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

VOL. XXXV.

CHICAGO, DECEMBER 1, 1883.

No. 14

Readers of the Journal are especially requested to end 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 organtration 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 Siction-Philipsophical Journal Of Prayer, its Nature and Use, as a Part of the Chri-tian System.

BY HON. JOEL TIFFANY.

What, in character, are the objections which the unbelieving urge against the Chris-tian system as rendering it unworthy of the faith, confidence and trust of all men? What one of its fundamental principles can be excepted to as untrue, or as not calculated to secure the highest good of the individual and the race, if accepted and practiced in its spirit? It asserts the existence of a Supreme Being as the Universal Father who become the Creator and Providence by which all things subsist. It asserts the infinite, the eternal, and the absolute presence of this Father by every perfect attribute; that he alone is essential goodness, as a proceeding from essential love; that every human individual is the subject of his love, and the recipient of his bounty; and that the only limitation to one's reception of divine goodness is his capacity, determined by status—in himself; that in divine order all things tend to bless the creature, and to advance it to its supreme destiny. It asserts that man is the child of this Universal Father, created in his image, and destined to come into his spiritual likeness; and it teaches, as its doctrine the way or the manner in which man is to seek and find that completeness which will cause him to become perfect as the Universal Father is perfect; and this way or manner consists in causing the individual to conform to the requirements of the moral virtues, in spirit and in truth-to live and to act in all things for the welfare and happiness of all intelligent conscious beings; to love all and to do for all what a pure and holy love would dictate. Who will not admit that the teach ings of the Master, if perfectly obeyed, will bring the individual human to the stature of perfect manhood? To these questions I await an answer, after calling attention to the especial fact, that Jesus instructed those who desired to know what to do (?), to seek first the kingdom of heaven and its righteousness by becoming perfect as the Father in heaven is perfect; that is, perfect in love, in truth, in purity, in fidelity, in holiness or self-faithfulness, in justice, in goodness, constituting all righteousness—thus coming into a state of oneness with God and his government, and thereby becoming a recipient of the Divine Blessedness. And he further declared, that this status was to be acquired by means of prayer and fasting in its inmost or spiritual This leads me to consider what is prayer in

the Christ sense, as distinguished from pray-er in the theological sense as practiced by the Pharisees and the heathen, which practice he discountenanced, and told his disci-ples not to engage in it. Prayer in its in-most sense, is a spiritual exercise, consisting in an earnest aspiration or desire on the part of the suppliant to attain to his highest and best spiritual condition, in which he can commune with the spirit of the Infinite and Perfect Being, which in his ideal, is, the high-est, the holiest and best. In this effort, if sincere and earnest, the suppliant enters sincere and earnest, the suppliant enters his highest and best spiritual condition, and for the time being, is truthful in spirit, is pure in heart, is holy in desires, is just and faithful in purpose, and, in status, he draws nigh unto the Heavenly Father.

The religiously infidel and unbelieving one often inquires of the earnest suppliant, what is the use of praying to your God? Do you

expect to cause him to change his purposes or his mode of operations in consequence of your petitions and prayers to him? Do you expect to inform his understanding, to change his purposes, or to induce in him a better will in respect to the accomplishment of that which you seek? You say, He knows what things you have need of before you ask Him; and that he is more ready to give you all good or needful things, than earthly parents are to give good things to their children. Why. then, need you pray to him for those things you desire, when he knows already whether you need them or not; and as your heavenly parent will give them to you if they are for your good?

These are very serious questions arising in the mind of the humble and earnest suppliant; and his only answer is: "I don't know how my prayers are to become effective. I only know that God says. He will be inquired of by his people; and I feel in my soul the need of prayer; and I feel also the use of it. I feel that it gives me strength and encouragement; that it refreshes my spirit and brings me nearer to God. It brings to me peace and quiet; and in some way it supplies a need which can be supplied in no other way. In prayer I seem to draw near to The All True, The All Holy, The All Just and The All Good and there seems to be an inflowing into my spirit of that which strengthens and lifts me to a higher spiritual condition and which causes me to walk in the paths of righteons ness. I do not know how prayer operates up on me or upon others; but somehow it does operate to bless me and to help others; and therefore I pray to God, my Heavenly Father, asking for that aid which I am sure He will

Now this answer cannot be gainsayed, because it is true. There is that in earnest, fervent prayer which supplies a need, as really as does the eating of food. The common mind, uneducated in the science of physiology cannot tell how the eating of physical food satisfies the demands of hunger; and if he did not eat until he did understand how eating operated to supply his physical needs, he would perish without ascertaining the mode of divine operation in that respect. It is because man does not know the rationale of these operations that the commandments are given, and become valuable as a means of directing one how to walk, and what to do until he arrives at a state in which he can be

instructed in these things.
We can learn valuable lessons as to the mode of Divine operations in all the departments of existence; and when we have learned thoroughly the Divine method in one department, we shall find it easy to perceive the same or a similar method in all. ever there exists a need, there exists a Divine and orderly method of supplying the same which, in all cases involves recipiency as well as impartation; recipiency on the part of the needy, and a presence capable of giving the supply. In all cases there must be these concurring conditions. And as the Divine Presence by all its perfect attributes is every where present, therefore with the spiritually needy one, the all-important question is one of recipiency. The supply comes from the Divine, while recipiency is condition upon spiritual status in the recipient.

Recipiency in the individual must precede supply; and as recipiency depends upon status, and status depends upon individual effort as manifest in seeking, in desiring, in asking, in prayer, the individual becomes in a very great degree responsible for his spiritual status, and hence for his recipiency. There-fore the individual, if he would obtain spiritual blessings, is required to ask, to seek, to knock, etc., with the assurance that this duty well performed on his part, will secure the blessing. As a petitioner one may ask and receive not because he asks in and from the external, for the granting of that which is external; and which depends not upon spiritual status in himself.

The difference between prayer and petition is forcibly and beautifully illustrated by the teachings of Jesus in his discourse entitled. The Sermon on the Mount. He had been with his disciples for some time, and had not instructed them in the nature and use of prayer; and they came to him and requested him to teach them how to pray as John had taught his disciples. Whether he did so or not on that occasion it does not appear; but in this discourse he gave very definite instructions as to the manner of seeking communion with

the Infinite Presence. God, as the inmost fountain of life and love. dwells inmostly in all men; and he works from that inmost of the soul to sanctify and redeem; and it is in this inmost of the spirit where the Divine Presence is to be sought and where the Divine kingdom is to be estab lished. It is the innermost nature in man which constitutes the religious nature, and it is from this nature that his aspirations for the good, the pure, holy, just and true crise It is in this innermost nature in man, that beaven is to become established. Here it is that God is to be enthroned, and here is this innermost nature the spirit of truth is to come and abide forever with the individual and lead him into all truth.

True prayer, therefore, consists in withdrawing from the external and carnal condition of the mind, that is, of the perceptions affections and cognitions; and seeking those interior states in which greater nearness of state and condition to the Divine Father is attained. It is in reality an effort of the soul to become absolutely truthful, pure, hely, just, faithful and good, that it may commune with the Divine Spirit and derive such blessings as are incident to such communion.

This essential condition is found by withdrawing the mind from all externals, in thought, in feeling, in desire and aspiration, that, in its conscious perceptions it may dwell in its innermost state, in the presence of the Divine in the inmost of the soul. This sense Divine in the inmost of the soul. This sense of need giving impulse to prayer, arises instinctively in the spirit, as the impulse to take the mother's breast arises instinctively in the new born babe. It is the Divine love doing for the spirit, that which needs to be done, until ites sufficiently unfolded to perceive and act for itself. Prayer, therefore, in its sufficiently and religious sense are reserved. in its spiritual and religious sense can reach to the Divine only when offered in the inner-most of the spirit; for in that state only can the soul come to the Father in the Heavens; and receive from Him that efficience which can supply its utmost need.

The effort of the soul in offering its prayer is to find a state-of oneness with the Divine Father, that it may dwell in Him and that He may dwell in it. Comprehending thus the nature of prayer in its spiritual and religious sense, and comprehending the state of the spirit from which alone it can be offered, and the uses of the same when offered, we are better enabled to understand the significance of the language employed by Jesus, when he instructed his disciples how to pray. We also are enabled to understand why Jesus had not exercised them in the art of praying in public as the pharisees and hypocrites did.

Said he, when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the crossings of the streets, that they may be seen of men. But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father who is in secret and the Kether who seet in secret and thy Father who seeth in secret shall reward the father who seeth in secret shall reward thee openly. And when ye pray use not vain repetition as the heathen do; for they think they shall be heard for their much speaking. Therefore be ye not like unto them; for your heavenly Father knoweth what things ye have need of before you ask Him. By these instructions Jesus very plainly taught that the use of prayer is not to inform God of one's needs or desires. Not to inform God of one's needs or desires. needs or desires. Nor is it to argue with God, to induce Him to supply the same; because the Father is always ready and willing even more willing than are earthly parents to supply the needs of their children. He taught that real prayer in the Christ sense, calls the individual to the closet with closed doors, that he may be free from all external influence, with none but the Divine ear to hear his holiest desire, his deepest wish, his absolute needs.

By prayer in the Christ sonse, one seeks to become absolutely true, pure, holy, just and good. And he seeks to be free from external influences that he may be so. Every earnest soul who has sought communion in the closes knows that there he is truthful in spirit; there he is pure in heart; there he rises to his best spiritual condition, and as he yields all into the keeping of the Divine Father, he re-ceives of his Infinite Fuliness. Therefore prayer is peculiarly an exercise of the closet; and it can not be truly engaged in, if disturb ed by the presence of others so as to be called out into the thoughts, feelings and external calculations as to its appropriateness or its effect upon others. Therefore, said Jesus, when ye pray, enter into your closet; and when ye have shut your door, pray to the Father in secret.

But where is this closet to be found into which one must enter, and shut his door against all intrusion from without? where he is to hold his secret tryst with the Divine Father? where he is to erect the altar on which his silent offerings are to be made? In what direction must one seek to find the way leading to this closet and this altar? There is but one answer. The closet which is to become the audience chamber of heaven, and within which Divine Love will meet the soul in secret tryst, is to be found in the inner-most where the Divine Father forever dwells as Creator and Providence. And the altar upon which all sacrifices and offerings are to be made, is the heart the seat and center of the affections, as the life of the spirit.

Entering into this closet and shutting the door for prayer, consists in withdrawing the thoughts, feelings and desires from the external, from all disturbing influences, which in any degree tend to interrupt our faward journeyings to that spiritual tabernacle with its sanctuary and its ark, containing the tables, upon which God has written with his own finger, the law and the testimony which gives the soul redemption and salvation. The call for prayer is that which seeks to bring man into this innermost sanctuary, that be may be able to make his offerings and receive his spiritual blessings. And it is the Divine voice heard in this innermost temple which is continually saying to all existence, "Come up higher." It is the voice of the Christ, say ing to humanity: "Come unto me all ye that ing to humanity: "Come unto me all ye that labor and are heavy ladened, and I will give you rest." Thus, the use of prayer in the Christ sense, is to bring the soul into its more interior condition, where its espacity is both enlarged and quickened. Divine Love and Wisdom are there forever present, to hear and answer all earnest and fervent expressions of colorious loves. ions of spiritual need.

But to enter this closes and to approach this alter, the supplient must come in a spirit of faith and trust; in a spirit of truthfulness and sincerity; in a spirit of purity and holiness; in a spirit of gentieness and love; and thus entering his closet, he mand ships his door against all increasion from without, that nothing obstruct in him the conscious inflowings of the Divine Spirit. Here is is, and many these conditions and he there

means, that the promise of Jesus to the real suppliant is realized. He then asks and receives. He then seeks and finds. He then knocks and the door is opened unto him.

God the Father as Divine Providence, is every where present, and is always ready to bestow upon his human children of his own Infinite Fullness, both in this life and in that which awaits us; and the reason that all do not receive of such fullness, is, that they do not seek in themselves those conditions recipiency which are indispensable to enable them to receive. They do not ask from a condition in which they can receive; and they do not seek such condition from which they can ask in spirit and in truth. They do not knock at the door which leads to such condition. In short, they do not keep the commandments.

The difference between true prayer offered from the closet of the soul upon the altar of the heart in the Divine Presence and that formal petitioning, called prayer, offered in the synagogues, in the streets, and in other public places, as a formal service or as a religious duty, is an creat as the difference be-tween the carnal and the spiritual man; as between the unregenerate and the regenerate man; as between the love of self and the love of God; as between the anti-Christ and the Christ of God. Petitioning belongs to the legal system; praying to the Christ or the

Christian system.
With the earnest seeker after the Christ status, while on his way calling for assistance all along the road, petitioning has inmostly in it, when sincere, the spirit which leads to prayer. It is a kind of John Baptist preparing the way and making the path straight, for the incoming Christ, it lifts the thoughts feelings and desires of the suppliant to the highest and best spiritual status that is in him; and brings his life into that part of his being, which is toward God, and which tends to awaken in him hungerings and thirstings after righteousness. While it does not bring him into the clear light of the sun of righte ousness, it does turn his face toward the rising sun, that he may catch a glimpse of the

dawn as it begins to streak the east.

In his petitions he may ask for things impossible; he may ask from imperfect perceptions and imperfect affections. But there is in the true religious petitioner a desire for the higher and better; and he is making an effort to realize it, which is a step in the right direction; and, if earnestly and persistently practiced in a spirit of truthfulness, it will cause the door to be opened, through which he will enter to receive higher perceptions, purer affections and holier aspirations for the attainment of the statue of perfect manhood in Christ. But this will be so only with those, who are earnest, honest and sincere in their petitions; who have faith and trust in the Divine Father; and who thus seek to know and do his will without being moved thereby by selfish considera ions, in any of their many forms of manifestation.

(TO BE CONTINUED.)

Two True Men.

O. H. P. Kingey-William Denton. To the Editor of the Religio-Philosophical Journa

Two true and gifted men have begun their higher life. Mr. Kinney's was as near a perfect life on earth as is seen once in a century. Holding official trusts, having much political influence from his clear judgment and sagacious foresight, no man ever ques-tioned his honor, or his fidelity to his own convictions. He earnestly advocated what he believed to be right. An avowed Spiritualist, where such opinions were not/popular, he never compromised in speech of action; frank and outspoken there was such rare sweetness, such harmony and self-poise in his nature, that none could condemn him. A simple modesty made the fine eloquence of his public speech all the more captivating, and the breadth and clearness of his intellect all the more a surprise and a delight. What a precious friend! What peace and serenity of spirit-filled the very air around him! How perfectly men trusted him! marvel that a great multitude were at his funeral. Lyman C.-Howe's tribute to his worth in your columns was well deserved. He knew him longer and better than I did, and his exceeding worth grew in one's mind the more he was known.

My valued friend, William Deuton, whom I have hardly seen for years, has gone where there is ample scope for wider research. Tender and true; gentle as a lamb, but braver than any lion; upright and downright; full of enthusiasin; an exact scientist and a decided Spiricualist; the best popular geologi-cal lecturer in America, with an unrivalled power to make the details of that noble sci ence glowing and poetic, and full of entranc-ing interest and solid value; of untiring industry, and a persistence that conquered all obstacles; of a moral courage that knew no fear; a warmth of beautiful affection to family and friends, and a clean life devoted to true ends. He grew, too, in spiritual in-sight and religious depth. Called an icono-clast and a destructive heretic by many, he was, after a munly and genuine way, a religious man, full of reverence for truth and

He was of great value, because he could be relied on to stand firm and to speak plain. Genuineness was his great virtue, and for all cant or cham, for all shaky morality or spe-cious pleas for vice he had a frank contempt. What a romance was his life! Working his way up through obstacles that would have appalled most men; "bating no jot of heart

or hope;" always looking upward-that was the secret of his inspiration.

And new, on a distant Continent beyond the wide Pacific, comes the great change to him. How it came we know not, as yet, but even if by some rude shock, that would soon be over, and he would be at home, selfpossessed, buoyant and active as ever; for he knew something of the Summer Land whither he has gone, and could soon realize the largeness and naturalness of life there. It is needless to say: "Peace be with him," for peace is with him, and courage and new en-thusiasm for his work; and the love he bore those near and dear on earth-that, too, is G. B. STEBBINS.

deeper than ever. G. B. Detroit, Mich, Nov. 22nd, 1883.

Letter from Mexico.

AGNASCALIENTES, Mexico. Oct. 30th, 1883. We have here a city of 20,000 inhabitants, situated in the usual Mexican way, at the foot of a long valley and surrounded by high mountains. The elevation of this place above the ocean level is said to be 7,000 feet, and though across the range of mountains on the west only 300 miles, the temperature is very great; here the climate is really de-lightful. In this latitude (21° north) it cannot be expected that the direct rays of the sun are not hot, but in the shade it is never uncomfortably so, owing to the presence of a cool breeze. At evening it is sufficiently cool for heavy clothing, and before morning nearly as great a quantity of hed clothing is required as in New England. This point is expected to become a railroad center, through the branches of the Mexican Central from Tampico on the east and San Blas on the west, making junction here; but from a conversation with the chief engineer, Major Early, I am led to conclude that Largos, a place sixty miles south of here, is more nearly the natural point of meeting, hence may secure it, though the Mexican people do not seem to appreciate the advantages of such things; they make no efforts and offer no in-ducements, but, on the contrary, they seek to secure the highest price possible for everything that is wanted by an American. They have no business judgment or commer-cial sense; they have no standard of value for anything, cannot arrive at, a decision as to the true value of an article, but make a guess, which is sure to be fat too high; then almost in the same breath and before one can possibly reply, will ask the question, "Quanto U quire dar?" (what will you give?) They are very crafty and quick to see that they are incompetent to deal with cans, hence in attempting to protect themselves, they make themselves appear ridicuions by the extravagance of their demands and the rapidity with which they will recede at times. An instance illustrating this point: A party holding a vast amount of land along the line of the railroad insisted upon \$50,000 damages for the right of way. The company offered him \$12,500, and on his rejection of their offer, commenced proceedings to have the land condemned under the law as is provided in the act of concession, when the offer was immediately accepted by him. This place is said to have been founded in A. D. 1575. monument erected in the grand plaza, is so inscribed. Let those interested read up Bancroft, and decide upon the probability of this for themselves. There is little of special interest not mentioned is connection with the country in former letters.

The name Agnascationtes signifies literally agnas (waters), realientes (hot), and as may be supposed, there are hot springs here. The water comes bubbling up through the fine sand at a temperature of from 20 degrees to 33 degrees Centigrade, which is equal to 68 degrees to 91% degrees Fahrenbeit; it is very clear and soft and probably possesses no medicinal quality, though it is claimed here, of course, that it has. There is a large public real free all a real free and a second real free and lie pool, free to all, and is continually in use by old and young of both sezes at the same time, nothing being thought immodest in it. There are also good bath houses erect-ed over the different springs, and over the door of each is registered the temperature of the water within. The charge is from 20 to 25 cents per bath roofs, not to exceed one hour, nor over four persons at a time; any exal. Families take a bath room together as freely as they would surround the family pot of "chili con queso" a preparation of seppers and cheese, and a national dish.) It is said that when the services of a servant are required, and soap and towels are sup-plied, an extra charge of 6 cents is made for towels, and 2 cents for soap. There are about fifty of these rooms, and the demand is larger than the supply. A "setu" (ditch) conducts the water from the springs to the city, comented on the bottom about two feet wide and the sides about three feet high. This is over half a mile in length from the springs to the railroad, to which place it is open at the top, and all along it may be seen the lanuaderus (washer worm, pursuing their vocation quietly among t pueblos (common people) of all ages, six colors, sezes and condition, bathing the selves. The street cars run along the line of this seco, and a ride there presents a scene not again to be desired, and serves to increase one's constantly gnawl g wonder upon what the Mexicane base their claim to

refinement, though in justice to the gian (upper class) it should be said, that I ladies do not indulge in the public baths.

There are two lines of street cars, starting from one side of the plaza, the er from the other, but soon coming together.

Astrology. BY W. H. CHANEY.

In his article on "The Delusion of Astrolopublished October 27th, W. E. Coleman

says:
"Astrology received its death stroke from
Occasionally some man of Copernicus.....Occasionally some man of moderate intelligence, some scientific smatterer, has arisen, professing a belief in the disproven vagaries of ancient astrological lore....At present this science (!) is almost entirely confined to unscrupulous charla-tans, calling themselves astrologers, who earn a dishonest livelihood, etc."

Will Mr. Coleman be kind enough to refer me to the time, place and circumstances, when and where, that "death stroke" came "from Copernicus?" I am so ignorant, such a "scientific smatterer," that I never even heard of it until thus announced by Mr. Cole-man, who is evidently the embodiment of all wisdom and all science. As he declares, I am a "man of moderate intelligence," but wery anxious to learn, and I know not where to seek for the information desired, save from him, the fountain of all knowledge. Never until now have I been able to comprehend how very superior he is to men who take high rank as scientists, for he is so far above them that he sees them only as "scientific smatterers." I will explain how this

Copernicus was born in 1473, and he dealt a "death stroke to astrology." Of course as-trology was killed at that time; if not, then

trology was killed at that time; if not, then it was not a death stroke. Astrology having died at that date, since then only men of "moderate intelligence" and "scientific smatterers" have arisen to advocate the claims of dead astrology. Among these deluded "scientific smatterers" who have learned and practised astrology, are the following:

Tycho Brahe. born in 1546; Lord Bacon, born in 1561; Galileo, born in 1564; Kepler, born in 1571; the poet Dryden, born in 1631; Sir Isaac Newton, born in 1743; Flamstead, the first Astronomer Royal of England, who drew a horoscope, which is still preserved in a folio vellum-bound manuscript, page two, at the Greenwich Observatory. See further, "Houe's Every Day Book;" Lord Napier, born in 1617, who invented Logarithms on purpose to facilitate his astrological calculations. I might extend this list almost indefinitely, but deem it unnecessary. See further, "The Text-Book of Astrology; by Alfred J. Pearce; London: Couelns & Co., 1879."

What a reservoir of knowledge the head of

What a reservoir of knowledge the head of Mr. Coleman must be, since he knows more about astrology than all these men combined. Besides, it seems that they did not understand a horoscope at all, for they taught that the "first house" was below the earth, whereas Mr. Coleman in inuates that it is above the earth. No wonder he calls them "scientific smatterers" since they made such a blunder. Furthermore, these men of "mod-erate intelligence" taught that the "twelfth house" occupied the first 30° above the eastern horizon; but Mr. Coleman assures usand of course he knows—that it is the one "next to the western horizon." He further informs us that "these imaginary houses' were devised by ignorant men." This, then, accounts for the blunders of these old-dolts. What a pity that our prodigy of intelligence had not been their teachers, so they might have known how to map out the heavens and locate the mundane houses!

But Mr. Coleman is not satisfied with berating us as fools; we are knaves as well— "unscrupulous charlatans" who earn a "dis-honest livelihood." What food for reflection honest livelihood." What food for reflection in these few words! Here I am, an old "unscrupulous smatterer," nearly sixty-three years old, and have always managed so craftand exposed. But like most fools, I have brought it all on myself for daring to raise my puny pen against the great Mogul of intelligence! As the convicted felon says on the gallows: "Let my sad fate prove a warn-

teligence! As the convicted felon says on the gallows: "Let my sad fate prove a warning to others."

Mr. Coleman says I gave him a horoscope of himself, sixteen years ago. Perhaps I did; I do not remember, but will say that sixteen years ago last May the believers in Jesus, of New York City, immured me in Ludlow Street Jail, where they kept me, for the glory of God, twenty-eight weeks. At that time I was studying astrology with Dr. L. D. Broughton, whose office is now at 66 West Fourth Street. I had not commenced the practice myself, but often acted as his amanuensis in writing a nativity. Mr. Coleman says that he "also read similar horoscopes of two lady friends," given by me. Now all astrologers are so stupid that they call a map of the heavens for a given hour, a horoscope, from the Greek ora, hour, and skopos, observing. Only an astrologer can "read a horoscope," and from reading the horoscope he calculates and writes out the nativity in plain language. Strange that I should give these horoscopes to the ladies, unless they were astrologers. But probably everybody is wrong except Mr. Coleman, who always seems to be right. The map of the heavens should be called a "nativity," and then the written calculations, for the non-professional to read, is the "horoscope." But how could "unscrupulous smatterers" be expected to know this without being so informed by Mr. Coleman? But suppose I have made mistakes in the three cases mentioned, they are only failures; and failures merely prove that man is finite and imperfect. Doctors, lawyers, mediums, mathematicians, etc., continually make mistakes, yet we do not condemn them or their sciences and three trials, when they are mere novices, and then say we "need no more Yests."

trials, when they are mere novices, and then say we "need no more Zests." The burden of Mr. Celeman's article is in keeping with the points to which I have al-luded, and therefore I consider it a waste of ruded, and therefore I consider it a waste of time to reply to each separately. To be serious, I have never seen an attack upon astrology which betrayed such a lack of information, as to what its friends claim for it, as this effusion of Mr. Coleman. It reminds me of the old saying: "When a wise man errs, his error is so palpable that even a fool can perceive it." His arguments (if they deserve the name) remind me of an enemy of Galileo who wrote a book, reasoning by analogy, as Mr. Coleman does, and proving conclusively, like Mr. Coleman, that Jupiter had no moons. Subsequently, when Galileo had his telescope pointed at the planet Jupiter, he invited his enemy to look through it and see the moon's for himself. But no; the man had proved, scientifically and mathematically, that Jupiter I ad no moons, and like Mr. Coleman, desired no "tests."

Mr. Coleman has fallen into the popular error of supposing that I teach that the stars and planets influence the destinies of mortals, thus proving the doctrine of a fixed destiny for each individual. Strange, if he has known me, or even known of me, sixteen years, and has not learned that I teach the very opposite. I hold that it is our antennatal conditions that make us what we are, and that the planets simply "indicate" our status. When a murderer has been conceived, Nature does not interfere to change his

status, but merely writes "murderer" on his brow so that the physiognomist may read it, and then hastens or retards the period of gestation so that he may be born at a time when the configuration of the heavenly, bodies may be read by the astrologer as readily as the brow by the physiologist. To me, one method of giving warning is no more mar-vellous than the other, while the professors of both are liable to failure, because the infinite can never be accurately confprehended by the finite mind. This is the rock where-on our orthodox friends shipwreck their claims to philosophy, for they have ever claimed that they understood God by reason of their enlightenment by the Holy Spirit.

Astrology can never be proved or disproved by argument, and therefore I am not a little surprised that a man of Mr. Coleman's intel-ligence (for, seriously, I think him both honest and intelligent, notwithstanding he rates me as an "unscripulous smatterer,") should have devoted two columns and a half to an have devoted two columns and a half to an impossibility. He has done just what the enemies of Spiritualism are constantly doing, when they ignore "tests" and try to prove by analogy that spirit communion is not true. Spiritualism, like astrology, is based upon the law of induction, and reasoned upon a posteriori. But Mr. Coleman, substitution processors for induction and carried and a posteriorism. stituting analogy for induction, and a priori for a posteriori, has been tolling in vain. As a theme for the curious, and not by way

of argument, I will refer to a few predictions by astrologers, well authenticated, and ask the reader to account for their fulfillments on some theory other than that of astrology.

Gen. Revere, a descendant of Paul Revere, of the "Midnight Ride to Lexington," is the author of "Keel and Saddle," in which he relates an interview with "Stonewall" Jackson, in 1852, when he learned that Jackson and patrological Subsequentia "Stonewall". was an astrologer. Subsequently "Stone-wall" sent Gen. Revere the result of the calculations of some primary directions which seemed to threaten Jackson's life the first days in May, 1863. He was killed May 2nd, 1863.

Kepler calculated the nativity of Wallenstein, when but a boy, predicting his future greatness. Wallenstein afterwards learned the science, and when the "Snow King" invaded Germany, with his Swedes, having ob-tained the data of Gustavus Adolphus's birth, and calculated his nativity, discovered that his rival's nativity was as strong as his dwn, and then, for ten weeks, to the astonishment of all Europe, Wallenstein's army lay in camp, near the Swedes, without offering to attack them. Wallestein also discovered a similarity in the two nativities, and that both would die near the same time. Hence, when he learned of the death of Gustavus, in 1632, he knew his own time was near. He was assassinated in 1634.

In 1856 a very intelligent English astrologer published "Astrology as it is and not as it has been Represented." On pages 156-7 and 8, respectively, he inserts the horoscopes of Napoleon I., Louis Philippe and Napoleon III. In his comments upon the first two the author says: "In both these cases Saturn. author says: "In both these cases Saturn, from his position in the Midheaven, brought trouble during the latter part of their lives—both having died in exile." His comments on the last are as follows: "Here also we find saturn unfortunately placed in an angle, the Midheaven; the moon also in an angle, in square to Saturn. Time will show whether his Imperial Majesty will suffer losses and disgrace in his advanced years, the same as his predecessor and imperial uncle; it is ominous of evil."

In January, 1871, I calculated the Solar Return for Rufus Hatch, a noted operator in stocks, but now the leading spirit in the hotel monopoly of the National Park, devoting about two weeks to the calculations for a single year. I not only forecast the good and evil periods for himself, but for the City of New York. I predicted an earthquake, a panic in stocks and a riot, fixing the time for all the events between the 20th of June and 10th of July. I waited until the 8th of July, and hearing nothing of any of the events expected, wrote to Mr. Hatch expressing great discouragement at my failure, supposing that I had made the same failures re-garding his personal events. His reply, which I still preserve, is dated July 18th, 1871, and from it I make the following ex-

tracts:

"Your predictions regarding myself have proved as near true as possible.". As regards your predictions concerning New York City, they have proved partially correct. A slight shock of earthquake occurred here about the 10th of June, and on Long Island, Staten Island and Jersey it was the severest shock they have ever had. On the 21st of June we had a regular Wall Street panic, resulting in the failure of one of the largest speculators in the street, together with some eighteen in the street, together with some eighteen stock firms, involving a loss of millions. The prices of some stocks fluctuated twenty per cent. in as many minutes and the excite-ment was lutense....I presume you have heard of the terrible riot here on the 12th of heard of the terrible riot here on the 12th of this month, in which some fifty persons were killed on the spot, over a hundred and fifty wounded (many of whom will not recover), and numbers arrested. This is another instance where you were right, excepting the date—the riot occurring after, and the earthquake before, the time you fixed for them. The panic, however, was on time. You see, therefore, so far from having occasion to be discovered you have every reason to feel discouraged, you have every reason to feel satisfied."

I will add in conclusion that I will leave the reader to judge whether or not I deserve to be rated as a "man of moderate intel-ligence," but am frank enough to admit that as I contemplate the vast fields of the, to me, unknown in nature, I feel as though it is im-possible for Mr. Coleman to have so contemptible an opinion of my ignorance as I have myself. As to my being "unscrupul-ous," and earning a "dishonest livelihood," I can only say that my worst enemies, who know me, will defend me from any such suspicion. The labors of my life have been given to humanity. I have ever befriended the poor and unfortunate, often giving away to others when actually needy myself. At this very time I am giving all my services to settle the estate of a dear friend, Dr. James Keck (and have been for nearly two months), that I may save his widow and orphan from the harpies of the law. And yet I am so poor that I am unable to make some much needed additions to my scanty wardrobe. needed additions to my scanty wardrobe. The companion of my old age sometimes murmurs because I "look so shabby," but she is a noble woman and at heart is with me in all my struggles for the reformation and elevation of humanity. Portland, Oregon.

Opportunity has hair in front; behind she is bald. If you seize her by the forelock you may hold her, but, if suffered to escape, not Jupiter himself can catch her again.—Latin. Horsford's Acid Phosphate

For the Religio-Philosophical Journal. Brain Waves: Zo-ether, or the Spirit Atmosphere of the Universe.

BY HUDSON TUTTLE.

Scattered thickly through the columns of the 'RELIGIO-PHILOSOPHICAL JOURNAL and other spiritual publications are innumerable facts showing the influence of mind on mind. In the study of the mysterious realm of which they form the foundation, we desire, first, to learn the principle or law which shall bring their divergent evidence into unity and harmony. We, as Spiritualists, wish to know how much is mundane, and how much spiritual; wherein these two differ, and be enabled to separate the two. In at mee approaching this investigation perhaps the words of the spirits themselves may have certain weight, and I introduce their communications, first because it strikes me as the true one, and second, because to them belong the credit of the prior statement of a principle which in spiritual things is almost as powerful as gravitation in the physical

The second volume of the "Arcana of Nature" was published to 1800, but was written through me some time previously. As I have repeatedly said, to myself belongs no credit for what this and other of my books contain, except that of an amanuensis, writing faithfully what is given him to write. The posi-tion taken in that work by its spirit author is one which elaborated, unitizes all mental and spiritual phenomena, and furnishes an explanation of those which have been regarded as the most mysterious. As I have recently learned, an English scientist has advanced almost the identical theory in explanation of the control planation of the influence of mind on mind, I will quote from this work, the publication of which antedates this theorizer by a score

of years (page 132):
"A mysterious sympathy exists between all living beings. Attraction and repuision are exerted by animals as well as man. The swarms of medusæ in the ocean, congregate by the same law as the shoals of fishes, herds of bison and wild horse on the Western plains, or man in the complex relations of society."

"Love is a fervent manifestation of the same

principle. The north and south; male and female; from highest to lowest; from protophyte to man attraction and repulsion rule

"When strange herds of animals are min-gled, how soon they separate if left to them-selves! So in society how kindred spirits unite in bonds of friendship, and the bad avoid the contact of the good."

.... "The same sympathy is often shown by persons twin born. Instances are recorded in which, although at a considerable distance from each other, the same malady appeared in both at the same time and ran precisely the same course.'

"A young lady was suddenly seized with an unwarrantable horror, followed by convulsions, which the attending physicians, unable to account for, said exactly resembled the sufferings of a person drowning. Soon after news came that her twin brother had at that identical moment fallen overboard and been drowned,

"A strong sympathy also exists between parents and children, husband and wife, and between intimate friends, so that when one is in trouble or unfortunate the other becomes conscious thereof."

"Very often persons who are unimpressible when awake are impressible when asleep, or become sensitive.....How often do we hear when entering a company, 'Oh! we were just speaking of you;' and the old proverb em-bodies the same in 'The devil is near when

you are talking about him."
"If we trace the relations of this sympathy
we shall find that—(1) Animals can influence animals; (2) Man can influence animals; (3) Animals can influence man; (4) Man can influence man.

These propositions are sustained by an array of facts which might be multiplied to almost any extent.

"Shall we call this influence thought? What is thought? How does it reproduce it-self in the mind of another?... These curi-ous phenomena have long been observed and speculated upon. One thing is certain, they do not arise from imagination, for we see them in animals that cannot be so refer-

red."

To produce results so uniform, we must-assume a common cause. Hence we refer this entire class to Zo-ether, or what perhaps will be better understood, nerve aura, in which living beings can excite undulations or waves. As there is a light or chrome-ether, so is there a magnetic, life or Zo-ether, which fills all space.

"Though we are surrounded by such an atmosphere, we have no instrument to ascertain its presence as we do that of electricity. The only reliable test is the sensitive brain. The brain feels its waves, and is to them what the most delicate electrometer is to electricity, or the finest lodized plate to light.

"There is an influence excited on each other unconsciously, which cannot be felt by the nerves in their ordinary state, but which is plainly seen by the aid of clairvoyance.

is plainly seen by the aid of clairvoyance. To the spiritual eye every individual appears like a luminous center throwing Zo-ethic

waves in every direction as a lamp throws off waves of light."

In the "Arcana of Spiritualism," published in 1876, these views are greatly extended; after the statement of many facts bearing on the subject it is said (page 184):

on the subject it is said (page 184):

"Whatever this influence may be it must pass across greater or less distances to produce the effects observed. It cannot be transmitted across a void; it must have its own means of conduction. What do the facts teach? They all point in one direction and are subsceptible of generalization as flowing from one common source. from one common source—a universal spirit-ual ether."

It will thus be seen that there is no mys-tery in one mind becoming cognizant of the thoughts of another mind, for if in sympathy such a result is sure to follow. As a lamp gives light, because it is able to set the lightmedium in motion, or give off waves the right-so the brain gives off waves, or is a pulsating center in the spirit-ether, or Zo-ether. These waves go outward and form the sphere of the individual, as the waves of light go out and form the sphere of light around an incandescent body.

To be recognized, they must strike against a sensitive or sympathetic brain, wherein they may be reproduced. By sympathetic we mean one which for want of a better term, we will say is similarly attuned. Thus when two musical instruments are placed at some distance from sach other and one is placed. distance from each other, and one is played, if they are not attuned in harmony, the other will give no response; but if they are, then when one is touched the other answara note for note.

The brain being a pulsating center its

mosphere, and the sensitive brain is able to gather from it thoughts and ideas which its pulsations express.

Of great interest is this theory to the Spiritualist, for while it narrows the field of spirit-influence by explaining some of the most mysterious phenomena usually referred to spirit-control, without calling to its aid spiritual beings, it marks out the great law by which such beings control the sensitive minds of mediums and indicates the method by which such beings become cognizant of the thoughts of each other. Man being a spirit, confined and limited by a physical body, through the sensitive brain he, under certain conditions, breaks through, and away from, his limitations, and feels the waves of thought created by others in the Zo-ether or spirit-atmosphere.

When detached from the physical body, the spirit possesses the same power in larger de-gree, and impresses its thoughts on the sens-itive in the same manner. The freed spirit, sensitive beyond mortal conception, through and by its spirit brain, catches thought from the ether-atmosphere, as a planet catches the rays of heat and light from the sun. The freed spirit in the most exalted sensitiveness, is en rapport with all spiritual inteligence, and as it were, the central office of infinite diverging channels of telegraphic communication. As it advances in this sens-itiveness these channels broaden and multiply, and distance becomes an unknown fac-tor; for when one thinks of another, the thought wings its way until it meets the one

for whom it was intended. Thus we perceive that what has been made the toy of a leisure hour, the imperfect at-tempts at thought reading, and the mystery of communion of minds sympathetic, is really the crude manifestation of an undeveloped faculty, which often the evolution wrought by death, becomes the glory of spirit-exist-

Lectures of Monsignor Capel.

To the Editor of the Heligio-Philosophical Journal:

It appears that a somewhat learned foreign gentleman, Mgr. Capel. is now amongst us for our enlightenment; we presume, as a propagandist of Catholicism. He appears to hob-nob with the higher dignitaries of that ancient Church, for we observe from one paper, that in Cincinnati he was the guest of paper, that in Cincinnati he was the guest of "Archbishop elect Elder of the Cathedral residence." (whoever or whatever that may be) and from another that, in your metropolitan city of Chicago, he was listened to by a "large representation of the Catholic clergy," and many distinguished laymen, including sufficient of lesser lights to yield, as net pro-

ceeds of the meeting, a large sum for the St.
Vincent's Foundlings' Home.

This latter result, properly applied, will certainly be good for the foundlings.

His talk in Cincinnati was mainly an atapplied, will

tack upon the character and memory, of that (to him) arch heretic, Martin Luther. Amongst other things he is reported to have said that "Luther's heresy was special, in that it was a revolt against the principal autherity and the assertion of the right of private judgment;" that "Luther's teaching tends to rationalism and agnoticism," and that "Communism is one of its fruits."

In Chicago be took another tack in an ad-

In Chicago he took another tack in an address on "The Catholic Church and Modern Thought," making effort to show that said old Mother Church "is not the opponent of intellectual liberty;" but is on the lead in the encouragement of all learning and enlightenment. lightenment.

Jesuitical sophistry may be able to make his sentiments expressed in Cincinnati, tally with the position taken in Chicago; but plain men cannot see it so.

If Luther was a "heretic" for his "assertion of the right of private judgment" and for teaching "rationalism," then the Catholic Churca was not and is not the "great supporter of the human intellect in the reception of the truth."

But we must take care how we tread upon the logical toes of this fighting man since we are duly notified that "his father told him never to seek a fight, but never to refuse one.'

We do not propose to offer a "fight;" but we do not propose to oher a light; but we venture to suggest to the American pub-lic, that while they extend due courtesy to a stranger, they will exercise their usual dis-crimination and decline to swallow without criticism and with open mouths, the asser-tions and sophistries of this arrogant propagandist.

Shades of Giordano Bruno! of Galileo-Galilet, Father in science! shades of the tens of thousands of martyrs to liberty of conscience and the right of private judgment! spirits of the murdered victims in the massacre of St. Bartholomew! What shall we say to this man who dares to ask the people of "the land of the free and the home of the brave" (which he is reported to have quoted with a sneer)he is reported to have quoted with a sneer)—
hat shall we say, when he tells us to ignore
the historical teachings of centuries? Let
the shricks of agony from the) dungeons of
the Inquisitions—from the victims of the
holocausts of the faggot and the stake, give
point to our answar!

Let the spirit of Henri Arnaud—the pastor
and brave isader of the hunted bands of the
Waldenses in the mountains of Savoy—as
brave and true a people as ever trod the suffering earth (according to Milton)

"Whose bones"

"Whose bones" Lie bleaching on the Alpine mountains cold;"

a sect claiming connection and descent from a Church more pure and almost as old as the one now assuming the role of a paragon of enlightenment and liberty; but then (only about 200 years ago), sending her emissaries—hell horrors—to do her devil's work of exterminating with every appliance of savage cruelty, this noble people. Let the spirit of Henri Arnaud, we say, answer to the teeth this peripatetic promulgator of historical falsehoods.

We notice in another paper of to-day the

We notice in another paper of to-day the following:

"ROME. Nov. 13.—The American Catholic Bishops held their first meeting to-day at the College of the Propaganda. All the cardinals of the Propaganda were present. The principal question discussed was that of addressing a demand to the Government of the United States that the relations between Church and State shall be based upon Canon law."

What are we to gather from the indica-tions of the times other than that the Cath-olic Church, being partly bereft of her power and prestige in Europe, is laying her cun-ning plans for attaining ascendency in this broad land? Such a possible attempt has been long foreseen; but are its advocates ad bold that they dare thus openly show their hands? hands?

Does it not become all sincere and earnest liberal thinkers to be on the alert? And is it not specially incumbent upon all true Spiritualists to-cease their family jars—their Spiritualism with an "adjective" or without an "adjective"—with a "creed" or without a creed—and organize their forces for the condict. As a Brain Food.

Dr. S. F. Newcomer, Greenfield, O., says:

In cases of general debility, and torpor of mind and body, it does exceedingly well.

The brain being a pulsating with the waves, have to spiritualism with an "adjective" or without a cother brains a tangible representation. The an "adjective"—with a "creed" or without a creed—and organize their forces for the conmind and body, it does exceedingly well.

of truth with bigotry and intolerance comes -as come it must in some form, if it is not now upon us—Spiritualists, with light from the angel world to confirm and strengthen them, must be in the van, or be derelict in

their duty. Returning to Capel's speech in Chicago, we might readily point out further incon-sistencies, misstatements and false logic, and that all her boasted schools, colleges, asylums, homes, originated with the church leaders more as nurseries in the line of propagand-ism than as institutions of benevolence, though it is benevolence in the hearts of the people that make them successful. But need we say more?

When he avers that "those who assert the Catholic Church was the opponent of intellectual liberty, asserted it because they had an interest," (meaning of course a selfish or an interest, (meaning of course a senish or dishonest interest) he becomes the maligner of thousands. Large numbers of liberal peo-ple, including this writer, are acquainted with many good citizens who are Catholics, to whom they freely acknowledge the right to worship in their own peculiar ways with-out let or bindranes. out let or hindrance-even numbering them as personal friends and only desiring for their own good, they might learn truer and broader views of human nature, human hopes and human responsibilities, thus becoming less dependent upon ancient superstition and dogmas; yet we harbor no unbrotherly feeling or sinister motive in deprecating the influences that, through the Catholic Church, have long rested as an incubus upon truly liberal thought and advanced science: But full well do such as we are, know that

the same damnable doctrine of infallibility of inspiration, as by apostolic succession, is still claimed by the Romish Church; and the same right to control the consciences of men, the same as they have always claimed, and that the intention of the Church to enforce such claims has not long since been avowed —to become operative just as soon as adequate power shall be attained.

But let them be content to enjoy their lib-erty of conscience side by side with their brethren of other persuasions; for, while we desire to cultivate charity towards all; remember that the blood of the martyrs still flows in the veins of our countrymen, and that thousands will gladly rush to their apo-theosis of blood and flame, ere she. who crushed Europe into darkness for more than

a thousand years, be again permitted to rivether chains around the bodies and minds of the unwilling millions of their native land.

We as Spiritualists are well aware that the devil, the fall of man and the vicarious atonement, are tripartite myths upon which the world has been fooled for ages, and that toomany still hug the chains that bind them to these apparatitions follies which no gind of these superstitious follies which no mind of true culture, in this age, can entertain for a moment.

So we can say to Mgr. Capel who is doubtless dyed in the wool and saturated with such nonsense: "You cannot fool us with any infallible inspiration to which our reason must be surrendered. Go to!—you may make head amongst the thoughtless rabble, but the truly enlightened men and women of America can detect your false claims and sophistries, and are beyond your reach."

I conclude, Mr. Editor, by truthfully signing myself: ONE whose forefather was burned by that "Liberal Church" (?) for consci-



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REMARKABLE SPIRITUAL VISITATION.

Affair, together with the Correspo

Charles Dickens and Mr. Heaphy. Charles Dickens and Mr. Heaphy.

The statements presented in this pamphiet are so well and the ticated in the correspondence between Mr. Deckens and Mr. Heaphy, that no one can successfully refute them, making this spiritual Visitation one of the most remarkable of ears, convertes as if a mortal, and manifests in other ways her strange powers. Mr. Heaphy says: "The color of her whose was that pale transparent hue that sets off to such advantage large, expressive eyes and an equable firm expression of mosth." On another occasion when she appeared she took a seat at the table. Says Mr. Heaphy: "I observed, however that she made an excellent dinner; she seemed to appreciate both the best and the tare." This spirit desired her portrait painted, and after a wonderful experience succeeded in secondilating her object. This pamphiet contains 12 pages, printed on heavy finted paper, making a neat tract for general distribution and preservation; and will be sent to any address at 5 cents for a single copy, ten copies for 215 cents, twenty-five copies for 50 cepts. It is spiendid thing to scatter among your friends and capital influence. It will prove any toolisest missionary.

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THE GENESIS AND ETHICS

CONJUGAL LOVE. By ANDREW JACESON DAVIS.

in paper, 50 centr; in cloth, 75 cents; postage fr ale and retail, by the RELIGIO-PHILOSOPHI-

Woman and the Household.

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

TRUSTFULNESS.

In peace the day is ended, and the night
Falleth as doth a veil upon the sea;
Along its bosom comes with swift-winged flight
The gray mists, silently.

O anxious heart, how Nature speaks! Her power How leisurely she uses! How intense The infinite peace of her most fruitful hour! How soft her influence!

Time hath she for her storms to sweep the main; To rock the tree tops with her winds of wrath; To bring forth fragrance in the summer rain; And time for snow she hath!

So dear, for all thy eager soul desires, She keeps sweet times and seasons. In her mood Is hid for thee all passion's subtle fires To round thy womanhood.

Cease, then! and in this dewy twilight move,
As one who asks not whither, cares not why;
This gift for all holds still the Eternal love— God's endless by-and-by.

The answer to Dr. Hammond's estimate of Woman in the North American Review for June, is by Mrs. Blake. Miss Nina Morais, Mrs. S. A. Underwood and Dr. Clemence S. Lozier, in the same review for November. Our readers, if they have not perused the able papers in their entirety, will be glad of these extracts. We give some paragraphs from the first paper in order, by

MISS NINA MORAIS,

in which she controverts the position taken by the Doctor, that the first proceedings of the woman suffragists displayed that hyster-ical condition which he states to be "a nor-mal condition of the female organism."

The movement for woman suffrage was not an hysterical outburst of abolition no-tions, but the expression of a long germinating idea which the war time brought prematurely into prominence. The French Revolution had not fired the hearts of men, without sending a spark into the breasts of the mothers of men. Mary Wolstoncraft, the first vindicator of the rights of woman, dedicated to Talleyrand the work which strove to impress upon women the beauty of physical health and moral purity, and which enjoined upon them to spurn the courtesy that called them admirable because of their weakness. Since the time of Mary Shelley's beautiful mother, many gifted women—among whom were the gentle gentle sister of Elia and our own singers, Alice and Phebe Cary—have spoken as boldly as they dared on behalf of their sex. At that time, women, whose influence by pen and by tongue had formed a large if not a prepond-erant factor in the triumph of abolition prin-ciples, were appointed as delegates to abolition meetings, but were refused the right to vote in a cause for which they had worked so earnestly and effectively. You may fill our ranks by your songs and your books; you may sacrifice health, time, means, for the cause in which you are engaged; but you can not comprehend the issue involved, and even if'you did, the act of voting would unsex you.' This was the logic of the anti-suffragists during the war; against this logic the impracticable fanatics rebelled. Such is the origin of the Woman Suffrage movement.

It may be inferred, however, that the hysterical being who can reason neither exactly nor abstractly, nor without prejudice, is unfit to perform any serious business of 4ife, unless under constant supervision. Yet, in the Boctor's opinion, the very absence of rationality fits woman pre-eminently for the most solemn and responsible of all duties— those of the mother."

SOME OF MRS. UNDERWOOD'S ARGUMENTS.

"'A strong point in the mentality of wowan. Dr. Hammond concedes, consists in her intuitions...... She will often jump at a correct conclusion with a wonderful degree of promptness and accuracy, which reason would reach with slowness and difficulty, if at all; but he confesses that he perceives 'nothing intellectual about the process,' which confession marks the limitations of Dr. Hammond's knowledge of what intuition really is. Those who have studied intuition really is. Those who have studied intuition the most closely, are agreed that it is experiential in its origin, and dependent for its existence primarily upon those slower intellectual processes commonly called reasoning.

It is experiential in the race but connate in the individual, and strong as an aptitude in those directions in which the reasoning are reasoning as a second control of the control of the second c

ing powers for centuries have been continu-ally exercised; for instance, in women, those demanding insight into motives and char-

acter.".... In answer to one of Dr. Hammond's "grave anatomical and physiological reasons," which forbid women meddling with politics, which he asserts to be incapacity for mathematical studies, Mrs. Underwood says:

"In astronomy, a science largely based on a thorough knowledge of the higher mathematics three women in recent times have

matics, three women in recent times have made their names memorable through their high attainments and discoveries. Their mathematical studies evidently did not in-jure their health or cause any 'symptoms of disordered cerebral action,' for they were women of exceptional health and longevity. Mrs. Somerville died at the age of ninety-on-years and eleven months, and was active in mind and body up to the day of her death; Caroline Herschel lived to be nearly ninety-eight, with all her mental faculties unim-paired; Maria Mitchell is now sixty-five years old, and, until within the last two or three years never knew a sick day; while hundreds of other women are to-day engaged in mathematical studies as severe as those of any male student, and with no more consequent evidence of 'disordered cerebral action.' Professor Laughlin, Professor of Political Economy in Harvard, says, in regard to the students of the Annex:

"The first year of the establishment of the plan for the collegiate instruction of wo-men the largest single course fell to me as instructor in political economy. To six ladies I gave a co-residentical with that followed by one hundred and eight under-graduates, chiefly from the Junior and Senior classes of Harvard, so that it was natural for me to make comparisons in regard to results. So make comparisons in regard to results. So far as marks signify any thing, those receiv-ed by this class of ladies, graded on the same scale with the young men, were somewhat higher for the former than for the latter. And I may add that the courses in political economy are regarded by under-graduates in college as among the most difficult in the curriculum."

Again Mrs. Underwood says: "Dr. Hammond declares that women are entirely wanting in that type of mental or-ganization known as the "indicial mind." Also, that, although there are certain offices of 's circical and routine character' for which the sex is fitted, yet those in which force of intellect, a power of disinterested judgment and enlarged views of public poli-

cy are required, must ever continue to be occupied by men. No position can test more seriously these qualities than the governmental power possessed by the rulers of na-tions. The law of primogeniture in monarchical nations, has in certain instances forced upon women this power. To accord with Dr. Hammond's theory, the reigns of queens and empresses should have proved more disastrous to the interests of their respective nations than those of kings and emperors, for in no case could there be any choice of women of exceptional ability to fifi positions determined only by ties of consanguinity and priority of birth. Of the four queens who have ruled by the party were weak-minded or ruled Eugland, none were weak-minded or vacillating, and the reigns of Elizabeth and Victoria form two of the most splendid epochs of English history. Five of Russia's sover-eigns have been women. One of these was Ol-ga, surnamed 'the Wise;' Catharine, the widow of Peter the Great, a charming and bril-liant woman, was called 'the Russian As-pasia;' and Catharine II, though headstrong and somewhat cruel and vicious, was a woman of great intellect and the liberal patron of science, art and literature; under her rule

Russia made prodigious progress.
"In 1338, Margaret, Queen of Sweden, styled
by historians the 'Semiramis of the North,'
united for the first time Sweden, Denmark and Norway under one government, of which she was the head and which she raised to a high pitch of glory. To the liberality of thought and purse of Isabelia of Spain is due the discovery of this Continent, while no German monarch accomplished more for the than Maria Therese of Austria. If we turn back to an earlier period of history, we find record of the brilliant reigns and noble deeds of Boadicea, Semiramis, and Dido, while even among the Jews, Deborah, a prophetess, was made one of the ruling judges of Israel, be-cause of her wisdom; and it is to the tact of a Jewish queen that the race owed its salvation. And yet Dr. Hammond, on the strength of his anatomical and physiological reasons would have us believe that women are 'en-tirely wanting in that type of organization known as the "judicial mind."

MRS. LOZIER'S ARGUMENTS. then it follows that only persons

of greatest avoirdupoisare fitted to rule. The fat man's club must hereafter hold sway!

"Admitting all he says, the reason is more urgent that women should vote. Just government is established for the protection of the weak, and they, pre-eminently, should have a personal voice in it. In a true democracy, the question of sex, size, color, property, ed-ucation, vocation or race has nothing to do with the inherent right of each individual citizen to be heard in the cloice of his or her rulers. Our government is not a democracy. It is an androcracy. Men rule. The majority, even, does not rule, for the census shows that women are in the majority in many States. Notwithstanding man's claim to represent woman, cruel laws oppress her. In this State of New York, no wife has a right this State of New York, no wife has a right to her offspring, though for them she may have jeoparded her very life. Her husband can legally snatch them away, even in infancy. Nay, he can will them away before birth. The only child a mother has a right to, is an illegitimate one. If mothers were legislators, would such laws disgrace our statute books? A woman sits disfranchised, while a drunken pauper may vote so to open a road as to confiscate her house. Yet Dr. H. a road as to confiscate her house. Yet Dr. H. coolly says of woman, "Her person and pro-

perty are as well protected as those of men."

If 'politics is a dirty pool,' women will purify it. If Bridget will vote, so does Patrick; the great average will correct 'incidental evils. If men fail to vote, women's quicker conscience will enforce the duty. If woman cannot bear arms, many men are also exempt. They substitute sons. If women are unsuited for office, so are many men. If rum and venality aiready threaten the Republic, woman's direct co-operation alone can

save it.

First Installment of December Magazines.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: Alexander Von Humboldt, by Emil du Bois-Reymond (with portrait); Suggestions on Social Subjects, by Professor W. G. Sumner; The Habitation and the Atmosphere, by M. R. Radau; A Belt of Sun-Spots, by Garrett P. Serviss; The Morality of Happiness, by Thos. Foster; Genius and Heredity, by M. E. Caro; The Remedies of Nature.—Enteric Disorders, by Felix L. Oswald, M. D.; Land-Birds in Mid-Ocean, by George W. Grim; The Illusion of Chance, by William A. Eddy; Female Education from a Medical Point of View, by T. S. Clouston, M. D.; The Chemistry of Cookery, by W. Mattleu Williams; Vinous Superstitions, by Dr. Th. Bodin; Malaria and the Progress of Medicine; The Loess-Deposits of Northern China, by Frederick W. Williams; The Natural Setting of Crystals, by F. B. Choate; Surface Characters of the Planet Mars; The New Profession, by Henry Greer; Concentric Rings of Trees, by A. L. Child, M. D.; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes. THE POPULAR SCIENCE 'MONTHLY .. (D. Ap-Notices; Popular Miscellany; Notes.

NORTH AMERICAN REVIEW. (New York City.) NORTH AMERICAN REVIEW. (New York City.)
No intelligent reader can fail to be interested in the contents of the North American Review for December. The question of the telegraph has the piace of honor in the number, Gardiner G. Hubbard pointing out the great advantages that would result from the proposed "Government Control of the Telegraph," and showing from the proposed "Government Control of the Telegraph," and showing from the proposed "Government Control of the Telegraph," and showing from the proposed "Government Control of the Telegraph," and showing from the proposed "Government Control of the Telegraph." graph," and showing from the experience of graph," and showing from the experience of several European countries the benefits to be derived from the incorporation of the telegraphic with the postal service. Henry George writes of "Overproduction," an idea which he declares to be preposterous, unless more wealth is produced than is wanted. Gen. W. B. Franklin sets forth the views of naval and military experts as to what is absolute-

THE CENTURY MAGAZINE. (Century Magazine Co., New York.) Contents: Portrait of Peter Cooper; The Fairest Country of England; The Frieze of the Parthenon; The Silverado Squatters; Echoes in the City of the Angels; One Chapter; Recollections of Peter Cooper; George Fuller; Dr. Sevier; The Pretenders to the Throne of France; The Impressions of a Cousin; Dawn; The Bread-Winners; The Miser; Ten Years; Ab-Average Man; At the Grave of Chas. Wolfe; Original Documents of the New Testament; Topics of the Time; Open Letters; Bric-a-Brac.

The Paney. (D. Lothrop & Co., Boston.)

THE PANSY. (D. Lothrop & Co., Boston.)
This number is issued with a new cover and
will please the young folks as much as haretofore, as the stories and illustrations are
pretty and appropriate.

AMERICAN COUNTING-ROOM. (New York City.) This number contains the usual amount of valuable business information.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Contents: A Roman Sing-er; Mary Moody Emerson; The Initiate; Recollections of Rome During the Italian Revolution; O-Be-Joyful Creek and Poverty Gulch; The World Well Lost; Newport; Bermudian Days; Some Alleged Americanisms; Luther and his Work; Social Washington; Mr. Longfellow and the Artists; Foreign Lands; Recollections of a Naval Officer; Recent Poetry; The Contributors Club; Books of the Month.

THE MODERN AGE, (The Modern Age Publishing Co., New York and Buffalo, N. Y.) Contents: Among the Blind; Mixed Ac-thetes; The Devil's Flirtation; A glance at the Pursuit of Equality; Evergreen; The first Re-gret; Some Social characteristics of Australia; The Maister and the Bairns; Sayings and Doings; Books and Book Men; Stage and Studio; Examination Papers.

St. Louis Magazine. (St. Louis Magazine Co., St. Louis, Mo.) Contents: A Northern City in Florida; Seaside versus Mountain; The Spirit of the Past; Fashions for, Decem-ber; Soon Autumn will pas away; Western Society Stories; Regret; Jerusalem; Home and Society; Publishers' Department.

THE SEASON. (The International News Co., New York.) An illustrated monthly magazine for ladies, containing the latest fashions and the most elegant designs in Fancy-work, Needle-work, Embroidery and Crotchet:

BABYLAND. (D. Lothrop & Co., Boston).

A monthly magazine for the youngest readers with short stories and illustrations.

Mr. Timothy Cole, the most widely-known of American wood-engravers, was a passenger by the Canada, which recently salled for Havre. He goes abroad in the interest of The Century Co., to engrave for publication in The Century the master-pieces of Europe He expects to work in the galleries of Holland, Belgium, France, Spain, Italy, Ger-many, and perhaps Russia (St. Petersburg), and will remain abroad about three years.

The Christmas number of "St. Nicholas" will be ready on Saturday, the 24th of Nov. The edition, like that of the November, number, is 100,000. There are nearly one hundred pictures in this Christmas issue; among them, a number reproducing paintings by Edouard Frére, which are said to be perhaps the finest pictures that have ever been engraved for a child's magazine. One of them, "The Young Guard," is a full-page picture engraved by Cole.

"The Magazine of Art," Cassell & Co., Publishers, New York, will present to each of its subscribers for 1884, the beautiful stching by Henry Farrar, entitled." Evening by the River," size 19 by 25 inches. The new volume commences with the December number, price \$3.50 per year.

There was a whole treatise of philosophy in a single remark made by an old woman who recently applied to one of the New York police court justices, to be "sent to the Is-land." Being asked the reason for her request, she said that she was too old to work, and preferred to live with strangers rather than with friends. Being asked why she did not live with her children, she replied: "Don't you know that one parent can support nine sons, but that nine sons cannot support one parent?"

Some of the brightest drops in the chalice of life remain for us in old age. The last draught which a kind providence/gives to drink, though near the bottom of the cup, may, as said the Roman of old, have at the very bottom, instead of dregs, mostly pearls.

The craze on electrical study is beginning to bear fruit: "Are you the conductor?" asked a lad on an excursion train. "I am," replied the courteous official, "and my name is Wood." "Oh, that can't be," said the boy, "for wood is a non-conductor."

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Believe me, every man has his secret sorrows which the world knows not; and oftentimes we call a man cold when he is only sad.—Longfellow.

Adversity, like winter weather, is of use to kill those vermin which the summer of prosperity is apt to produce and nourish.—Arrowsmith.

Books Received.

WORLD-LIFE OR COMPARATIVE GEOLOGY, by Alexander Winehell, LL. D. Price \$2.50 Chicago: S. C. Griggs & Co.

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The New Interest in Psychological Facts -Its Significance.

Popular newspapers go with the tide, and mirror the thought of the day-be it good or bad. Very remarkable and noteworthy is the growing frequency of published reports of trances, fulfilled dreams, "faith cures," magnetic healing and the like, with-names given and the good standing of the parties endorsed. We publish some of the best of such reports, with due credit, but it is well that they get wide reading the wide world over in other ways.

It is safe to say that ten times as many of these incidents get into print now as ten years ago. A pile of them lies before us, clipped from newspapers of all shades of polities and religion. Here is a Memphis Avalanche report of the finding of papers worth thousands of dollars, by a dream in which their departed owner appeared and told where they were. A letter from Salt Lake to the San Francisco Chronicle, by that scoffing doubter of all spiritual phenomena, Moneure D. Conway, tells of his interview with a sady who had left her Mormon husband when he took a second wife, and how: "Once, in her great distress, she prayed to her mother, dead since her eighth year, saying. Surely if polygamy be right, my mother will come and bid me bear it, and then I will;" when, in the night, a pure white sphere of light with a figure faintly discernible, floated over her for a moment—"a mirage of subjective vision," as Conway calls it. But calling it so does not make it so. From Wareham, Mass., comes the story of a woman in a trance for a week, cold and rigid yet alive, at which "the medical fraternity" are sorely puzzled-as well they might be, for their books deal with flesh and bones, and not with the vitatizing and organizing spirit. A batch of dreams in the Detroit Post and Tribune turns up next. One is of a man warned that he would be killed in a well and cautioned not to go into it, but meeting his death the next day by the heavy bucket striking his head. Another tells of an Irish woman whose brother came to her and told of a farm in Iveland he had left her, and she persisted in efforts to get her rights until she was thought insane, but found the proof of her legal claim which the Court, at last, admitted. Several more are equally remarkable.

That same leading daily journal gives its own reporter's account of an interview with Miss Jennie Smith, of Baltimore, a delegate to the late National Convention of the Women's Christian Temperance Union in Detroit. She told of her paralyzed left limb, nerves beyond her power, years of fearful pain and helplessness, and of her belief in prayer; and that her cure came in answer to her intense and sincere petitions to God. With physicians and others around her, in an hour of deepest agony, she prayed. Her own words to the reporter will best tell the touching story:

reporter will best tell the louching story:

"At the same time I resigned my spiritio the will of
the Higher Power.

How can I tell what followed or how can you credit it?
A wave seemed to sweep through me, and I then fell an
electric shock cramp me up. A powerful battery could
not have produced a more distinct impression. With
joy I felt this stranges deliverance. My will and energy
were centered out what might follow. Something seemed
to tell me to get up. For the first time in years I arcse
unassisted to a sitting posture, bent forward and stood
up, and then crying 'release me,' took one, two, three,
ten steps, and walked across the rooms, My shriveled
limb! used for the first time in 10 years.

A voice told me to kneed and I did so, and thanks
were rendered where thanks were due. My sister seelarg me thus could not believe herself, and crying, 'Oh!
sister,' iffinted away. As for myself I felt light and joyous and exclaimed, 'is it me, doctor?' Oh, that marked
change. Some have said-if was simply that my mental
faculties were deluded in confounding what was willpower with divine interposition. But could will-power

restore a shriveled limb, and moreover, could it do away with the other maladies to which I was subject, and which immediately after disappeared? A consciousness that what is called a miracle was about to be wrought on me, filled my brain and heart. For 20 years I had prayed to be delivered, so that when this magnetic influence drew me together. I knew my cure was at hand, Newspapers have said that in my desperation my energy was the only miracle in the case, but, I tell you, the doctor and these present saw divinity in it all. Seven different denominations were present and they say they will remember the scene to their death. I saw the arm which the Savfor stretched forth to perform lik cases of cure ages long past. That experience is the blasful era of my whole existence."

We lately gave, from the Vassar Times (Michigan), an equally remarkable statement of the cure of Mrs. S. L. Tower, which that lady attributed to spirit influence. Why this new interest outside of Spiritualists, in these things? What does it signify? What will be the result of its increase? This interest grows because the inner-life of man is awakened in our day as it has not been for a long time. This is not only an age of great mental activity, of inventive achievement and gain in material wealth, but the spiritual nature of man is also being aroused in a way quite unlike the "revivals of feligion" in the near past. The old conceptions are on the wane. The atoning blood, the pains of endless torment, the wrath of God, and like grim and ghastly dogmas are fading out. In their place must come something to stir men's souls to a larger and nobler life than they inspired. The great spiritual awakening is dawning, and these are its signs and tokens. A new interest-now largely curious, but to gain in depth and beauty and power-is centered on man as a spiritual being. The very atmosphere pulses and thrills with a new life, and these wondrous, yet natural interior faculties of our growing humanity are called out even as the warm pulsations of the growing spring-time call out the quickened germ and bud, prophetic of flower and fruit.

All this has also another significance. we grow in spirit, the Spirit-world can better meet us and help us. As we reach up, more angel-hands reach down. These many signs tell of great efforts making in the spirit-land for our help and health of soul and body. The increase of this interest must lead to wider discussion and investigation, and so at last to more clear and rational views. The world will find that "man is an intelligence served by bodily organs;" that spirit and body are inter-dependent, yet the spirit is supreme, creative and immortal; that conscious and personal intelligence manifests itself independent of all bodily or physical help, proving materialism shallow and unsatisfactory; that spirit-intercourse is a great fact, of immense significance and wonderful beauty; that our learned doctors of medicine and divinity must revise their psychology and their theology.

These remarkable facts call out a deal of shallow and senseless comment, yet out of this will come light. How supreme is the human will in the agony of prayer, conquering bodily ailments, bringing the very angels near to heal and bless, making the spirit within so full of strength and harmony that the poor body therefrom gains health! What marvels of magnetic healing-natural and health-giving power-we witness. This must open new study of the healing art. There is no end to this great topic. Enough has been said to call thoughtful attention to the significance of this growing interest in psychological phenomena. A new cast and hue is also given to literature as is seen by the wide reading of Elizabeth Stuart Phelps's books, and by that new and greatly valuable book, "Beyond the Sunrise," which all our readers should have. But this opens to a new theme and we forbear. A fit closing word-showing how the gifted poet, in his hours of spiritual light and intuitive wisdom recognizes unseen aid-is from Ultima Thule, the last work of Longfellow:

His, and not his, are the lays
He sings; and their fame
Is his, and not his; and the praise
And the pride of a name. For voices pursue him by day And haunt him by night, And he listens and needs must obey, When the Angel says: "Write!"

Mrs. C. Fannie Allyn at Lester's Academy

Mrs. C. Fannie Allyn delivered a characteristic address at Lester's Academy, No. 619 West Lake St., last Sunday morning, her subject, "Temptation," having been chosen by one of the audience. She carefully and critically analyzed the subject, claiming that the word should not be always construed as one having on the stream. for its object the debasement of a human being; on the contrary the temptation to do right is quite as potent in the world to-day as the temptation to do wrong. She claimed that temptation is a factor for good as well as for evil; that the temptation to do right should be cultivated in the young, thereby gradually improving the human family so that wrong doing would be banished from the earth. Her analysis of the subject was unique,and highly interested those in attendance. In the evening her address was enthusiastically received by a large audience. She closed the services by giving several psychometric readings, which proved very inter- numbers of tracts, headed, perhaps-"Seresting.

Mr. Geo. S. Bowen, ex-Mayor of Elgin, Ill., is President of the Elgin Electric Light Co., and his son, Mr. Geo. E. Sowen, Secretary and Treasurer. Saturday night, November 24th, an illumination of the city took place. There are seven towers, and the lights number twenty-nine. The city authorities, press and visitors were present at the turning on of the lights by Miss Anna Bowen, the President's accomplished daughter, and the whole was an entire success. Elgin is to be congratulated upon her enterprise through the earnest work of such men as Geo. S. Bowen.

Henry Slade informs us he will start about December 1st, on a professional tour through the Southern States.

The Danger of To-Day.

While our politicians are busily trying to discover who shall have this or that office, our clergy denouncing agnosticism and rationalism, every separate interest having its own centre to which all other interests seem subordinate, there is a danger looming ominously over us all, terrible in its scope and range, which men seldom speak of because they do not perceive it, or perhaps for the same reason that travelers in the Alps are forbidden to whistle, lest the vibration of the air should increase the danger of letting loose the avalanche.

Capital and labor have never been very cordial friends, and for years past their mutual jealousy has been tending towards mutual hate. Neither can do without the other; both wish they could. They were never in flercer antagonism than they are to-day. Strikes are taking place on every hand, and each strike causes an intensification of bitterness. Capital in order to protect itself, tried to prevent combigations of workmen in New York, but it found that it was not safe to attempt to use the law they succeeded in getting passed, and now capitalists keep black lists, and notify each other of any worker who is active in promoting agitation for larger pay or other advantages. So far, all the gain has been on the side of the employers, as was to have been expected; for, if they choose, they can control the legislatures, the churches and the railroads. If it were not that they are jealous of each other, and will combine as little as possible, the condition of the working man would be even worse than

A Senatorial Committee sat in New York gathering testimony on the relations of Capital and Labor, and it is in evidence that the Western Union Telegraph Company has absorbed forty-six companies, expanded their honest capital of \$20,000,000 to \$80,000,000, by watering the stock \$60,000,000. Having now to pay dividends on the large amount they have reached, as their income has grown the wages have been reduced and the hours of work increased-greed, fraud and force, steadily grinding down the workmen.

On the other hand workmen have their jealousies, which largely prevent combination. Strikes are rarely successful, and still more rarely, even when successful, have they returned to the striker the loss by enforced idleness while the issue was in doubt. Workmen, finding peaceful means of bettering their condition a failure, worried, irritated, alike by their need and their impetence, listen to the flerce distribes of the lower order of foreign communists and socialists, with less of repulsion than was their wont some time ago. They see the rich growing richer, the poor poorer; see that all peaceful means of getting rid of this cancerous evil fail, and they are getting ready to apply short and sharp remedies; to say aloud what they are only muttering now-that if law is powerless to correct the evil, law must be replaced by something stronger; if religion only consecrates wrong, it is time religion were destroyed; if government is only to strengthen the oppressor, government must be overthrown. So, each abortive strike only adds to the quantity of explosive material which a spark may explode.

-both sides are wrong, and each is seeing only how tremendously wrong the other is: and Capital is every day becoming more exacting, Labor every day less yielding. Collision, a strike not for wages but for power, for revolution, seems imminent.

Carlyle, in his "Past and Present," suggestively says: "The nobles of France declared they could not live upon the fair rent of the soil of France; they must be exempt from taxes also. Three years from that time they were tanning human skins at the tanneries at Mendon."

Few people engaged in absorbing business of their own, ever think of the enormous number of poor and dissatisfied people there are in our great cities, or have any conception of what just cause there is for complaint. They read 'Hood's "Song of the Shirt" with wet eyes, perhaps, all unconscious that the wrong pictured there is steadily worked out here. They hear of strikes, but with only a lazy interest, as one might watch a bubble

Nay, our great corporations are no wiser, for they, too, judge of them as to their effect on their profits, and do not see that their very existence is imperiled. Behind all the strikes to-day is the menace of a grand strike that shall hurl law, religion, the family and the government in ope hideous ruin. To that we are tending with daily accelerat-

ing speed. Is there no way of curing these evils and averting the terrible effect of them? Yes; many remedies are proposed. The politician argues it is only necessary to elect his candidate; the clergyman would issue large vants be obedient unto your masters;" a boundless issue of paper money; suppression of liquor selling; limitation of sales of public lands-almost every one has his pet medicine, sure to heal all disorders of the body politic.

The Archbishop of Canterbury, in view of his discovery in London of whole families employed in making match boxes for four and a half cents a gross and paid only eight cents for making an ulster, concludes that the only remedy is emigration. This remedy Is obviously unsuited for our country.

What can Spiritualism do to save the country? It can teach a higher standard of duty than human law; a certainty-of many things

a new form of combination, one that is to help others; can teach men to appeal to nature rather than the Bible; to God's act rather than men's word about his act. It can teach men to "suffer and be strong," where suffering must be, but to be bold in attack when another is to be wronged. It can teach men to find their joy in the happiness of others; that wrong hurts the wrong-doer more than the wronged.

No law or combination can be made that unscrupulous men will not evade or pervert, except a combination having no selfish element in it, no personal good sought, no set of opinions urged, no theories maintained, but organizations all over the land that shall be helping hands wherever help is needed. Old faiths are reeling, the new press on. Let the evils which have come from corruption of the truth die with their parent. Never had any revelation grander opportunity of use fulness. It waits for wings; shall it have them? Spiritnalists, are you awake to the dangers of to-day, and prepared to meet them?

Remarkable Incident at a Hallowe'en Gathering-Dread Fulfillment of a Promise.

An incident of a rather peculiar nature occurred in Montreal, Canada, as set forth by a paper in that city, on last Hallowe'en, which has given rise to considerable conjecture and surmise. The facts, as obtained from one of the participants by a representative of The Gazette, briefly stated are to the effect that seven young ladies, all of Montreal, at a Hallowe'en gathering ten years ago agreed to meet again on the same evening ten years after; the stipulation was "dead or alive," the young lady who made use of that expres sion reminding the other six of their agreement a short time after by sending them each an invitation for October 31, 1883. This lady was evidently the originator of the little reunion, and laughingly promised to be present, even if dead, and it were at all possible for her to do so. About four years ago this young lady died very suddenly. She is described as having been of a quiet, religious disposition, and very tall.

The remainder of the ten years rolled by, and the time for the reunion came. Accordingly, on All-Hallow eve the six met at the house of two of their number, who were sisters, for tea; but, according to the original agreement, a chair was left vacant for the missing one. This chair was draped in black, while in front of it on the table were some withered flowers, gathered from the grave of the deceased. Nothing remarkable occurred during the repast, save that the young lady next to the empty chair spoke of a strange nervous sensation, but this was not thought of at the time. After tea they started to move to the parlor, immediately adjoining. the young lady last mentioned leading the way, and carrying in her hand the bunch of withered flowers. The parlor was quite dark, saving the light which streamed in from the dining-room as she opened the door. At that moment she cried: "Look! look!" and pointed into the parlor, where three or four of them saw distinctly a tall white figure standing at the door leading from the parlor to the hall. She who had first seen it retreated quickly, and was just leaving the dining-It is not the question now, who is in fault | room by the door from that room to the hall when she again saw the figure, and her cry brought three of the others to the door, and all saw it glide quickly along the hall from the parlor door to the door leading to the street, which seemed to open of itself and close after the figure had passed through.

Only one of the six failed to see the figure at all, she having in both cases been too late, consequently she was very dubious, and believed the apparition to be merely some kind of a practical joke, and at once went and inspected the door of exit, but this was always kept locked and latched from within, and was found to be still secure, so the trick theory was apparently out of the question as a solution of the mystery.

The Gazette's informant saw the figure twice, and describes it as being "just the right height"—that is to say, very tall, and wholly draped in white; so hands nor feet were to be seen, and the face was concealed; it seemed to gilde rather than walk, and moved very quickly; it did not touch the door, at all and did not appear to pass through it, but the door seemed to open of itself and close behind the figure. The sensation produced by the figure was as if it were chuckling to itself on having kept the promise to be present, and laughing at the scare produced-at least the young lady informant states such to have been her sensations in so far as she had any apart from the dominant sense of

Mr. Edwin D. Mead of Boston will give a course of six lectures, upon "The Pilgrim Fathers," at the Church of the Messiah, Michigan Avenue and 23rd Street, on the evenings of December 3rd, 6th, 10th, 13th, 17th and 20th. Course tickets, \$2.00; single lectures, 50 cents. Mr. Mead is a fine essayist and a very scholarly man, thorough and conscientious in all he undertakes, and will not fall to interest, entertain and instruct his hearers. His subjects are "Puritanism." "New England in England," "New England in Holland," "Plymouth," "Bradford's Journal," and "John Robinson." Mr. Mead will also give the same lectures at Unity Church, Dearborn Avenue and Walton Place, the evenings of December 4th, 7th, 11th, 14th, 18th and 21st.

Fred. J. Bowman, former editor of Inter State, Gary, Dakota, has moved to South Le —to take the place of the dreamy, doubtful Beau, Dakota, and is now publishing the Le theology of the day; can reveal the power of Beau Pioneer. We wish him success. Appeared in Dreams.

From Newark, N. J. comes a curious story. Sarah L. Kridel, an old and respected lady resided there. She had five sons and four daughters and twenty-eight grandchildren all of whom lived near her.

Ten years ago Rachel, a young daughter.

her mother's pet, died and was buried in the Hebrew cemetery on South Orange street. According to the story of Mrs. Fruber, the eldest daughter of Mrs. Kridel, who lives but a few doors from the late residence of her mother Rachel appeared to her in her dreams at various times during the last few years. Until two years ago, however, she refused to make known her wants. "My sister always appeared to me," said the lady, "just as she was accustomed to come to me in life; not, as is usual, in the form of a specter. Two years ago this fall we had been talking at home about buying a plat in the cemetery and removing the body of Rachel thither. That same night after I had been asleep but a few moments, I saw my sister standing by the window in my sitting-room, while I, in my dream, sat in a rocker. At that time-she appeared in the shroud in which she was buried, and L-could plainly discern the needlework upon it. I said: 'Rachel, what do you wish?' And she answered, speaking very softly and slowly: 'My bed over youder (pointing out of the window to the cemetery) is very lonely. There is room for one more there by my side. If mamma or any of our sisters should go across the river, tell them to come to me. On my right is room for mamma, but if there should not be room for her there, then give her my grave and let me rest in her arms." Going to the cemetery the friends found space for the burial of another person, and purchased it. Mrs. Kridel in a short time thereafter was taken sick and died. In her last moments she several times called the spirit girl's name, and at one time a smile mounted her face, while she murmured, "Yes, I'm coming." During one of her rational spells she promised her family to visit them if it was in her power, and endeavor to console them in their bereavement, and the daughter declares she will not be surprised to see her mother again before long.

The Woman's Tribune, published by the Nebraska Woman's Suffrage Association and edited by Mrs. Clara B. Colby of Beatrice, Neb., has just started out upon its mission to enlighten the women (and men, too,) upon the Ballot, etc. The editor says:

"The conditional number of The Woman's Tribune having been received with much favor, it has been decided to continue the publication of it, making it a weekly devoted not only to woman's political interests but to her interests in all fields of labor and thought. It is issued at the low price of \$1.00 a year that it may be within the reach of all. It is expected that friends of progress will assist this paper with money and with thought. As this number indicates, The Tribune is intended to be not only a record of what has been accomplished, but a basis for the study and work of both individuals and clubs. The law course is begun this week as a regular department, under the manage-ment of Mrs. Bittenbender, and this will be continued every two weeks, alternating with course in civil government. The Tribune hopes that every person who reads this number may like it so well as to become a per-manent subscriber." We wish the ladies suc-

The Rostrum is the name of a fortnightly publication just started at Vineland, New Jersey. Mr. J. Clegg Wright, the lecturer, is announced as editor and Mr. A. C. Cotton, a mill owner and real-estate agent, as publisher and assistant editor. We make the following extracts from its editorial matter.

The Rosirum is a new cialmant and aspirant for public favor and patronage. It seeks to contribute light to the sum which already exists, and help in the discussion of all the great questions of the day. Its motto is Liberty, Equity and Fraternity.

MR. J. C. WRIGHT AT VINELAND. This noted English trance contor contors.

ty, Equity and Fraternity.

Mr. J. C. Wright at Vineland. This noted English trance orator occupied the rostrum at Cosmopolitan Hall the last two Sundays in October. Large audiences have been attracted to listen to his guides. The lectures have been et a high order of excellence. During the two weeks he has spent with us he has delivered several week evening lectures and field circles which have been well attended and given the greatest satisfaction.

Mr. Wright is controlled by a variety of spirits, but the broad Lancashire humor of John Shaw, the profound metaphysical intellect of the spirit of George Rushton and the terre style of the orator are extremely enjoyable. Corton's Mill., on 6th st., opposite Landis's old mill, grinds cort, rye, oats, corn and cob, meal, bone, oyster shells, saws wood, etc. Constantly on hand—ground bone and oyster shells for poultry and fertilizers. Pure-cider vinegar for sale wholesale and retail. All orders or inquiries addressed to Box 254. Vineland, N. J. On Wednesday evening the controls of Mr. J. C. Wright delivered a magnificent oration upon Thomas Carlyie.

We purpose to make the Rostrum a lively and interesting sheet, and ask all of our friends and friends of our common cause to send us clubs and advertisements. Sample coples free. Price of subscription one year; \$1.00. Sit months, 50 cents. In advance, Cash sent by money order; or if less than \$1.00. In 2 cent postage stamps.

A correspondent thinks he has a good joke on the Journal in that it placed an item mentioning Major Young's visit to Chicago in such juxtaposition to an item on tramping impostors, as to make the two seem but a single item. Well, it would have been a serious joke quite likely, had some lecturer or medium been noticed instead of Maj. Young: as it would have appeared significant, our foreman now sees the point. We have cremated him, and his ashes duly encased in a glass jar and duly labeled, will remain a warning to all future managers of the composition room.

Prof. H. D. Garrison has arranged to deliver two lectures on the "Origin of Man," at the Grand Opera House, this city, on the first two Sunday afternoons in January. The subject will be illustrated by a large number of views projected by the calcium light. Prof. Garrison is one of the ablest lecturers now before the public. His addresses are always very interesting and instructive.

C. Fannie Allyn will lecture at Lester's Academy, 619 West Lake Street, next Sunday at 10:30 a. M. and 7:30 P. M. Conference and Medium's meeting at 3 P. M.

GENERAL NOTES.

A Philadelphia sheet known as Mind and Matter has gone to rest; having beggared its publisher as well as English invective, no further mission seemed open,

Mr. and Mrs. Van Horn of New York City. arrived in this city last week to spend a few days with friends.

Mr. J. W. Van Horn donates ten dollars to the JOURNAL's Poor Fund for sending the paper to worthy poor.

Wm. Emmette Coleman writes from San' Francisco: "I went twice on Sunday, the 18th, to hear Mozobmdar the talented Hindu, and was delighted with him."

We learn from a correspondent that Mrs. Stryker, of Brooklyn, N. Y., is giving some fine tests from the platform at the meetings of the Fraternity.

Mrs. C. Fannie Allyn is traveling this winter with Mrs. Stratton (widow of General Tom Thumb) but will resume the rostrum next spring and summer. Her permanent address is Stoneham, Mass.

In Milwaukee, Wis., are many mediums, among whom are Mrs. Abbie M. Robinson, Mrs. Dickenson, Dr. Herring and Mrs. Spencer. Meetings are held there every Sunday in a small hall in the Academy of Music.

Col. Wm. Hemstreet will lecture for the Brooklyn Spiritual Fraternity in church of New Spiritual Dispensation, Clinton avenue below Myrtle, Friday evening, December 7th. Subject: "Supplemental Demonology."

Last Monday, A. B. French returned from the meeting of the State Association of Spiritualists of Minnesota, held at Minneapolis, where he lectured. He brings an excellent report from the meeting. Mrs. Shepard-Lillie, Mrs. Gardner, of Rochester, and Miss Susie Johnson were among the speakers.

Ammle Cheever, was found murdered on his own woodpile in Dingham, Pa., on Oct. 27th. His grandmother, at Milford, on the forenoon of that day, suddenly arose from her chair and shricked, "Ammie is killed! Ammie is killed!" She could not be quieted. A few hours later the news of his death was received.

Dr. Wilson, the curate of St. George's Cathedral, at Kingston, Canada, has created a sensation among the members of his congregation by attending a prayer meeting of the Salvation Army and partaking of the communion. He defended his course vigorously at the demand of the rector, but it is hinted that he is to be given a brief vacation in consequence of the act.

Milton Allen of 2,411 N. College avenue, Philadelphia, writes as follows: "I think that when a healer is properly developed so that spirits can work through him or her, there will be no need of the pounding, mauling, rubbing or kneading, that the magnetic healers now indulge in. If these healers would study the laws of health, and the real science of man, physical, mental and spiritual, and seek to be developed spiritually to a higher degree, their usefulness would be far greater, and there would be far less humbugging and charlantry among them than there now

Speaking of Mrs. Stratton (better known as Mrs. Gen. Tom Thumb), who is a devoted Spiritualist, the Chicago Herald says: "Mrs. Stratton takes evident pride in her diminutive stature, but although in physical proportions she is so slight, she amply atones for this in every other quality that goes to make up a charming woman, and the universal verdict of all who have ever had the pleasure of meeting her is, that she is a thoroughly cultivated, charming, refined and true lady. It is no wonder that she has won such

firm hold on the affections of the public!" The average weight of the human brain is 1,390 grains. Turgeneff's brain, which is said to have been the heaviest yet weighed, was 2,012 grains. Cuvier's weighed 1,800 grains. .The size of the skull or the weight of the brain is not an infallible indication of mental superiority. Extraordinary intellect has often accompanied a heavy brain, but some of the ablest men the world has produced had brains of an average size. Among those who had brains under the average weight are mentioned Raphael, Dickens, Lord Byron, Charles Lamb and Gambetta.

Ramabhai, the Sanskrit poetess, is visiting England, and is making a great sensation. The Athenœum says: "She was the guest of Prof. Max Muller. The-extraordinary power offher memory, and the fluency and correctness with which she speaks Sanskrit and composes extempore Sanskrit poetry in the most difficult metres, surprised all who saw her. Pandit Shyamaji Krishnavarma, Mr. Visvas of Calcutta, the Rev. C. Bellairs lately of Bombay, and others had been invited to meet Ramabhai. She is probably the first learned Bramani who has crossed the ocean. She traces her descent from the old Vedic family of Sandilya."

Arrangements have been completed for the holding of a grand convention of free thinkers at the new Opera House in Liberal, Mo., commencing Friday, Dec. 21st, 1883, and continuing four days. The object of this convention is to effect a union of liberals throughout Southwest Missouri and Eastern Kansas. which shall become a permanent association, with a view to holding a general assembly, quarterly during the year. Business of importance to free thinkers will be transacted during the morning session. The programme for afternoon sessions will consist of short speeches, essays, music, etc. Set speeches or lectures will be delivered during night sessions only. The whole is to conclude with a grand ball on Monday night. A general invitation is extended. For particulars, address Capt. Frank Greene, Corresponding Secretary, Liberal, Mo.

Prof. Francis W. Parker, the distinguished educational reformer and head of the Cook County Normal School, will lecture before the Society for Ethical Culture next Sunday morning, at Weber Music Hall. The public are invited.

The Cherokee Advocate says there are 6,400 members of Baptist churches in the Indian Nation, about one hundred and ten churches, and eighty ordained ministers. The proportion of churches and church members is greater than in any white community known. There are only 75,000 Indians. The institutions of learning, both of the higher grade and the common schools, are reported to be prosperous and the outlook encouraging. Principal Chief Early of the Ottawas, says: "Much interest is felt in religion, and I might say that the whole tribe is or will be Christianized." The Presbyterians are also so strong in the Nation that they have organized a presbytery, the first session of which was held Oct. 31st, at Fort Gibson.

The arti-Mormon movement is beginning to take definite shape in England. The success which has attended the efforts of the Mormon missionaries, particularly in the manufacturing districts, has led to a strong feeling of opposition, and an organized movement on a large scale has been set on foot to offset the obvious influence of the polygamists. Members of Parliament and other influential persons have promised their aid, and such legislation is sought as will check or even prohibit the emigration of large numbers of persons to Utah. Many meetings have been held, particularly in the North of England, and a petition to the crown praying for protection against the evils resulting from polygamy has been freely circulated and liberally endorsed.

In England they rejoice in an anti-beer adulteration society. This society, the palates of whose members have been offended and their heads confused, not by excessive indulgence o' nights, but by the absence of hops in their beer, are not content to suffer in silence. On the contrary, they have gone to the expense of analyzing their liquor, and have variously found it to contain gentian root, colombo root, camomile flowers, quassia wood or extract; nux vomica, aloes, cocculus indicus, licorice paste, and heaven knows what else beside. Not satisfied with this chemical analysis, they have gone further and established-to their own conclusive satisfaction-that eighty per cent. of the men who became drunk did so not because of the quantity but of the quality of the liquor they consumed.

Mr. and Mrs. Wallis.

We learn from the Walsall Free Press, England, that on the fast Sunday in October, a special service was held in the Exchange Rooms, High Street, that city, when Mr. Wallis delivered a very able lecture upon the "Facts, Freedom, and Faith of Spiritualism," which was listened to throughout with marked attention, by a large and appreciative audience. On the following Monday evening a public "tea and entertainment" was held in the Exchange Rooms in honor of D., Syracuse, N. Y. Mr. and Mrs. Wallis, which was served in excellent style, after which an address was read by Mr. Washbourne. He said:

"It is with great pleasure that I address if will tecord an event in the history of our movement which many of us have long desired, viz., to have our light continually burning through the instrumentality and ability of our respected friends and co-workers-Mr. and Mrs.

The speaker related a curious incident that occurred at a circle fourteen years ago:

"The hand of a lady was moved to draw pictures on a sheet of paper, with great rapidity, while she was engaged talking to us, and seemed to be paying no attention to what was going on. In a short time the paper was covered with a farmyard scene. A spirit controlled the hand and performed that."

Speaking of Mr. and Mrs. Wallis he said:

"It is that these truths may be proclaimed more fully to the people, to feed the heart-hungering, gladden the mourners, and strengthen the weary workers and reformers that we have invited our friends, Mr. and Mrs. Wallis, to exercise their gifts and tal-ents among us. Mr. Wallis has been at our services many times during the last seven years; he has traveled more of less all over England and in America, and as we have pover heard anything against his character we regard him as well qualified regularly to fill our platform. Mrs. Wallis we have not known so long, but she has already taken our platform twice giving excellent addresses, and we would earnestly ask you to listen to her, and give her your sympathy and presence at the first opportunity. To you, Mr. and Mrs. Wallis, in the name of the Walsail Spiritualists' Society I give you a hearty and cordial welcome to your new sphere of la-

Other speakers followed, after which the following resolution was unanimously passed:

"That this meeting is of unanimous opin-ion that Mr. and Mrs. Wallis are thoroughly fit and capable persons to represent the Wal-sall Spiritualists as their teachers, and it is hoped that all will do their best to rally round them, and give them their full sympa-thy and support during their stay among

Mr. and Mrs. Wallis then responded in suitable terms, expressing the pleasure it gave them to be amongst such an ardent body of workers for the common good of humanity. and stated that so long as it was their lot to be amongst them, they should endeavor to do their best to work the society up to such a pitch of perfection as to make themselves & power that would be felt for the good of the people throughout the entire district. The entertainment then commenced, when each performer did his part efficiently and well, to the great delight and satisfaction of all present.

Harmonialists in Chicago.

On last Monday evening, Mr. and Mrs. J. C. Bundy gave an informal reception in honor of Mr. and Mrs. J. W. Van Horn of New York. A houseful of smiling faces, and warm Western greetings seemed to make the New York, guests feel 'they were among congenial friends. Mrs. Van Horn spoke by invitation. expressing in a beautiful way her gratification with Chicago and its people, and of the common interests binding those present in fraternal bonds. Mr. Van Horn, by request, gave an outline of the objects and work of the Harmonial Society, the U. S. Medical College, and closed with a loving tribute to A. J. Davis, Prof. H. D. Garrison complimented Spiritualists upon their progressive spirit and hoped they would in time be able to present the phenomena of Spiritualism by more scientific methods than now prevailed. He was strongly of the opinion that Spiritualism was the coming religion, and dwelt upon the supreme importance of accurate methods of observation and investigation. Mrs. Mary Fellows supplemented the remarks of Mr. Bundy and Prof. Garrison with timely comments: With sincere expressions of friendship and wishes for further acquaintance with the Eastern visitors, the company separated at a late hour.

At three o'clock on last Monday morning the well matured spirit, Sojourner Truth, escaped from the old worn out, black tenement which had done service for 107 years, and passed to a happier home in the Spiritworld. This occurred at Battle Creek, Michigan, which place had long been her home. Further mention of this remarkable woman will be made in a later issue.

In the handsome and hospitable little city of Kalamazoo, Michigan, the editor spent a happy time last Saturday and Sunday. On Saturday evening he met a houseful of friends at the home of Mr. and Mrs. Silas Bigelow; Sunday morning he joined the friends in discussing means and methods of forwarding the best interests of Spiritualism; and in the evening spoke to a fair sized audience of most attentive listeners. He was glad to note among those present a number of intelligent and critical inquifers, the pastor of the Unitarian society being one of them. This gentleman, Rev. Mr. Olcott, is a young man of ability and earnest purpose; he will yet be heard from in a wider

Business Notices.

Hudson Turrie lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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OURES EVERY CASE OF PILES.

Bussed to Spirit-Life.

T. E. Peiham of Athena, Ter., passed to apiritillis on the 2013 of October, 1883.

His reach was caused by postumenta. He was 63 years of age. His purse was always open to like poor and needy. He was highly espectmed by those who knew him.

Passed to spirit-life from Aurelius, M. Y., November 13th, 1888, Lyman Smith, sged 75 years, 6 months and 22 days.

1888, Lyman Smith, aged 75 years, 6 months and 22 daps.

The subject of this notice was born in Manijos, N. Y., but when about eight pears of age removed with this parsule to Aurelius, where his honorable, useful, industrious and isemperate life was spent on the "old homestead farm." Calmiy and peacefully in this faith and knowledge passed the good man away, having been cared for and wanthed over by his faithful wife, and also by his devoted neptore. Edward Huggios, of Auburn. His funeral was attended by a large concurse of propie to whom a spiritual address was delivered by Her. J. H. Harter, assisted in the revices by Mrs. Harter, who with an organ becompaniment rendered in an effective pathetic and impressive manner, two songs appropriate to the occasion, the tiltes of which are, "Where the reser never shall wither," and "The sweet to be remembered."

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Seciety will hold services every Sunday, commending September 16th at 11 A.M. and 7:45 F.M. at the Hall, owner of Futton and Hed-ford Assumes. J. Wes. Fletcher, speaker. All spiritual papers on naic in the hall. Meetings free. WM. H. JOHNSON. President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, I.E. Clinton Avenue, Brooklyn, N. Y. Public services every manday at 3 and 7.30 F. M.
Lyceum for young and old, Sundays at 10.30 s. M. Abraham J. Kipp, Superintendent.
Ladies Ald and Mutual Bellet Fraternity. Wednesday, at 2.30.

ch Social every second and fourth Wednesday, in each ment Frairmity every first and third Wed-each month, at 8 o'clock. Daniel Count,

Silgn Spiritual Fraiernity every Friday evening at 2:80.
Hichols, President.
A. H. DAILEY Fresident.
Sklyn, Sept. 24, 1882. (P. O. address 16 Ocort St.)

At Speck Half, No. 11 East 14th Street, near Fifth Avenue New York City, the Harmonial Association, Andrew Jackson Davis, President and regular speaker, hold a patitic meeting every Sunday morning, at 11 o'clock, to which everybork most most cordially invited. These meetings continue without in-termission until June 11th, 1864. Services commence and

New York-City Ladies Spiritualist Aid Society, meet every reduceday, at 5 r. m., at 171 East Such Street MRS S. A. MCCERTCHEN, Secretary.

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be not-ducted by the Spiritual Light Sectors every Sunday at S 7. M. in Lestor's Anademy, 519 W. Lake St. Lecture in the evening at 7 d5.

The First Spiritual Society of Eansas City, Mo., meets every Sunday evening at 7:80, in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J. Gelby

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\$66 a week in your own town. Terms and \$5 outfit free. Address H. Hatter & Co., Portland, Me.

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WHENTHE MINE AND ASSEMBLED, In two of as off printing or Bringing tright and becomes carlands, described trophies of their top.

Looking down on all earth's children For the instrument divine Militare to place the bearboom laure At the fairest, purest surine;

When they found our glorious Mouset, Clad in robes divinely felr, Fitted through immortal Ages Brighter wavaths of song to wear;

Then they crowned him of the Muse Wroatled his towe in love soldies With an ear attoned in earth life 5 To seect risapsodies divine.

Windram grand supreme's childlik "Gathering probles from the above With the ocean all untraversed,"

Then the people gathered round him, Fain to cach the strains divine, When the eclors amostly ounded: "Meaven's gift—they are not mine."

When the Muses here in earth-life With a wondrous power combine Through a grand and-ginelous ma-fought a place on earth to find,

Where awest harmones, all blending, Were attained in Nature's plan; Where to reach our radiant chaplets To the hearts and looses of man;

Here they reased the beauteous temple. Counce and it to all. Placing over its open portain Name of Central Music Hall.

Superior tame by Muses whispered, Where the Arts and Muse blend To a higher, boiler edict, To a grand barmonious sud. Here we bring east powers of healting. Wrauped in mystery sublime, When you queetlen of their foreign. We, too, eag: "They are not mine:"

Gurs to field but in our keeping. Ours to gladden heart and home; Heaven will guide their glorious un Watch and love and bless its own.

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THE WAR IN HEAVEN.

Voices from the People, AND ENFORMATION ON VARIOUS SUBJECTS.

The Rosary of my Years.

BY TATHER RYAN.

Some recken their age by years, Some measure their life by art— But some tell their days by the flow of their tears, And their life by the means of their heart.

The dials of earth may show
The length, not the depth, of years,
Few or many they come—few or many they go—
But our time is best measured by tears.

And not by the silver gray
That creeps through the sunny hair,
And not, by the scenes that we pass on our way—
And not by the furrows the finger of care

Not so do we count our years; Not by the sun of the earth—but the shade Of our sou's—and the fall of our tears.

For the young are ofttimes old,
Though their brow be bright and fair;
While their blood beats ward, their heart lies coldO'er them the spring-time—but winter is there.

And the old are oftlimes young, When their hair is thin and white; And they sing in age as in youth they sung, And they laugh, for their cross was light.

But bead by bead I tell
The resary of my years;
From a cross to a cross they lead—'tis well!
And they're blest with a blessing of tears.

Than a century of sleep; Give me instead of a long stream of life, The tempest and tears of the deep. A thousand joys may foam
On the billows of all the years;
But never the foam brings the brave bark home—
It reaches the haven through tears.

Better a day of strife

Spirit Voices.

To the Editor of the Religio-Philosophical Journal:

Meeting a friend the other day the question was asked me, "Do you ever hear spirit voices any more? And why do you not give the communications you thus receive to the Ekkingo-Philosophical Journal and why do you not give the communications you thus receive to the Ekkingo-Philosophical Journal for many scaders have asked themselves the same question, will you kindly allow me a small space in your spaper to answer this query? Yes, I do hear the select very often, though not as frequently as I did at the time the communications were being published. I now seldom hear them except when alone, but scarcely a day passes that I do not hear some anget whisper. But for two years past I have been almost constantly employed in ministering to a sick husband; my hands and heart have been so full-of cares that often even there little voices have been unheeded by me; yet they persist in coming, and now that my companion has again been restored to health I often find myself an interested listener to these "wee small voices." but the reason I have not of late cent any of these communications for publication is this: I found while these communications were being published that I was in constant receipt of letters sent me, but I soon found it such a tax upon my time and pocket (for but few persons comparatively were thoughtful enough to send stamp for return letter) that I was obliged to discontinue publishing the communications received. Then came my husband's sickness which I have already referred to.

my husband's sickness which I have already referred to.

One spirit, that of a young lady, who tells me she passed away in California at a place called Monterey, often comes to me, wishing her friends could know that she still lives and is often with them; but she cays her family are Episcopalians and she fears to offend them by having her communications published. Says she died at the Hotel Delmonte (at least that counds like the name.) I think it is nearly two years since she has been in the habit of communicating through the voice. I have noted down several things she has told me that might serve as tests to her friends, but as she has never seemed to wish me to send them or expressed a wish to that effect, I have merely satisfied myself by making a memorandum of a few of the many she has given me. This I have been in the habit of doing for years whenever the voices are distinct enough to seemingly get the message correctly; but there is a strange thing about them; if I do not exactly understand what is said, and ask a question for information, the voice ceases, and I get no reply. Whether the current is broken by my becoming positive enough to put'n question, or what the reason is, I cannot say; but this is invariably the case. I never sit down quietly to sew that I do not have pencil and paper near to jotdown what is said.

Darting this excitement in regard to Frank Baxter

that I do not have pencil and paper near to jordown what is eaid.

Daring this excitement in regard to Frank Baxter I have felt the greatest sympathy for him for I know well, frem my own experience just why those memorandems were made. All that has been given me through the voices and been sent either to friends or for publication, have been done gratuitously, else possibly many might be found who would in my case cry fraud, and I honestly believe that Mr. Baxter's explanation is the true one. I think all mediums are martyrs, and I often wonder why any one should desire the gift of mediumship, unless it be that in the end they may wear a "martyr's crown."

During my absence from the city I have heard maught but praise of your interesting paper and the able manner in which you conduct it. As for me I give it a warm welcome each week, and think every number is a gem.

CLARA A. ROBINSON.

umber is a gem. CLARA A. ROBINSON. 3128 Michigan Avenue, Chicago, Ill.

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

I want to tell you of an interesting testimony to the fact of spirit return that occurred in my family about three years ago at the death of our Kittle, aged 13 years. Dr. J. Crook, now of Leadville, Col., was called a short time before her death to assist in her treatment. His family history was wholly unknown to every member of my family. At the time of which I now speak the Doctor sat by her bed and I with several members of my family, with several intimate friends, among whem was Kittle's Sunday-school teacher, Mrs. J. B. Hensley, now at Deaver, Col., were sitting around the yoom. We all observed that Kittle took hold of the Doctor and drew him near to her, and for some time engaged him in samest conversation, which from the feebleness of her voice none fut the Doctor could understand. We also observed that her talk took deep hold of the Doctor as his face was bathed in tears. In a very few minutes she passed to spirit life. After her burial the Doctor gave me a full description of that last talk with Kittle. Her first words were: "Boctor, did you ever lose a daughter about sixteen years sld?" The Doctor says that there then followed a complete description of his spirit daughter who passed from this life several years before, at the age mentioned by Kittle. He then asked Kittle why she tasked such a question, and she promptly replied, "Your daughter came into the room with you and mow stands by your side and says to me, 'Come Kittle.'"

Are these not beautiful words of testimony that our departed ones are not dead, but are waiting to welcome us on the other side. How is it possible for any human being to tamper with these evidences of our immortality. Blessed are the eyes which see these proofs of our future life, but wee to that man who can be bribed into offering a fiction or fraud instead. Dryden says:

"He who takes a bribe will strip the dead, Will rob the orphan of his crust of bread; Se feet to justice? equity and right, That man will steal the aged widow's mite, Pillage the palace of the King of Kings, And clip the gilding from an angel's wings."

Kaness City, Mo.

S. D. Bowker. Are these not beautiful words of testimony that

Ambrose Kent, of Wonewoe, Wis., writes: It is a little difficult for a poor old cripple as I have been through this season, to raise even a small sum, but I want the Journal if I am poor and a cripple. We want a medium here that can give startling tests to arouse the people from their drowsiness.

Goo. Foulkrod writes: I read the Journal with much interest, and will take it as long as you have such writers as W. E. Coleman, Hudson Tuttle, J. G. Jackson and others I might name.

Address of the President of the Southern Association of Spiritualists.

Address of the President of the Southern Association of Spiritualists.

Mampins, Tenn., Nov. 10, 1883.

To the Spiritualists of the Southern States: Greeting: Disas Barthern: The time has arrived for us to arouse from the lethargy which has heretofore characterized us in regard to the most important movement of the nineteenth century. I allude to the apathy respecting the organization of our forces to acomplish the great work which the angel world design to effect through our agency, which can only be done by united organized effort. There has been a very successful meeting recently held in Chattanooga, Tenn., the main object of which was to bring about a union not only of the Southern, but of all the states, in a national organization, with state, county, city and other associations in one harmonious brotherhood. I have been attending state conventions and camp meetings in the cast and northwestern States for about eight years, and have witnessed the good results they have produced whenever they have been held.

The meeting at Chattanooga was very harmonious, and steps were taken in the right direction for organization, and establishing a permanent camp ground near the city. I know of no place in our Southern States better adapted for a camp meeting than in the vicinity of Lookout Mountain. Seven States may be seen from its summit. The mountain scenery surrounding I have never seen surpassed, only at one place on the Alps. A stock company has been organized for a camp ground, with a liberal charter, under which the company is now well officered with tusiness men in the city and vicinity, who hope to make this the headquarters for southern Spiritualists to meet every summer and have a camp meeting for the southern country, as Lake Pleasant has been for New England. We have been going north to these meetings. Now let our northern friends come south and see what a grand country we have, and partake of our proverbial southern hospitality. Our season is about a month earlier, so that our meeting may come off before and is destined to be at no distant day. We are living in the most important age that has ever dawned upon the world. The age of falith has had its day, and is rapidly passing away. The age of reason and knowledge is at hand, and every theory, creed and dogma that will not bear the most rigid scientific analysis and critical investigation must go by the board. A humanitarian religion, recognizing the fatherhood of God, the motherhood of nature and the brotherhood of man, must and will be the religion of the church of the future, which alone does fully justify the ways of God to man. This is what was taught by the founder of Christianity, and is the teaching of the Spirit-world which we wish to promulgate by our means and influence as above indicated. Will our spiritual papers please copy or notice?

President Southern Association of Spiritualists.

The Brooklyn Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal

To the Editor of the Religio-Philosophical Journal:

A Medium's meeting was announced for the evening, and, after singing, it was placed in charge of Mrs. Stryker. She said she did not take charge, of herself, but through her control; that she was not able to sustain herself in public; that it was this inability to sustain herself in public; that it was this inability to sustain herself that fitted her for mediumship; and that as long as she could serve-humanity fir this way she should be glad to act as an instrument of the spirit. Passing under control she said:

"It has been asked, 'Why do spirits return to earth where there is so much suffering and misery?' We answer that all truth is based on facts, and that we come back in leve and unselfishness to establish these facts. If we lay only one stone in founding this truth, let us lay it well. We are children of one great centre, helrs of the mansions in our Father's house; and when you realize that upon each due is depending the kind of home he or she wit realize, we think you will be more diligent in seeking that home not made with hands, eternal in the heavens." the beavers."

seeking that home not made with hands, eternal in the heavens."

Afr. Dickson, of Chicago, being present, was called upon to address the meeting, and spoke as follows: "If there is one thing more than another which I despise, it is selfishness, and if there is such a place as heaven, it must be where it does not exist. Spirits come to make us realize who aird what we are and whither we are going; and if they leave their homes, should we not leave ours and go forth to help those who are in darkness, and lift them up nearer the truth. In the practice of my healing powers, people come to me in sickness from among the churches. I do not thrust my views upon them, but they ask me of them, and soon leave legotry aside, and come to me in the unity of the spirit. The churches contain thousands of Spiritualists—unknown mediums not understanding their peculiar gifts and the manifestations coming to them. I find all the phenomena of Spiritualism in the churches. We, as a movement, constitute the spiritual sun of the lower universe, guiding others to heaven and emabling them to look through the rifts to their departed friends. Spiritualism is the savior of the world. If you want to place me in the lowest hell, place me where I cannot work for my fellow man. We must forget ourselves in trying to lift others up."

The gentleman then gave way to Mrs. Stryker who under control, said: "Spiritualism is the leaven

The gentleman then gave way to Mrs. Stryker who, under control, said: "Spiritualism is the leaven that shall leaven the whole lump of humanity. Jesus was the man, and Christ the spirit of the man. sus was the man, and Christ the spirit of the man. The old beavens are passing away and the new heavens are coming in their place—more practical and more fitted to our needs at the present day." She then passed from one to another in the audience, giving many excellent tests. By direction of Mrs. Stryker, the chairs were drawn up in semi-circular rows near the rostrum, at the beginning of the meeting, and during the whole evening the utmost harmony and good will prevailed. Many expressions of surprise and satisfaction were heard from those who received these proofs of spirit return, which were to their an "open sessime" to the spirital realms beyond. spiritaal realms beyond. Brooklyn, N. Y., Nov. 16.

W. H. Powell—Home for His Little Girl Wanted by the Mother.

To the Editor of the Religio-Philosophical Journal

To the Editor of the Religio-Philosophical Journal:

The wife of W. H. Powell, the aflite-writing medium, is at present living at my house, and I write in her behalf to you. Her husband has totally descrited her for two years, never sending her one dollar for her own or child's support. She finds it very hard to maintain herself and child, therefore would like a good home for her little girl; she is nearly eleven years of age and quite a smart, bright child. If you would kindly mention this in your paper, you will be doing a charity to a much wronged but truly estimable woman. The angels will bless and compensate you for your great kindness in so doing. Mrs. Powell could tell you of the cunning little trick that her husband practices in his wonderful slate-writing, minus pencil. (I should say plus peacils.)

2,155 N. 12th St., Philadelphia, Pa.

Rt. Armold writes: I like the JOURSAL very nuch indeed and hope it may go forth and flourish note and more for the cause it has at heart, viz.;

C. Borer writes: Please accept my thanks for continuing to send the JOURNAL when I got in ar-rears. I was not able to remit promptly, and I would have missed it very much.

R. H. Bishop, of Sabeths, Kan, writes: There are a few in this part that are much interested in Spiritualism, and would like to have a good medium and lecturer visit this place. Correspondence solicited.

A Wisconsin Pioneer.

Sketch of the late Goe. N. P. Tallmadge.

EAU CLAIRE, WIS.—A daylight trip from Milwaukee to Eau Claire, over the Wisconsin Central, is doubly interesting at this season. This comes of the woods being clear of leaves, and the country adjoining observable far and wide. I have been in the habit, heretofore, of picturing this whole northern country as of little worth except for timber. A third and fourth ride up north this summer, has entirely cured me of the notion.

The chief incident of my two days' stay here has been a visit to Mrs. Dr. Galloway. The doctor is one of the cldest and best known physicians in the Chippewa Valley. The doctor and Mrs. G. occupy rooms at the Galloway House. I had learned but recently that she was the daughter of the late Gov. N. P. Talimadge, who in some respects was the most remarkable man that ever had his home in Wisconsin. I had special desire to hear from her lips, something of the every day home life and characteristics of the Governor. Entering her spacious pariors, my eyes were first caught by a full sized portrait of the Governor, fronting the door. Opposite was a companion portrait of his wife. I had, seen the Governor but once in life—a man of commanding presence, with a Gotthean head on his shoulders. Anywhere, in any company, he would be pronounced an intellectual king. Mrs., Galloway is the second daughter of the Governor, apparenting about 55, and a most intelligent lady. She has two sibilers, one younger and one older, married and living in Chicago. Another sister, Mrs. Ruggles, of Fond du Lac, is spending the winter in Boston. The three sisters, she says, inherit somewhat the mental activity of their father, have decided literary ability and occasionally written shorter and longer stories for publication. There is one son, John, a wheat buyer, iving at the railroad station east of Fond du Lac. The eldest son, Isaac, known as the honest lawyer," died at Fond &u Lac a year or two ago. Another son, Grier, edicated at West Polnt, died in the striny. William, the second son, the pride of his father, and counted

the family," died at the early age of 20. It was the loss of this son that in part, turned the mind of the Governor to inve-tigate Spiritualism.

The Governor, it seems, came west with his family in the spring of 1843. He had been twelve years United States Senator from New York. At the close of his term, he was appolited Governor of Wisconsin by President Tyler, to succeed Gov. Doty. They landed from boat in Milwaukes, and thence proceeded by teams to Fond du Lac, where the Governor had made large purchase of prairie land just east of the lows. It was all new theo. A commodious house was soon erected and eighty acres put under the plow. The Governor held his office but one year, when the place was turned over to Gov. Dodge, by order of President Polk. The Governor, from this time on, gave little heed to politics. He called blimself: a "Conservative Whig." He voted for Clay and Taylor, and later for Buchanan and Douglas. He voted for Lincoln at his last election, and died a few months afterward.

Mrs. G. speaks of her father as "the pleasantest man in his family she ever knew." He was as polite and attentive to his wife and daughters as to strangers. He never scolded, never induldged in elang words or profanity, nor allowed his children to. At the table he would sit for hours talking to them and commenting on what he had read. At evening he would sit at the fire with hands on knees, laughing heartily at good things said. He liked to see his daughters in plain but neat attire. It was a remark of his: "If a women had on a clean calloo dress, linen collar, and had her hair brushed smooth, she was a lady anywhere." In manners the Governor might be termed a gentleman of the old school. He always wore a swallow-talled goat, was polite to everybody, but familiar with few. Being remonstrated with one day for lifting his hat to a negro who had first lifted his hat to him, he said, "He was not going to be outdone by a darky in politiness."

The Governor was noted for his dry humor, and got at things by intuition. He enjo

The distinguishing feature of the Governor's later years was his interest in Spiritualism. He first visited the Fox girls, at the instance of Judge Edmonds, his most intimate friend, in New York. His hope was to get a message from his son William, when, to his surprise, a communication was spelled out from John C. Calhoun. A few evenings later he got a fac simile of Calboun's writing on a piece of blank paper, locked up in a drawer. From that time on he gave critical study to the phenomena. Emma Hardinge, and other great mediums were entertained at his home. About a year after the death of William he wrote out the following words to be inscribed on his monument:

"There is no suffering in death,
"Tis but the spirit struggling for mastery." Instantly, a medium present was controlled by what purported to be William inmself, who wrote through her hand:

"There is no suffering in what we call death,
'Tis but the spirit struggling for mastery." 'Tis but the spirit struggling for mastery."

The inscription as thus amended was put upon his monument. Mrs. Galloway insists that the Governor was no ways "visionary" in his speculations. He was rigid in his examination of all questions, and, unlike most people, reasoned from facts presented and not from assumptions. Most of his time at home was spent in his library. He was familiar with the Bible and wrote out notes upon nearly every chapter. The last eight years of his life he was a victim of asthma, and a great sufferer at times. He had no doubts as to the future. The strength and simplicity of his faith was shown when his children were gathered about him a few days before his death. They had been talking of the other life. He was noticed to laugh by himself, and being asked as to the cause, he said: "I was thinking how much sooner I should know these things than the rest of you." Death came to him like sleep, without metion or struggle, in his chair.

The Governor left many and valuable manuscripts behind.

Death came to him like sleep, without motion or struggie, in his chair.

The Governor left many and valuable manuscripts behind. Among the rest, in his last days, he wrote out a volume of auto-biography which he greatly desired should be published after his death. The volume, a few years ago, was put in the hands of S. B. Brittan, who was to edit his writings and add a chapter of personal recollections. Mr. Brittan died without the work being attended to. It is certainly due from our State and his friends that his biography be given to the country. His published writings show him to be clear and simple in statement and a reasoner of the highest order. He will likely be known hereafter, not as Governor and Senator, but as the compeer of Robert Dale Owen and Judge Edmonds, men who in the face of prejudice did what they could to advance human thought—Evening Wisconsin.

We commented recently on Dr. Hirsh's claim that modern German culture was rather. Jewish than Christian. The same narrowness has been manifested on the Christian side, by calling Babu Mozoomdar, the representative of the Brahmo Somaj of India, recently in this city, a member of the Unitarian body. Sir. Mozoomdar recently replied to this claim before a Unitarian gathering in Boston, and with a becoming dignity. He said he could not lay claim to the honor of belonging to any Christian denomination; that if his hearers wanted to fraternize him, it must be on the principle of their great common sentiment. He quoted the liberal Christian in Lessing's "Nathan the Wise," (who says, "Nathan, why Nathan, thou art a Christiani" to which Nathan replies, "That which makes me a Christian to thee, makes thee a Jew to ma." And so, continued Mr. Mozoomdar, "that which makes you feel that I am almost a Unitarian, makes me feel that a great many of you are as good as Hindua." Last Sunday night this Hindu reformer spoke in a Congregational church in this city. He was introduced with Moody and Sankoy doggerel and the Apostle's creed. We understand the pastor expostulated with Mr. Mozoomdar after his address for some rather alighting language he used in reference to the Christian missionaries. It would have been quite as fitting for the Hindu to demand an apology for so unseemly an introduction.—Radioul Review.

Letter from Sydney, New South Wales.

Our liberal association is not so liberal as its name implies, there having already been some little unpleasantness; for instance, a section of the society object to have Mr. Bright as their honorary secretary, principally on the ground that it is incompatible with his position as a lecturer for him to occupy such an important post; and there was a special meeting cailed of the association to consider the matter, the result being, that of those who attended (a very small number compared with the nominal list of members) 40 votes for retaining Mr. Bright's services and 17 against. There are those who maintain that notwithstanding the majority of 23, it would be better for the Hon. sec'y, to resign, but I do not myself offer any comment; indeed, I am not a member/of the association, but nevertheless I deeply regret, in common with many others, that this element of weakness has sprung up among those calling themselves liberals, and one cannot help thinking of the old but excellent teaching that "a house divided against itself cannot stand." If the liberal association does manage to carry on an existence it is to be hoped that it will do something to justify its presence among us.

A change has taken place in the editorship of the To the Editor of the Religio-Philosophical Journal

against itself cannot stand." If the liberal association does manage to carry on an existence it is to be hoped that it will do something to justify its presence among us.

A change has taken place in the editorship of the Liberal. Mr. Geo. Lacy has resigned, and was succeeded by a temporary triumvirate, Messrs. Grevill, Haviland and Jones, but I am now informed that Mr. Bright has got the management in his hands; he is no novice at newspaper work. Doubtless his lectures will now appear in brief, as he desires them to be read by the public, he having maintained that during Mr. Lacy's editorship the epitome which appeared weekly was defective. Mr. Lacy, of course, not only denies this, but resents it, so that altogether "things are slightly mixed," and we are getting as bad as the "Fiddles," the antithesis of In-fidels.

Mrs. Hampson, a "lady evangelist," is here, drawing the usual large crowds of sentimentalists. I was the recipient of the following, printed on a nicely illuminated card: "Please accept invitation to Mrs. Hampson's meeting," etc., and thousands of these were sent out by "the workers," so that "the old, old story" is still not attractive enough to attract audiences without some sensation, duly advertised in an infidel and business-like manner, She is a fluent speaker, more so than Mrs. Hardinge-Britten, and has a pleasing appearance: so her ministration, being out of the run of the ordinary style, attract the sensation monger and the orthodox plously exclaim at sight of the crowds, "See the power of the gospel." An instance of this wonderful power has recently transpired in our most thickly populated suburb of Wooloomooloo. In close proximity to churches, under the very shadow of the Catholic cathedral and amongst a God-fearing and Christian community who subscribe their money for missions to the beathen, a deed of darkness has recently been committed which reveals the existence of a canker spot of the deepest dye in the midst of our boasted civilization. Fifteen young men (?), so the record runs in a lane drunk about 9 o'clock at night, and according to the evidence of one of their number, they removed her on to a heap of rotten straw in a yard close by, and then the fifteen satisfied their low and brutal instincts on her miserable body, and left her to die. In the merning, after a very cold night, she was found in a dying condition with nothing but part of an old jacket on the upper part of her body, her other clothing lying aloud in shreds, the men (?) having fought amongst themselves. The woman died; but in addition to the graver outrage, fiendish cruelty had evidently also been practiced, as large fresh blisters were found on her limbs, as if made with pleces of red hot iron. Truly it is time some other system of regenerating the masses was adopted. Truly, the Mane mane tekel upharain—"Thou art weighed in the balance and found wanting"—should be thundered forth against the Christianity of these times. While these things are happening, what are the clergy, the spiritual teachers of the people doing? Quarreling, fighting and snarling about points of doctrine, and meditating how they can be revenged upon one of their number, who is more liberal than themselves. When the Son of Man comes, will be find peace on earth? And the wail from despairing multitudes ascends in answer—"Not while a sect remains to tarnish the fair face of this beautiful world; not while a black-coated wolf in sheep s clothing exists to har the road of progress." Oh! a sect remains to tarnish the fair face of this beautiful world; not while a black-coated wolf in sheep s clothing exists to bar the road of progress." Oh! brethren! brethren! when will ye take your hands from each other's throats, and extend them in helpful solicitude towards suffering humanity? When your "Bear Lord and Master" came "with healing in his wings," how were the Scribes and Pharisees occupied? They were settling the important questions of "Mint, Annas and Cummin," and the proper width for a phylactery, and are ye any better than they?

In consequence, I suppose of my name appearing to these letters, I have been the receipient of a prospectus of the work, "Tokology," which I note is advertised in your columns, and which deals with matters, the importance of which cannot be overestimaters, the importance of which cannot be overestimaters.

ters, the importance of which cannot be overestimated. Ante-natal influences and surroundings and subsequent treatment of both mother and child during infancy, are matters on which most persons are profoundly ignorant and hence endless confusion and mischief is the result, and if the book written by Dr. Alice Stockham deals with these questions in a ration-alistic manner, not too much can be said in its praise, alistic manner, not too much can be said in its praise. I handed the prospectus which was sent to me to a leading firm of booksellers here, Messrs. Turner and Henderson, who I know import_literature from America, and I trust they will be moved to obtain some copies. I find, however, that compared with English prices, the charges made in your country on spiritualistic and progressive books is very high, and I feel sure a dishinution in price would result in an extended sale, amply sufficient to recompense the speculator.

Sinder, New South Wales. Sydney, New South Wales.

Investigating Spiritualism.

Organization of the Committee to Carry out Seybert's Bequest.

The Committee on modern Spiritualism, composed of members of the faculty of the University of Pennsylvania, appointed under file privisions of the will of the late Henry Seybert who left a legacy for the institution of an impartize investigation into the phenomena of a called Spiritualism, met on Thursday (evening last and organized, with Dr. Pepper, the provest of the University, as chairman, and Rev. George S. Pullerton, secretary. The method of pursuing the proposed investigation was partly agreed upon. It was determined that the first step should be the collection of authoritative and representative literature upon the subject of Spiritualism.

So far as is known, no investigation worthy of the

be the bollection of authoritative and representative literature upon the subject of Spiritualism.

So far as is known, no investigation worthy of the name has ever been made in this country. In England, however, the London-Dialectical Society, a few years ago, conducted a pretty thorough and impartial examination of the subject. There is, in this country, however, a great mass of spiritualistic literenture from the pens of native authors, some scientific, though for the most part purely speculative. It is the design of the committee to obtain such of this literature as may be desirable in affording them a complete history and knowledge of all attempts to scientifically investigate and explain the phenomena of Spiritualism.

There are also many German works and books in foreign languages which the committee will secure. Contributions are also invited from reliable scientific observers, or from any persons in possession of authoritative information bearing upon phenomena which may come within the scope of the investigation. The Rev. Dr. Fullerton, the secretary of the committee, has been entrusted with the main work of accumulating the necessary literature, and he will also prepare a suitable historical sketch of modern Spiritualism.

Having thus adequately covered the entire subject,

Spiritualism.

Having thus adequately covered the entire subject, the committee will at once proceed to pursue the real work of investigation. Regarding the third stage of the proceedings, however, nothing has been definitely determined, nor will any plan of action be laid out for some months yet. The accumulation of spiritualistic literature will most likely consume the entire winter, and the whole investigation, at least three years.

loast three years.

The members of the committee desire it to be distinctly understood that no one of them have any bias nor prejudice existing in their minds which would prevent them from joining in a thoroughly impartial examination.—Philadelphia Press.

Mrs. Mary H. Graham writes: When reading in the Jounnal of Nov. 10th, "A Lesson from One Life," it started the sympathetic tear to action in the heart of another life, which thanks to Spiritualism, still beats and throte in unison with all of earth's afflicted ones. I do not know how I could get along without your paper. Such articles as those by J. Tiffany I enjoy very much.

Forty Billion Germs.

A Wonderful Theory that Concerns the Welfare, Happiness and Life of Everyone.

In his quiet and cosy library at the close of a busy day sat a gentleman and his wife, he absorbed in a new book and she in the newspaper. Quickly glancing toward her husband, she asked, at a certain point

in the article, "John, what is the germ theory?"

"The germ theory-well-yes; just look in the encyclopedia under 'Germ,' that will explain it so much better than I can."

"The germ theory—well—yes; just look in the encyclopedia under 'Germ,' that will explain it so much better than I can."

Accordingly his wife opened the book at the word named and read: Germ Theory of Disease—A theory advanced by the ablest and best investigators and scleaulists of the times. It supposes the surface of the earth, the air and water to be inhabited to a greater or less extent with a peculiar growth of the lowest form of fungi—commonly termed bacteria, whose power of reproduction, under favorable conditions, is so great that a single germ will increase to fifteen million in twenty-four hours' time, and unchecked in its increase would grow to a mass of eight hundred tons, in three days' time, if space and food be furnished. There is no condition under which it can be said to be absent, unless it be from fire or air filtered through cotton-batting in numerous layers. A single drop of water containing a germ, put into water boiled, filtered and these freed from bacteria, will grow murky in a day or two-from the development of new germs. When it is considered that it requires about forty billion to weigh one gralo, some remote idea can be had of the capacity of germ reproduction. Professor John Tyndall in a late work, slaborately treats of the influence of germs in the propagation of disease and charges upon this cause, the inception and development of very many of the ailments most injurious to man. Professor Pasteur, an eminent French savant, has carried his original and beautiful experiments so far, and from them deduced such practical results as very greatly to diminish the number of case of anthrax among sheep and chicken cholers among fowls—proving his theory that these are essentially and actually germ diseases. These germs are carried into the system through the lungs chiefly. Once in the system, they begin to develop, polsoning the slood, invading the nerve center, disturbing the functional activity of the great organs of the body and inducing a general impairment of the vital processes. They

Warner's Safe Cure?"
"I should not wonder, dear, it's a grand remedy, and that pamphlet we received the other day stated that Dr. Guún, of the United States Medical College endorsed it. At all events the wonderful cures it is accomplishing entitle it to be honorably noted among the great discoveries of the present century."

However the facts above stated may be, the truth remains, that the germ theory of disease is the correct one and that the great remedy mentioned is the only one which has ever been found that can put the system in a condition to kill these germs before they obtain a hold upon the body, and undermine the life.

The Spirits in Concordia, Kansas.

To the Editor of the Religio Philosophical Journal

In July, this year, a remarkably small scance of two was formed. From that circle others determined to launch into experiment. All are succeeding so admirably that I feel inclined to place our extremely simple method before your readers. The first two constructed a small wooden stand and began by placing the hands upon it (both on one eide) and waiting for "tips." Success followed in about this order: First week or two, hundreds of names spelled out by the intelligences, the larger half fraudulent, but some of them stood the test well. About the third or fourth week the communications became more reliable. In the latter part of August a remarkable demonstration of power occurred at this stand, after which the eitters were informed that their scance was under organized control, after which they could never detect a fraud. The control now appoints the hour for eittings, gives messages in terse business-like language, allows friends to communicate briefly, then closes the circle by a signal. A second scance of like number having been formed, the second took precisely the same course as the first; the two then united, being bound together by strong ties of friendship and fraternal love; the following is the result at the time: Development of one trance speaking and prospective independent slate-writing medium: A lady, well known to us and highly respectable, goes into a trance, sees spirits, talks with them, and what she says is spoken aloud as if talking to a third person. On returning to consciousness she tells us whom she saw, what they said, etc. This last phase presents new features to your correspondent. Several circles on a similar simple basis have been formed in the country, and I am told are succeeding.

Concordia, Kaness. mined to launch into experiment. All are succeed-ing so admirably that I feel inclined to place our extold are succeeding. Concordia, Kanena

Mrs. Mary M. D. Sherman, the psychometrist, writing from her home in Adrian, Mich., says: In the last issue of the Journal. I read your article, "A Lesson from One Life." Sad was the coding, but hoble your advice and words of stirring appeal to the possibilities of the within. You have done your duty, and as an srisen spirit, she will report that she did not heed your advice and arouse herself from the morbid selfafiness of grief and murmaring which availed her nothing. "Tis better to have no time for grief, than that it absorb our energies and makes us forgetful of the duties we owe to others. I am glad you had the courage to write her as you did, for sometime, each word will come to her as steps which will lead her up from, and out of, the Slough of Despond into which ignorance has cast her; then she will realize true progression and the good you were to her.

A. J. Fishback, the lecturer writes: With

A. J. Fishback, the lecturer writes: With best wishes for you, and the noble work you are do-ing for our cause to rid it of frauds and villains, I am as ever, very truly your friend.

Germs of Disease. I niess you have hired belp whom you can trust implicitly, it is a good idea to use earthen dishes for milk in place of tim; they are kept clean with much less trouble. The ecientists of the present day and hour claim that the germs of disease hide in the crevices of a milk-pan, and that nothing but conscientious application of absolutely boiling water will remove the danger.

The Spiritualists have taken preliminary steps towards organizing under the general law for incorporating religious societies. At a meeting held last Sunday evening the articles of incorporation we eagreed upon and signed by those present. Arrother meeting will be held in the Court of Appeals room in the town hall next Sunday at 2 o'clock P. M.—Saratoga (N. Y.) Scattage.

A Woman's Heart.

Though we were parted, as though he had died, She said, I could bear the worst, If he had only loved me at the last, As he loved me at the first.

But woe is me! said the hapless maiden, That ever a lover came, Sluce he who ift in my heart the fire, Has failed to tend the flame.

Ah! why did he pour in my life's poor cup A nectar so divine, If he had no heart to fill it up With a draught so pure and fine?

Oh! if he were either frue or faise, My torment might have end; He hath been, for a lover, too unkind— Too loving for a friend.

And there is not a soul in all the world So wreiched as mine must be; For I cannot live on his love, she said, Nor die of his cruelty.

-Boston Transcript. Science as a Basis of Conduct. My purpose in these papers is to show how rules of con-duct may be established on a scientific basis for those purpose in these papers is to show how rules of conduct may be established on a scientific basis for those who regard the so-called religious basis as unsound. I shall follow chiefly the teachings of one who has inculcated in their best and purest form the scientific doctrines of morality, and may be regarded as bend, if not founder, of that school of philosophy which, on purely-scientific grounds, sets happiness as the test of duty—the measure of moral obligation. To Mr. Herbert Spencer we owe, I take it, the fullest and clearest answer to the melancholy question, "Is Life Worth Living?" whether asked whiningly, as in the feeble lamentations of such folk as Mr. Mallock, or gloomily and sternly, as in the Promethean groans of Carlyle. The doctrine that happiness is to be sought for one's self (but as a duty to others as well as to self), that the happiness of others is to be sought as a duty (to one's self as well as to them)—happiness as a means, happiness as the chief end—such has been the outcome of the much-maligned philosophy of Mr. Herbert Spencer, such has been the lesson resulting from his pursuance of what he himself describes as his "ultimate purpose, lying behind all proximate purposes," that of "finding for the principles of right and wrong, in conduct at large, a scientific basis." If I can help to bring this noble and beautiful doctrine—for noble and beautiful even those must admit to be who deny its truth—before the many who regard Herbert Spencer's teachings with fear and trembling, not knowing what they are I shall be content. But I would advise all who have time, to read the words of the master himself. Apart from the great doctrines which they convey, they are delightful reading, clear and simple in language, graceful and dignified in tone, almost as worthy to from the great doctrines which they convey, they are delightful reading, clear and simple in language, graceful and dignified in tone, almost as worthy to be studied as examples of force and clearness in exposition as for that which nevertheless constitutes their real value—the pure and beautiful moral doctrines which they offer to those over whom current creeds have lost their influence.—From "The Morality of Happiness," by Thomas Foster, in Popular Science Monthly for December.

End of a Circust I A man of letters was smok-

End of a Cigar! A man of letters was smoking and chatting with a physician on a Hudson River ferryboat when a stranger stepped up' and asked for a light. "Let me give you a match," replied the man of letters, adding, after his petitioner had withdrawn, "I don't know how you feel about it, Doctor, but for my part I very much dislike to put the end of my cigar back into my mouth after it has been fingered by Tom, Dick, or Harry. I always carry matches with me, and make it a point to offer one of them instead." "And quite right, yen are," said the Doctor. "I believe that some of the worst diseases can be conveyed by one man to another through the contact of his fingers with a borrowed cigar. I personally know of a case where varioloid was transmitted by means of a two-dollar bill, and I firmly believe that varioloid and things much worse can pass from a man's fingers into a cigar, and thence into the smoker of it."

Newspapers. Recent developments among End of a Cigar! A man of letters was smok

The smoker of it."

Newspapers. Recent developments among the press inventors of the East make it appear probable that in ten years' time, or less, the entire system of newspaper presswork will be again completely revolutionized. The new system seems destined to be based on the lithographic process, but with a zinc plate instead of a stone to work upon. A clean impression of a page of type taken on a hand-press with lithographic transfer ink, is transferred to a zinc plate and the priating done direct from that. Two such plates, booked on to cylinders in juxtaposition print both sides simultaneously, and without any "off-set" or difficulty in adjustment. The effect will be to reduce the number of cylinders at work, to save wear and tear of type, and to simplify and accelerate every operation about a press room. Each plate, so treated, it is claimed, will be good for 10,000 impressions, and will be good for repeated use by the mere washing away of the transfer ink.—Journalist.

First Russian Printer. The project of First Hussian Printer. The project of celebrating the 300th anniversary of the first Russian printer, Ivan Feodoroff, who died Bec. 17, 1883, has been receiving attention in Bussian literary circles. Feodoroff, who was at first a scribe, founded at Moscow the earliest printing-press establishment in Bussia, of which the first production was the "Apostol" (the acts and epistles divided according to the requirements of the liturgy), printed in 1584, and still to be seen in the Synodainaya Typographia, in Moscow. Being accused of hereay, Feodoroff emigrated to Lithuania, and established another press in the neighborhood of Vilna. He afterward went to live at Lvov, where he set up a third press, from which issued another volume of the "Apostol." He quitted Lvov to settle at Ostrog and establish a fourth press, which became very famous, and whence issued, in 1580, the Psaiter and the New Testament, and in 1581 the celebrated Ostrog Bible, published through the exertions and at the expense of Prince Coestantine Ostrozhsky. tine Outrophsky.

Bismarck and the Vatican. Bismarck has sent another notification to the Vatican. He decines to accept the Papal excuse for refusing to accede to Germany's demand that Cardinal Ledochowski, Archbishop of Posen, and Cardinal Melchers, Archbishop of Cologne, be deposed from their Bishoprios as persons entirely objectional to Germany. In his present note the Chancellor says that if the Vatican further attempts to maintain these Archbishops. can further attempts to maintain these Archbishops in office, despite Germany's remonstrance, upon the ground that the recent German concessions warrant such conduct, Germany will insist upon making the depositions a condition precedent to the enjoyment of the concessions.

SANITABIUM. Riverside, Cal. The dry cli-mate cures. Noce, Throat, Lungs, full idea, 36p., route,

Beccherism. Mr. Beecher is quoted as saying that preachers who conscientiously stay away from the theatre not only lose a great deal of innocent pleasure, but are deprived of much that would be of use to them in their cierical calling.

For sufferers Chronic Diseases, 36 pages, symptoms remedies, helps, advice. Send stamp—Dr. Whittier St. Louis, Mo., (oldest office.) State case your way

The Church Bell Must Go! A local re-ligious organ says: "The Independent has joined in a tirade against the church bell. It declares the old bell a nuisance when it annoys the people in the neighborhood."

If Success be the true test of merit, it is a set-tled fact that "Brown's Bronchial Trockes" have no equal for the prompt relief of Coughs, Colds, and Throat troubles. Sold only in bazes. Price Mets.

Bab! The Italian Catholics think the people of the United States are suffering for want of a Papal Embassador to Washington. The Diritto beliaves "the American Congress would approve of such an appointment."

"Headache banished by Dr. Benson's Celery and Chamomile Pills, nervous or dyspeptic." 50c. Drug-

The charities that soothe and beal and bless are scattered at the feet of a man like flowers.

A Cure at Last. Ely's Cream Balm goes more directly than any other Catarrh remedy to the seat of the disease, and has resulted in more cures here than all others.—Wilkesbare, Pa., Leader.

Suffering, rightly borne, weakens that part of us which should be weak, and strengthens that part which should be strong.

RAILROAD TIME-TABLE,

CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman Streets. City Ticker

Office 56 Clark Street, Sherman House. | Leave. | Davemport and Peoris Express | 45:50 pm | 12:05 pm | Council Buffs & Peoris Fast Express | 2:30 pm | Kansac City, Leavenworth and Atchison Express | 42:30 pm | 11:00 a m | Kansac City, Leavenworth and Atchison Express | 6:50 pm | 4:45 pm | Peoris Caucal Buffs | 6:50 a m | 6:50 pm | Council Buffs Night Express | 10:10 am | 10:10 pm | 10:10 am | 10:10 pm | 10:10 am | 10:10 pm | 10:10 pm | 10:10 am | 10:10 pm | 10:10 am | 10:10 pm | 10:10 pm | 10:10 am | 10:10 pm | 10:10 pm | 10:10 am | 10:10 pm | 10:10

IA MAN



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Continued from FirstPage.

on one street and running to the baths. These are now the lonly street car lines here, though had these taken different routes, both would have paid better; they serve to illustrate the want of basiness sense in these people. Little manufacturing is attempted; one woolen factory on a small scale is in operation, but as yet has failed to pay a dividend, though it would seem that it should. The usual proportion of church and convent property is found here; some of it very old; in one the tile floor is being overlaid with one of a hard wood called mesquife; it is being laid in squares of about ten feet with a star in the center, highly polished, and when completed will be very handsome. Upon this structure your correspondent counter sevenstructure your correspondent counted seven-teen belis of various sizes. The roots of the mcsquite are being used for fuel by the rail-road company and are found valuable as heat producers. Another kind of hard wood found and used here, is called encina, and is very heavy, fine grained and susceptible of very high polish; it will not check nor warp, and is used in the manufacture of carpenters' planes and would be valuable in the hands of wood workers of the United States.

of wood workers of the United States.

A curious system regulating the use of hacks and carriages obtain here. A company has a concession and owns all in use. A small office is erected on the plaza and the vehicles stand along the square. When one is desired for use, application and payment must be made at this office. They cannot trust the drivers. My next will be from Gaudeljera, the second city in Mexico; is on the Pacific slope, and from which place it is the Pacific slope, and from which place it is to be hoped a letter of greater value and in-terest may be sent you by CAROL.

" War" Declared Between Spiritualism and Religion.

. The Strife of Words - Webster Summoned as Arbitrator-Gives a Sound Decision-Spiritualism. Religion and Science Found a Noble Sisterhood-A Parting Look at the Battle Ground.

BY GEORGE LIEBERKNECHT.

Our Michigan brother, whose ill-conceived tirade about an alleged inherent hostility between Spiritualism and Religion, I have between Spiritualism and Religion, I have taken the liberty to comment upon, has again appeared before the readers of the JOURNAL, and told them that he has looked into the Dictionary a second and a third time, and that his conception of what constitutes "Religion," has not been improved or enlarged thereby. In the discussion of a subject like religion, he should be mindful of the good old maxim, "the letter killeth—the spirit vivifieth."

In learning foreign languages—the Ger-

In learning foreign languages—the Ger-man being my native tongue—I often con-sulted Webster's and other dictionaries, and suited Webster's and other dictionaries, and learned to look upon such books as valuable helps in the pursuit of knowledge. I am free to confess. I didn't try to get religion or draw inspiration from these dictionaries; still, in a question upon the true signification and correct use of the term religion, I would not like to be found in opposition to acknowledged authority. When I hastily outlined a few thoughts on the religious hearlined a few thoughts on the religious bearings and uses of Spiritualism, I had no occasion to consult a dictionary. Suppose a man, otherwise of good ordinary intelligence, knows actually nothing of Spiritualism ex-cept what he can learn about it by examining Webster's Dictionary—pray, how much will be know? For myself, I can say that all the spiritual literature extant could never have made me a Spiritualist. In my case, which perhaps may serve as an illustration of thousands like it, the utility of this literature only began after a terrible affliction had humbled a proud intellect, made the mind receptive, softened a hardened heart, and a devoted spirit, whose existence was inter-woven with mine, set himself to work, assisted by other kind spirits, to bring to methe evidences direct. In a previous article; I tried to sketch the psychological process which, under favorable conditions, will bring about a whole-souled Spiritualism; one which works upon the heart (affections add emotions) as well as upon the head—the perceptive and

as well as upon the head—the perceptive and intellectual faculties.

The brother in Michigan, whose anti-religious and would-be scientific strain in the JOURNAL provoked me to think about these matters, is not satisfied with the research of my cogitation, and directs me to Webster as the man to go to for better information. He claims to have his interpretation of Religion from Webster, and wants me to adhere to the same standard. Now, to please him, I will do so, and look up Webster. Perhaps, after all the rant about my great mistake in not consulting this authority from the start, it may not be so bad for me after all. I believe I can read plain English, and make a correct conv. Here it is:

copy. Here it is: WEBSTER versus HIS MICHIGAN STUDENT.

WEBSTER versus HIS

1. The recognition of God
as an object of worship, love
and obedience; right feelings
toward God as rightly appreheaded; plety.

2. Any system of faith and
worship; as, the religion of
the Turks of Hiodoon, of
Caristians; true and false retigion.

B. The rives and services of
religion; enless in the piural.
(Barely used.)

Webster says: "Religion is
faith and dogmas er
webster says: "The pracrice of moral duties, independent of the commands of a diwins law-giver, is not religion
is faith and worship as thace
on the creece and dogmas of
some system of theology; also,
the fractice of moral duties
in obedience to the commands
of alignous prices.

"Bake your choice," says this stickler for the dictionary and a scientific method of in-vestigation, and so I say. In a note append-ed, Webster adds: "Religion, as distinguish-ed from theology, is subjective, designating the feelings and acts of men which relate to God; while theology is objective, and denotes those ideas of God which man entertains re-specting the God whom he worships, especial-ly his scientific and systematic views of God."

Now, if Mr. C. will accept, study and reflect upon Webster's definition, his narrow conception of religion will be "much improved." Yes, I guarantee that it will be as "much improved" as mine was by Spiritualism. He should accept and be guided by it, as Andrew Jackson Davis accepted the profered Magic Staff. "The secret is to take it, try it, walk with it, tait with it, tean on it, believe on it, forever."

But now, I fear for the good eld lexicographer. I am afraid that he, too, will now have to take a back seat and learn "to regret" over there, in company with other illustrious men, that he didn't define religion as a musty old bundle of creeds and dogmas, and nothing more. Hear ye, from across Lake Michigan comes the authoritative declaration, "I reserve the same right to criticies Paine, Franklin, Hare and Sargent, that I do all other men." This includes the compiler of the dictionary, of course. This declaration implies the possession of a capacity

for criticism of enormous dimensions; but the reader will perceive that when it is expended upon so vast a field, it leaves none for home consumption, for personal application. Our self-made judge forgets the little circumstance that, before he can "reserve"

Curious Manifestation of Spirit Power in 1871.

1871.

Death of Mrs. John Zent at Her Father's Lizzie; I will not hurt you." Clara stood transfixed with terror. The vision spoke again, and in a distinct tone related that the Reinkley College Mustern—Clara Release. for home consumption, for personal applica-tion. Our self-made judge forgets the little circumstance that, before he can "reserve the right" to sit in judgment upon all crea-tion, such right must somehow have been ob-

tion, such right must somehow have been obtained by or accorded to him.

The feeling of something "ridiculous" has left me; the comical feeling departs when I hear and ponder the oracular utterance: "In the face of all they wrote, I still maintain that my position was correct, and I firmly believe that in spirit-life to-day they regret they ever wrote what they did, claiming to have religion."

May be, they'll have to be re-incarnated, together with Noah Webster, Joel Tiffany, Andrew Jackson Davis, the editor of the

JOURNAL. et id omne genus.

It happens that Webster's definition suggests the very same ideas I tried to impress upon the reader. I contend for an enlightenupon the reader. I contend for an enlightened, purified religion, based not upon tradition or any so called Revelation, but arising naturally out of the constitution of human nature and adapted to the wants—yes, the real, constant and crying needs of human life and society. I used plain language in stating that I have no sympathy whatever with any of the rapidly deciting dogmas and creeds of Christian, Mehammedan, Jewish, or any other theology or mythology. I don't class myself with "Christian" Spirituallists, either. I have always regretted that so many of the writers in the Religio-Philosophical Journal, and other spiritual and liberal papers, cannot get along without falling back upon the deified and idolized Jewish Rabbi of Palestine for support, in one form or another. Consequently, the doctrine of the vicarious atonement, etc., is as absurd to me as to the brother at Lowell, Mich. I despise the hocus-pocus often practiced by priests in the pretended andden conversion. despise the hocus-pocus often practiced by priests in the pretended sudden conversion of condemned criminals, and all that sort of nonsense, as much as he does, and I can assure him, he needn't waste his powder in that direction. I, too, build upon science, but I want the genuine article—no adulterated, one-sided, distorted scientific twaddle: I am willing to help uproot error and falseam willing to help uproot error and false-hood in religion or wherever else found, but will not help to pull up half-grown grain

with the tares. I suppose our friend means well enough, but he is altogether too fast. He seems to labor under an exuberance of scientific inspiration. He dashes off his ideas pellmell, and when he is done, they form a heterogeneous ill-assorted, seething and conflicting mass, somewhat foreign to the harmonial philosophy. If I knew he would take it in good humor, I would like to say that he reminds me of a man driving a pair of steeds that don't pull together at all; feeling an invincible antipathy toward one another, they are restive, kick over the traces, travel in a zig zag line, and make bad work generally. I see the man knows well enough how to drive, but he should never have hitched that pair together. Spiritualism and Bob Ingersollism will not coalesce. All the brother's queer contradictions arise from an attempted amalgamation of Spiritualism with an extreme materialism or agnosticism, and hence, too, arises his proposition to disrobe Spiritualism of any and all religious taint. "Why disfigure Spiritualism by attaching to it such a hideous parasite?" he asks. Whenever such an attempt is made, it produces a mixtum compositum, an unboly ing mass, somewhat foreign to the harmoniproduces a mixtum compositum, an unholy alliance, a messallimce, by which a sort of mule animal, capable only of kicking and destroying, and not of breeding up, is produced. It is a stranger, even from its birth, to any parent-mother by which it is begotten and whom it soon kicks out and destroys.

With his Ingersollian proceduities, it has become next to an impossibility for Mr. C. to take a rational or common sense view of religion. As soon as the word is respectfully mentioned, he imagines to see a pestiferous of "creeds and dogmas," and scents the spirit of persecution. He has indeed been worshiping the "golden calf," but the object of his idolatrous devotion was not "science," to any alarming extent, but Ingersollism

and materialism. In conclusion, I want to assure Mr. C. that I harbor not the least ill-feeling toward him, or anybody else. He does not complain that in my review I misetated any of his positions; but he misstates or misapprehends some but he misstates or misapprehends some of mine, and makes some quite unwarranted inferences; for instance, what expression or statement of mine warrants the insinuation that I will be so wrapped 'up in worshiping the Deity that I forget my spirit friends; or that a deep feeling of veneration toward God is going to make a person a "drone," neglectful of the duties of daily life? I believe in the harmonial philosophy.

Mr. C.'s position, which called out my criticism, is briefly this: He started out with denouncing every person a traitor, a very Judas

icism, is briefly this: He started out with denouncing every person a traitor, a very Judas Iscariot, who harbors religious sentiments in any shape or form in connection with a knowledge of spiritual phenomena. C. insists on viewing the latter with the same philosophic unconcern as we look upon the changes of the weather, the flowing of water down hill, the curvilinear movement of a ball, and other every-day occurrences that we make no ado about. The spirit phenomena occur under natural law, like everything else, therefore we don't thank anybody for them. If weak-minded people didn't allow their religious feelings to get mixed up with the phenomena, the fact of their taking place would now be known and accepted by poet and peasant. Religious feelings always influence people to kill one another, and will do so again, if we harbor any. Science demands that they be

harbor any. Science demands that they be stamped out. Spell God with a small g. This is a condensed, but correct outline of Mr. C.'s position; and standing on the top-most height of it, he calls upon us to come up to the same eminence, promising that the exercise will develop a noble manhood and womanhood, provided, we put our sole trust in the laws of matter, viz., gravitation, chemical affinity and the rest of them. It will make scientific Spiritualists, you know. Geneseo, Ill.

Geneseo, Ill. It is not long days, but good days, that make the life glorious and happy; and our dear Lord is gracious to us who shorteneth, and hath made the way to glory shorter than it was; so that the crown that Noah did fight for five hundred years, children may now obtain.— Butherford.

We complain of the shortness of time, and yet we have more than we know what to do with. Our lives are either spent in doing nothing, or doing nothing to the purpose, or doing nothing we ought to do. We complain that our days are few, and we act as if there

would be no end of them.—Seneca.

Duty cannot be neglected without harm to those who practice as well as to those who suffer the neglect.

Brinkley College Mystery-Clara Robertson and the Story of the Hidden Treasure.

The death of Mrs. John Zent (nee Clara Robertson), at the home of her father in Ar-kansas, Friday, revives the memory of cer-tain spiritualistic wonders occurring in Memphis in the spring of 1871. Sunday, March 5, 1871, the wildest excitement was caused in this city by a publication in the Avalanche, narrating strange and unearthly events at the Brinkley Female College, on the corner of Georgia and De Soto Streets in South Memof Georgia and De Soto Streets in South Memphis. The college was a large frame structure, sombre and dreary in appearance, the ghost of its former self, so to speak, for it was built originally in 1855 by a Mr. Davie. It was said to have been just the kind of a place that ghosts would select for their weird operations on the fancies of men. Once it was a handsome, even palatial residence, but time with its damp and his mold had made it uncanny to look upon. It had the reputation of being haunted, and was said to have ruined the builder. At the time already mentioned, Mr. and Mrs. Meredith had charge of the college, assisted by five or six teachers. The pupils numbered forty or fifty. Some of them were boarders and others day attendants. An extract from the Avalanthe's account published at the time will explain fully the startling events.

A HAIR-RAISING STORY.

A HAIR-RAISING STORY.

Alluding to the fact that a considerable number of day pupils attended the school, the Avalanche of Sunday, March 5, 1871,

"Many of the pupils come from afar and are boarders at the institute, but not a few who reside in the city and near the college are but day attendants. Among the latter is a Miss Clara Robestson, daughter of Mr. Rob-ertson, an attorney residing on De Soto Street, between Vance and Linden Streets. Her age between Vance and Linden Streets. Her age is about thirteen years and her temperament is of the nervous kind, while her health is rather what might be called delicate. Some eight months ago she experienced religion, and has ever since been a model of strict religious propriety. It is claimed that she has never been in any way connected with things spiritual or to have put trust in Spiritualists. Her experiences with affairs claimed to be supernatural within the last two weeks, however, are more wonderful and startling however, are more wonderful and startling than the mysteries of Udolpho or the horrors of Kenilworth Castle. One week ago last Tuesday Miss Clara was alone in one of the upper rooms of the institute practicing her music lesson. An apparition suddenly ap-peared before her in the shape of a girl of about eight years of age, with sunken, luster-less eyes, and strikingly emaciated form and features. The object was virtually a skeleton in appearance, clad in dingy and tattered dress of faded pink, which was partly covered with a greenish and slimy fold. It seemed also to be transparent. A sad expression rested upon the features of the visitor. Naturally frightened Clay year interest visitor. rally frightened, Clara ran into an adjoinrany trigatened, Ctara ran into an adjoin-ing room and sprang into bed with a sick girl, at the same time motioning with her hand to the unsightly object to be gone. The apparition, however, advanced with slow and noiseless steps to the bedside and laid an emaciated hand on the pillow, while Clara, emactated hand on the pillow, while Clara, aghast and speechless with terror, was never thrown into spasms, but all the time motioned away the object which finally disappeared through a side door as noiselessly as it had entered. The affrighted girl told her adventure, and it at once became the all-absorbing topic of conversation throughout the school; meeting with belief, disbelief and ridicule. The majority were more or less frightened over the strange tale unfolded, but some few made so much fun over it as to mortify Clara to tears. She told her teachers and parents but was reprimanded, her father telling her it was only a trick put upon her by some of the girls, and ordered her to return to school the next day, which order she obeyed with reluctance and trembling. The apparition did not appear next day, and Clara's tran-quility of mind was about restored. On Thursday, however, while again practicing at the piano in the music room, two other young ladies being present, she was startled by some unusual noise as if by some water being dashed over the floor and in turning her head in the direction of the sound, was dismayed by the appearance of the same spectral looking visitor of two days before. It was seen by all three more distinctly by It was seen by all three, more distinctly by Clara than the others, and the trio fled in terror from the presence of the fearful apparition, ghost, goblin, or whatever it might be. The story was again told and was ridiculed as nonsensical as in the first instance, not withstanding the testimony of the two notwithstanding the testimony of the two young ladies, who were in the room with Miss Clara, to whom, however, the figure ap-peared rather shadowy though to their friend it was well-defined and distinct. Last Tues-day the ghost appeared at the same place and day the ghost appeared at the same place and under like circumstances. Miss Clara ran down stairs in great affright, and trembling like an aspen, related the circumstances to Miss Jockey Boone, one of the teachers, who Miss Jockey Boone, one of the teachers, who induced the girl to return with her to the music room. As they opened the door the figure stood plainly in view of Clara, but only imperfectly in the eyes of Miss Boone. Induced to address her strange visitor, Clara asked what it was doing there, and what it wanted. Pointing a thin, ghastly looking finger in a southerly direction, the ghost replied that under a stump some fifty yards from the houses were secreted some valuables which she would have Miss Clara take possession of and use to her advantage. Miss Boone heard a rumbling noise, but could not distinguish any words, but a pupil present at the time relates that words similar to those heard by Miss Clara were distinct to her ears also. Having spoken as above, the object vanished through the garret door, as on each former occasion. Dismay now prevailed throughout the institute, and there were none to ridicule or question. Clara were none to ridicule or question. Clara Robertson related the full particulars to her father when she went home on Tuesday night, who next day visited the college and had a consultation with Mr. and Mrs. Meredith about the matter. It was agreed that the affair should undergo a rigid investigation, as it was doing no good to the reputation of the college, while little Clara was much troubled and disturbed in mind.

Mr. and Mrs. Meredith believing they were being duped by some practical joke, undertook to investigate the matter. With this object in view, they on Thursday last had every pupil of the college assembled in one of the halls. Miss Clara was sent into the yard while the remaining scholars were being questioned and examined. She walked quietly around the house and while engaged pointing a pencil some fifty yards from the building, the apparition suddenly appeared before her, not more than half a dozen feet

again, and in a distinct tone related that the Brinkley College property was held by right, title and deed, that its present pretended owners held it filegally, having no shadow of claim to it whatever. That there was no one else to claim it as her people were all dead, and she herself was the last one that had died. She desired Clara to obtain the had died. She desired Clara to obtain the papers which she had previously mentioned to her, and with them in her possession claim and retain the property in her own name and right. Of course all this soon spread, among the usually quiet people of South Memphis. Several young ladies went home frightened out of their wits, and several others were affected with illness, some, it was feared, seriously. Clara was naturally more excited over the singular event than others, and remained home last Friday to compose her mind, but she was told by her father that on Monday she must be prepared to go to on Monday she must be prepared to go to school. She replied that she would rather die than go there again."

A SEANCE HELD.

Naturally Mr. Robertson was interested, and he accordingly consulted a Mrs. Nourse, a medium. A scance was held at Robertson's a medium. A scance was held at Robertson's house, at which the child was present. She fell into the usual rigor after violently beating her hands on a table until the skin was knocked off her knuckles. Becoming quiet, a pencil was placed in her hand, and she began to write. A spirit controlling her declared that a jar containing the treasure was buried five feet under the stump where the vision-had stood. The result was that about nine o'clock Saturday night, March 4th, four nine o'clock Saturday night, March 4th, four or five gentlemen went to the college grounds and began to excavate the stump. They worked like Trojans with shovel, pick and spade. The stump was taken out entirely and the diggers

four feet deep. At two o'clock Sunday morn-ing they had struck some brick archwork near the stump, and excitement ran high. Thousands of people visited the college grounds Sunday. Many fashionable ladies took an interest in the matter, while the most intense excitement prevailed among the colored resulting. The report that the the colored population. The report that the hidden treasure consisted of several thousand dollars in coin, diamonds, jewelry and the title papers of the estate revived the legends of Kidd. Mr. Merestith did not believe the house was haunted, but said when he had begun to occupy it he used to hear strange noises, but he traced them up to a raccoon, which he captured, thus ending the reign of the ghosts.
CLARA IN THE EXCAVATION.

The digging was resumed Sunday night, Mr. Tom Burns, clerk of Capt. R. W. Light-Mr. Tom Burns, clerk of Capt. R. W. Light-burne, directing the proceedings. The spectre appeared again to Clara Robertson about nine o'clock Sunday night in the back yard of her home, on De Soto Street, and told her she must go to the college and dig herself. She and a Miss Franklin went together. Clara got into the excavation terribly frightened, turned over a single spadeful and fell down insensible. When she was brought to, she declared she had seen a jar. Monday night another scance was held with Mrs. Nourse, and the spirit said that Mr. Robertson might do the digging, but the jar was not to be opened for sixty days. He accordingly repaired to the college and dug for two hours.

THE JAR FOUND.

The discovery of a glass jar, covered with

The discovery of a glass jar, covered with mould, repaid his efforts. Through the sides mould, repaid his efforts. Through the sides could be seen a bag and several packages, together with a yellow envelope. Clara was removed from home to the house of some relatives. A mysterious signal attended the finding of the jar. One night Mr. Robertson was enticed from his home by rufflans and forced to reveal the hiding place of the jar. Pistols were leveled at him, and he was choked beaten and left senseless on the ground. ed, beaten and left senseless on the ground. The mysterious jar was then carried away. and was heard of no more.

Miss Robertson after this affair became a medium, and married Mr. Zent while yet in her teens. She was a firm believer in Spiritualism at the time of her death, but, it is understood, gave no séances. There was never any question as to her sincerity in the wonderful story she told.—Daily Avalanche, Memphis, Tenn.

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