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.

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For the Reigio-Philosophical Journal
The tdeal of a Perfect and Divine Beings

BY BON. JOEL TIFFANY.

Having defined the religious nature in the human individual, as being that from which proceeds the impulse to seek completeness in every department of its existence, that it may receive of the infinite fullness of which follows, that it is from this nature that all true aspirations arise. One who feels and cognizes these aspirations in their deep significance, is necessarily caused to idealize a Divine Being as the subject of love, reverence and worship; because, in one's imperfect spiritual status, he cannot love, rever-ence and worship without an ideal; but it should be understood by the religiously infidel, that in such worship in the presence of an ideal, it is not the form of the ideal that is worshiped, it is that inner presence, which the ideal is intended to represent. It is the divinity of spirit which is supposed to meet the soul in the presence of its highest ideal. with which it seeks to commune in its worship. The form is used to collect the thoughts. and give a sense of actual presence, which serves to steady and poise the mind, while engaging in the act of worship.

The worshipers of Brahm, who believe in, and practice the use of, images in their worship, and who prostrate themselves, and humble themselves in the presence of these images, do not worship the image. They understand that the image of itself is of no value; that it has no intelligence or power of its own. They look beyond the material form, and use it only as an outward symbol of an inward presence. The intelligent Buddhist uses the symbol of the presence of Brahm, for the purpose of aiding himself in collecting his thoughts, and fixing his mind upon the invisible spirit with which he seeks

Those who believe Jesus to be a perfect revelation of the Divine Being, and to whom he appears the very God, and who worship in his ideal presence, do not worship the individual and finite; or that which is mutable and mortal, in him. He becomes to them their most perfect ideal of all that is heavenlyand divine. To such, he becomes, in life, in truth, in purity, in holiness, in love, in wisdom, will and power, a personation of the absolute Father; and in their worship of that personation of the Divine Spirit, in its highest manifestation, they worship the Divine, not the human. And as such, in their status, Jesus becomes to them the living and

This religious element, when developed into consciousness, is essentially the same in all men. It is as really so, as is the intellectual and rational element; or the moral element. No two individuals, who are imperfectly developed in their intellectual and moral status, can possess precisely the same ideals of the Infinite and Absolute Spirit of the universe. The ideal is necessarily a creation of the intellectual faculties and the moral perceptions, and cognitions, and consequently it must exist, if at all, in every one according to the intellectual and moral status of its possessor. Therefore, theologic ideas of God will differ as the intellectual and moral status differs; and, hence, one's theological conceptions become a measure of his intellectual and moral character. But in one essential particular, the ideal of Delty is the same in all, who recognize the Divine Existence; and especially with all really religious minds. To all such souls, the Infinite

Spirit of the universe dwells In the summit of their conceptions, and upon the pinnacle of their aspirations; and he becomes to them the perfection of all that is, or can be. All of which the mind can conceive as true, as pure, as holy, as just, as faithful and good; all that is wise, powerful and great; all that is or can be desirable to attain unto, they ascribe unto the Being of the soul's worship. To all such, he is the Highest, the Holiest and the Best. Therefore, while it is desirable that every worshipful soul should have the best possible ideal of the Divine Being, as the subject of its reverence and worship, it is not important that all should have the same ideal; or that all should be able to exercise the same art in creating in himself the Divine ideal. But it is important that every aspiring soul, should, for itself, have sufficient faith to undertake the exercise of its best art to idealize a Being in character worthy of his highest intellectual and moral powers; and that, in life and act, he should make himself at one with such ideal. In this way he will call into active exercise, his highest and best faculties, that he may realize his loftiest aspirations, by completeness of spiritual manhood.

The great value to be derived from exercising the soul in its intellectual, moral and religious art, consists in strengthening and invigorating the soul in its every faculty and function, by means of which it attains to completeness of life and character. This exercise causes the soul to act from, and to live in, its highest and best spiritual state; and to asoth continually for that, which is to it, its inguest, holiest and best. This effort tends to redeem the soul from that status which is selfish, impure, unjust and false; and it opens up communion with the spiritual and divine of the universe. The presence of a pure and holy ideal in the soul, whether pertaining to the buman or to the Divine, is a pearl of great value. It is worthy of a shrine; and all worship paid to it, as such, is rendered unto God, in whose spiritual image and likeness it is fashioned.

An ideal of a perfect and Divine Being is essential to call forth the highest powers of the human spirit. Such perfect being, as a standard of attainment, as a revelation of the actual and the possible, is of inestimable value to the aspiring soul. It presents the character and attributes of the human spirit in their loveliest and divinest manifestation. It awakens in the soul a deep and holy love, such as nothing else can do. It gives a deeper, truer faith in God, and in human possibilities; and points to the kinship of the human with the Divine of the universe.

The Christian ideal of the life and character of Jesus, is born of the soul's need. He is conceived to be divine, because all conceivable elevation of human character alone, is not sufficient to reach the absolute need of the affections. Therefore to supply such need, some one must become divinely human; and Jesus, as history and art have pre-sented him, answers to this demand. In presenting Jesus to the world as an object of love and reverence; as the most perfect model for study and imitation; as the most complete revelation of human possibilities; as one having power to summon the world to seek its perfect destiny. Christian art has done its best, has exhausted its utmost skill; and Jesus of Nazareth stands forth as one who, through perfect obedience of divine law attained the stature of perfect manhood; and hence became filled with the fullness of the Divine Spirit of the universe. The ideal is perfect. It calls the unbelieving even to render to it, "the tribute of his admiration and

Jesus is presented for the consideration of the aspiring soul, as one, who actualized in his human life, all those principles essential to bring the soul to completeness, and to qualify it for receiving consciously, from the Spirit of the universe, the influx of all love, wisdom, will and power; by means of which he came into a state of Divine Oneness with such Spirit. As one who had actualized in himself such status, and who could so speak and act therefrom, as to give evidence of such attainment, he becomes a teacher of the way, by means of which others, may attain to the same status; which means, according to his teachings, are within the reach of every one possessed in any fair de-gree, of the human faculties. His doctrine is, Whosoever will may come to the Christ status, and actualize in himself, those principles and truths, which will unify his spirit, in life, in understanding, in love, in wisdom and in will, with the Divine Spirit; and that by so doing, he will know the truth whether it be of God.

In his teachings, he assumed as a self-evident fact, and, hence, as a conscious truth, the being, existence and presence, of the Divine Spirit of the universe, as the self-existent, the self-sufficient and real Father of all living, conscious beings. He likewise assumed the perfection of these Divine attributed as perfect love, perfect wisdom and perfect will; which are represented in his human children by the moral virtues in their completeness—to wit, in the spirit of truthfulness, the spirit of purity, the spirit of holiness or self-faithfulness; in the spirit of justice, fidelity, goodness and all righteousness. And he taught that the way to find consciously, the Divine Father, consisted in becoming perfect in each and all of these virtues, as the Father in heaven is perfect. He recognized the presence of evil in the universe, operating to produce evil results or svil fruits. But he traced it to its source in

* Butert W. Ingerso

the human heart or affection, which led one to seek self-indulgence for the purpose of selfish gain or gratification. He recognized the presence of this impulse in the mere carnal man, as that which generally prevailed with him, and which gave character to his activities. That in one, who had not come under the influences of spiritual regeneration, this selfish and sensual impulse is supreme; and becomes, to all intents and purposes, the god of its service. He classified the impulses to which the human spirit is subject, as being either good or evil; and he likened the status from which these impulses arose, to frees producing fruit; and said, the tree was to be known by the fruit it produced, as good or evil. That the good tree could not produce evil fruit; neither could the corrupt trees produce good fruit; and that the trees producing evil fruit, were to be hewn

down and destroyed.

He taught likewise, that the two, or opposing conditions of spirit could not rule in the individual at the same time. That the presence of the one, is a clear indication of the absence of the other. That the constitution of the human spirit is such, that it cannot serve God and Mammon. It cannot love self supremely and at the same time love God. And, consequently, when self-love is of a character to indulge in selfish gain, pleasure, or gratification at the expense of any of the moral virtues, the individual may be certain that the love of God is absent, and that the heart is carnal, and is to be represented as the corrupt tree, in full bearing—producing its corrupt fruit.

In his teachings, Jesus represented that this carnal status of the natural man, is that which separates the spirit of the individual human from the Christly or Divine status; and which thereby causes the individual to become unfriendly to God and to his right-eousness; making him an enemy or opposer of the true and just operations of the Divine Spirit. Therefore, Jesus declared it to be a fundamental principle in his system of theology, that the individual human must be regenerated before haces see or perceive the kingdom of God. That is, before he can perceive the Spirit of the universe in its true character as the Creator and Governor of all things; that the birth of the spirit, to enable one to perceive apritual things, is as essential as the birth of the flesh, to enable one to see material or carnal things; that that which comes of the flesh is flesh; and that which comes of the spirit is spirit.

As a teacher of the way in which one must seek if he would gain access to the spirit of truth, in its inmost significance, he resorted to parables; and by declaring what spiritual things were to be likened unto in the natural plane, he gave such hints, that the mere carnal in perception could take the first step in the right direction even without spiritual enlightenment. He addressed the individual wherever he found him, and told him, in language which he could understand, what to seek and what to do; and he caused every one to perceive, that his duty lay within the compass of his capacity and ability. He required of no one a faith which could not through obedience, be perceived and ascer-

tained to be true and just. In all his teachings he recognized the fact that that which is spiritual in man is not at first perceived. Therefore the command-ments applicable to him in his carpal con-dition are the first he is called upon to observe and keep, and these commandments consist in certain prohibitions, having reference to the first step to be taken by one proposing to seek for the coming kingdom. By these first commandments one is called upon to refrain from doing that which is evil, fore he can hope to do, in spirit, that which is good. When giving his instructions to the young ruler, in answer to his inquiry, What he must do to inherit eternal life, Jesus ob served this order in stating the commandments to be kept. Said he, Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honor thy Father and Mother; and, Thou shalt love thy neighbor as thyself.

Taking these commandments in their spir it, as interpreted by Jesus himself, they include every thing essential to be observed and kept to bring the soul to completeness. At another time he declared that the whole duty of man consisted in loving God supremely and his neighbor as himself. The comnandment, Thou shalt love the Lord thy God with all thy heart, implies that one must love with all his heart, the Divine and perfect attributes, through which alone, the Divine Being can become spiritually mani-These attributes are known as the various manifestations of Divine love, and good will, in truth, in purity, in holiness, in justice, in fidelity, in every possible relation in life. And one's supreme love of these attributes is/o become manifest in the spirit dictating his purposes and actions. There-fore the test by which Jesus determined the spiritual status of the individual, was, "Inasmuch as ye have done these things unto one of the least of these, ye have done them unto me."

Jesus taught his disciples, that the heavenly Father is a being of infinite love and tenderness; that he is more ready to bestow
good gifts upon all, than sie earthly parents
to give yood things to their children. Therefore, according to the system taught by
Jesus as the way to the heavenly kingdom,
the first great commandment is. Thou shalt
not do unto a fellow being, any thing waich,
in spirit, is not dictated by a pure and hely
love for humanity, individually and collectively. That one's love for humanity must

be such that there can be no necessary service so humble, that he cannot lovingly perform it.

Every one knows that this requirement does not comport with the feelings, purposes and actions of man, while living under the dominion of his carnal and selfish nature. It is well known that such an one is not willingly subject to this law of God, neither indeed can he be, because it is not in his nature; and, therefore, until spiritual regeneration, he cannot receive the kingdom. And if he designs to receive it, or to find the way thereto, he must begin by obeying this commandment. He must cease doing those things which in spirit it prohibits; and until he succeeds in doing so, he will make no progress in doing those things which the com-

mandments enjoin.

In his Sermon on the Mount Jesus interpreted the commandment, "Thou shalt not kill," as embracing in its spirit all purposes and actions in which feelings of unkindness, ill will, or contempt were present, dictating the action, or influencing the conduct. Therefore he taught, that every feeling, purpose and action, which antagonized with love in its desire to bless, and to make happy, is, according to the Christ system, included

love in its desire to bless, and to make happy, is, according to the Christ system, included under the prohibition, "Thou shalt not kill."

According to the like teachings of Jesus, the heavenly Father is a being of infinite purity and holiness. Therefore supreme love of God implies a supreme love of purity and holiness. Hence, the commandment, "Thou shalt not commit adultery." According to the understanding of the Jews to whom this commandment was originally given, it did not signify what Jesus interpreted it to mean. To the Jew it had only an external and legal signification; but to one seeking the kingdom in the Christ sense. Jesus interpreted it to mean absolute purity of heart; such purity as embles one to see God; such purity as excludes from the mind all impuse desires, thoughts, feelings and actions. This commandment calls upon the carnal man to commence the heavenly journey by obeying the prohibition, thou shalt not cherish impure desires, impure thoughts, or impure feelings toward any person or object. One may find it difficult to maintain such watch and guard over his thoughts and feelings, that impurity of thought may not sometimes be thrust upon him. But there are none who cannot refuse to cherish such thoughts and feelings; there is no one who cannot refrain from yielding to their suggestions. There is no one who cannot obey the commandment, Thou shalt not indulge in encourage, cherish or practice that which is

impure, or unholy. Jeaus taught as a part of his system of truths, leading to Christ, That God is a be-ing of absolute justice, therefore supreme love of God implies a supreme love of Justice; such a love as will cause man to strive with all his heart to be just andsto do justice in every state and relation in life. The spirit of justice says, Thou shalt not steal, that is, thou shalt not deprive a fellow being of that which is his, or even seek to do so, without his consent, and without rendering in re-turn a fair equivalent. This selfish desire to acquire, to accumulate property, tends to beget a spirit of injustice manifest in the ap-propriation of things to a selfish use, regardless of the claims of Justice. And it is the presence of this spirit, in the rich, the avaricious, the miserly, and the speculating man, which stimulates him to activity, and which causes him to adopt a great variety of meth ods for acquiring property which are in violation of the commandment, "Thou shalt not steal." Now, as in olden times, men attach only an external meaning to this commandment. But, in spirit, one who seeks to take advantage of his fellows misfortunes, of his necessities, of his ighorance, or his mistakes, to obtain that which belongs to him, without rendering therefor, a fair and just equivalent, is guifty of stealing, and, in spirit, he violates the prohibition.

The sin of stealing, of robbery, of swind-ling, of cheating, of taking advantage in any manner to obtain property belonging to an other, consists mainly in the injustice of the thing done, and in the wickedness of the purpose prompting one to the act. The injustice consists in depriving one of that to which he is justly entitled without his consent, and without rendering a fair equivalent for the same. The wickedness of purpose is manifest in supreme selfishness, which in spirit, antagonizes with all, the moral virtues. Thus, the thief possesses himself of your property by taking advantage of your absence of person or of attention. The robber deprives you of your preperty by taking advantage of his strength and your weakness; the swindler deprives you of your property by taking advantage of your mistaken confidence in his false representations; the dishonest trader and speculator deprives you of your property by taking advantage of your ignorance, or mistakes, or necessities. All these men in what they do, are actuated by the came motives, and are seeking the samends, which is to obtain your property for their own selfish purpose, without rendering a fair and just equivalent for the same.

Their spirit and gurpose is to benefit themselves at your expense. Therefore in spirit
and in act, they violate the command, "Thou
shalt not steal."

According to the teachings of Jesus, God is a being of absolute truthfulness. In being be is the spirit of truth, that spirit which ultimately leads into all truth, provided one keeps his commandments. Therefore, supreme love of God implies a supreme love of the truth. Hence, the commandment, "Thou shalt not bear false witness." In spirit thou shalt not be untruthful. Thou shalt think no thought, thou shalt indulge in no feeling, thou shalt cherish no desire, thou shalt purpose no act, thou shalt seek no condition, not consistent with the perfect attributes of the heavenly Father. But in doing any or all of these forbidden things, thou shalt not seek to be known, or to be believed to be any thing different from that which you know yourself, in spirit to be. Neither in life, in feeling, in desire or in act, shalt thou bear false witness.

Now what shall be said? The intuitions of every earnest soul affirm that these things are so; that these things must be so. If the Divine kingdom is to become established in the human spirit, where the heavenly Father is to dwell consciously, in all his Divine perfections, such soul must become the temple for his indwelling presence. Therefore, it must become purified, and cleansed from all that is unclean, impure, unholy, or that which maketh a lie. It must become, in spirit, a holy temple, wherein Divinity itself doth sit as a refiner and purifier, until his own image and likeness are reflected therein. What can become mort self-evident than the fact, that the spirit of truth cannot shide in a soul filled with falsehood and deceit? That the spirit of purity cannot dwell is a soul defiled with lost? That the spirit of Justice cannot rule in the heart of one whose business and purpose in life is to create and maintain unjust relations? That the spirit of fidelity can find no lodgment in the soul of one who seeks to become unfaithful in his relations to, and intercourse with, the world. What can become more self-evident than that all such in character must become spiritually regenerated before they can see the king-down of God.

If salvation consists in attaining to sepirit of oneness in life, character and action with the spirit of the Divine Father, and which, according to the teachings of Jesus constitutes the atonement, then the work to be accomplished in the soul to fit it for the presence of the eternal kingdom therein, admits of no uncertainty—of no question requiring discussion. It becomes one of the self-evident facts of the consciousness, which no prophet, priest or theologian can make more plain, than is the self-assertion of Divinity within, to wit, that every impulse begetting in the soul any purpose, desire-or wish, adverse to the spirit of the moral virtues, must be resisted and destroyed. These things being so, What must man seek and do to find

(TO BE CONTINUED.)

Women Preach in Twenty Orthodox Pulpits in Detroit. Where is the Apostle Paul!

To the Editor of the Retigio-Philosophical Journal

Last week the Woman's Christian Temperance Union held its National Annual Meeting in the spacious Central Methodist Church of this city—the four days filled by reports, business and addresses and the whole marked by carnestness and ability in the carrying

on of their great work.

Sunday morning our daily newspapers had their usual list of notices of church services enlarged in a remarkable way. Twenty pulpits of evangelical churches were occupied by women, members of the Union, several Sunday-schools were addressed by women and women ministered to the spiritual needs of the inmates of the House of Correction and the jail. All this was duly added to the notices of Sunday meetings, and thus "known and read of all men." These twenty women preached in these pulpits, the clergymen sitting silent and the people hearing them gladly, for they preached well and ably it is said, and a new spiritual power was felt—the influence of womanhood. Every one of those churches, profess to believe in the Bible as infallible authority and in the words of prophets and apostles as not to be disobeyed. Yet Paul the apostle distinctly said: "Let your women keep silence in the church: for it is not permitted unto them to speak." What flagrant disobedience! What strange neglect of plain Bible injunctions!

Our Central Methodist Church was overfilled by a great audience, many glad to stand while hearing the words of Miss Williard, the gifted President of the W. C. T. U. What could the outside world do but to catch this heretical contagion? Three thousand people packed the opera house on Sunday afternoon to hear more speaking by women and seemed to enjoy it, and to get benefit from their lessons of self-conquest and pure living.

what does all this mean? It means more rational Bible interpretation, it means that the great truths which Faul taught will live and grow, while his human errors will be put aside; it means that womanhood and manhood will join to lift up the weak and to end a great evil, it means a holier life on earth; it means the ballot for woman. Certainly it means that the dogma of Bible infallibility is slowly but surely dying out. The W. C. T. U. passed a resolution in favor of womansuffrage as a help to temperance, a step they have, until now, besitated to take.

The charities that soothe and heal and bless are scattered at the fact of a man like flowers.— Wordscorth.

G. B. STERRING.

Detroit, Mich.

I believe that we cannot live better than in seeking to become better, nor more agreeably than having a clear conscience. Suc-

Solution of the Whiskey Problem.

To the Editor of the Religio-Philosophicki Journal:

It would be impossible to describe the pleasure I have experienced in reading the article of George A. Shufeldt, in a late number of the Journal, on the remedy for a disease which threatens our ruin as a people. The law of self-preservation is universal, and the right of government to protect itself and the right of government to protect itself against disintegration, is inherent and un-deniable. At seems to me that Mr. Shufeldt has struck the key note, and I wonder that everybody had not thought of it before. It was left for him to formulate just as it was left for Benjamin F. Butler to apply the term "contraband" to runaway slaves in war time. Everybody saw it when announced, but nobody saw it before, or at least did not announce it. I predict that your correspond-ent has immortalized his name. That should not be treated as property, that is as an article of value, which is an unmitigated curse, destructive of the very ends for which gov-ernments are instituted. It is not necessary to accept the plan of your correspondent in detail. His principle is sound and there is wisdom enough to give it a practical application. It will take time and labor, but it is sure to be adopted sooner or later. It seems to me to be the only remedy. The disease is virulent, the treatment must be heroic and radical. For many years I have had no respect for the license system. Men need no license to do right, and a legal license cannot make that right which is essentially wrong. If the sale of distilled liquors is right, all men have an equal right to engage in it. We want no exclusive privileges, no monopoly. If the whiskey traffic is injurious to the people, it is the extreme of folly for the State to give it a quasi respectability, by licensing certain persons to engage in it. If we must have liquor selling, let everybody engage in it who may so de-sire. The evil would then become so apparent, as to work its own cure. The "revenue" argument for the whiskey trade is extremely absurd, as everybody knows, that one of the strongest arguments against it, is the pecuniary loss shatained by the common-

wealth from rum drinking.

I have but little hope from prohibition.
The late Thurlow Weed, when in advanced life, expressed opinions on this subject, which so fully express my own views, that I here introduce them:

"The temperance question is assuming new aspects and larger proportions. After more than forty years of earnest and persistent efforts, prohibitory liquor laws have signally falled to promote the cause of temperance Maine laws have been so generally violated or evaded as to satisfy calm thinkers that drunkards are not to be reformed by prohib-itory enactments. The great champion of prohibition, Neal Dow, worn out by long years of indomitable efforts, has announced his intention to retire. But what the old States have virtually given up as hopeless, our younger brethren have espoused with all the enthusiasm which characterizes youth-ful communities. Legislation having proved abortive in Maine, Kansas and Iowa resort to an amendment to the Constitution prohibiting not only the sale, but the distillation of intoxicating liquors. This strikes at the root of the evil, and if prohibition were possible, is a blow in the right direction. The danger is that Iowa has entered upon a warfare, al-though in the highest degree laudable, which will aggravate, rather than diminish, the horrors of intemperance.

"With a keen sense of all the wretchedness occasioned by intemperance, I have been an auxious observer for half a century of all the-methods by which it was hoped these evils might be mitigated. I have conversed frequently upon the subject with Chancellor Walworth, the Rev. Dr. Beecher, Mr. Delevan, and many other distinguished Prohibitionists, and while giving them credit for philanthropic convictions, I have believed and still believe that they were wasting their time. believe that they were wasting their time

"It has often and very properly been urged t:at those who oppose reform measures should offer something better. This I now propose to do, and, presumptuous as my scheme may be regarded, I am prepared not only to suggest but to demonstrate that by the concerted action of the secole and the government we can become as a nation as distinguished for sobriety as we now are for intemperance. By the acquisition of new territory we can become as extensively a grape growing country as France or Switzerland. Let California, Kansas and other States with soils adapted to grape culture turn their industries in that direction and the practical remedy for intemperance will soon be reached. When the grape is production of the practical graph is production. ed in sufficient quantities to furnish cheap wine as a beverage for all classes, it will be within the scope and duty of Congress to per-fect a reform that will emancipate our people from the horrors and our nation from the reproach of intemperance. Congressional laws effectually prohibiting the adulteration of whiskey and other alcoholic drinks should be enacted. Under such laws experts should be appointed to test the purity of such liq-nors. Other laws should be passed imposing duties so onerous upon imported liquors as either to exclude or to render them so expen-sive that the rich only could purchase them.

"If the time, labor, money and talent that have been since 1830 devoted to well meant but utterly fruitless efforts in favor of prohibition, had been united in favor of the measures here briefly outlined, the curse of intemperance would have been removed from our borders. Light and palatable wines would have been substituted for inebriating and poisonous alcoholic liduors. This reform is to be accomplished by furnishing wine abundant and cheap, while by legislation, whiskey, rum, brandy, etc., are made so dear as key, rum, brandy, etc., are made so dear as to be out of the reach of the laboring classes. France and Eugland are divided by a narrow channel; France produces wines as a beverage; England raises hops and brews beer.
The French people are industrious, frugal
and sober; in England the laboring classes
are improvident, intemperate and degraded. Unhappily, our social and domestic habits and tastes came with our ancestors from England. Let us now rise above them and adopt measures which will secure to the rising and future generations the blessings which confer prosperity and happiness upon the French people."

I do not know whether Mr. Shufeldt in-tends to include wine and beer, in his outlaw system or not. He generally speaks of "whiskey" and "distilled liquors." I submit whether the suggestions of Mr. Weed re-garding wine and malt beverages are not worthy of careful consideration? Many intelligent temperance men are now inclined to favor these views. There happens to be upon my table, at this moment, a copy of the Brooklyn Eagle, and in it a correspondent writing under the initials, F. H. N., furnishes important information that I know will be appreciated by intelligent readers of the Journal. He says:

torially upon the curious and altogether un-looked for effect of prohibition in the State of Maine where there was good evidence to prove that a stringent liquor law had had no other effect save that of compelling every drinking man to keep liquor in bulk, and vastly increasing the business of the express companies. Mr. Neal Dow, the eminent pro-hibitionist advocate, answered this over his own signature with some asperity, denying not only the conclusions that had been reached from well established premises, but discrediting the premises themselves.

"Recourse was then had to the census report, and the figures contained therein show-ed conclusively that the Eagle's conclusions regarding the impotency of prohibitory leg-islation were not only capable of proof, but, as a matter of fact, were not strong enough. The statistics proved that while crime had increased, business and agriculture had declined, and that the prohibitory laws had been of little other service save that of preventing the State from collecting a license tax from those who sold liquor.

"To those who, like the writer, have made extended tours in Maine, the evidence of the census, so far as the sale of liquor is concerned, is entirely superfluous. Under the most stringent execution of the Prohibition laws t'ere never was any trouble in obtaining liquor in Maine, either by the glass or by the barrel. An absolute stranger, if he cannot get liquor from the customary resorts, will have no trouble at any hotel save that occasioned by mounting a flight of stairs and entering a private room.

This same correspondent furnishes the following statement to show the difference between wing and whiskey in their chemical and phrenological effects:

"Mr. W. J. Flagg, an eminent authority upon this subject, says that distilled liquors, after reaching the stomach will very soon decompose, the alcohol going one way and the water, etc., going another; these last, following the natural course of fluids, being taken up by the sboorbent vessels and carried into the general circulation. Pure wine, there is every reason to believe, also follows the usual course of fluids, and without undergoing any change in its component parts. But even if a portion of its alcohol be liber-ated while in the stomach, and before the absorbents have time to act-of which, however, there is no proof-it must be but a small portion, owing to the cohesive power which holds it to its fellow components. All, or nearly all of the wine then will pass out of the stomach as wine, and as such will go through the channels of circulation, and the alcohol contained in it will circulate and act in connection with and qualified by all those various substances of high qualifying power which nature, in her own wise way, has given to conduct it to its proper uses and re-strain it from perverted ones. Of these sub-stances and their efficacy in combination we know something, but by no means all; and what we know, as well as what we do not know, alike admonish us not to condemn wine as a whole for the sins of any of its detached parts. Thus what insight our small chemical knowledge affords concurs with ex-terior indications in bringing us to the conclusion that when wine is drunk that is pure, its alcohol acts, not independently, but in combination; not abruptly, but gradually, and, as it circulates, economizes and slowly distributes its power through every organ and member with an even, a balanced and a mild effect, continuing long and disturbing little; exciting moderately but sustaining much. On the other hand, the alcohol of brandy, whiskey and rum, escaping easily soon after entering the stomach, goes free and uncontrolled to work its will upon the tissues of the drinker for which nature is not responsible, but man, whose art has wrested the powerful and from its native envelopment, and man must bear both the

consequence and the responsibility.
"Liebig says: 'Owing to its volatility and the ease with which its vapors permeate animal membranes and tissues, alcohol can spread throughout the body in all directions.' her chamber bed clothing and a change of The vapor of alcohol is generated from dis tilled spirits, nearly six times as readily as the other, and it is in this condition that it is the most powerful and the most injurious to the tissues. An experiment was sometime since made looking to the effect of alcohol in a dog's stomach. A small quantity was in-jected and so quickly was it turned into vapor by the organs that the dog lived but two minutes after the entrance of the spirit, and a subsequent examination revealed no alcohol lodged in the animal's stomach. It had pervaded the whole body, regardless of the usual channels by which fluids are dis-tributed. tributed.

"On the other hand, there is reason to believe that what alcohol there is in good wine remains liquid until flually decomposed into the vapor of water and carbonic acid gas. The fact is that though both are alcoholic, that is spirits and wines, one is mixed by nature, and one, to a certain extent, by man, and the result is that one goes off into vapor upon reaching the stomach, and the other gradually passes out of the system. In the case of the dog, for instance, it was not the amount of alcohol that killed him, it was the suddenness of its going off. Had it remained several hours before being entirely evaporated he would undoubtedly have lived.

"Habitual indulgence in distilled spirits is likely to lead to a condition where the de-sire for them is uncontrollable and results in that bodily ailment known as oinomania. This is the disease which has brought, at least in this country, opprobrium upon every kind of liquor which contains alcohol. It is by no means difficult to understand how manufactured alcohol mixed by man wi h other liquids with which it has little affiliation can cause a troubled condition of the human stomach, when it is known that its explosions are constant and almost-immediate upon its entrance, or that since it at once becomes disengaged from the liquid which formerly held it, and permeates every por-tion of the body, that it should shock the nerves and burn as N has been found to do.

Now, wine, as has already been shown, is an altogether differently constructed liquid in which what alcohol it contains has been in which what alcohol it contains has been mixed by nature, incorporated as one might say with the other parts, just as alcohol has been found in the air we breathe as well as in the purest brook water. Usually, save with the very ignorant, wine has been objected to, not because of any supposed intoxicating tendency but because it was thought that its use led to the use of ardent spirits. In this country such a belief is not surprising for, as has already been demonstrated, much of the wine imported is not a product of the vinevard at all, but is artificially manof the vineyard at all, but is artificially man-ufactured by man by means of certain acids, alkalies, sugars, high wines, etc."

"The temperature of the stomach, so says an authority, is about thirty-six degrees of centigrade, so that distilled alcohol which appreciated by intelligent readers of the Journal. He says:

"Quite recently the Eagle commented edi-

ever else it may have been mixed with, and from the modifying influence of such, while fifty-four degrees above the heat of the stomach are required to liberate the alcohol held in wine. In other words, the one would require six times as much force to set it free as the other would, whatever that force might

Now, Mr. Editor, I approve most heartily the outlaw remedy of Mr. Shufeldt, as appli-ed to distilled beverages. The insurance sug-gestion, alone, if adopted, would stop the manufacture and sale of distilled spirits in six months. The same principle of outlawry might be applied to adulterated wines and malt liquors-that is, treat them just as you would adulterated coin and counterfelt money. I know many good temperance men will object to wine drinking, but let us give it a fair trial. The experiment in Germany and France has proved favorable. If it don't work well here, we can then apply the same principle that we apply to distilled spirits. Wine makers and beer brewers, will help put down distilled liquors, and then if the do not give us pore wines and healthful malt drinks, we will but them down! What say you, Mr. Shufeldt? R. B. WESTBROOK. Philadelphia, Oct., 1883.

SPIRITS AT WORK.

Medicine Administered to an Invalid by Unseen Hands-Manifestations in Broad Daylight-Visible Forms Seen.

[Dispatch to the Boston Globe.] A

SANDWICH, Mass.—Spiritualism has broken out in a new spot on the Cape. A little house in Sandwich has recently been the scene of some of the most remarkable ghostly exploits ever recorded. About a mile from the center of the town, on which is termed the back road to "Scussett," is a low. long house of unpretentious exterior, with a noticeable lack of paint, and giving every indication of unpretentious exterior, with a noticeable lack of paint, and giving every indication of being inhabited by people in the humbler walks of life. The approach to the house is over a lonely road. The occupants of the house are Mrż. Charlotte Sampson, a lady about sixty years of age, Mrs. Ella E. Connors, about twenty four years of age, and a Mr. Swift, brother of Mrs. Sampson. Both ladies are identified with the Quaker faith, and both strike the observer most favorably. and both strike the observer most favorably. and their whole bearing impresses one with the idea that there is no lack of sincerity on their part in the relating of their experience, and no one can converse with them and feel a doubt that there is any exaggeration of what they claim to have seen or heard. Mrs. Connors is especially pleasing in her sympathetic and ingenuous manner, and evidently is one whom nature has endowed with no thoughts other than those of truth and honesty of purpose. Long-continued illness has given to her a charming, interesting bear-ing, which wins for her the love of all the representatives of her own sex who visit her, and which fills the callers of the sterner sex with a sense of profound admiration. The assertions made to the Globe representatives are not known at present outside of a limit-ed circle, as the spiritualistic manifestation. which the occupants of the house have witnessed, are not the subject of comment or a topic of conversation with those who frequent the premises. In fact, so reticent have the parties been that the brother, Mr. Swift. learned more of what had transpired within his own home during the tarry of the writer than he was previously cognizant of.

Mrs. Conners, as was previously stated, has been an invalid for a long time, and her case has baffled the skill of every physician who has been called in attendance. According to the testimony of Mrs. Connors, who seems to have recrived the special attention of these outside forces, she was for a long season helpless in bed, unable to assist herself in any degree. The first intimation that unseen influences were at work was upon a apparel for the invalid. These were placed by the side of the bed on a chair or a stand, and the lady retired from the room, when within a very few moments, she was startled by a loud shriek, which came from the sick room. She hastened to her charge, and found the room in condition of picturesque confusion, while the invalid was in great nervous excitement. Inspection showed that scattered about the floor was the soiled clothing, and the clean garments, which but a few brief moments before had been beside the bed, had with a presto chappe! been plac-ed where it was intended they should be, and the sick woman had undergone a complete change of apparel.

She could give no description of how the work was performed, as the change was instantaneous. She remembered being lifted bodily from the bed, but that was all the information she could give beyond the fact of the change. Such occurrences, so the ladies state, at first occasioned much nervousness, but this soon wore off, and finally this meth-od of effecting the change spoken of became a custom and for some time the course pursued was simply to place the elothing in position and the work would be performed

without material assistance. This startling and unexpected manifestation was followed by others as mysterious, but of a modified character. From time to time messages were found about the house. although the majority would be discovered in the front room. These were written on small pieces of paper or on portions of old envelopes. They were found on the floor, in chairs, about the mantle-shelf, pinned on the walls or suspended from nail and hooks. The greater portion of these purported to come from a French physician, who signed himself De Fulkner, and who took Mrs. Connors under his spiritual guidance, and by the means spoken of it is alleged that he conveyed to her instructions relative to what conveyed to her instructions relative to what remedies she should take, and the result of following out the suggestions offered was that she so far improved physically as to be enabled to rise from her bed, and was partial-ly restored to health. During her bedridden period Mrs. Connors was unable for a long time to all health. time to aid berself in any manner, and for weeks she states that she was watched over and cared for by some unseen and unknown power, which regularly administered her medicine which was put into her mouth. The action she could not detect; she only knew that the dose was so placed by the taste, and then she would swallow it.

Among those who attended the invalid was Dr. Hobart of this town. One day a message was found in the room which stated that, an abscess, which the sick lady was troubled abscess, which the sick lady was troubled with, would at a certain hour of a certain day break; and told the parties to whom the message was directed to have ready on a table about that time an egg, a piece of lime and a goblet of water, and that when the water assumed a pearly tint it was to be given the patient. At the time there were present the two ladies mentioned and the doctor. Mrs. Conners avers that all were doctor. Mrs. Conners avers that all were watching the objects intently, that they

might note any transformation, when in an instant, quicker than the eye could follow, the egg and lime disappeared and the water in the class became of the pearly color spoken of in the communication. This, it is relig-iously affirmed, took place in the presence of three witnesses, each of whom will vouch for the authenticity of the story.

Other manifestations are mentioned by the parties referred to, some of which will, in the character given them, vie with those recorded, as to originality of working seeming impossibilities. From all accounts it would seem that these manifestations had continued for some time, and that none other than the two women and the doctor were aware of what was transpiring, as they all supposed; but a surprise of another character was in store for them although having a less miraculous cast. One day a knock at the front door announced one of the best known residents of the town, a well-known Spiritualist, but an entire stranger to those in the house. He made known his errand, and stated that he had received word from departed friends that those to whose house he had now come, were in receipt of marked manifestations, and he was directed to call upon them and state the fact of his religious belief, and inform them that he had been duly informed of what had been unfolded to them, and that he was to confer with them upon the new developments of which they h d been treated. This was the first person outside of those on the "Bowman place" who was aware of what had transpired in the old-fashioned house on the "town neck road." A singular feature of the case is that Mrs. Sampson, being a Quakeress, had never given the subject of Spiritualism a thought otherwise than to consider it a peculiar form of belief, which was too visionary to receive any attention from her, and even now she does not settle down to any positive conviction as to what has produced the strange results, although inclined to think that spirit power may have been at work. While she is in doubt as to the cause, she has no question as to the outcome. Mrs. Conners, on the other hand, while holding to her earlier teachings, says that she can have no doubt about her person having been under the care and control of departed friends, and affirms that she had at times seen material-ized forms and recognized them, among

them her mother. Other instances of the visitation of some unseen influence were told the writer, but those enumerated were especially significant. An hour's conversation with these persons did not give evidence of any mental aberration, nor was there any reason to think that the imagination was playing a prominent part in the recital. The reporter withdrew convinced that there was something there that all would like to know more about; for it is impossible to think that these people are practicing any willful deception or are in collusion with tricksters. Such as the facts are, they are believed to be genuine phenome-na resulting from some unnamed, unknown psychic force.

THE BANSHEE-DRUMMER BOY, ETC.

The following from the English correspondent of the New York Tribune is corroborative of the scene described in "Beyond the Sunrise.

There has been some little astonishment among the gossips here that the fire at Cor-tachy Castle has not caused more attention to be given to the ghost proper to the spot, or rather to its noble owners, the Ogilvies, at the head of whom is Lord Airlie, now in India. A vulgar goblin or queer noises in a cheap villa tenanted by a tradesman are dis-missed with contempt, but none of this offhandedness is sown toward ghosts connected with the peerage. Thus when the late Lord Airlie died, as foreshadowed by the appearance of the spectre drummer-boy, there was a tremendous hubbub in country-houses, and twilight was made terrible by the recital of well-authenticated ghost stories without number. So frequent is the family ghost or banshee that one grows to think it is one of those things without which no gentleman's house is complete. In fact, I know a very wealthy and clever man who has recently bought an estate and huge old mansion, and is particularly proud of a well-established local ghost who frequents the terrace at the back of the fine old Tudor house. "Thrown in, too," he says, rubbing his hand with delight, "without extra charge; not like those confounded Wardour street ancestors.

There were, I hear, strange circumstances connected with the last appearance of the Airlie ghost. The late peer was in the Far West, I think at Denver, Colorado, when the drummer-boy was heard at Cortachy. Great consternation was felt at the castle, but it was agreed by all the elder members of the family that a death-was not signified under less than two visitations of the spectre, who would, in that case, reappear on the eighth day. Precisely on that day the drumming was distinctly heard, and the next telegram from Denver announced the death of Lord' Airlie. The question now arises, Will the

Another celebrated ghost who makes his presence heard, not seem is the coach-driving goblin. I know of three places haunted by this phantom. One is Donington, the second is Littlecote, the third I have excellent reasons for not mentioning. The ghost makes him-self heard at all three in a manner peculiarly startling and ghostly. As the host, his family and friends are seated at dinner they-I say distinctly they, not one dreamy solitary person—hear the wheels of a coach grating harshly on the gravel of the drive up to the main entrance, and are wondering who the belated and unbidden guest can be, when the carriage stops sharply at the door. When the servant opens it I e can see no coach and hear no sound, and returns greatly terrified. The guests are amazed, but the family knows that a death is at hand among their kinsfolk. At times the coach arrived later in the even-ing. At Littlecote on the last occasion it was the men assembled in the billiard-room after dinner who were startled by the unearthly vehicle. Littlecote, as everybody in that part of the country is aware, is one of the finest old houses in England, was the scene for the ar-rangement for James the Second's hight from England; and a hundred years before of the terrible drama of Wild Will Darrell, an English version of the "Manfred" story. There is still to be seen the fire-place into which the child was thrown, and the place is pointed out where the ghost of Darrell's sis-ter appeared to him and a child in a ball of fire rolled in front of his horse till the animal fell and in falling broke his master's neck. What is certain is that the great Darrell property in Wiltshire, now worth forty thousand sterling per annum, passed into the hands of Judge Popham, who had been Attorney-General at the time when Darrell should have been tried for murder. The Po-phams still hold the estate, to which, it is averred, the heir never succeeds—that is, the direct helr. And death and mi-fortune are heralded by the sound of the spectre coach-

Precisely the same sounds were heard at

the Scottish shooting-lodge I refrain from more particularly specifying. At the latter the company was at dinner, the hour for the Donington ghost, but at Littlecote it was while all the men were engaged at the unromantic game of "pool" that the carriage rolled up to the door. The persons who were present of course believe their ears and support each other. As for myself, I have notheory or explanation to offer concerning theory or explanation to offer concerning ghosts. I have heard of plenty of them from persons whom I am bound to believe, but as an older man-about-the-world observed, "Verily I have not seen them."

THE MAN WIFO IDENTIFIED HIS OWN REMAINS.
[Correspondence Cleveland Herald.]
Not long since an incident occurred in the City of Chicago which proves most conclusively the oft doubted assertions of Spiritualists, that disembodied spirits do materialize, in other, words, do assume the forms and characteristic features of life.

The body of a person was found dead in an obscure back alley in the great city above named. The police were notified at once, and as no control of the police were notified at once, and, as no one appeared to claim the re-mains, they were deposited in the morgue and advertised, in due form, for identification. Many visitors, in search of lost friends, came with sad hearts and went away with light ones, but no clue as to who the man was, was obtained. The time was about expiring for the burial. The police and the dead wagon had arrived to remove the body to the potter's field (which meant to deliver it over to the medical college for dissection). At this time only three persons were admit-ted to the morgue, the district physician, the driver of the ambulance, or hearse, and the watchman in attendance, who were prepar-ing the body for removal. The door of the morgue was closed. The gas jet shed forth a sickly flame. Only three men were known to be inside the room; but judge of their sur-prise to discover a fourth party wearing the prise to discover a fourth party, wearing the exact lineaments of the deceased they had come to bear away. All three saw this fourth specter distinctly and simultaneously, and each addressed him the same question in concert: "Who are you?" Pointing to a sear on the cheek and to a mole on the neck of the deceased, and calling the attention of the trio to the same scar and mole on his own person, he uttered, in a sepulchral voice, the following history of himself: "I am the dead body of the man lying before you; my name is La Croix, Charles La Croix, of Dun-nington, N. B. —I came here two weeks since in search of employment, which I failed to obtain. I was near starvation, penniless and alone. As I was wandering aimlessly in the streets of your inhuman city I fell in a swoon, from which exhausted nature failed to rally. I am dead. Write to Pere Condat, the parish priest of Dunnington, N. B., and he will call for my body in due time, and relieve the city of all expense and trouble of burial." Of course the attendants were paralyzed with terror, and on coming to their senses the stranger was gone. There remained only three, the same three who at first gathered to perform the burial service. No door had been opened; no sound heard; no word spoken; nothing but the mysterious impression remained haunting the dread precinct. The parish priest, however, was notified of the circumstance above narrated, who telegraphed at once to the Chief of Police to have the body embalmed and for-warded to his care, with a bill of all expenses in advance. The money came. The body was forwarded, but the mystery remains unsolved, and ever will.

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MARKED BENEFIT IN INDIGESTION." Dr. A. L. Hall, Fair Haven, N. Y., says: Have prescribed it with marked benefit in indigestion and urinary troubles."

Some people treat their friends as they do an orange-they squeeze all the juice out of it, and then throw the rest away.



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ILLUSTRATED WITH DIACRAMS.

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GENERAL CORROBORATIVE EVIDENCE.

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III.—From Special Tests which precinde previous Preparation of the Writing:—
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cal Publishine House, Chicago.

Woman and the Household.

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

EN VOYAGE.

Which ever way the wind doth blow, Some heart is glid to have it so; Then blow it east or blow it west. The wind that blows, that wind is best.

My little craft sails not alone; A thousand fleets from every zone Are out upon a thousand seas; What blows for one a favoring breeze Might dash another, with the shock Of doom, upon some hidden rock. And so I do not dare to pray For winds to waft me on my way, But leave it to a Higher Will To stay or speed me, trusting still That all is well, and sure that He Who launched my bark will sail with me Through storm and calm, and will not fail, Whatever breezes may prevail, To land me, every peril past, Within His sheltering heaven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east, or blow it west,
The wind that blows, that wind is best.
—C. rolin: Mason.

ABOUT WOMEN. Queen Victoria has received a woman physician, Mrs. Scharlieb, with unusual favor at Windsor Castle, given her a likeness of her royal self, and encouraged her to excel

in her profession. Clara Barton, President of the Red Cross, which has over one thousand members in America, has a special agent; Dr. J. B. Hub-bell of Iowa. This branch of the International Association has \$15,000 in its treasury.

A month ago the School of Pharmacy for Women was opened in Louisville, Ky. Palmer is the botanist of the school, and Mrs. Rachel Lloyd the chemist, but the other instructors are men. It is the only institution of the kind.

Some few months ago, a young lady ap-plied in dulcet tones to Professor Huxley to be permitted to become one of his students in biology at South Kensington. The man of genius frowned for a moment, and at first refused, but subsequently he accorded the permission. When the results of the examination appeared, the name of the lady student stood first on the list. It was no mean triumph, as her masculine competitors num-

The Tribune says: "Miss Jennie Collins so well known in connection with Boffin's Bower, in Boston, has just sent out her thirteenth annual report. In the course of the past year, she says, five young women in whom she was particularly interested died of consumption, and one committed suicide by drowning—all under twenty-five years of age. "They could earn from three to four. dollars per week. It would be impossible for them to get twenty-one of the plainest meals for less than three dollars, consequently they had to resort to one meal, or a meal and a half a cay." Exhaustion and consumption soon followed. One item in the work of Boffin's Bower shows its usefulness to this unfortunate class. For nine years it has furnished free dinners to women out of employment during the hard part of the winter. During the past year 3,150 meals were furnished, and in many cases this dinner was the only meal they had during the day.

*The Commonwealth is responsible for the following which an wers the question, "What can women do?" "At Atlanta, Georgia, is a young woman, under twenty, who not only mends but makes boots and shoes, and has won the respect and patronage of the neighborhood. She works with her father. Vermont has two women acting as mail

carriers. The illness, accident or death of oppose socialistic doctrines which threaten brother, son or husband, may have been their the sway of religion. carriers. The illness, accident or death of original start in this direction. ton a pretty girl of eighteen earns from three to six dollars a day as boot-black.

"A Boston girl, known as 'Miss Lurline," distinguished herself as a swinger of Indian clubs on the variety stage. She abandoned that for the water, and so cultivated her lungforce as to remain submerged for nearly four minutes at a stretch. By this phenomenal power she amassed \$50,000. She commands a salary of from \$350 to \$450 a week."

A little girl fell from the bridge agross the Yantic river near Norwich, Conn., and would inevitably have drowned if Mrs. McMa-hon, a woman seventy years of age, had not sprung in after her. They both sank after a struggle, but as they rose again the heroic old woman, succeeded in grasping a rock with one hand while with the other she still held the child and thus kept both their heads above water until they were rescued. The child was then unconscious but she was soon resuscitated.

Sewing, cutting and fitting are thught in all the girls' primary schools in France, and the programme for the higher primaries includes household industry and some of the trades particularly adapted to women. The most important measure of the liberal party with reference to the education of women in France is the law of Dec. 21st, 1880, under which lycees for girls are being organized. The strongest advocates of the measure, were in favor of establishments equivalent in the grade and duration of the course, and in test examinations, to the lycees for boys. "The time has come," says a friend of the measure, when it is necessary to bridge over the chasm that separates men from women in modern society."

"John Swinton's Paper." a bold, brilliant weekly devoted to the rights of man, has just issued, in its second number, this answer to the inquiry whether "It will take up the woman question." Here is the answer:

"Why, yes, of course. The man question and the woman question are the same, and the twain are of one flesh. In struggling for better conditions of life, both sexes are equally interested; in winning them both will be equally benefited. When one sex is wrong-ed, both sexes suffer; when either sex secures a right, it brings advantages to both sexes. Let us have the just thing in industry, in so-ciety, in law and in life, for both men and

The man who can see such broad truths and express them so vigorously ought to be a power in securing those "just things" of which he writes. The stand he takes will be that occupied by most of the readers of this column, but Mr. Swinton is not constructive. He can pull down, but has yet shown no evidence of power to build anew; nor has he that warm, fine sense of humanity that alone makes building possible. It may de-velop, we shall see, for he is brave and strong, but it is doubtful if he has enough spiritual development to make a mark upon the age.

The following from Catharine Cole, in the New Orleans Picayane, is worthy of repeti-

"This is not a tirade against my sex. We are willing to pass off smatter for thoroughness. The false position we have endured for so long, without the least necessity for it, has helped us to be smatterers. Misfortunes come on a woman in a big, fell swoop. She has had a boarding school education, is merely intellectually veneered. She gets from her commencement dress into bridal robes. Has a houseful of children for whom and over whom she slaves in the most unreasonable way. Forgets and gives up even her smatter of Latin and music. Don't even take time to read the magazines. Husband dies. If she has a swarm of little children, it will be just her luck to be left penniless. There isn't a thing in this world beyond home and housework at which she has more than a smattering. So she becomes an unqualified music teacher, a drudging seamstress, a clerk

in a dry goods store.

"Ask this working widow, wherever you find her, if she believes in giving children, whether rich or poor, trades and professions, and she will exclaim 'Yes, oh a thousand

"Luckily for women, the majority of industries available for them are easily ac-quired. Two generations hence the girls will have learned how to ding-dong-a great virtue-how to persevere, just as the carpenter boy sticks at his plane; just'as the artist

boy sticks at his brushes.

With perseverance a woman can become a first class telegraph operator in twelve months, or a good cook, or seamstress, or book keeper, or retoucher of photographs, or a compositor. A good trade for a woman, one easily learned and remunerative, is wood

carving.
"Wood carving is an art easily learned.
Recently 'Our Continent' offered a prize for
the best piece of wood carving. The prize
was awarded to a woman who had only seventeen months' training. The work was

"And I must say that it is high time the worsted tidy and apple-seed air castle women were completely revolutionized. A woman who is fond of hanging baskets of raveled cotton will never encourage her daughters to the thorough study of German; or of anything else power-giving. Go down to the salesrooms of the Art Union or Exchange and what do you find? Pincushions, scarf table covers, rag dolls, bits of dinner cards. Now these things sell, and are perhaps well enough in a way; but fancy a woman's ambition sated on such fiddling work! 'But people won't buy any thing else!' Won't they? How do you know? You've never tried 'em. Don't try them with seventy five dollar plush table covers; but try them with a painted story told on tiles for the fire-place, with window draperies, with cabinet work, or decorated porcelains.

"And above all, whatever you do, do thoroughly. Don't get tired of it when it is half finished, and hurry skurry over the last half."

"Believers and Agnostics."

BY JAMES G. CLARK.

Under the above headline, a late Sunday issue of the New York San "shines"—but not "for all"—in an effulgent editorial. It is a fair specimen of the comprehensive flapdoodle frequently indulged in by the Metropolitan journals on the spiritual aspect of things, and reminds one of the "wo roads" described by the colored preacher, when at the climax of the thrilling description one of the more emotional of the brethren became frightened and decided to "take to de woods."

The editorial in question is as follows:
"The respectful treatment of the late Roman Catholic Pastoral Letter by the members of the Presbyterian Synod of New York suggests that all believers in the authority of divine revelation may yet feel the neces sity of uniting, where they can unite, to resist the inroads of modern infidelity, and to

The strong ground against divorce taken in that letter, its proclamation of the sanctity of marriage, and other of its declarations concerning social questions now uppermost in the public thought, command the approval of conservative religious sentiment general-The expressions of the letter concerning divorce and temperance, said Dr. Hopkins in the Presbyterian Synod on Thursday, 'would do honor to any Church. It is coming to be the glory of that Church,' he added, 'that it stands out alone against divorce. And when he read extracts from the Pastoral Letter to enforce his remarks, they were received with

general applause. "It is true that a committee, to whom they were referred, reported against resolutions offered by Dr. Hopkins in commendation of the sentiments of the Pastoral Letter which had so greatly pleased him, and the Synod, by a large majority, adopted, instead of them, a resolution refusing to interfere with the affairs of other communions. Yet it was manifest that the body was in sympathy with the Cardinal and Bishops in regard to the subjects referred to by Dr. Hopkins.

"The opposition of modern infidel'ty is unmistakably bringing orthodox Protestanto and Catholics nearer together. They have a bond of union in their common belief in revelation, which the contemporary infidelity assails at its very foundation.

"The modern civilized world is beginning to be sharply divided into two great classes. those who believe in the authority of the Bible and its divine origin, and those who utterly reject the whole theory of inspiration and revelation as an absurdity and an impossibility. On the one side are the Christians, and on the other the agnostics, who believe nothing that is not satisfactorily demonstrated to their reason.

"Modern infidelity is not directed against any particular system of theology, but against all theology and all supernaturalism. It may therefore tend to the consolidation of the now scattered hosts of belief, not ecclesiastically, perhaps, but in an alliance offen-sive and defensive. Before the strong and arrogant common enemy, intestine quarrels may cease in the camp of faith."

So far as the subject of 'divorce is concerued, it is hardly in good taste, saying nothing of social economy and morals, for Protestants at this late day, to borrow light from the dark lanterns of a Church, which compels its women to live in the form of wedlock at the risk of having their heads broken by drunken partners, and where marriage has so long been made the means of legalizing the production and development of brutal ruffians who had better never-been born. Increase of population is not of such vital importance in this country that we should strive for quantity without regard to quali-ty; but it is just like a Presbyterian Synod to act that way. It would astonish the world to see a body of Presbyterian minister; emerge from the frost and shadows on the northeast side of dear old John Calvin, and bashfully court the sunshine of a warmer

The New York Sun is, no doubt, correct in (edies.

saying that the signs of the times indicate a disposition on the part of Catholics and Protestants to unite against the common foe, but is wide of the mark when it says: "The modern world is beginning to be sharply divided into two great classes: those who be-lieve in the authority of the Bible and its divine origin, and those who ulterly reject the whole theory of inspiration and revela-tion as an absurdity and an impossibility," thus placing on one hand the unquestioning Bible-worshipers, and on the other the agnostics.

The fact is, the "world is beginning" to do nothing of the sort. "There are millions in it" who cannot be classed with either extreme, and who, if compelled to define their attitude, would astonish the world, if not the all-embracing New York Sun, with their numbers and character. It would, perhaps, surprise a great many laymen to learn just how many orthodox ministers in good standing with their flocks, mentally repudiate the theological definitions of the terms, "di-vine," "inspiration," "revelation," etc. And it would equally surprise pastors to learn precisely how a large percentage, if not a majority, of their most useful, thoughtful and intelligent members regard these same terms. The time was when these words had an arbitrary and a distinct significance; when the "divinity of Christ" always meant deity or godship, and when inspiration and and revelation related only to the infallibili-ty of a book. But since then these same words have grown to be, so elastic and accommodating that they now cover a multitude of modifications extending all the way from Martin Luther to Theodore Parker and Andrew Jackson Davis, and these modifica-tions of belief and meaning can no more be crammed and squeezed back into the old-time definitions, than a vast forest of oaks can be driven back into their original orthodox acorn shells. Of course, in order that creeds may survive, and thus give employment to a large class, whose occupation would otherwise be gone, it is quite neces-sary that theological schools and church councils should compel candidates for Professorship and for the ministery to swear that the "sun do move, ah." And this servility has continued in spite of growing light in all directions, till the ministerial fraternity is largely made up of fools on the one hand, who do not know any better, and, on the other, of intelligent liars who do know better, but who swear with a big men-tal reservation, and who, if they speak their honest convictions in the pulpit, resort to expedients and expressions that will admit of a variety of interpretations to suit block-

heads and "heresy" smelling committees.

It is even difficult to ascertain what individual members of Synods honestly think on doctrinal subjects which they publicly discuss, for it is safe to assume that they will not openly commit themselves to positions

that endanger their creed and their craft.

It may be an easy matter for Synods and councils of professional priests to meet together and gravely organize an ecclesia-tical war against that which they term "Infideliand "unbelief;" but it will be necessary for them, in order to get up much of a war, to first vouchsafe in intelligent definition of those terms. When they do this, it will be extremely difficult for them to induce the rank and file of Christendom to obey the bugle call of the captains. Dogs sometimes rush into a fight without knowing what principles are involved. Men used to act/in a similar manner, but they have since grown more careful.

There is a large class of people outside of the Church, and especially among those who are nominal and active church members, who, when the trial comes, will neither swallow the High Mass prescriptions of the swallow the High Mass prescriptions of the Pope, nor the "blue mass" pill of Calvin, nor yet the dry, juiceless diet of the agnostics. These people have, without a written permit from the priest, been qui-tly doing their own thinking, and are far more numerous than their pastors of near neighbors are aware. They can well asy:

"They reckon ill who leave me out:
When me they fly I am the wings;
I am the doubter and the doubt.
And I the hymn the Christian sings."

If questioned confidentially as to their

If questioned confidentially as to their views of "divinity," "inspiration," "revela-tion," etc., and asked if they "believe the Bible," they will qualify every term with a mighty "if," while the idea of infallibility as attaching to anything that has taken form in human speech and expression will not be found anywhere in this philosophy and faith; yet they are firm and earnest be lievers in the immortality and upward destiny of the soul, and their spiritual ethics, while differing from the creeds of their fathers—as living, breathing forms differ from mummles—are no more to be compared to the dead negations of the agnostics (whom they outnumber more than ten to one), than mountain streams are to be likened to the discharge of sewer pipes. In short, they be-lieve in the inherent divinity of humanity; in bibles so far as they are true to the best human development-no farther-and in a revelation and inspiration which began with the dawn of moral consciousness, and will end only when the lower no longer needs the help of the higher. They do not believe that a certain limited period of revelation and inspiration once blessed the race, and that the law under which it, worked, was, on a particular year, month, day and hour-known, perhaps, only to the Second Adventists, who are supposed to be expert in Bible figures-

suddenly suspended and rendered null and void. [And, honestly, what intelligent being Millions of these people are professed Spiritualists. Millions more, while not knowing precisely what they are, nor where they belong—owing to the babel of beliefs and isms that are seemingly crowned with a few select and prescribed names—are nevertheless positive that they are not agnostics, and equally sure that they have no sympathy with the absurd creeds which the clergy and the Sunday school literature inventors are continually swearing to, as though fearful of forgetting and ignoring them unless constantly striving to keep them in reluctant remembrance by public avowal. Millions moreure in the churches, and are so useful that priests do not dare interfere with their

personal beliefs and unbeliefs. The New, York Sun, the Presbyterian Syneds, the Methodist Conferences and the Papal Conneils, can leave out of their divine meditations and selemn calculations this vast element, but they cannot banish it from the heart of the race, nor prevent its rising with an impulse that shall bbake the theological world to its foundations, and topple its honey-combed dogmas into oblivion when over ecclesisaticism becomes an organized

unit for the suppression of cold, religious and intellectual freedom. Let us how that (the next time the Sun shines, it will "shine for all."

The drunkard swills alcohol. Wise menuse Samaritan Nervine, the king of all rem-

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELLUIO-PHILO-SOPHICAL JOURNAL'I

A PHYSICIAN'S SERMON TO YOUNG MEN. By William Pratt, Master of Arts, Doctor of Medicine, Fellow of the Royal College of Surgeous of En-gland and Licentiate of the Royal College of Physicians of London. New York: M. L. Holbrook & Co. Price 25 cents.

Of this work Prof. R. A. Proctor well says: "This little book, of fewer than fifty pages, is intended to put-into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in the respect; and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available, especially as it gives some information which a physician is able to give with some authority. We commend it to the attention of fathers and sons alike; to the former as showing what they should tell their boys; to the latter as containing lessons which they should take to heart. A lad must be foolish indeed if he does not pay attention to the physical lessons conveyed in this most useful little work. If it is read by all who should read it, its sale will be counted by hundreds of thou-

HORSES: THEIR PEED AND THEIR FEET. A manual of Horse Hyglene, invaluable for the vet-eran or the novice, pointing out the causes of maeran or the norses, pointing out the causes of qualified glanders, pink eye, distemper, etc., and how to prevent and counteract them, by t. E. Page, M. D., author of "How to Feed the Raby," "Natural Care," etc.; with a treatise and notes on shoeing by Sir Geo, Cox and Col, M. C. Weld. 150 pp. 12mo., paper, 50 cents, extra cloth, 75 cents. New York: Fowler & Wells, Publishers, 755 Broadway.

This is a work that is well calculated to do a vast amount of good. Its author, Dr. Page, proves bimself to be a careful and critical observer, and the advice he has given, suggestions made, and various methods of treating the diseases to which this noblest of all animals, the horse, is subject, render the book invaluable. Every farmer should

Magazines for November not Before Mentioned.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece, Autumn Leaves; The bravest Boy in town; Benny's Wigwam; My Arizona class; Little Justine; Cacique John; The John Spicer Lectures; De-corative Plaques; How Mr. Kit had his pic-ture taken; When the Gentians blow; A quiet bit of color; Mother's round Table; Eyes; A French Fisherman; Short Stories from the Dictionary; A Difference; Buttered Crusts; Still Waters; Bingen on the Rhine; Two Per-sian School-Boys; On Indiana roads; On a wild Goose Chase; Csokery for beginners; Tangles; Music; Tales of the Pathinders; In case of Accident; Little Biographies; Anna Maria's Housekeeping; Days and Nights in the Tropics; What to do about it; C. Y. F. R. U.; Post Office Department.

THE ENGLISH ILLUSTRATED MAGAZINE. (Mac-Millan & Co., London and New York.) Con-tents: "The Miller's Courtship." frontispiecs, from a drawing by R. W. Macbeth, A. R. A.; In the Fens; The Banqueting House and old Whitehall, by Austin Dobson; Brass work at Birmingham, by Bernard H. Becker; The lit-tle Schoolmaster Mark, by J. H. Shorthouse; Oysters and the Oyster Question, by T. H. Huxley, P. R. S.; The Armourer's Prentices, by Charlotte M. Yonge; Ornaments, Initial Let-ters, etc. Several of the articles are finely illustrated and add much to the beauty and interest of this number.

AMERICAN COUNTING-ROOM. (Office at No. 29 Warren St., New York). Contents: Seth Hastings Grant; Life's Balance-sheet; Labor and Capital; Business Economy; Merchant's Law Library; Equations of Payments Mathematically considered; Counting-room Chats; Notes and Comments; Markets and Exchanges; The Tickler.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Contents: Visit to a Swiss Condensed Milk Factory; Prohibition from a business point of view; How to preserve the Eyesight; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

MISCELLANEOUS NOTES AND QUEERES. (S. C. & L. M. Gould, Manchester, N. H.) The publishers aim to make this monthly what its name indicates. It is specially designed for professors, students, teachers and pupils.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) This magazine is for the little ones and will be found very entertaining with its pretty stories and illustrations. THE SIDEREAL MESSENGER. (Wm. W. Payne,

Northfield, Minn.) A monthly review of Astronomy.

An effective medicine for kidney diseases, low fevers and nervous prostration, and well worthy of a trial is Brown's fron Bitters.

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sults." CLUTSVILLE, ALA .- Dr. W. Carter says: "1 have used Brown's Iron Bitters in my own family for indigestion with good results.

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A Boston paper is in "favor of women voting if they want to." A Western paper would like to see the man who would make them vote if they didn't want to.

A Pittsburg girl, who had sefused a good looking tel-graph repair man .three times within sig months, gave as a reason that he is too much of a wanderer. That he roamed from pole to pole and from one climb to an-

Books Received.

WHENCE, WHAT, WHERE? By James B. Nichola Paper cover 50 cents. Buston: Cupples, Upham.

KITTYLEEN. Br Sophie May. Price 75 cents. Bos-ion: Lee & Shepard.

PHIL AND HIS PRIENDS. By J. T. Trowbeidge. Price \$1.25. Boston: Lee & Shepard.

THE BEAR WORSHIPERS OF YEZO. By Edward Greep. Price \$1.25. Boston: Lee & Shepard. A PHYSICIAN'S SERMON TO YOUNG MEN. By William Price. Price 25 cts. New York: M. L. Hollyrook & Co.

HORSES: THEIR FEED AND THEIR FEET. By C. E. Page, M. D. Price 50 cts. New York: Fowler & Wells.

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CHICAGO, ILL., Saturday, November 17, 1883.

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The Great Heretic.

In these days when it is the fashion with some free thinkers and reformers to bewall the trials and persecutions consequent upon their peculiar views, it were well to look back and see what sort of stock it took to make heretics in the past, and to show what "trials and persecutions" meant a few hundred years ago. A hurried review of one old heretic's life may tend to strengthen some who feel borne down by the petty, insignificant trials of the present day.

Four hundred years ago, under nearly as humble circumstances as those attending the birth of Jesus, Martin Luther was born in an obscure German village. A far different man from Jesus in nearly every characteristic, his life has made in the same length of time an immeasurably greater impress upon the religious world. During the past few weeks thousands of pages scattered through the papers and periodicals of the world, in every language represented by the press, have been given up to this man. His birth-day, the 10th inst., was the occasion of magnificent demonstrations in his native land and the world over. In Berlin, 80,000 school children formed a part of the procession, together with the Emperor, Crown Prince and other dignitaries. The enlightened non-Catholic world, regardless of sectarian differences, has united in celebrating his birth and doing honor to his memory. The music of his hymns has made the world ring, and the echo is still reverberating round the globe .Nearly three and one-half centuries have passed since his tired, worn out body was laid to rest, yet the spirit of his life grows stronger, the essence of his work more penetrating and all-powerful. What did this man do that he should be thus honored? He vindicated the right of private judgment in matters of religion. The motive leading to his enunciation of, and long struggle for, this inalienable right was the key-note to all his work, however varied. The ablest and most uncompromising of heretics. he was yet conservative, and in many things would, in the language of the present day,

be called an "old fogy."

While a schoolboy Luther was obliged, with others, to beg for subsistence. Finally he attracted the attention of a wealthy lady, Mme. Ursula Cotta, and through her interest was enabled to pursue his studies. His earlier ambition was to follow the profession of law. but this intention was changed with that promptness of decision characteristic of his nature, and which by those differently constituted and who do not comprehend such natures as Luther's, would be said to come from fickleness of purpose or impulsiveness. Phlegmatic natures, with prosaic mental furniture, can never realize that a Luther can live longer, cover more ground, soar higher and delve deeper in the mysteries of soul in a day than can they in a life-time.

Knocking at the monastery gate and meeting the challenge, "What do you want?" with the reply, "To devote myself to God," he threw himself into his work with the stalwart strength of his strong, intense nature; but he soon saw, as many another has since, that the Church was not all his imagination had pictured it. Slowly there was borne in upon his consciousness a conviction of the rottenness and tyranny of the Church. The fires of a volcano were kindling in his bosom; grading means, and that, too, most of all, ics grading means, and that, too, most of all, ics grading means, and that, too, most of all, ics grading means, and that, too, most of all, ics grading means, and that, too, most of all, ics grading means, and that, too, most of all, ics grading means, and that, too, most of all, ics grading means, and that, too, most of all, ics grading means, and that, too, most of all, ics grading means, and that, too, most of all, ics grading means, and that, too, most of all, ics grading means, and that, too, most of all, ics grading means, and that, too, most of all, ics grading means, and that, too, most of all, ics grading means, and the first field the poper, the faithful have been down that they was and they loved on earth. This precious woman is still a mother. Include the protestantism; against the club. The portrait was a gift to the Club. The portrait was a gift to the Club. The portrait was a gift to the Club, and received high compliment. The tather was and they loved on earth. This precious woman is still a mother. Include the protestantism; and the Club, and received high compliment. The tather was and they loved on earth. The club, and they loved on earth. The club, and the Club. The club, and received high compliment. The tather was and they loved on earth. The club, and received high compliment. The tather was a gift to the Club, and they loved on earth. The club, and the that the Church was not all his imagination

a little later by a fire which all the holy smother, and spreading the world over has steadily increased in intensity as centuries have rolled by.

The sale of indulgences by the Pope, caused Luther's first overt act. In the year 1510 the treasury at Rome was unable to provide the means for building St. Peter's, and soon the plan for selling indulgences was resorted to by Pope Leo X. as a means of filling the empty treasury. This traffic was intrusted to a monk named John Tetzel and others. This man would enter the villages amid ringing of bells, and with all the pomp and pageantry he could command, "he would," says an historian, "erect a huge red cross, with the Pope's arms displayed upon it, and raise his stentorian voice to its highest pitch, like a vendue crier in a country village; and when a large number were gathered around him he would commence praising his indul-

"This cross," Tetzel would say, "has as much efficacy as the cross of Christ! Draw near and I will give you letters duly sealed, by which even the sins you may hereafter desire to commit shall all be forgiven. I would not exchange my privileges for those of St. Peter in heaven, for I have saved more souls with my indulgences than he with his

"There is no sin so great that the indulgence cannot remit it, and even if any one (which is doubtless impossible) offered violence to the blessed Virgin Mary, let him pay, let him only pay largely, and it shall all be forgiven him. Even repentance is not indispensable.

"But, more than all this, indulgences' not only save the tiving alone, they also save the dead. Ye priests, nobles, tradesmen, wives, husbands, maidens, and young men, hearken to your departed parents and friends who cry to you from the bottomless abyss, 'We are enduring horrible torments; a small alms would deliver us; you can give it and you

"As soon as the money doth klink in the chest."

Then would follow an exhortation, closing with "Our Lord God no longer deals with us as God; He has given all power to the Pope." He would speak of the bones of St. Peter and St. Paul being without proper covering from the elements, and then would cry out three times in his heavy voice, Bring your mon-

A LETTER OF INDULGENCE. The following is a copy of one of the let-

ters of indulgence given by Tetzel:

May our Lord Jesus Christ have pity on thee and absolve thee by the merits of lils most holy passion. And I, in virtue of the apostolic power that has been confided to me, absolve thee from all ecclesiastical censures, judgments and penalities which thou mayst have incurred. Moreover, from all excesses, sins, and crimes that thou mayst have committed, no matter how enormous they may be and from whatsoever cause; were they even reserved for our most holy father the Pope and for the Apostolic See, I blot out all stains of inability and all marks of infamy that thou mayst have drawn dpon thyself on this occasion. I remit the penalities that thou shouldst have endured in purgatory. I restore thee anew to participation in the sacraments of the church. I incorporate thee afresh in the communion of saints and re-establish thee in the purity and innocence which thou hadst at-thy baptism, so that in the hour of death the gates by which sinners enter the place of torments and punishment shall be closed against thee, and, on the contrary, the gate leading to the paradise of joy shall be open. And if thou shouldst not die for long years this grace shall remain unalterable until the last hour shall arrive.

In the name of the Father, Son, and Holy Ghost. ters of indulgence given by Tetzel:

in the name of the Father, Son, and Holy Ghost. Amen. Friar John Tetzel, Commissary, has signed this with his own hand.

This branch of trade in religious merchandise had evidently been thriving some little time before it came to Luther's knowledge. His first intimation of the traffic was received from some hard cases in his own parish, at Wittenberg, who, upon their confessing their misdeeds and being refused absolution by him because they would not promise to reform, laughed in his face and triumphantly showed their letters of indulgence obtained from Tetzel in a neighboring town. The ignorant fellows carried their complaint-back to Tetzel, who threatened to excommunicate Luther and all who had the temerity to doubt the efficacy of his indulgences. After appealing in vain to bishops and the Pope to interfere,Luther formulated the famous ninety-five theses as subjects for discussion at the coming holy-day of All Saints. Having prepared them with deliberation, he with his own hand boldly nailed them to the church door in Wittenburg, on the 31st day of October, 1517, and thus, all unconscious of the tremendous import of his act, began the Reformation.

Obeying the summons to appear before the Diet of Worms, Luther entered the Bishops palace where the sessions were to be held; as he passed through the ante-room George of Frundsberg touched him on the shoulder and whispered: "Little monk, little monk, thou hast work before thee that I, and many a man whose trade is war, never faced the like of. If thy heart is right and thy cause is good, go on in God's name; He will not forsake thee."

Luther in the humble garb of a monk now stood in the presence of an august assemblage composed of archbishops and lesser dignitaries,and presided over by the Emperor Charles; he knew his life was in the hands of these judges, but his cheek did not blanch nor his eye quail. His noble heroism, born of his convictions and sustained by sublime moral courage, had never shone forth so brightly. His justification was given in Latin and German. In speaking of the wrongs of his country, he said: "The sufferings and complain's of all mankind are my witnesses that, through the laws of the Pope and the doctrines of men, the consciences of the faithful have been

and his knowledge of the workings of the this noble Nation of Germany." His conclud-Church increased, the fire grew stronger, ing words were: "Unless I be convinced by until finally the smoke burst forth, followed | Scripture and reason, I neither can nor dare retact anything, for my conscience is a capwater of the holy Mother Church could not | tive to God's Word, and it is neither safe nor right to go against conscience. There I take my stand. I cannot do otherwise. So help me God. Amen." After a stormy debate lasting all day, Luther was permitted to return to his lodgings, where he exclaimed: "If I had a thousand beads, they should be struck off one by one before I would retract." He was not acquitted. The Emperor announced that he would send Luther home there to await such punishment as the church requir-

Space does not permit following his history. I few quotations from current opinions of those of widely different theological views, will show how the grandeur of the man, despite his foibles, weaknesses, superstitions and idiosyncrasies, impresses the religious and scholarly men of to-day: Wm. J. Potter the accomplished editor of Tax Index and an exponent of Free Religion, in an able article on Luther and the Reformation, speaking of Luther, says;

To all who can admire robust sincerity, virile brain work, whole hearted desotion to reforms in behalf of human rights, and a courage of conviction defiant of all obstacles, he is a character of fascinating interest, and one of the heroic leaders of the world's progress who has few superiors.... The key-note of Luther's declaration against Rome, and the war-cry by which he summoned princes and people to his standard, was the emancipation of individual reason from priestly authority.

Speaking of the Protestant movement beginning with Luther, Mr. Potter says:

To it [Protestantism] there can properly be no terminus, for it is the evolution of free,living thought. But its logical, natural issue is unconditioned religious rationalism, or free

Rabbi Hirsch of this city gave an able review of Luther and his work on last Sunday. In cataloguing Luther's work he speaks of his translation of the Bible as follows;

....This book, let alone its theological value, may well be described as the cornerstone of modern German literature, It is written in idiomatic German. In it are garnered the ripest ears of the German acre; and no matter what our religious bias may be, for all time to come this translation of Luther will be recognized by all as a towering and lasting monument of the German mind. In this translation buther reaches his zenith.

Further along in his discourse the learned Rabbi says:

In the same manner we may also account for his peculiar behavior toward the Jews. In the beginning of his career he acts as their friend; he calls attention to the fact that Jesus himself was a Jew, and that for the kinship which the Savior bore to the chosen people the Jews should be looked upon not as the outcasts of humanity, but as brethren and fellow men. In his later writings we find a vein of bitter hatred and burning invective against the racial kinsmen of Je sus. We can pardon this lapse from the hights of tolerance into the valley of fanaticism if we bear in mind the nettling disappointment Luther felt in finding the Jews as stubborn in refusing his message as they were in scorning the invitations of the Cath olic clergy to come into the all-saving fold He had hoped that if the church were cleans-ed of its abuses the Jews would be ready to accept Christianity. That they refused to join the Catholic Church he found very nat-Was not the Pope the anti-Christ? But now that the power of the Devil had been broken why should the chosen people still be blind to the light and deaf to the word?... The fact that he married is also often

quoted by his enemies as a proof of his sensuality. A common observer of his age cannot but protest that in taking the step of founding a household for himself Luther did more than any one else to raise woman to the throne whereon she rightfully is queen. Not-withstanding the worship paid in the Catho-lic Church to Mary, the type of mother, a cer-tain imputation against the legitimacy of family life runs through the system of ecclesiastical celibacy and monastic vows of perpetual chastity. The pure are the saints. This is the fundamental thought. Yield not to the holiest passions, which, after all, are of the Devil. Luther in marrying showed by the deed that there is no holier relation than that of husband to wife. Much capital is also made of the fact that Luther believed in the Devil, in wichcraft, occasionally con-demns reason as opposed to faith and belief; that in the knowledge of Nature he is not standing on the high pinnacle of modern science. Again the detractors forget that no man can rise above the intellectual level of his own age. Greatness is a relative concept. It may be measured by reference to what is beneath or what is above. History bestows the crown upon all who so planted the seed germs of their originality that sown in a former age they sprout up in later times. We can fairly say this: A compari-son of the intellectual condition of countries where Catholicism holds undisputed sway with that of the territories reclaimed by Protestantism, shows that without Luther's reformation our modern science could not have spread her pinions.

One of the ablest contributions on Luther given in this city was the lecture of Mr. Edward D. Mead, the Agnostic, before the Ethical Society; and it is to be regretted that space forbids the publication in its entirety; brief

extracts are made as follows: .I think no man has ever lived whose life is more dramatic than Luther's, none who takes a stronger hold upon the imagination, no more remarkable personality.

A heart responsive to every note in Nature
and in man, a big, impulsive, overflowing soid, humorous, hilarious, courageous, super-stitious, scrupulous, reckless, a bigot, a poet, vulgar, charitable, a clap of thunder, a very mother in sympathy and providence, his fol-bles and his virtues all so human and so plain—no wonder that the German people have taken this colossus into their heart-and set, up his image everywhere father of their set up his image everywhere, father of their church, father of their literature, pillar of their schools, patron saint of their festivities and idel of their home. . . . I suppose that Lu-ther's great work was this: He kitted the Pope. This is what men and women know him

great word of Hegel's, "The real is the ra-tional and the rational is the real." The first principle of the universe is truth. No sham is a reality in this world, sham it ever so bravely, but only that which is genuinely rooted in the primal reason. If your eye alone sees a truth, and if your logic be good, the whole world shall be compelled to see as you do, storm and stiffen as the whole world may. If a sham is once stabled by an idea the wound is mortal, long as the carcass may parade the earth in its ostentatious dying. We need not fear that there will be a healthy Pope again, much as we need to guard the State against the bane of Papal spasms.... It is as necessary to distinguish between Luther and Lutheranism as between Christ and Christianity. It is foolish to attempt to assimilate Luther's ethical and religious mold altogether to that of the evangelical preacher of the present day. Especially was there no bit of Bibliolatry in Luther, and there never was a freer critic of the canon than he. He was the first great rationalist. By which, I do not mean to say that approval or tolerance is to be drawn from words of his for positions to which rationalism in our day has arrived. f I boldly assert—it does not require great boldness—that, coming into the science of our time with the same spirit with which he came into the science of four centuries ago, Martin Luther would have been, not Joseph Cook nor Moody and Sankey, but Theodore

Dwelling upon the ancient and modern methods of dealing with heresy, Mr. Mead

I am sometimes inclined to think very poorly of my generation when I note the exceedingly small price for which men are to sell their manhood and compromise with what to them is no longer honest gospel, and when I hear the petty whines of men over the petty losses and annoyances they suffer for refusing to hiss some estab-lished shibboleth. O, men and women, what would have become of your gospel if it, too had to face its age of martyrdom, like other gospels? Poor stuff for martyrs, these weak compromisers and complainers? Not of such stuff were those Puritans of England made and our Pilgrim Fathers. Not of such stuff was Martin Luther.

Funeral Services of Mrs. Eugene Crowell.

From Brooklyn on Nov. 3rd, Mrs. Elizabeth Frances Crowell, wife of Dr. Eugene Crowell the well-known Spiritualist author, passed, after long and painful illness, to the state where pain and death are unknown. The funeral services were held Nov. 6th, in the alegant parlors of Dr. Crowell. How different the scene from what is customary in such cases where Spiritualism is unknown. The portraits and other pictures on the walls were novcovered; there was no gloom on any face, the flowers were not all colorless; one might have thought it was a festival rather than a funeral, if it were not for the rich casket imbedded in flowers bearing the silent form of one so dearly loved by many that were present. Behind the coffin was reared an arch, long and high, bearing in flower letters the legend, There is no death," while all around were huge masses of flowers, several of them bearing the word "Mother."

Over one hundred friends were present. At the appointed hour a quartette choir in an upper room sang,"There is rest for the weary." The effect of the sweet voices, distant and invisible, was indescribably sweet. Then Rev. Dr. Newman, the celebrated Congregational minister, read a number of appropriate scriptural selections and addressed the friends present substantially as follows:

"And thus ends another life. It ends to our view only, for life itself never ends, and nothing is more appropriately and fully true than yonder inscription. There is no death, yet we cannot fail to be sad on occasions like this, at the departure of one who was a daughter, wife and mother. Such a daughter! how pure. graceful and loving. Such a wife! how noble her womanhood, how quick her sympathy, how sweet the charm she gave to home. Such a mother! how pure her love, how unceasing her watch-care over the sons and daughters who have risen up to call her blessed. No wonder, then, at sadness; no wonder if ther be deep sorrow that one so loved and precious should be seen on earth no more; but this sadness is relieved by thoughts of the real perpetuity of life. She is not dead, not asleep not even absent

"In Jerusalam, it was my privilege to witness the celebration of the Passover. I saw a vacant chair and was told it was for Elias: he would surely come-might come at any Passover-time-hence the vacant chair. He did come in all his personal identity, in all the dignity of his high prophetic office to the dear Savior on the Mount of Transfiguration. to talk of trials yet to be met; nor did he come alone; with him came another who had passed from earth to heaven 700 years before; the great law-giver, the one who had talked with God and who bore to the expectant nation the law God wrote on the tables of stone. The Bible would not be the same to us if this passage were omitted. The invisibility of spirits is a part of the penalty of sin: That God is invisible is not a necessity, but God has chosen to vail himself from the impure. If, in the olden time men saw God, so shall we. What cowards we are when confronting this great truth. Our Bible teaches us we live forever, in communion one with another and those who have passed away are our helpers here. If the spirits who have passed from earth were to be content with their own joy. if salvation were selfish-how can we harbor such a thought? Yet the dream of most-Christians amounts to this-for them the palm,the crown,the march around the throne that is all of heaven as they think of it. What a pitiful and contemptible idea of heaven is this. Those who have passed away are still interested in those they loved on earth-

own. It is not enough to know that all must die; that is only a terror, but to know the dead are still our friends, still watch over us, destroys all fear of death, gives sweetest comfort to those who are left behind; and as we read of the opening of the spiritual sight in Wesley and Swedenborg, what revelations come to our inner consciousness! We seem to hear again the voices of the loved departed; almost persuade ourselves we feel the familiar kiss of those lifted into spheres where we cannot see them.

"The work of this beloved sister is not done. No human soul can ever say, 'It is finished.' Activity must run parallel with the intenser life. The church is not willing to give prominence to the truth so clearly taught in the scriptures. Has it been abused for gain or passion? So has Christianity. Shall we shrink from it therefore? This doctrine lights up the darkness of the tomb, sheds radiance over most gloomy hours, preaches to us with such earnest, loving hint of possibilities in store for us in the future, and is so full of joy in the present—what cowards we are, fearing to proclaim the glorious comforting truth because it has been perverted.

"This precious woman knew of angel ministry and rejoiced in it, and she did not cease to be a Christian. She loved her church in all its ritual and highest custo me, the church in which we were associated. She took the Bible for her guide and counsellor, and lived a pure-hearted Christian woman, glad, too, that she knew ministering angels were round her always.

"Let us all seek to live as in presence of the holy dead. There is no absence except from our mortal eyes. To live in the presence of the mother, what a guard to the sons. What a boon to the wise and good, the learned and charitable one you all respect so highly, that he still lives in the presence of his wife, ih a soul-communion, which no misunderstanding or even temporary jar on ever in slightest degree mar! Then let us be happy, and as these flowers breathe forth their fragrance. let us think of the green fields beyond the Jordan where our departed sister inhalessweeter odors, is gladdened by sight of richer colors and more beautiful forms. This thought I leave with you to-day that it may comfort -nay, cheer you, driving sorrow from your.

After singing by the quartette, "There is no death," Mrs. Nellie Brigham prayed, and after, "When the mists have cleared away," had been sung, gave one of her most excellent addresses based on the words of Jesus: 'Let not your hearts be troubled In my Father's house are many mansions. I go to prepare a place for you." She said: "How tender, how full of sympathy the words of Jesus: 'My peace I give unto you.' " She traced in her usual graceful and yet forceful style, analogies of resurrection in nature. The worm dies that a butterfly may be born, so we die that we may rise into a higher life. We are told that Jesus brought life and immortality to light, and he did. It had always existed, but vailed in shadow. He lifted the vail, dispersed the shadow. Some imagine the future world is only a vast dead level. There are many mansions -we don't know all there is of heaven. She spoke of the soul as superior to the body, which was its servant also of the evidences of spirit-return and the prevalent doubt of it."Communion of saints" was something more than a theological proposition. This dear woman was never so truly alive as now. Her dying is a victory. Long years has she suffered, but none ever heard her complain; none knew her but to love her, and now the pain is ended, and now the morning has come of a day that shall never end in darkness. To her was given a blessed realization of the presence of angels. To this one with whom she has walked so many years her heart turns back. "Till death?" There is no death.

Those among the assembled friends who were not Spiritualists, went from the presence of the lifeless remains wondering greafly that the addresses were so cheerful, that there were no tears; that it was as several said, "such a happy funeral." Let these wondering, sympathetic friends learn what Spirithalism has to offer, and they, too, can resignedly consign their dead to the grave and trustingly confide the arisen spirit to the gracious care of the Spirit-world.

Mrs. Maud Lord is stopping temporarily at .. 461 West Washington St.

Mrs. E. T. Brigham of New York spent several days of this week in Chicago, on her way to California, where she expects to remain for a year.

Mrs. R. S. Lillie, formerly known in the West as Mrs. Shepard, is at liberty to make engagements for the remainder of November and Degember. She expects to start soon on a trip from Watertown, Dakota, going. by the way of Minneapolis to Chicago. She will make engagements to speak anywhere along the route. Mrs. Lillie has been lecturing at Watertown, and so stirred up a Campbellite minister there, that he "attempted" to answer her, quoting in reply such men as Jameson, and others of like ilk. Mrs. Lillie is fully competent to successfully meet any such arguments. She expresses great regret at the death of Prof. Jenion. Address Mrs-Lillie at Watertown, Dakota.

On last Sunday afternoon the members of the Chicago Press Club gathered in their rooms to receive a fine oil portrait of the late. Mr. Samuel Medill, formerly managing editor of the Tribune, and at one time president

Departure of Mrs. C. H. Jewett.

Soon after daylight one morning last week. a telegram brought us word that our longtime and well tried friend, Mrs. Caroline H. Jewett, of New York City, had been released from her protracted sufferings and gone to her spirit home. Mrs. Jewett was one of the veteran Spiritualists of New York. She was a talented woman, keen investigator, fine conversationalist and thoroughly familiar with the spiritual philosophy. In public conferences and wherever her voice was raised, she gained the respect of those who listened, however widely they differed from her views. Mrs. Jewett had been a great sufferer for more than a year. In August of last year she and her friend, Miss Phobe C. Hull, were thrown from a carriage at Plymouth, Mass.; both were seriously injured. Mrs. Jewett being advanced in years and an invalid, never recovered. During her long illness she was tenderly nursed by Miss Hull, who, though suffering constantly from the effects of the Plymouth accident, was most unremitting in kind attention to her friend. In the early days of September we spent a delightful hour with these ladies at Mrs. Jewett's residence. Mrs. Sayles and other friends called during the time; and Mrs. Jewett never appeared to better advantage; her keen wit and wise words will long remain a pleasant memory. I We have no words of regret to offer at this. time, except for the physical suffering preceding Mrs. Jewett's departure. Hers was a well matured spirit, ripe for the scenes of another world, where she has gone to join her beloved husband and friends. That she will retain a lively interest in the welfare of her friends here we have no doubt. Mrs. Jewett's affection for, and obligations to, Miss Hull were often expressed to intimate friends, and her spirit now free from the worn out body. will guard and protect, so far as permitted, the one to whom she owed so much for comfort and happiness during the later years of earth-life.

Slade Number Three.

A bungling fellow who assumes for the season the name of Charles Slade, but who is not the "Charles Slade" travelling on Henry Slade's reputation, has lately been playing it on the good people of Denver, and still later at Omaha. His first move at Denver was to ingratiate himself in the esteem of a lady not unknown in this city and whose heart always warms toward anybody claiming medial powers. Having thus secured comfortable quarters he began the threadbare trick of publishing paid notices in the Denver papers, purporting to be interviews; these he varied with attacks on himself, written by himself or at his instigation, in most cases. By a little shrewd work he succeeded in getting an amount of free advertising which no honest medium could have got. Having nursed the excitement to a fever heat and provided for a full house by freely distributing deadhead tickets, he prepared to reap the harvest at the Academy of Music. So successful was the baiting, that many who came prepared to pay, went away because no seat could be had. Up to this point all was smooth sailing, but unfortunately for the fellow's scheme, when it came to exhibiting his tricks he proved himself so poor a stick, so unequal to the occasion, so lacking in the Anna Eva Fay adroitness and sang froid, that a miserable failure ensued. The door receipts were withheld from his grasp and the city calaboose furnished him a festing place for the night. How he got away and found means to reach Omaha is his secret, but get there he did and with money enough to get in the usual "interview" a la "Dr." R. C. Flower and other first class charlatans. But this time he was "Prof. Henry Slade."

It seems utterly useless to try to teach the public that all these male and female tramps claiming to give exhibitions of the physical phenomena of Spiritualism in theatres and public halls, are frauds. Hence we usually decline to mention their performances, though asked to do so every week.

Mrs. Maud E. Lord will lecture and give tests again next Sunday at 10:30 A.M., 2:30 and 7:30 P.M., at Lester's Academy, 619 West Lake St.

Maj. J. B. Young of Iowa, spent last Sunday in the city. He listened to Mr. Mazoomdar in the morning and passed the afternoon

with the JOURNAL people. To be made welcome in the pleasant homes of warm hearted people; to have the seat of honor at the table, the cosiest chair and the best bed; to be offered the reddest apple, the choicest bit of steak, and suffered to skim the cream, to be able to command all these things is no small privilege. And when in addition, the family and neighbors can have their attention riveted an indefinite time by the stories of the wonderful powers of the stranger, his familiarity with leading spirits in all parts of earth and the Spirit-world; then indeed is the tramp happy. Happy, not only in what he is enjoying. but in anticipation of the shekels which he knows the credulity of his listeners will enable him to pocket. If any of the Journal's subscribers know of a worthless vagabond, too lazy to work, and whom they want to get rid of, let themtell him how he can travel like a prince and live on the best. He has only to learn a few stale tricks, pick up a smattering of the nomenclature of Spiritualism, learn the names of some well known Spiritualists and mediums, and his repertoire is complete. He needs no letters of introduction, no certificate of character, nothing but "cheek" and a glib tongue. With little trouble he can travel fir m Maine to California, finding each day some dupe who will first take him in and then get "taken

month, the latest production of the popular and talented author, Miss Howard, "Guenn: A Wave on the Breton Coast." "Guenn" is a tale of love and art, the scene being laid in Brittany, and the picturesque shores and no less picturesque people of this land of romance are vividly and graphically described. The book is to be illustrated throughout with some forty vignettes, initials, etc., drawn expressly for it, by a brilliant and skillful American artist.

Alleged Discovery by which the Remains of the Dead are Kept from Decay.

An exchange gives an account of a wonderful discovery whereby human remains may be kept from decay, made by Dr. Arthur S. Lovett, of Erie, Pa. After consulting many scientists a number of Erie capitalists have concluded to invest capital and form a stock company for the purpose of applying the secret for the preservation of the dead in every city in the United States. The capital stock is fixed at \$250,000. But one man in the company is to be intrusted with the secret in a hermetically sealed casket. This member is to be placed under \$100,000 bonds to preserve the casket intact. He is to be elected by the stockholders, and is only to open the box and read the secret for the benefit of stockholders in the event of Dr. Lovett dying suddenly without making provision for carrying on the business of the corporation. The body of the child, Stephen Fisk, the first human subject his secret was applied to, has been dead over a year, and is as fresh and free from decomposition as at the moment of death. By permission the Doctor keeps the body in his consulting office, the easket always open to public view. It is exposed to the atmosphere, but the health authorities agree that there is no more danger of contaminating the air than if the body was a piece of marble. It lies, dressed in purple and fine linen, furnished by charit-able people, its little hands crossed, and with the last smile it wore in life still upon its face. It was born a pauper child, the mother being mad. Her delusion is that she was destined to conceive and bear a child that should be a successor to the Redeemer and save the world a second time. For years the poor girl was possessed of this insane idea. One night, four years ago, she eluded the vigitance of her keepers and escaped from the County House. Along the country road she was met by an unscrupulous villain, upon whom her sad mental affliction had no restraining influence. She was recovered in an exhausted condition several days later. Little Stephen Fisk was born within a year, and the mother's delusion became more than ever. She is allowed to visit the Doctor's office and see her embalmed babe occasionally. She regards his condition as proof of her child's immortality and divine parentage. She brings flowers and choicest pieces saved from her daily food, and deposits them upon the casket.

Mrs. Maud E. Lord at Lester's Academy.

A DEVASTATING EPIDEMIC PREDICTED TO SWEEP OVER THIS COUNTRY, DESTROYING THE LIVES OF THOUSANDS.

At Lester's Academy, 619 West Lake St., a large and appreciative audience greeted Mrs. Maud E. Lord, last Sunday evening, who entertained those present with one of her highly interesting and unique lectures, which was listened to with profound attention. She commenced her address by alluding to the new light which had been given to the world, grandly illuminating it, and bringing peace, hope and joy to many yearning hearts that were completely in the dark with reference. to a future life and the immortality of the soul. The announcement that ministering angels could come to earth, communicate with mortals, tenderly watch over them and guard them in hours of danger and peril. was well calculated to make each one rejoice and feel that a more important era had dawned upon the world. This guardianship of ministering spirits, if rightly understood and appreciated, could not fail in having a most beneficial influence on the world. What boy could do wrong or go astray. if fully aware that his angel mother is ever present. watching every movement that he might make, and constantly inspiring him to do right? Who could deliberately sin, if fully aware that the angels are watching every throb of his heart or aspiration of the sent, and know all the intentions he might entertain? he could conceal nothing, do nothing that was not immediately known by some

one in spirit-life. The speaker tersely contrasted the benign and elevating influence of Spiritualism with the teachings of orthodox theology, and pictured in vivid language and with intense feeling, the beauty, grandeur and elevating nature of the former, and the hideous bjackness that in some respects characterized the latter. She spoke of the darkness of the past, of the bigotry that prevailed, of the supersti-tion which beat back the tidal wave of spirit communion that would otherwise long have illuminated and blessed the world.Spiritualism consisted not only in a belief in spirit communion and the ministry of angels but also in a full knowledge that the spirit survives the death of the body and lives forever amidst the transcendent scenes of spirit life. Mesmerism and psychology were the harbingers of the grand results that have blessed the world through the instrumentality of the spiritual phenomena; they were, long before modern Spiritualism was ushered into the world, fully preparing the way for its advent, and enabling the investigator to understand its subtile workings. This is now realized by all thinking Spiritualists. This

The speaker thought it exceedingly peculiar, but nevertheless a fact, that spirits often had, during her mediumistic career, come to her and conversed with her, and then sternly denied that there exists any truth in Spiritu-alism. Though talking with her, asking and answering questions, and standing face to face, they were so extremely bigoted and sel-fish, that they would absolutely deny the truth of that which their own senses recognized. Finally they would fully realize the error under which they labored, and acknowl-

edge the truth.

Particularl did the speaker recommend
the forming of home circles for the purpose of holding sweet communion with our spirit friends, and also to develop more medium: through whom the denizens of the Summer-

James R. Osgood & Co. will publish this north, the latest production of the popular and talented author, Miss Howard, "Guenn: Ware on the Proton Coast" "Green" in the popular and requiring no circle for its development. She related several incidents connected with her early life where she had cured the sick, pointed out the wherabouts of horses that had strayed, and even located a coal vein, seeming to "smell" its presence. She rejoiced that Spiritualism had no garge-ous temples, for if it had, she thought it might become sectarianized, and result in great injury to the world. Spiritualism is eminently diffusive in its nature and is manifesting its liberalizing influence, to a certdin extent, in all the churches. It is doing good everywhere. Though we have no fine halls, it continues its most excellent work, and will, in the course of time, con-

vert the whole world.

The speaker alluded to a most remarkable vision that she had several months ago, when she plainly saw the prevalence of parthquakes. cyclones and epidemics; and the truthfulness of which was fully realized by the existence of cholera in Egypt and the disastrous earthquakes that have occurred in Java and other places, as well as the prevalence of cyclones throughout the world. The vision was one of fearfully dark forebodings, especially to this country. She saw a "black hand," hideous in appearance, which pointed out the disasters of the past year, and then hovered over this country, designating the terrible calamity that will befall the peo-ple. So depressing an influence did this vision have upon her, so disastrous the picture of sickness, squalid misery and suffering that was presented to her spiritual vision. she wished that she might at once pass to the realms of spirit-life. She spoke with great emotion and feeling as she traced the ominous course of the harbinger of pestil-ence, the "black hand," as it pointed out the desolation and midnight darkness that would for a time pervade this land. "Thousands upon thousands?" she said, would perish. Many would, with uplifted hands, turn im-ploringly towards God, invoking him to avert the impending calamity, and while doing so. they would fail down dead!

Our country will be ravaged as it never has been before. It will be the most dark and dreary chapter in our history. Hideous desolation will, seemingly, reign supreme. This period of our nation's adversity will commence in 1881, and C"Great heavens." says the reporter, intensely excited at the dark forebodings and on the point of jumping out of a window, but was prevented by a lady who happened to be sitting on his coat tail) continue through the years 1885 and 1886, and finally exhausting its giant powers to do evil, is—the year 1887! Again she said, "Thousands and tens of thousands will fall a

victim to this terrible epidemic monster; thousands and tens of thousands will perish through the instrumentality of its malign influence." This epidemic will be mainly caused by electric and atmospheric disturbances, and nothing no nothing can resist its giant strides. Sanitary conditions might palliate, but not prevent its onward destructive course.

The speaker after this fearful, heart-rending prophecy, gave an account of the experi-ence of Rev. Dr. John P. Newman, how the spirits came to him and induced him to preach five sermons presenting the truths of Spiritualism, alluding particularly to the funeral sermon of an aged lady, which was published some time ago in the RELIGIO-PHILOSOPHICAL JOURNAL and which presented in full some of the grandest truths of our philosophy. She spoke of Garrison and the aid he received from spirits in his grand work in behalf of oppressed humanity. After work in behalf of oppressed humanity. After her lecture she described spirits with her

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Annual Meeting of the State Association of Spiritualists of Minnesota at Minneapolis.

The Minnesota State Association of Spiritualists will hold The Minocouts State Association of Spiritualists will hold their Acoust Mr-eling November 24th and 22th. Good apealers will be in attendance, and it is hoped there will be a good representation of the Spiritualists throughout the State. As there is important business to be transacked, lovelring the inciding of a Camp Meeting on recently donated grounds for that purpose, and some form of organized effort locality toward the local and general inferents of it e Came. Come! friends, and let us counsil toget her.

Per trider Executive Committee.

SUSIE M. JOHNSON, President.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 a. M. and 7:45 F. M. at the Hall, owner of Fulton and Bedford Avenues. J. Wm. Fletcher, speaker. All spiritual papers on sale in the hall. Meetings free.

WM. H. JOHNSON President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 138 Clinton Avenue, Brookins, N. Y. Public services every Number at 3 and 7:80 F. M. Laceum for young and old, Sundays at 16:30 A. R. Abra-ham J. Ripp, Superintendent. Laties Aid and Motnal Relief Fraternity, Wednesday, at 2:30.

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Brookiya Spiritual Fraternity every Eriday evening at 7:80.
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New York City Latins Spiritualist Aid Society, most every cofficials, at 5 y. M., at 191 East Ooth Street MRS. S. A. McDRATCHEN, Secretary Mediums Mostings, Chicago.

The Spiritualists Conference and Test Moeting will be conducted by the Spiritual Light Sections every Sunday at S. P. D., to Lester's Academy, 619 W. Lake St. Letture in the evening at 7:45.

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Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Falling Leaves.

BY O. R. ORMSBY.

The year, that came in tire of glowing flowers,
With song of bird and crystal-pattering showers,
With shining skies and perfumed breath of spring And dew-drops where the hills their shadows fling
Is growing old, dear heart;
The woods are turning brown
And one by one the leaves go drifting down.

The buds that opened when the year was young.

The flowers that nodded while the wild bee sung.
The skies that smiled so in the early time.
The broad green leaves of summer's golden prime,
Are faded now, dear heart;
The woods are turning brown
And leaves go drifting, drifting down.

And still the faded leaves must fall and fall,
Till winter winds through naked branches call;
The skies will darken, and the waning day
Seem scarcely more than twilight cold and gray,
Time hastens so, dear friend;
How fast the woods turn brown

And withered leaves go drifting down

Methinks our lives, too, like the passing year, Have falling leaves and meadows brow And that the way we've journeyed in so long
Has lost the fresh perfume, the mirth and song
That cheered us on se, dear heart;

The woods seem turning brown and on the path the leaves come drifting down. With buds of promise in the early spring On swaying branches where the wild birds sing. Till summer clothed and crowned each bending

The story of the year ran on; but now The tale is told, dear friend, And one by one the leaves go drifting down.

Weep not, dear heart, for leaves that withered lie
Or nakes branches lifted to the sky;
Grieve not o'er hopes that perished by the way,
Or joys that like the summer fled away.
The past is past, dear friend;
The woods are turning brown

And leaves go drifting, drifting down. Weep not; for brighter days shall dawn again;
Fresh buds shall open in the April rain,
And higher, t'ward a sky serene and fair,
The trees shall lift their leafy crowns and there

The birds will sing, dear heart, Though now the woods turn brown And all the leaves go drifting, drifting down.

And so the path, though darkness bars the way And deeper shadows gather day by day, Leads through the gloom, to where 'neath summer

The bright hills of our dearest hopes arise; To them we haste, dear heart, Through forests turning brown, Mid leaves that wither and go drifting down. Murphysbore, Ill.

Proof of Spirit Control.

To the Editor of the Heligio-Philosophical Journal:

It was something more than twenty years ago that It was something more than twenty years ago that this incident in my experience in Spiritualism occur-ed in the presence of six witnesses at the house of Stephen R. Thatcher, Saratoga Springs, N. Y. Mr. Mills had been asked to sit for the Rev. Mr. Moody, a Campbellite clergyman, I think, who then had a small church in the city of Albany, N. Y. Taking our seats around the table at eight F. M., Mr. Mills's hand was controlled mechanically to draw a left hand and was controlled mechanically to draw a left hand and a part of the arm, writing beneath the drawing, "Accident." He immediately began acting as if his own left hand was in great distress, continually passing his right hand over and around it, which was pitiable to see, and we said: "Some one whom we did not know was in great distress.

Mr. and Mrs. Moody received messages and tests, which I do not now particularly remember, and as far as I am concerned the incident that the writer is now relating is the only one of importance to me.

far as I am concerned the incident that the writer is now relating is the only one of importance to me. Three or four days afterwards I received a letter from my mother, saying: "Your father has met with a serious accident; was thrown from a car Saturday evening near Montpeller, Vt."

My father, Mr. H. Alger, was then acting as paymaster of the Vermont Central R. R., for certain bridge or bridges, and in getting off the cars he was thrown accidentally forward and broke his arm at the wrist; and this occurred on the same Saturday evening that Mr. Mills wrote and personated at Saratoga Springs.

Subsequently meeting the surgeon who set the bones, he said: "Your father took on bitterly at the time of the setting of the bones and afterward. "Com-paring the notes that he told mo with what trans-pired at Mr. Thatcher's house in our presence, the latter was a complete representation of the former, showing that a superior mind understood and com-municated the Intelligence from Northfield, Vt., to Saratoga Springs, a distance of 175 miles, in 30 min-utes from the time the accident occurred. M. M. Saratoga Springs, N. Y.

Letter from Montana.

To the Editor of the Religio-Philosophical Journal:

Having for the heaps rancopaical sounds:

Having for the passed five years been a sojourner in various parts of this Western country, and noting the conditions and opinions of people in various places in which it has been my fortune to come in contact, I have become convinced that a considerable portion have either no belief in a future life or religious convictions of any kind, yet being generous and approachable, they are willing to investigate, but must from habit and inclination both see and feel be-fore drawing conclusions. I am satisfied, should a reliable test medium come here, that he or she would

meet with favor and acceptance. I would gladly hall such as a messenger from the Spirit-world.

I am now over sixty years of age, unsucumbered, having no particular attachment to persons or locality, and somewhat conversant with the facts, theories and philosophy of Spiritualism, and have been for more than thirty years, and I would gladly engage in an effort for the hieration of my fellows from the doubts and fears incident to the yoke and bondage of sectarian darkness.

of sectarian darkness.

Should such a door be opened I would in conjunction with test scances, engage to contribute my mite in discoursing on the philosophy and principles connected with what I must denominate the last best effort of the Spirit-world for the enfranchisement of our race. I would also gladly be the instrument for sowing broadcast works, pamphlets and papers on subjects appropriate to these ends.

Touchsend, Montana.

WM. W. LORDELL. of sectarian darkness.

Death Predicted by a Little Boy.

To the Editor of the Religio-Philosophical Journal:

It was the 4th of November, 1881. I then had a beight little boy just three weeks past his fifth birthday. On the evening as I had just commenced to undress him for bed, he asked me to go out of the house with him, as it was a very dark evening. When cutside, he all at once asked me the following question:

cuiside, he all at once asked me the following question:

"Mamma, am I going to die very soon?"

"Oh! no, my dear child." I replied. "What makes you ask such a question?"

He then asked: "Am I going to die with the croup?"

He was then in perfect health, but the next day, (the 5th) about one o'clock, just after dinner, he laid down on the lounge in the sitting-room and called me to him and said. "Mamma, cover me up good. I sm sick, and think I are going to die." He was taken with the croup and at the end of thirty-five hours our dear child was with his sister, who passed to the Spirit-world some six years ago. Words can not tell how grief-stricken I was; but still I do not wish him back in this world again, as I am sure he is now with happy spirits. I believe that he can see me when I do not see him.

MRS. P. HOLMES.

Geo. W. Mend writes: I this day subscribe for five spiritual papers. For a person of 44 years of age—at least to me—such thoughts as laid open to mankind in our spiritual literature contain the true bread of life, and when compared to the old teachings of the churches, how much ought men and women rejoice for the higher birth; but the great labor of the age is to get the masses to think.

Couvention of Spiritualists.

Held in Odd Fellow's Hall in Chattanooga. Ten-

Thursday, Oct. 25.—G. W. Kates, of Georgia, called the meeting to order at 10 A.M. A large and representative delegation was present. J. W. White, of Tennessee, was called to the temporary chair. J. F. Currier, of Tennessee, was elected temporary Secretary. G. W. Kates, of Georgia, explained the nature of the call and the purpose of the convention. Dr. C. Fred Farlin, of New York, spoke on the necessity of organization. Dr. W. C. Bowman, of Ohlo, followed, on the fears of a southern organization assuming an appearance of sectionalism. Geo. P. Colby rendered on the fears of a southern organization assuming an appearance of sectionalism. Geo. P. Colby rendered a song, accompanying himself on the organ. G. W. Kates moved a committee of five upon permanent organization, and the following were appointed: P. R. Albert, of Tennessee; J. P. Haley, of Kentucky: James A. Reynobis, of Alabama; Chas. Christian, of Tennessee; W. J. M. Hames, of Georgia. A large number of delegates then registered, showing a personal representation from Tennessee, Georgia, Alabama, Kentucky, Ohio, New York, Illinois, Iowa, Michigan, and a representation by proxies from oth-Michigan, and a representation by proxies from other Southern States. After a short recess the convention re-assembled and the committee on permanent organization made the following report:

nent organization made in tonowing report:

OFFICERS,

Gro. W. Taylor, of New York, President: Judge R.
C. Patterson, of Georgia, Vice-president; J. F. Currier, of Tenneesee, Secretary; Mrs. E. C. Woodruff,
of Michigan, Corresponding Secretary, Mr. Taylor
was escorted to the chair and made an eloquent address on taking his seat.

The President appointed the following a Commit The President appendica the Indowing a Committee on Resolutions: J. D. Hagaman, of Tennessee; T. P. Allen, of New York; Mrs. C. C. Van Duzee, of Georgia; A. Hitzfield, of Tennessee; Mrs. M. Graham, of Ohio; W. F. Lyon, of Michigan; C. Fred Farlin, of New York, W. C. Bowman, of Ohio, and

W. F. Molder, of Georgia.

The following were appointed to draft a Constitution and By-Laws for the permanent organization: J. W. White, of Tennessee; G. W. Kates, of Georgia; A. Hitzfield, of Tennessee; Mrs. Mary Graham, of Ohlo, and Mrs. E. C. Woodruff, of Michigan.

The committee on credentials appointed were G. W. Kates, J. W. White, and J. D. Hagaman. After W. Kates, J. W. White, and J. D. Hagaman. After these appointments short addresses were made by Prof. W. F. Lyon-Judge R. C. Patterson Geo. P. Colby

RESOLUTIONS: WHEREAS, The Spiritualists of the South are this day assembled in Convention in the city of Chattanooga, pursuant to a call signed by over one hundred prominent Spiritualists of the States of the South, therefore be it

Resolved, That valid Association declare its objects to be the promulgation of the fundamental doctrines of eternal existence and the inter-relation of

trines of eternal existence and the inter-relation of the material and spiritual planes of life, by the pub-lication of spiritual literature, promotion of spiritual lectures by a missionary system of litnerant speak-ing, and the multiplication of opportunities for hon-est investigation of phenomenal Spiritualism, tending to the attainment of a better moral and spiritual

Resolved. That we invite the sympathy and co-operation of Spiritualists everywhere, with the ends and aims of this Association, as set forth above. Friday, Oct. 22.—The convention was called to or-der by President Taylor at 10 A. M. After congrega-tional singing and invocation, the report of proceedings as published in the Chattanooga Times were adopted as the minutes of the convention.

The Committee on Permanent Organization re ported a Constitution and By-Laws, in harmony with the above resolutions, and after being read, discussed and voted upon separately, they were adopted by the convention as a whole.

APTERINOON SESSION.

The convention was called to order in pursuance to adjournment, by President Taylor. After music and invocation by Mrs. E. C. Woodruff, of Michigan, the committee on officers of the association for the

the committee on officers of the association for the ensuing year reported as follows:

President, Rev. Samuel Watson, Meinphis. Tennessee; Vice President, P. R. Albert, Chattanooga, Tenn.; Secretary, A. Hitzfield, Memphis, Tenn.; Cor. Secretary, G. W. Kates, Atlanta, Ga.; Treasurer, J. Seeman, Chattanooga, Tenn. Trustees: J. D. Hagaman, Chattanooga, Tenn.; A. C. Ladd, Atlanta, Ga.; Chas, Christian, Knoxville, Tenn.; Mrs. C. C. Van Ducker, Atlanta, Ga.; J. R. Halov, Somerset, Kentucky. zee, Atlanta, Ga.; J. B. Haley, Somerset, Kentucky. The report was received, and on motion a ballot was held which resulted in the election of the above. The newly elected officers were installed and the reofficers of the convention were tendered a

The plan of organization for an annual camp meeting association was laid before the convention and all present denoted their desire to take stock in the same, and a considerable amount was subscribed by individuals who were not present at a former meeting. The allower meeting the same of the s vote of thanks.

by Individuals who were not present at a former meeting. The following resolution was offered by G. W. Kates and unanimously adopted: Resolved, That we hereby endorse the organization of the proposed Lookout Mountain Camp meet-ing Association, and have confidence in the same as

safe investment. P. R. Albert offered the following, which was

was unnulmously adopted:
WHERKAS, Recognizing the efforts of the editors and publishers of Light for Thinkers, of Atlanta, and Spiritual Light, of Chattanooga, to establish spiritual literature in the South, therefore be it

Resolved, That we recognize and endorse the Light for Thinkers and the Spiritual Light as the official organs of the Southern Association of Spiritualists.

The Corresponding Secretary was instructed to telegraph Mr. Watson of his election as President.

This was done, and a reply from him accepting the office was received.

A vote of thanks by the Convention to the Chatta-

A vote of thanks by the Convention to the Chattaneoga Spiritualists' Association, was tendered for courtesies extended during the session. Upon motion, the convention held a memorial service to the ascended co-worker, Prof. Wm. Denton. Eulogistic remarks were made by Mrs. E. C. Woodruff, Geo. W. Taylor, Mrs. C. C. Van Duzee and George W. Kates, all of whom had known him in earth life. High tributes were paid to his worth as a moral and intellectual man and brother. The following were appointed a committee on resolutions: G. W. Kates, Geo. W. Taylor, C. Fred Farlin, Mrs. C. C. Van Duzee and Mrs. E. C. Woodruff. The committee reported as follows, and the report was adopted:

WHERRAS, Our esteemed, efficient and learned co-worker in the fields of spiritual philosophy and mundane science, Prof. Wm. Denton, of Wellesly, Mass., in obedience to the laws of nature which operate alike in accident as well as in due order, has departed from this lower life while in pursuit of knowledge on the Island of Java, and has joined the enlightened army of scientists and leachers in the spirit land, therefore be it

Resolved, That the Southern Association of Spiritualists in Convention assembled, in the city of Chattaneous Taylor, on the Spirit Convention assembled, in the city of Chattaneous Taylor, on the Spirit Convention assembled, in the city of Chattaneous Taylor, on the Spirit Convention assembled, in the city of Chattaneous Taylor, on the Spirit Convention assembled, in the city of Chattaneous Taylor, on the Spirit Convention assembled, in the city of Chattaneous Taylor.

Resolved, That the Southern Association of Spiritualists in Convention assembled, in the city of Chattanooga, Tenn., on this 25th of October, 1883, do express our feelings of loss for his mortal presence, and announce our consciousness of his spirit presence endowed with greater mental powers and opportunities to benefit humanity.

Resolved, That we, as Spiritualists look upon death as a great liberator which useers in a better and grander state of existence, and that it is not a legitimate cause of grief, but on the contrary, should bring joy, that our loved ones are liberated from the thralldom of the flesh.

Resolved, That we heartily approve of, and prointee.

thralldom of the flesh.

Resolved, That we heartily approve of, and proinise our assistance to, an effort being made to raise funds by individual contribution for the purpose of publishing and circulating the writings of Prof. Benton.

Resolved, That we extend our sympathy to his family for their loss of the physical presence of a de-

ramily for their loss of the physical presence of a devoted husband and faiber.

Resolved, That a page of the record journal of this Association be dedicated to the memory of Prof. Wm. Denton, the arisen scientist, philosopher, poet, author, humanitarian and brother.

Resolved, That copies of these resolutions be for-warded to the widow and also to the spiritual jour-

Upon motion the Association adjourned subject to E. S. Roberts writes: I look with interest at

every advance-step in the direction of free thought and common sense ideas. I trust that in the future, as in the past, you will direct your fire at superstition and fraud of every form. When Spiritualism shall have been relieved of the vagaries that have been heaped upon it by some who have claimed to be its advocates, then, and not till then, it will become a power in the land.

W. W. Heith writes: I expect to remain a life subscriber to the JOURNAL for it is the best spir-itual paper in the world.

Lookout Mountain Camp Meeting Association.

Several preliminary meetings were held in Chat-tanooga, Tenn., previous to the late convention of Southern Spiritualists. J. W. White presided and J. F. Currier acted as secretary. It was agreed that J. F. Currier acted as secretary. It was agreed that an independent stock company, upon a capital basis of fifty thousand dollars should be organized unless the convention should combine yearly camp meetings with its other associated work. The following agree-ment was adopted and a number of signatures ob-

"We, the undersigned, agree to take the amount of stock set opposite our names, for the purpose of pur-chasing land and making improvements thereon, to establish a permanent location for annual camp meet-ings of Spiritualists. The stockholders to organize under a constitution and by-laws, and incorporate under the statutes of the State of Tennessee. Said land to be selected by a committee appointed by the stockholders of this association—but said lands shall

stockholders of this association—but said lands shall be near the city of Chattanooga, Tenn., and near a railroad communicating with said city.

"Said stock to be paid to a bonded treasurer of said association as follows: Ten per cent. within 60 days after the association is organized. Further assess-ments shall not the made during the first year to ex-ceed the amount of twenty per cent. of the capital stock.

"Assessments to be unade thereafter, only when needed for actual improvements; and in sums not to exceed twenty per cent. per second.

"All income from camp inerthes to apply to the capital stock, except a certain per cent., to be hereafter determined upon, to be used in propagating the truths of Spiritualism by lectures, mediums and literature. All other income of the association, excepting from camp meetings as specified, to much to a ing from camp meetings, as specified, to apply to a reserve foud for propagating Spiritualism, as speci-

"The capital stock of the association to be limited to fifty thousand dollars (850,000). Our signature-hereto shall be valid only in case no constitutional provisions of the association shall conflict therewith. A committee to solicit signatures to stock was ap pointed, as foll J. F. Graham. nted, as follows: J. Seeman, J. E. Simpson and

A committee to draft a constitution was appointed as follows: P. R. Albert, G. W. Kates and J. D. Hag-

A-meeting for organization was called in Odd Fellow's Hall in the city of Chattanooga, on Saturday, Oct. 27th, on which date, acting President White called the meeting to order. Three hundred and fiftyfour shares of stock were personally represented.

The committee on constitution made their report

which was adopted.

The following officers were elected:
President, J. W. White, of Chattanooga, Tenn.;
Vice-President, A. C. Ladd, of Atlanta, Ga.; Secretary,
J. D. Hagaman, of Chattanooga, Tenn.; Treasurer, J.
Seeman, of Chattanooga, Tenn.

For one year: G. W. Kates, of Atlanta, Ga.; Rev. Sam'l Watson, of Memphis, Tenn. For two years; J. P. Haley, of Somerset, Ky.; Chas. Christian, of Knoxville, Tenn.; P. B. Albert, of Chattanooga, Tenn. On motion the Executive Committee was instructed to obtain a charter and seal for the Association.

A vote of thanks was tendered to the President and Secretary pro tem.

The Invited Guest.

(Translated from the Spanish for the Religio-Philosoph leal Journal),

There were two brothers, of whom one was rich and the other poor. The needy brother often be-sought alms of the more favored one. The latter sought alms of the more favored one. The latter one day becoming impatient, for he was hard-hearted and disliked to give, spitefully threw-some money into his poor brother's face; who being of a good and gentle disposition, carefully picked up the coins and took them to his wife, saying: "Take this money, which will be the last that I shall ever ask of my brother, and buy some bread and whatever is necessary for making a stew; and, as it is the last that we shall eat, I am going to invite our father, Jesus the Nazarene, to come and dine with us." Straightway he went to the church, and kneeling before the Lord, he said: "Lord, I am not worthy that thou shouldst he said: "Lord, I am not worthy that thou shouldst enter my humble habitation; nevertheless, I come to entreat thee to enter therein and sanctify it; very-little have I to offer thee, O Lord, but he who gives little would give much if he had it."

On hearing this the Christ crucifix inclined its

bend in token that the request would be granted, and the poor man returned to his home with so much gladness in his fleart that he was unable to speak for joy, and could only weep, insomuch that his eyes appeared like two fountains of water. "Jesus, my sweet Jesus, will come to the poor man's table." said he to his wife, as soon as he could speak. "Prepare the house for his reception—at all events let it be

The woman set to work putting the house in or-The woman set to work putting the der, and making it neat and tidy. Before the hour of noon some one knocked at the door. It was a roor man in want who asked assistance. "I have a poor man in want who asked assistance. " I have nothing," said the good woman, "but the dinner is rendy; there is but a little, but I will give thee the portion of it that belongs to me." Thereupon she took the loaf of bread and cut off a geodiy piece, dipped from her stew pan a plate of viands and gave them to the poor stranger, who ate what was set be fore him and blessed the house.

When the husband came, seeing that the hour for dinner had passed and that Jesus the Nazarene had not come, he went to the church and kneeded before the Lord reminding him of the fromise that he had made to him. "I went to your house," responded Jesus, "I was kindly received and served with a dinner, and I have blessed your household."

The man returned all delighted to his home and

related to his belpmeet what the Lord had told him. From that day on which his house was blessed by the Lord, everything prospered, everything went

Their sister-in-law, who was a very curious wom an, desirous of knowing the cause of the presperity of her husband's brother, went to pay them a visit. She flattered and fawned over them in a thousand ways and ended by asking of them what she wished to know. In good faith and sincerity they related to her how they had invited Jesus of Nazareth to their house, and how the merciful Lord had come into it and blessed it.

When the sister-in-law had become acquainted with what she so much desired to know, she told it to her husband, and immediately they, also, prepare a sumptuous feast, and the brother went and invited Jesus to it, who did not refuse, for the Lord refuses no one. While the couple were awaiting their guest, a poor man came to the door and asked for aims. They refused to give him anything, but as he continued repeating his request, the woman caught continued repeating his request, the woman caught up a yard stick and struck him with such force upon the head that she wounded him severely, and the head that she wounded him severely, and the

poor man went away. Seeing that Jesus did not come, the husband went to the church and knelt before the Lord; and as be did so he noticed that he had one more wound upon his head. "O Lord," said the man, "didst thou not promise to come to my abode?" "I did go," answered the Lord, "but thou wouldst not receive me; I was thrust away and wounded."

The man went away in deepair. On arriving at his house he found it in ashes; h s house had caught on fire and been consumed. FERNAN CARELLERO.

In Behalf of J. Frank Baxter.

To the Editor of the Religio-Philosophical Journal:

In the few lines I sent you last week in relation to J. Frank Baxter, I did not attempt to give any of the reasons why we fell assured of his honesty and truthfulness in his seeing and describing spirits. First, we knew that no one here had sent him any oblituary notices. We knew that in his descriptions of the physical characteristics of persons long since departed, some from 30 to 50 years, and yet so accurate that physical characteristics of persons long since departed, some from 30 to 50 years, and yet so accurate that some persons, relatives and others, could recognize them and so declared, and in some cases the profossion and business of the individual, and, in fact, there were some names given that he could not have obtained in any other way than that which he claims, even if he has the most perfect system of correspondence with every community he visits. Allowing the existence in all places of such confederates, the vilcest and basest of human characters, yet that could not cover all the facts which are made apparent in his descriptions of spirits and such confederates would very soon break up such an organization. Having so often been assailed by false charges before, we think no true Spiritualist or honest investigator can be affected by such things. Baster's lectures are able, and as for the truth they inculcate, the intellect and conscience of his hearers must determine, each for himself.

P. Thompson.

Saratoga, Springs, N. Y.

For the Religio-Philosophical Journal. God's Existence Sustained by Science.

In a recent article in the JOURNAL I said: "The manifestation of every force is the result of an action produced by some previous force." For the purpose at hand I now lay this down as a general proposition firmly sustained by all science and as incontrovertible as any axiom of mathematics. The doctrine of the as any axiom of mathematics. The doctrine of the conservation of energy shows force to be constant, exhaustless and enduring: changeable in form only, exciting our senses now as heat, then as light, or in some other mode, but if cluding our senses still unvarying in quantity. Nothing is seen or known, but it has behind it a certain measurable and fixed quantity of force that causes the phenomenon. From nothing comes nothing, and whatever is, stands as the representation of semething, previous to itself. nothing comes nothing, and whatever is, stands as the representation of something previous to itself. Whatever is transpiring is the impulse of some earli-er motion, and the action of to-day will set in motion some fresh phenomena for to-morrow.

In studying the commutation of energy from one form to another, we assign simple results to simple or separate forces as their cause. We say this is caused by heat, that by electricity and some other happening to light, and we seek to gauge and measure these forces in their constant play upon matter around us. As matter his crude forms, so have forces. The vibrations of sound may be compared to granite, while those of electricity and light rise into a higher realm of manifestation; and there is, perhaps, as wide a gulf between sound and light as there is between the mountain rock and the exhibition of mat-

ter in the form of the rose or violet.

Gazing into the upper atmosphere we may see a fleecy cloud that, as we watch, may fade away and leave nothing apparently but the blue glow of a clear sky. It has so far changed that it cludes our senses and we no longer have means to know that it exists. But we do know so from inference. So we may oft-en see forces fading away or becoming so subtle that our gross senses fall to follow or perceive them; but nevertheless they do not cease to exist in some form. But what I wish to touch now is, that no action can be produced without some exciting cause or ac-tion behind-it. When this fact is recognized, let us ask ourselves how are we sustained? I do not mean to say how are our material bodies kept from starv ing, but ask what maintains your and my personality and identity? That it requires force for this is beyond question and are you conscious of originating such a force? Do you do this by an effort of your own will? Do you exert yourself on waking in the morning to know that you are the same person you were yesterday? Do you expend energy in trying to keep a knowledge of yourself and in preventing your lightly from being application. identity from being annihilated? I assume you do not, and you have not even the power to extinguish or strike out of-existence your own identity if you chose to do so. As something cannot come from nothing, and you are an individualized something, an active, thinking, living soul exhibiting constant energy—that you do not produce of your own will, I would ask whence comes this force that you display, but that you can neither create or destroy by any ef-fort of your own will? It must come from a previous intelligent and independent will or energy back of you, and which is greater than you and more en-during. We will call this power and this sustaining

How far may we know this parent force and ever present power? Through every channal of knowledge accessible to man, and our gross senses being exceedingly limited only to a very limited extent can our knowledge compass. No man by searching can find out God, but from the glowing orbs of starry space to the humble wayside daisy we see his ex-pressed thought. The language of man is his own invention. On one side it is Chinese and on another English but the highest spiritual force of the universe has no verbal expression. The most advanced spir its do not converse in words, but they look their thought. So the whole visible universe is the outward expression of an intelligent and enduring pow-er. The fool hath sald in his heart, there is no God. It is certainly a very unscientific declaration consid-ering all the evidence in the case and the testimony that you have within yourself, that although you are a manifestation of force, you neither create, sustain, nor have the power to extinguish that force, nor if you would you have no power to discontinue your-self. Whether you wish it or not, that higher power

self. Whether you wish it or any personality from reigns over you and maintains your personality from which you have no means of escaping. C. H. MURBAY.

The Evils of the License System. To the Editor of the Religio-Philosophical Journal

The license system illy accords with the principles on which our government is founded. A few men which our government is founded. A few men who make laws, decide that a class of men doing as honorable a business as any, and paying their share of the assessed valuation, shali pay a certain sum yearly for the privilege of doing that business, as for instance, boarding houses and livery stables, etc., all of which are as needful as are bankers, lawyers or doctors. If it he necessary to raise a reserve to doctors. If it be necessary to raise a revenue by taxing business, why should it fall upon the few rather than all? It is urged that in the case of business obnoxious to the order-loving people, that license serves as a check. Let me give an illustration: A community finding the business of certain parties increasing and endangering their peace, ap-point a man whom I will call A, to devise a way to check them. A goes to the parties, B and C, and states the case to them, telling them that if they will pay a certain sum be would name, they might con-tinue their occupation. It finds his trade will not warrant it, bubC, sure of B's customers in addition to his own, pays the sum and still continues the busi-

Now; as C does the business of both, how have the people been the gainers, except as they share in the profits of the very business they detest?, The Pro-lestant world has been celebrating the name of Luther, because he opposed the sale of indulgences to sin for the benefit of the Church, and at the same time this government is selling liceuses to do sinful business. The principle remains the same, though

the forms differ.

It is urged that the fear of having their license i voked, serves as a check (psn) their ronenct, but men who are engaged in a directable business, have no scrupies about consesting bad conduct, and are not so easily saught. It is claimed that it gives the council the right to refuse any man whose reputation is bad but the law of requiring bonds did the same.

With reference to mediums in Ohio, it has been suggested that the author of the law did not intend to include honest mediums, but his good intentions are of no avail since no distinction was made in the law. Should any mediums happen to offend, or some zealous church member think it his duty to root out the evil and arrest them because they had no license, the officers of the law would not inquire into the intention of the originator, and though they, might not be molested, yet while one honest medi-um is insecure, it should be the duty of every Spir-itualist to use his or her influence to have the law

In respect to frauds who have no scruples about In respect to frauds who have no scruples about promising anything, and no limits as to how many persons or how often they sit so that they receive their price, even hiring the largest halls in some cases, and if this place is a criterion by which to judge, filled to overflowing, the license is no hindrance to them, and they may even use it as a protection in case of arrest for fraudulent manifestations; while honest mediums, by reason of being limited as to number of sittings or people, cannot often make but very little above their expenses, and should they be called upon to pay the license, they often make but very little above their expenses, and should they be called upon to pay the license, they would have no means of doing so. Thus, this and of driving away the frauds, it is the honest ones that will be obliged to keep clear of the place. Now, if this article should induce some abler person to look into and find a substitute for that law, that while frauds should suffer, honest persons need not fear, it will be all the writer could desire.

A. S.

The Spirit, Leonidas Polk writes as follows in the Olice Branch: We are pleased to know that an attempt is being made to consolidate the labors of both worlds, and bring about a uniform plan of action; and we are also pleased to know that character qualifications are deemed essential to membership to form a part of the working capital. Let the good work go on. The day is dawning when men will feel and realize that Spiritualism has an important work to do; that spirits and mortals can work to gether, and that by banishing all that bears the semblance of evil, the good will win the approval of all sorts of men-and women. Character building is the all-important matter in life; it is the keystone of all true reform, and must become the foundation of the new spiritual dispensation; upon it you can hulled a new spiritual dispensation; upon it you can halid a religion and a philosophy that shall withstand the tempest of time and become the gateway leading to that inner temple, which is the life immortal.

Spiritualism in San Francisco.

To the Editor of the Religio-Philosophical Journal:

The progress of time as a leveler has interposed with kindly hands to greatly harmonize the dissent-ing factions of the spiritual brotherhood in this city, ing factions of the spiritual brotherhood in this city, to the gratification and credit of all, each society fixing the hour of its Sunday meeting to better accommodate the other, so that all day may be utilized to the gratification of the spiritual needs, providing the flesh is willing and enduring. Mrs. Watson speaks in the morning and evening at the Temple, formerly the pulpit of Rev. Kallock, ex-mayor and ex-divine, who is now absent on a protracted and indefinite leave of absence. His church formally dedicated and consecrated to the Most High, no doubt partook somewhat of the pastor's purilistic inspirations. took somewhat of the pastor's puglistic inspirations, and opened its doors to ticket holders to witness the "inspiring" contest of two celebrated prize fighters; and in the rebound came into the hands of the Spirand in the rebound came into the hands of the Spiritualists and was re-christened. Mrs. Watson is now lecturing there. The Children's Progressive Lyceum meets at one P. M., at Ixora Hall, and at 2 P. M., the Progressive Spiritualists hold meetings (last Sunday being their first in new quarters) at Pacific Hall on Market St. A half-hour opening speech, followed by ten minute speeches or discussion, is the usual order of their meeting.

On last Sunday a wave of sadness swept over the audience on the painful announcement of the transition of our old time co-laborer. Pref. Wm. Benton.

audience on the painful appouncement of the tran-sition of our old time co-laborer, Pref. Wm. Benton. Mrs. Watson's remarks on the occasion seemed like hallowed words set in a resery of memory's pearls— in feeling eloquence they were a very poem, which only a full heart could meter. Truly he has abla-eled for himself a monument from the granite strata of his researches after nature's hidden truths, upon whose avery the solvers of his own great leads upon whose apex the sphere of his own great brain and soul shall be enwreathed in undying splendor by the loving gratitude of creed-emancipated millions kneeling at its base, now and in the future.

The disciples of Confucius have their soothsayers,

The disciples of Confucius have their soothsayers, mediums and spiritual interpreters, so it would seem, and are gratified at any attention paid to their spiritualistic rites. Toy, the tawny daily regulator of disordered rooms for my landlady seems "gifted" in that way. An unuseal and protracted silence during his morning duties in an adjoining room attracted my attention, when on entering to learn the reason, I found him in a half stupor, rubbing his eyes, and to my query, "What's the matter?" he answered, "Too muches ghosts in your loom, you not flaid him catchee you?" From him and others with whom I have conversed I have often gathered many interesting items of their belief, and find that they have for many generations been subject to they have for many generations been subject to spiritual phenomena. Toy is quite clairvoyant and clairaudient, and though like his race in general, quite superstitious on many things, possibly not more so than many of more Christiau(?) creeds. All things in life and nature have their ebb and flow, and at times it is suggested that from the long leth-ergy of our half-sleeping cause a new awakening may be near at hand, and for this coast, I am sure that could we meet in mass convention and form a State Organization and systematize the work, there are many anxious who would rejoin and many workers in our midst who might be utilized to ad-vantage to themselves and the work and credit to the universal good. San Francisco, Cal.

Astrology.

To the Editor of the Religio-Philosophical Journal:

I have studied astrology just enough to know that there is a truth in it; but Mr. Coleman seems to think because he does not understand it, as a natural con-sequence it is not possible for any one else to know anything about it. He says that estrology is a delu-sion. Almost every child knows that when the sun shines it has some influence. The farmers watch the change of the moon because they know by observation it has an influence; so have all the planets, which has been proved repeatedly in an-cient and modern times.

cient and modern times.

To understand astrology a knowledge of Trig-onometry is necessary; that is one reason that so few

care to study it. Mr. Coleman errs when he tries to make astrology look ridiculous by reference to those born at the same time. He does not take into consideration the longitude and latitude; the sun does not shine on both sides of the earth at once. He says: "Take twins for illustration; how different, and both born at one time." They are generally born, one after the other. Poes he take into consideration that the planets go thousands of miles in a minute, so that a minute tween the two sometimes makes a great difference? He finds fault with astrology because the influence of the planets don't make those alike who happen to be born under those of the same name. He might as well say, "Why isn't a black man, white having as well say. "Why isn't a black man, white having been born at the same time with a white person." If Mr. Coleman is well versed in trigonometry, and properly understands the peculiarities of the planets, he will be able to calculate time and place of future events. He can also find time of birth by some striking event of your life, if you can give the par-ticular time and place of that event; that will prove the influence of planets. J. SPENCER. Milwaukee, Wis.

J. Frank Baxter.

To the Editor of the Religio-Philosophical Journal:

Just one word from me will not be out of place. I believe in Frank Baxier. I knew him a little before he came upon the Spiritualist rostrum; have known and respected him ever since. Only once has any exception been taken to his delineations or tests, and that was in the Bunter case, which was never explainable by him. He was very much disturbed by it, and half thought to withdraw from the public platform because his lips had given an untruthful communication. But as he at that time had given some 10,000 descriptions, seventy-five per cent. of which had been recognized, he very wisely re-con-sidered his anticipated action, deeming it not so very strange that one mistake should occur in 10,000 communications. In this he was fully upheld by his riends, many of whom are old Spiritualists, have gone through much experience in spirit phe-nomera, and must be considered on the whole, better judges than those who have lately become convinced, perhaps by some elight phenomenon that these old heads would reject as possibly occurring under other laws than those pertaining directly to the com-munion of departed spirits.

I think Mr. Baxter to be a conscientious man. His description of the spirit communicating and of the peculiar circumstances connected with the death, together with the names of relatives, either in this or the Spirit-world, and his often pointing out in a large audience the very person to whom the whole is ad-dressed, is most wonderful, and deserves the consideration of those who are so ready to quickly con-demn a trusted medium, a gentleman and a scholar. . Killingly, Ct. LITA BARNEY SAYLES.

Letter from Kansas.

To the Editor of the Beligio-Philosophical Journal:

To the Editor of the Religio Philosophical Journal:

Ft. Scott is a live town, and is in a condition to be successfully worked upon by lecturers and mediums. If some medium would come here and work I think a good society could be established. I believe the cause of Spiritualism is about to take a step forward in decency and respectability, for which the Journ-NAL should receive large credit. It has done a poble work. I am pleased with the subjects lately so sharply discussed in your columns. I often think, when I read the discussion about the existence of Christ, that I would like to ask the disputants if they ever read Alexander Smyth's Lafe of Christ? While it may not be possible to prove its entire correctness, yet I ascert that it is nearly, probably, true. I believe there is no other spiritualistic account of him, and if we are to give credit to any statement of spirits, why not accept that? It will harmonize with Coleman's idea of Christ.

It is no use to argue the "conscious responsibility" of the medium. The world will hold him responsible, right or wrong, and if his guides allow some spirit to speak through him against the reputation of business men, he must, of necessity, "go to the wall," and spiritual papers will only bring themselves into ridicule by taking his part, even if the control speaks onlysthe truth, and this state of affairs must continue until the statements of spirits will be taken in court. Ft. Scott, Kansas.

F. M. Baker. Ft. Scott is a live town, and is in a condition to be

J. M. Mathewson writes: Inclosed you will find a postoffice order for \$12.50, which please credit to my account on the Journal. I thank you ever so much for being so patient with me in waiting so long for your just does, and I assure you it gives me real pleasure to be able to send this much to you at this late day.

Forsaken.

Wby should the leaves that gather in the Spring Why should the leaves that gather in the Spring
To listen to the robin's sweet refrain—
Why should they longer on the trees remain
When birds—the merry birds—bave ceased to sing?
Is life so dear that they could fondly ding
To rains of a memory, and the pain
of knowing that to them can come again
No more the flutter of the blue-bird's wing?
No: better they should'go when swallows go—
When oriole's plaint and finnet's lay have fled—
When voices of the loved no longer flow,
But cold, and harsh, and selfish sounds instead.
Better be covered with the drifting snow—
Better to wither—better to be dead!
—C. P. Russell.

-C. P. Russell.

Oh! Style of Dress. A St. Louis priest told a reporter of one of the papers of the alcepy city the object of Mgr. Capel's mission to this country. He said: It is proposed to hold in Dec. of next year an ecumenical council, at which the habits, style of dress, and general deportment of the priesthood will be discussed. One of the leading objects of the council will be to decide upon the style of dress to be worn by the different classes of priests. All are to be required to wear a regulation dress, and the wearing of any article of jeweiry or any ornament will be prohibited. There will be a number of radical changes made, the exact nature of which I have not been advised. I know this, that the council will be one of Oh! Style of Dress. A St. Louis priest told vised. I know this, that the council will be one of the most important ever held, and will create as much the most important ever held, and will create as much interest throughout the wirld as the Council of Trent or the council at which the dogma of infallibility was adopted. Now Mgr. Capel was commissioned to come to this country and confer privately with the Bishops for the purpose of ascertaining their views regarding the several matters to be brought before the council. He will thus be able to make a council report at Rome of the sentiments of the Catholics in this country. After this report has been made the precise date of the meeting of the council will be fixed and the call will be made.

singly that by many individuals in many countries an oath is regarded very lightly. To them it is just as easy to swear as to sneeze, and in many instances easier. In the eastern nations, among the Mohammedans, an extraordinary sanctity is attached to a solemn asseveration, and the belief in punishment hereafter to a perjurer is carried to a degree of fanaticism. When a Hindeo or Burmese swears, he implicates not himself alone, but all his kindred to the seventh degree, all his personal acquaintances, and all his posterity. When he, through lapse of memory perjures himself, all these are condemned to "ten kinds of punishment and five attacks of enemies." Should the perjury be of a more serious form, the "earth will open and swallow them all up." Should he knowingly make a faise oath, all his friends and acquaintances will be precipitated into eighty great bells and one hundred and twenty small ones.

Premonition. A singular coincidence or pre-Regard for an Oath. The New York Sun

Premonition. A singular coincidence or premonition, as one may prefer to call it, is reported from Colesville, Broome County. On Sunday, July 15, Charles Comstock, a boy of ten years, son of Judge J. D. Comstock told his parents that he had been writing about something remarkable which would soon take place. He was in perfect health, there was nothing to suggest anxiety, and nothing more was thought of his remark until, the boy having died suddenly and his funeral having been appointed for Friday, July 27, at 3 P. M., a paper was found containing the following memorandum in his handwriting: "Within twelve days after to-day, on Friday, at three minutes past 3 o'clock in the atternoon, something remarkable will happen."—N. Y. Tribune.

The Mormons. The Mormon settlement of

The Mormons. The Mormon settlement of Stringtown, Idaho, extending from Clifton to Oxford is five miles long. The homesteaders' residences are within 300 feet of each other, and the farms are mere within 200 feet of each other, and the farms are mere strips of land about 250 feet in width. The land was taken up in this manner to give every settler a front-age on the public road. Something very like this may be seen on the banks of the River Raisio, in Eastern Michigan, where the old French pioneers, who settled there before the war of 1812, built their who settled there before the calons at intervals of a few rods along the banks of the river, which was their highway. By this means they gained such measure of protection as was afforded by the proximity of neighbors and gratified their love of social intercourse.

Suspended Mental Growth. The County Alms-House authorities of Eric, Pa., permitted representatives of the press to see a remarkable case of suspended mental growth. The patient is Elizabeth Kilner, aged 16, whose mental faculties were arrested at 2 months of age by an attack of brain-fever. The physical development went on unretarded, but the mind remains the mind of a babe 2 months old. Unable to comprehend the use of teeth, she has never learned to eat, and has not been weaned. Her sustenance is derived from the mammalian glands, the same as when an infant. The worn-out mother died a short time ago. Her place is supplied by various nursing mothers who are immates of the institution.

Destroying Insects. Prof. C. V. Riley, in a Destroying Insects. Prof. C. V. Riley, in a

recent a idress before the American Pomological Society, said that if he were asked to enumerate the six most important substances that could be used for de most important schause and the would mention to-bacco, soap, hellebore, arsenic, petroleum and pyre-thrum. The first three, he said, were well known, and comment on their value was unnecessary. But it has only lately been learned that the vapor of nicotine—that is, tobacco vapor—is not only very effec-tual in destroying insects wherever it can the confined, as in greenhouses, but that it is less injurious to delicate plants than either the smoke or the liquid.

"Our child had fits. The doctor said death was certain. Samaritan Nervine cured her." Henry Knee, Verrilla, Tenn. At Bruggists.

to, Ill., have a coop three years old, which was caught when still blind. An old cat at once took charge of and cared for it as if it were one of its own little ones. Now the coop takes care of itself, although the cat continues to feed it with mouse and rat damities. The children in the house have taught the coop any number of little tricks, such as begging for a biscuit, putting its paws about one's neck. Her couch at night is on the dining-room lounge, and she shares Civilized Coon! A family living near De Soat night is on the dining-room lounge, and she shares that with the dog, who allows none of his kind to approach or annoy her, and is almost as foud of her

Sufferers from Coughs, Sore Thront, etc. should try "Brown's, Bronchi I Troches.", a simple but sure remedy. Sold only in boxes. Price

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SAN BUIS POTOSI, Mexico, Oct. 23rd 1883. Here is a city claiming from sixty to eighty thousand inhabitants; it may be either, or more or less than either, for no census has probably ever been taken—it will make life no easier, then why be disturbed over the question? At the foot of a valley, perhaps ten miles wide and twenty miles long, surrounded by high mountain ranges, the lowest spot to be found, thus receiving naturally the drainage of all the territory within those ranges, stands this (in some directions) pro-gressive Mexican city, but evidently without a thought being bestowed upon its sanitary condition by any one competent to deal with the question; it is, therefore, a place where typhold fever carries off its victims with a regularity proportioned to the quantity of rainfall followed by the heat of the scorching tropical sun; other epidemic diseases also take an active part in the annual reduction of the number of its inhabitants, but the arrivals from various sources seem to keep the places full. It is a busy city, well laid out, and gives many evidences of wealth and some of culture and refidement.

The valley is said to have an elevation of 000 feet above sea level, and almost to the city limits, is covered with the maguey plant, a species of the aloe, from the sap of which is manufactured several grades of in-toxicating liquors, and from its fibre, rope and cloth. Large distilleries are situated at various points throughout the valley. The State of San Luis Potosi is an agricultural as well as a mining State, and is a series of high mountain ranges and valleys. A portion of the mountainous land has little value, either for mining or grazing, but a majority of it is valuable for one use or the other, in proportion as paying mines may have been discov ered or the land is susceptible of irrigation. All the grains, fruits and vegetables of the tropical and semi-tropical climate, grow here upon irrigated land with great luxuriance and little care. The soil is lighter upon this limestone formation than in some other States; but the quality is generally good. In the south-east corner of the State are immense groves of mahogany and ebony woods

Fine marble quarries are also being opened. This was a city of church buildings, 48 now standing, though not all occupied for religious purposes. One had a convent attached, and the whole building occupied several blocks in the best part of the city, but the confiscation act rendered them ten antless; the high wall which enclosed ground and the building was removed; a fine plaza (called here the alemeda) being laid out and streets in some instances cut through the buildings, yet leaving one of grand propor-tions on either side; one is particularly worthy of mention, being now used for a penitentiary, and its ponderous walls and double grated and barred windows, tell with greater truthfulness a story of wrongs, impositions, brutal practices and perhaps crimes perpetrated within, in the days when the Jesuits ruled, than statements of history or speculative theory.

A school of art, scientific institute, and a college, show something higher in the way of education, is being reached after, though the attendance is small and the standing not of the highest grade.

of the highest grade. Those inclined to be amused, find an excel-

lent Theatre; but the Casino (or city club) shows a finer taste in its construction and appointments than any public building the writer has yet seen in Mexico. The building is about 100 feet square, two high stories, lighted with windows of glass; a wide corridor-covered-with glass at the roof extends through the center to the stairway, at the rear, leading to the second story. On either, side are im-posing columns, and overhead are hung elegant chandeliers. Doors open on one side into the ten-pin alley, rooms for social converse, and on the other side into the library and billiard room. On ascending the stairway to the second story, one finds that the floor has been divided into a ball room occupying the front half, back from which on either side extend the dining and dressing rooms—one side for the gentlemen, the other for the ladies, as it is not etiquette for the ladies and gents to sup together. The floor of the ball room is laid in squares with hard wood and very highly polished. At one end is a raised platform for the musicians upon which also stands the grand piano of the Casino. Between the windows and at the other end are the finest of large French plate mirrors. The center chandelier has 32 lights, and is an elegant affair, while smaller ones are hung on either side of it, and numerous side lights are placed about the room, giving a beautiful effect to the fine window draperies and curtains. Never has your correspondent had the pleasure of seeing in any country a neat-er, more tastefully appointed or better ar-ranged club house to suit the custom and wants of its patrons.

A public hospital is also maintained in

San Lui. Potosi at the expense of the city, to which are sent such of the frail but unfortunate "nymphs du pave" as shall fall under the ban of condemnation by the city physician in the discharge of his duties under the law regulating the social evil. To me this appears a kindness calculated to benefit the recipients as well as the public and likely to lead to better results than the outrageous methods pursued in the United States, attempting to prohibit what experience shows impossible. No country has had better opportunities for the consideration of this question in a practical way, than in Mexico, and it is to be hoped by all true lovers of humanity that in regard to dealing with this evil the Mexican example may be followed, regardless of the mouthings of bigoted fanaties, who, whether they do or not, ought not cian in the discharge of his duties under the ice, who, whether they do or not, ought not to know anything of the subject.

San Luis Potosi, viewed as a Mexican city, has many attractions. Its streets, drives and walks are kept in good order; its police system is excellent; its public gardens, the plagas, are fine and carefully attended, as the great variety of flowers and fruits attest (notably the numerous large orange trees hanging filled with luscious fruit); its public buildings are very creditable; its stocks of merchandise are large and varied; its banks are rich and flourishing. It is a great pity that no attention is paid to drainage and other sanitary matters, but perhaps time will bring experience that will give a knowledge which cannot be overlooked. When a city possesses so fine a climate that for many years has effectually prevented a scourge by epidemic diseases, it is greatly to its credit; but that its sanitary measures are so poor is equally as discreditable to its people, none can deny. Of course, eight and perhaps nine out of each ten of its inhabitants are unable to comprehend this question, but as they are buildings are very creditable; its stocks of to comprehend this question, but as they are not the property owners, nor the power which corrects mistakes and mitigates evils, their large proportion comnot be offered as an excuse. The fact is, the Mexican people are not at all careful of health at any period from birth to old age.

CAROL.

For the Religio-Philosophical Journal. Brooklyn Spiritual Fraternity.

Mr. Albert Smith, a prominent lawyer this city was announced to lecture on ". knowledge that is to be everlasting, must be objectively received"—a formidable sounding proposition—taken from Oahspe—not adapted to interest a miscelleneous audience even of Spiritualis s, and not likely to "draw" well, and it did not. Mr. Smith is a gentleman of fine presence with a sonorous and flexible voice, much eloquence and earnestness. Be-ginning his religious training among the Methodists, ascending to the Universalists, and thence to the Swedenborgians, he has grown toward the philosophic side of Spiritualism. An omnivorous reader, a careful thinker, he is just such a man as Spiritual-ists like to hear. But he is saturated with Swedenborgian philosophy and has added to it a top-dressing of German transcendental-ism, so that dispite his carefully prepared lecture, its earnest delivery, his audience well tired when he got through. He had talk-ed over their heads. He began by reading a chapter of Oahspe, not as conceiving that the Conference was a religious service, but because it stated in condensed terms the thought he proposed to unfold. He defined not very clearly what he meant by objective and subjective, and proceeded to say that thinking men are divided into two classes; one studying physical science, movements of matter, etc.; to such all thought must be objective. The other class looks within the mind; they become students of emotion, perception and feeling; we call them Healists, and to them all things are subjective. The term as used in Oahspe indicates all knowl-edge is objective. Knowledge based on mental states is evanescent. Phenomena are always objective, but become evanescent when made subjective.

Who is God? Who is man? All religious systems have expression for the highest conception of the Supreme Being. The concep-tion of God in all things lands us in pantheism inevitably. The term is not used in Oahspe but the meaning is. Searching into this, it may be we shall find God to be objective and ourselves as subjective. We cannot speak of an infinite at all without at the same time thinking of him as a person. Either we have a God who has no power to prevent our destruction, or he is our implacable foe. God. Jehovah, is love. In him is no self in the shape of self-appropriation or desire; but we cannot conceive of him as devoid of personality. Under any form God is infinite and cannot be comprehended by us. What love is abstracted from all that we conceive of as love, we do not know, but that love is, and that it is life in itself we can conceive—it agrees with our own consciousness. How did God, the supreme, come to create man. He must be created of love, in order to have a point of union. God created man with a nature utterly antagonistic to his own, filled with self-love. This is the point of distinction between man and God.

He considered resurrection, and spoke of importance of symbols, saying that knowl-edge of the highest angels must rest on symbolic relations. We can know nothing but what is a record of sensations which have be come symbols. Man's knowledge is no greater than a child's—true to-day, false to-morrow. We can only reach symbols of knowledge, but these lose their symbolic character when the truth they represent has been per ceived. Nature, sun and stars are symbols to us of God. Symbolism is greatest in man, who is the crown and summit of all creation. Man is God and God is man. Objective knowl edge is symbolic knowledge.

Swedenborg truly said, "Man can form no idea of spiritual truths, but from scientifics." Nothing is ever given to man that has not its sensual root or expression. All things true to-day become false to morrow, if allied with human self-love. What is subjective knowl-edge? The shifting knowledge coming from shifting states of self-love. We perceive our-higher nature by comparison with our animal nature. Subjective states are always changing. Wherever we go we carry our heaven or our hell with us.

Spiritualism, now in a crude state, is to be the foundation for the spiritual thoughts of the future. There is no other use for Spiritualism but to prove immortality. Self is God among Spiritualists as well as in the churches. A man who has nothing to pre-sent but the result of his own mental states cannot lead us far. Self-love is ingrained in our nature, and we know no other love. There are those who cannot feel any love but that which involves possession of its object. We should stand in opposition to any self-love, which is or may be an oppression to others.

Mr. A. E. Newton gave high praise to the lecture just closed, but declined analysis of the argument, saying it would require much study. He was glad to see the Fraternity was advancing in study of real thought; not phenomena, but the depths of our own nature. They make a great mistake who rest merely on phenomena. He was glad to see that the profound truths to be found in Oahspe were awaking the thoughts of public teachers. Of course the book was not to be accepted as authoritative in any way; every proposition was to be tested by our reason. He was glad to hear brought out so clearly the thought that nature was God, or man the highest embodiment of him. In the best and noblest of earth we find the highest embodiment of God, especially in Jesus Christ; pos-sible, too, for us to show forth "God manifest in the flesh," as he did.

Mr. D. M. Cole closed the discussion, and after singing the meeting adjourned. Rev. Mr. Roberts is to lecture next week on 'Cause and Cure of Antagonisms.' Brooklyn, Nov. 2, 1883. D. M. COLE.

The Vassar Times of Michigan gives an account of the remarkable cure of Mrs. S. L. Tower, through the instrumentality of spirit influence. At the auspicious moment when the healing was performed, she was sitting by the table reading. She describes the sensation as like the gentle but swift rubbing of hands across the part of her back affected, and which continued about five or ten min-utes, at the end of which time her back began to feel warm and in about five minutes she began to get up from her chair, and the fact that she could stand erect, and the large bunch from her back had been "spirited away," almost made her wild with joy. The extent of her malady is thus described by the Times: "Going about her daily duties, her form nearly doubled, she has been an object of interest and sympathy to all who knew her. For twenty long years she has been a aufferer in this deformed condition. Standing nearly straight, the large protuberance Letter from New York.

The lecture season has fairly commenced in our busy city. At Steek Hall, A. J. Davis

To the Editor of the Religio-Philosophical Journal:

has already given several Sunday lectures before the Harmonial Association; Mrs. Brigham gives Sunday morning and evening lec-tures for the First Society of Spiritualists; the Spiritualist Conference is in operation and the American Spiritualist Alliance holds,

regular Sunday afternoon meetings.

Mr. Davis's subjects have been: "The New
Light that is coming to Mankind;" "Physical
Disturbances incidental to Spiritual Changes among men;" "The Causes and Cure of Sym-pathetic Insanity;" and he has given two discourses founded on quotations from the New Testament. He has had good audiences, and the spirit that pervades the assemblies shows that the truths of the Harmonial Philosophy have taken deep root in many hearts. The celebrated singer, Mrs. Belle Cole, leads the musical service, and her rich, inspiring tones lift those who listen to the sublime heights praise and adoration,

Mrs. Brigham still discourses at Republican Hall, and the womanly charm of her sweet presence, and the unstudied eloquence of her pure teachings hold her congregation from Sunday to Sanday and from year to year. As time wears on she is adding new powers to those so long in her possession, and more and more is she gifted to bring consolation and hope from the supernal world to waiting hearts on earth. Mrs. Brigham still discourses at Republi-

waiting hearts on earth. Professor Adler resumed his lectures qu Sunday last, at Chickering Hall. "The Present Outlook" was his subject; and in his own graphic style he showed the steady increase of the power of the Roman Catholic Church in our country, and the newly aroused efforts of the Protestant Churches to galvanize the old symbols into a semblance of life and meaning. "A religion," he said, "is needed for all classes. This religion must be based on morality."

Gerald Massey will begin his lecture tour by a course in New York City. It is to be hoped that he who wrote "The People's Advent," and many another stirring song of progress and freedom, and who has acted so mportant a part in the New Dispensation, will be well sustained by Spiritualists and ree Religionists throughout the country After an absence of a decade, and a period of untiring devotion to a voluminous and schol-arly work which has just been published in England, Gerald Massey comes again to give discourses to American audiences, not only on the Ministry of Angels, but on such liter-ary topics as "Chas. Lamb;" "Shakespeare;" "Thomas Hood;" Robert Burns," etc. He will also lecture on metaphysical and philosoph-ical subjects which will be welcome to scholars, reformers and progressive minds.

The United States Medical College has en-

tered upon an auspicious course. Lectures are now going on, and the college seems certain to outride the storm of persecution. Subscriptions to the amount of \$54,000 have been secured for a charter, and the petition for incorporation as provided by law has been sent to the Regent's of the University at Albany. Your learned correspondent, Prof. Alexander Wilder, still holds with great ac-ceptance the chair of "Psychological Science and Magnetic Therapeutics."

It was our privilege to hear P. C. Mozoom dar in New York, and so your excellent sketch of him and of the Brahmo Somaj,in the Jour-NAL of Nov. 3rd, was read with great interest. His discourse was given at the church of Rev. R. Heber Newton; and it was refreshing to see the eloquent Hindu preacher arise be-tween surpliced priests, and amid the empty forms of the Episcopal service and utter in direct and searching language the truths of the spirit. He did not flatter "Christianity; he did not give idolatrous homage to Jesus o Nazareth; but in the simple eloquence of a fervent soul, he taught the everlasting yeri-ties familiar to students of the Harmonial Philosophy. "Is the Religion of the Future to come to us from the East?" asks Mrs. Cheney in the Index. Verily the East and the West seem about to strike hands together in is the Fatherhood of God and the Brotherhood of Man. MARY F. DAVIS.

GENERAL NOTES.

The best carriage painter at Grand Forks. D. T., is a woman. Ella Wheeler has made \$2,000 out of her

Poems of Passion."

Baroness Burdett-Coutts bas built thirty smacks for poor Yarmouth fishermen.

Prof. Newton says about 3,000,000,000 meteors fell to the earth in a year, and that they increase the size of the earth about one Inch in 100,000,000 years.

New-York City is to have a new Morgue costing fifty thousand dollars. It will have the most improved apparatus, including chemical refrigerators. The Morgue receives about are thousand bodies a year.

Hungarian fanatics are keeping up the persecution of the unfortunate Jews. A mob attacked some Hebrews at Zaloevoe yesterday and fired upon the police, who returned the fire, killing two and wounding several others of the rioters.

A. C. Strong, of Decorah, Iowa, writes: "I have been in Minneapolis and heard Miss Susie Johnson lecture once. I found her interesting. I also visited Mrs. C. M. Steers, whom I found to be a good test medium, and from what I saw and heard, I think she is a very worthy woman."

"H. H.'s" concluding paper on Southern California will appear in the December Century. It is a description of the founding of the "City of the Argels," Los Angeles," a story so picturesque and romantic that the author declares it "a tale for verse rather

A sixth edition of that standard work, by Giles B. Stebbins, "Chapters from the Bible of Ages," is just published. Price \$1.50. A third edition of his " After Dogmatic Theology What?" Materialism or Spiritualism," is also just published. 150 pages; price 60 cents. Both are for sale at this office.

Mr. Spurgeon, the famous London Baptist preacher, is described as a brown-skinned, low-browed, big-cheeked,rugged-framed man, stout, of medium-hight, with iron-gray hair. short, bristling and unparted, beard and mustache closely trimmed, wearing a "Prince Albert" coat and black cravat, with nothing clerical in his appearance, but looking for on her back was nearly as large as the crown all the world like a village blacksmith with hie Sunday-go-to-meeting clothes on.

The weather prophet, goose bones and muskrats, are coming rapidly to the front with their predictions. Vennor says the coming winter "will be open, warm and wet, with little or no snow during the close of the year. But it will be an exceptional one with severe storms on the lakes."

Dr. Caspar Wistar, a leading Philadelphia physician, has found that tobacco improves the health of prison inmates, and that "for such ailments as defective appetite, waterbrash, heart-burn, dyspepsia, and diseases incident to a sedentary life, tobacco is a medicine."

The City of Halle possesses one of the most interesting relics of Luther-a cast of his face, taken after death; in the night between the 20th and the 21st of February, 1546, when his corpse, while on the way from Eisleben to Wittenberg, lay in the city church, now St. Mary's, in Halle.

Dr. L. De Plassesays that oysters are wholesome only when eaten alive. They should be opened with a special knife that cuts the ligaments of the heel and then the central cylindrical muscles which fix them to the shell, leaving them in the deep shell in their juice, without handling. Served with light acid wines. Cooked oysters, he says, produce dyspepsia and gastritis.

The price of Bismarck's favor to the Catholic Church is gaining publicity. The heroes of the hierarchy, such as Ledochowski and Melchers, in return for their sufferings and persecutions, must receive, not the benediction of the Holy Father, but the anathema of the Roman Pontiff. Pope Leo, in answer, wisely refuses to even consider the demand of Prussia until the benefits putatively granted by the President of the Council have borne substantial fruits.

·Unity says that "the Union Signal speaks with enthusiasm of the 'blessed influences' proceeding from the Congress of Women; but is strangely reticent in regard to the Roman Punch which the Congress paraded on the menu of its banquet." It seems rather hard to blame the Congress for the Roman Punch served at the banquet, when the ladies of the Congress were the invited guests of the Woman's Club of Chicago, pray what had they to do with the menu?

According to a report just published the Jesuits continue to flourish in spile of alleged persecution. The order is divided into five great provinces. Italy and her islands contain 1,558 Jesuit Fathers; Germany, Austria-Hungary, Belgium and the Netherlands counting 2,165. France (including-the French possessions) has the highest number, 2,798 Jesuits. Spain and Mexico have 1,933. England and the United States have 1,895 disciples of Loyola. In 1882 there were in all 11,058 Jesuits-priests, professors and coadjutors. In 1870 the order counted 10,529 members; in 1880, 10,404; and in 1881, 10,798.

Gerald Massey is to deliver a series of lectures at Chickering Hall, New York City. Subjects: Friday, Nov. 16th, at eight o'clock, "Man in Search of His Soul During 50,000 Years (as revealed by the bone caves), and How He Found It." Monday, Nov. 19th, at eight o'clock; "The Non-Historic Nature of the Fall of Man, and what it Signifies as Astronomical Mythos and Physiological Fable." Thursday, Nov. 22nd, at eight o'clock, "The Non-Historical Nature of the Canonical Gospels, demonstrated by means of the Mythos now for the first time completely recovered from the Sacred Books of Egypt." Wednesday, Nov. 28th, at eight o'clock, "Why God does not Kill the Devil; or the Nature of Evil according to the Doctrine of Development."

Rev. J. W. White of Milroy, Pa., has been tried and convicted of heresy. The charges against him are as follows: "That he claims the sufferings of Christ were in no sense a satisfaction for violated law, nor a satisfaction to divine justice, and that the effect of the atonement is simply moral influence; that he denies the personality of the Holy Spirit, and the distinct and real personality of the Father, Son and Holy Ghost; that he holds that sin consists in acts only; that he denies the imputation of Adam's sin; that he teaches and holds that the material body cannot be raised again; that at death the soul takes with it a spiritual body, and that men can be saved by obedience to the moral law or Ten Commandments." On the announcement of the result, the Rev. J. C. Wilhelm, pastor at Petersburg, created surprise and excitement by rising and stating that he agreed with Mr. White in every one of the views he expressed, and asked that his connection with the ministry be dissolved. His request was unanimously granted.

The new North Side Mission Sunday School in connection with the Central Church, was formally opened Sunday afternoon, Nov. 4th. The building has been erected by the Central Church at a total cost of \$35,000. It is a large; plain, substantial two story brick, with flats in the attic, and with capacious basements. From about two o'clock a crowd of about 2,000 children blocked Clybourne avenue, waiting for the new school to open, the opening having been announced for 3:30. At about three o'clock the doors parted and the children trooped in by the side entrances, the boys by one side and the girls by another. Mr. John Wentworth was one of the occupants of the platform. Other prominent figures were: The Rev. Dr. Little, Prof. Swing, Dr. Willard, Dr. Swazy, the Rev. C. M. Morton, the Rev. C. O. Taylor, M. J. B. Raynor, Mr. Saulfield, and Mr. C. B. Holmes. The boys were most enthusiastic during the ceremonies-rather too much so for the peace of their superintendent. To look at and listen to 1,000 or 2,000 little urchins, many of them in a simple shirt and pants costume, singing at the top of their voices-aided by two or three cornets and a piane, and creating a volume of sound that made the rafters ring and the girders grind-was something not to be forgotten. Especially strong were they in their musical intentions to "gather at the river, where bright angels' feet have trod," while equally striking was their enthusiastic abandon over the wonderful words of life,"



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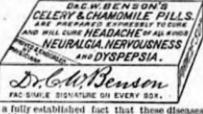
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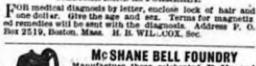


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