot, is prohibited until conflicting laws upon the subject are recon-The French Senate have decided that a

juror might, if he chose, object to being sworn "before God and man," but refused to order the removal of the religious emblems from the court rooms.

Capt. H. H. Brown lectured at Correy. Penn., Feb. 11th, and will be at Ellicottsville, N.Y., the 18th and Little Valley the 25th. He desires enagagements in New England for May and June. Address him at 724 Jefferson St., Brooklyn, N. Y.

Rev. Joseph Cook in a late lecture in Boston, contends that probation does not continue after death, and that each one "must appear before the judgment seat of Christ, that every one may receive the things done in his body." (2 Cor. v. 10.)

The English Postmaster-General is totally blind, and Mr. George Richardson, who has lately been appointed Receiver and Accountant-General to the Postoffice, is totally deaf. But in the Admiralty there is an official who is both deaf and dumb.

The Salvation Army and its methods of religious reform are apparently not relished in Western Pennsylvania. One night a meeting of the army in Allegheny City was roughly disturbed, and the consequence was that thirty-two of the forcible objectors found themselves in the calaboose.

Capt. John Bullene, son of Mrs. E. F. J. Bullene, who has been for some years in Africa, where he won distinction and three medals for bravery on the field of battle, passed through the city last week en route to Minne-

Dr. J. K. Bailey spoke at Cleveland, Ohio, parlor lecture-Dec. 31st; at Samaria, Mich., Jan. 7th; at Dundee, 10th and 14th. Appointment at Holly, 21st, failed because of severity of the weather; at Flint, 28th; in the District Quarterly Convention at Lapeer, Feb. 3rd and 4th. Address him care P. O. box 326, Fredonia, N. Y.

John O'Connor, ex-Catholic priest, lately attempted to lecture in Hamilton, O. Fifty people were present. He was interrupted at the outset by groans and hisses. Eggs and missiles were thrown against the windows. Police arrived and arrested the lecturer instead of the marauders—a strange proceeding.

On account of ill health A. B. French has been compelled to cancel several lecture engagements. He lately officiated at the funeral services of Joshua Bangs at Paw Paw, Mich. The congregation was large, including four clergymen. He has an engagement to speak at Lake Pleasant, Onset and Cape Cod Camp meetings. Next month he lectures in Brooklyn, N. Y.

A Baltimore (Md.) dispatch says: The Court of Appeals having sustained the act for punishing wife-beaters with the lash, Sheriff Hunter carried out the sentence of Judge Phelps of seven lashes on Charles Foote, colored. The whipping was done at noon by one of the deputies, the prisoner being placed in the stocks recently erected in the jailyard. The lash was laid on with vigor, but the prisoner stood it manfully. After the whipping he was discharged. This is the first case of the kind for twenty years.

An Amazing Exhibit.

The announcement that the Mutual Life Insurance Company of New York has purchased the magnificent property known as the "Old Post Office." on which President Winston and his associates intend erecting a commodious edifice ab solutely needed for the convenient transaction of their busi ness, which, long since outgrew their present accommoda tions, which will be at once an ornament to 'the metropolis and a monument to the skill and tireless task which have brought the Company to the van of finance, naturally draws attention to the past as well as the present successes of the Institution.

In April, 1863, the Board of Directors resolved to purchase the lots upon which the building occupied by the Company new stands. That was but twenty rears ago, yet short as it is, it was long enough for a growth which is universally regarded as one of the marvels of modern finance. The contrast between the condition and business of the Company then and now is worth looking at.

then and now is worth looking at.

Its assets then were five million deliars; new they are ninety-eight millions. The year's receipt then were a million and a half; in 1882 they were eighteen millions. The annual payments then were half a million, and last year they were fifteen millions. The annual trisk in 1865 was there were millions; now the sum is three hundred and thirty millions. The policies then in force numbered 12.981; and in 1882 they were 105,214. The number annually issued then was 1,838; and the number now written yearly, 11,416.

1,833; and the number now written yearly, 11,416.

To men who are experts in figures these almost fabulous sums tell clearly the story of fidelity, integrity, caution and skill. To the ordinary mind, their vasiness is simply incomprehensible, but acutely suggestive. An expert in speaking of the wonderful growth of the pioneer company, said: "The singular success of the Mutual of New York is largely due to the fact that it is conservatively managed by enterprising men. You hear of no losses in South America or the isless of the Sea. You find no estravagancies in Contintental Europe and no recklessness in the West Indies. Caution and discretion go hand and hand with vigilance and progress. Newscats the company leads the van."

MOTHERS READ,

GENTS:—About nine years ago I had a child two years old and almost dead. The doctor I had attending her could not tell what ailed her. I asked him if he did not think it was worms. He said no. However, this did not satisfy me, as I felt convinced in my own mind that she had. I obtained a bottle of DR. C. McLANE'S CELEBRATED VERMITUGE (genuica). I may have a teasworm! In the mind that she had. I obtained a bottle of DR. C. McLANE'S CELEBRATED VERMIFUGE (genuine). I gave her a teaspoonful in the morning and another at night, after which she passed seventy-two worms and was a well child. Since then I have never been without it in my family. The health of my children remained so good that I had neglected watching their actions until about three weeks ago, when two of them presented the same sickly appearance that Fanny did nine years ago. So I thought it must be worns, and went to work at once with a bottle of DR. C. Mo-LANE'S VERMIFUGE between four of my children, their ages being as follows: Alice, years; Charley, 4 years; Emma, 6 years; John, 9 years. Now comes the result: Alice and Emma came out all right, but Charley passed forty-five and Johnny about sixty worms. The result was so gratifying that I spent two days in shewing the wonderful effect of your Vermifuge around Utica, and now have the worms on exhibition in my store.

The genuine DR. C. McLANE'S VERMI-FUGE is manufactured only by

Fleming Bros., Pittsburgh, Pa.,

and bear the signatures of C. McLane and Fleming Bros. It is never made in St. Louis or Wheeling.

Be sure you get the genuine. Price, 25 cents a bottle.

FLEMING BROS., Pittshowell, Pa.

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

D. S. B. JOHNSTON & SON.,

Negotiators of Mortgage Loans, ST. PAUL, MINN. 32 20 34 19-R M (Mention this paper.)

\$225 A MONTH—AGENTS WANTED—90 best selling articles in the world; I sample free.
Address Jay Bronson, Detroit, Mich.

AGENTS fit worth \$10 free. Address E. G. RIDEOUT & 60., 10 Barelay St., N. Y 33 19 35 18

POSITIVE CURE!

ELY'S

CREAM BALM,

A CURE AT LAST.

Ely's Cream Balm has completely cared me of Catareh, of which I have been afflicted over ten years, after trying almost every remedy recommended, none having proved so effective and thorough. S.J. Airken, 14: Federal St., Boston, Mass.

My son was afflicted with Catareh: the use of Ely's Cream Balm effected a complete cure. W. E. Hamman, Druggist, Easton, Pa.

CREAM BALM Will, by absorption. GATARRH

Druggist, Easton, Pa.

CREAM BALM Will, by absorption, effectually cleanse the nasol passages of catarrhal virus, causing healthy secretions. It alians inflammation protects the membranal limities of the head from additional colds, completely heals the sores and restores the sense of taste and smell. Applied by finger into the nostrils. Beneficial results are realized by a few applications. A thorough treatment will cure in the head. Agreeable to use. Send monials. By mail, 50c a nacknes. Fe

unified for colds in the head. Agreeable to use. So ircular and to timonials. By mail, 50c a package, gists. ELIS CREAM BALS Co., Owego, N. Y. 22 24 35 23



Tone, Touch, Workmanship and Durability. Nos. 204 and 205 West Baltimore Street Baltimore. No. 112 Fifth Avenue, N. Y. 33 23 34 19eow

MRS. HENRIETTE NIX

A Powerful Magnetic Healer. Roman and Sitz Baths a Speciality.

451 West Madison St., Chicago, First Floor. 38 22 25

33 13 25 CONSUMPTION

38 11 34 10

AGENTS WANTED EVERYWHERE to sell the best Family Hait-ting Machine ever invented. Will knit a pair of stockings with HEELL and TOE complete, in 20 minutes. It will also knit a great variety of fancywork for which there is always a ready market. Send for circular and terms to the Twombly Knitting Machine Co., 163 Tremont Street, Boston, Mass. 33 4 34 3

NOTICE TO DEALERS IN OLD BOOKS IN EUROPE AND AMERICA.

The undersigned will pay a very liberal price for an English lopy of "The Oneirocritics," a work written by Artemidous in the Second Century.

Lock Box 135, Peoria, Illinois, U. S. A.

33 22 25

STAINED GLASS SUBSTITUTE. We are pleased with the sheets of Artificial Stained Glass pasted on the glass in the M. E. Church windows and gladly recommend it to others.—J. W. Hartmann, Bloomsburg, Pa. July 2, 1882. It is cheap, durable and an exact facelimile of the Genuine Stained Glass. Can be applied by anyone. Used everywhere. Testimonials by thousands. Sample 25c. Colored price list, etc., free. Agents wanted.

SMITHI, Pub. Oriental Casket. Agent J. ald, etc., Sole Licensee, 912 Arch St., Phila., Pa.

83 22 25



THE MAGNETIC HEALER,

DR. J. E. BRIGGS,

IS ALSO A PRACTICAL PHYSICIAN. Office, 126 West Eleventh Street, between 5th and 6th avenue, New York City.



D.M. FERRY & CO. DETROIT MICH.