# 3.en PHILOSOPHCA  


VOL. XXXV






##  Men







 Titaransitem.

 ath and Its Consequences, or the Bright and the Dark Side of Spiritualism.
L Lecture Delivered by Charles Dawbarn at
Itrobisher Hall, New Fork, November 11 hih,



 Wailithen what shall Imanki,



















 ply his artificial bitm to my wound. T aikthe presant condition of my dend"' He rereligion to the universeal question, "What of
my geat? has ever been, 1 know nothing
 to think for himewif nom back dgan begins
the question. "What of my dead? At last a




And now what ither we to the male of










 The world scowls, but the trutl remains. Yet
another class of minds welcomes the trath
to a fall and fearless investigation. It in0airal and fearless investigation. It in-
quireof the spirit who has come again,"
as to his present surround as to his present surroundings, and the con-
sequences of his earth-1ifo up his position
of to-day. The phisosophical searcher atter of to-day. The philosophical searcher atter
trathrecognizes he dimiculties in the way
of hucid communication, and seeks to diswor er the law that he may aid the siirit to
orereome them. It in notlong since
ed some of these difficuties and showed you they mast aways exist; and I emphasized
the mportance ofeeningour reason to the
front, when we hold communication with the Spirit-world.
I expect in
I expect in this lecture to take some of the
fact given ot by byirit and confroed by
clairyance, and show you they are in full gecord with all the human intellect could
reasonabhy anticipate. I fo not think any
thing has made the thing has made the the thogical fatare so
groteqquely impossible at the invisible line
between its saints aud its sinners. Man's reason is rarely acute enough to grasp the
difference between the sleep and the goats. diference between the sheep and the goats.
Of course it may be there, but common ex-
perience has failed to discover it. Certain facts are boldaly asserted in every
Christian Church tobe Christian Church tobe soiritual traths, which of anl, is that man may eschpe the siritual
consequences of his actions by the intercession or atonement of another; and this in
the faco of the fact that in this life overy
thought, word and deed is recorded on the thought, word and deed is recorded on the
walls of the unverse. This is well known
by every one who has had psychometric ex by every one who has had pyechometric ex-
perience. I say boldyy, that nature knows
nothing of mercy or notung of mercy or even of jutsice Man
has sought to clothe his Doity with his oun
highest concentions of a highest conceptions of a possible manhood in
Which mercy and jurtice stand to the front.
Bat man on earth as mortal and in spirit. Bit man on earth as mortal and in spirit-
iife asimmortal, fins "cause and effeet" to
be the Divine Sovereign holding him in
 body and spirit, and the laws of spirit-life on
earth he flads holding the same power in the We hear much of "spheres" in spirit-life,
and the termis used so indefiuitely both by
spirits and mortals as to spirits and mortals as to have become almost
meaningless. It therefor becomes neeces-
sary thatest here define what we mean when we apply this wore deine the the hereation. whe it is
not the facultier but the emotions not the acts but the Intentions, thit constitute
ghperal affitites. Rutolph, the burglar and
mher murderer, was a profound philologist, bat
hin spirit turruandigs must be those that
bolong to a disregard for the rights of others.
 opments. Assoiationsis always deatermineti
by thi law of harmony, which holds devil to to
devil, man to man and god to god. Harmong devil, man to man and, goid to god. Harmony
is founded upon equal spiritual development.
 spirit-1ife withont manifestation of intellect,
up to hei inconceivable heights of areh-an-
galic bumanity gelic mimanity
Spirit-1ito is
 Thas the proyreased spirit corruscates dazzi
ing rays of purity and hoinness whilt the
animi darkness; and, of course, hetween these ex
trames haman nature exhibits every
日tage of growe stage of growth, That degree of develop-
ment whehty tro similarity brings spirite
into association, we term s into association, we term a "sphere, and
Ihis spheral harmony ie not fonnded upon
intellectual growth, but npon similarity of nteliectual growth, but upon similiarity or
appetites. Thue tho mathematician. atron-
omer or naturalist may find himselt in the same sphere as many with whom he wonld
 ife, All is simply "cause and effect" Pun-all-poworful deity, are simply man's concepp
tion of hou he ehovil manage affairs, if ho were on the royal throne.
LLet ue now take such a glance as time will
permit at some of the thnumerable
 more infringed there than in earth-iife. Kach
man con eongut hus tate there as hore.
and will undoubtedy have hits home and his






 will and desire. So the sphere hias its rigid

 main within the coamon spherea, and as I

 to individual effort. Maiy have succh strong


 ous lilery; so the spiriti roams over hill and

 with immortar e eotor, Thusuands and tens

 Bith thonghapite, , minaratetand dome sarkle
in the soft rays of the spirit sun in evidence
 Lum of the happy insect,ite tet that nature has


 Ing to man on earthas nearer to hise press
ent conceptions of that whiche noens.








Amidet this uife with

Amidst this site with its syperior oppor Come many druwbeaeks incidient to human en used as a barrier to progress. Remember

 And gpecially notice that the clenship of te


 difierentid formed, han, Jon owill pesenotil and that under emplacencos yand point to theithit fexile thees asp prodt of their superiority to It has been Iy fortane to be thrown much Hilech our musemu cerrioity it it true pic giona plane where bigotry and sapperstititio
 a brial of the mole body under water


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Conci
that



 cuhaige torrm and re-east manteod into nee




 hat priviligese that belong to all alike in the
nummer-1ant. One change in their beliet



 I lave canerese with stritit, from this


 horme therr be harmony of association be-
tween ppirits sand mortals who think alike hen thase Baptits ot the sky continies worn









 vith sinners outsidig the pala of thieir creets
 aet that the celestitill instruetor, wise in rance into thess seludude sphares, and Amd Hooghi, is through mortal lipg, as all unseen alagit there is a darker pieture to be rawn
 aid reconstyctathon it it was harmony that held ndif by devil we mean the animal in man ten Itill yon thire
It is time that Spirtualigt awake to some thrsorions privilegge. with here yand there a tone thromn inasi if Iorerfict,tabontobsestion rame on this subject with one on tin mos ysaing "IWish sou would bring these facts, $t$ worred the loss of his popularity, 1 never obegin now, poptisitand ranady to toilow te samet time sememe truth ean only be underTood attor experience, and womust perforee nubic plattorm,
"Wo go, and we come again", hasits bright
 There are certrin platin facte in giritit comerstand. First, that the most adrancead spir.


 Suth as at that stotstem tom think of man on









 ast the conditionsthey theed for return. tau Eearth ife with whom you woild shuuder


 arguish and wipp aveary thes falling soother, thour







 certain ryoms. But how yoult it bp
 Whan you attend the dark efrele, under its

 fich yon do not dream; and that ting toeneh


Imse th ou here, that, jast as the yellow fov-

 are the same to the sensitive orery time
Here, too, is it the favorite ambush of opirits

 , or else Peld downt to hame and blasted d see



Phenomena huxters, You are in danger, of




 in sensitio comen from the miseenlineops, Mistake to boiliere that your own hopest do do
 in one privat sititing of only two peranas





 coatume on meme pre

by hon. Joll timene.




$\left\lvert\, \begin{aligned} & \text { this writer exit, between the living poles of } \\ & \text { ananimal boly may heesither the former mat }\end{aligned}\right.$

 With those more remate and less papaphe in The eleectro-magnetic theory of the nature





 ties xoull bear quantitatye expression as
well as eleetro-masnetic phenomenal if only
















Mil Flopal woin



JaMis Prites


Washing and Bleaching


AMERICAN HEALTH GOMPANY.


 DAILYDYING.







































 Wra but a narrowing of that Oversoul, that
all-mbracig Divine Intelligenee, flop be.
comes Imporsonal as the expanded soul reachcomes Impersonal as
Ga Iotier antitude.
 ing women, who are shithin by invincible la,
tor and puperty from birthtill deathch She nev-
er sunk from her higl level er sunk from her high level; her heart beat
Highas the encompasfigg hils. And by hher
lopely tortitude we see what woman is ea pable of under such circumstances. We also gee the strain ot blood which gave to the world
\#mathi Waldo Enueron. Here are some $\mathbf{x}$ -
tracts rom her jornal aunt lived, I had ten dolliars a whean mor polothes
and clarity, and I uever ramember to have peen needy.......The dificulty of getting
 to the ighorant,
well dispense.
"We exist in eternity, Dissolve the body
and the night is gone; the stars are exthl gulshed and we measure duration by the
namber of out thoughts, the citivity of teas-
on the on, the discovery of truths, the , acquitement
of ylrtue, the approacht to God.,
Can any thing be more grand than that? this view of war from an
$\qquad$














 weak and pung. marary ruizz.













 $\frac{\text { memory of Margaret Fulter" }}{\text { Book IEVIETSS. }}$

## 

















 doticto the time.

 the North. But the ond vorse lituratare also
deserves to be known outside of the circle of
seliole Beholarst to whom it has hitherto been really
accessible; an acconat of the historical de-
velopment of this anclent and modern litervelopment or merely ancient and modern liter-
ature not memetate, but a de-
scription scrraphy of the literary phenomsha, inde-
pendentiy as well as in pendentiy as well as in connetion with
those streams of calture in foreign lands
with which they are more or less interwoven,
 shad whrive to distinguish what is, origing
and is horrowed or initative." The reader will see from this quotation,
sonnewhat the seope aud aim of the book, and

 wegian; the third to Swedish,
Dr. Rasmue B. Aderson, formerly of th
Wisconsin University, has done more the Wisconin University, has done more than
any other in this country to bing Norgelit-
erature before the poople, and thit last, has



 eri; shl has lecturel from haine to Culifor
niain the interests of her sex. These are
some of her leetures that have been put be-
 one-thrid of the book is devgted to the ehap-
ter, "supertluous Women," in which Mrs.


 place in the world.
The litle book weal with great in-
terest and profit by all.

 youth, a heaithy moral tone pervades this
books: It has been runaing through the num-
of many seateris.
of mas, to the great pleasure
 The book is very neaty gotten wy in cloth,
 for young

Goiden Floral.


Houghon, Mitlin\& Co. of Buston have just logue of their publications, It embraces a
list of the thomsants of boosk they pubish,
under the names of the authors arranged
alt alphatetieally, and in many instances de
seribes the bonks or ives thir contents. It
contains portraits of several of their distin contains portratits of feverala of their distin-
guished authors-Allieh, Hanh Christian Indersen. Bjornsen, John Burroughs, Conper,
Diccens, Eiserson, Fielss, , Bret Harte, Haw.
thorns, Holmes. Howells James, Lowell. Owen Merelith, Seott, Scuder, Sted-
Man, Mrs. Stowe, Bayard Taylor Tenyson Charles Dudthy Waryar, Mry Whitueysmant
Whitter. This Catalogeve wil be sent tree
to any one requestiug ti.
Wm. S. Adams, better known as Oliver Out. These stories of the sea are a source of
never-gning pleasure to all boys who do-
light in the water.


Whe Phrenological Jonryal. (Fowler \& Thy: Troot-prints in the Ancient Sandstone
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 Slates to Eanhion; Genersis of Aceorot The
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 mary Absess; On the treatment of Measles;
Fhat of the Dap: oular Theraputies; Mat
gage Midental Hygiene as curative agents;
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dore Wats ing Smourer's Prentiees, by
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 This monthyy is for the youngest readers and will be found very interesting.
Serofula, eruptions, dandruff and tan re-
movel by Dr. Rensou's Skin Cure. A great
suceess. Religion is not a thing of noise and spasm, A bottle of Samaritan Nerwine, nables one TIL DOCTIILE OL TIE USK OOLABLE,

NEW SYNTHESIS.

 s7 thenaxamasemas.

GUIDE-POSTS IDIOLETAI, ROADS.

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 ABIAAMAM TIMCOLA
## HISTORICAL ROMANCE  <br>  THE BHAGAVAD-GÍTÁ; <br> a discounse on divine matters, <br> krishina and arjuna. 1 sissiar pulusipuical fors. J. Cockiverx thomsox,    THE PRINOIPLES

LIGHT AND COLOR:




RELIGIO-PHILOSOPHICAL JOURNAL.
DECEMBER 15. 1883.

 By Join 0 . bund.


 Naty York or onicer
 Rutered at the postoflee in Chicago, m , sB
troxd class mater. SPECLAL NOTICES.








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per year To
Bubscribers who through force of habit ur inubitity, do not keep paid in ad-
vance, the crelitsystem is for the present continued; but it mustbe distinctty unterstood that ti is wholly as a
faver on the part of the Publisher, as The term

Orthodox Christian Woman on Women Mrs Jennie Froiseth of ctah, said to be
comnected with the Anti-Eolygamy Standard comnected with the Anti-Rolygany Standaril
contibibuted a paper to the Wmen's Congress
at it Iate session in Chicago, entitited, "The Wtomate session." There was nething ees-
Weecially new in the paper, but the last paragraph of the extract quoted below, gaing tor
it meaton in the Jotivata. Ater depicting it mation in the Jotivat. After depicting
the horrors of Morman iffe, the plorality of



















 Won. are in donbt whether to consider the
Wense igmorance exhibited by Mra Froiset in the last paragraph "very Mrat," Froiseth very
mand
minging. It is "very sad" that an earnest, amuining. It is "very sad" that an earrest,
devoted, well-meaning woman should be ao devoted, well-meaning woman should be so
very "fresh" in matters of tree-thought; this
treahnees will only raise a mile with Hberal ninded people to be followed by a feeling of pity for the pious lady's simplielty. Analysis of the paragraph shows it full of contradic-
tions; its crudties might be excased in an inexperienced writer, but when penned by a
moman conneeted with the press and having
two year in mice bo propero tho pepere it
 spirit was Charriotte Wibar, a spiritaails
lecturer and medium, and whieh is largely should not only permilt a paper contalinin such sentiments to be read before it, bat refrain trom all comment on the objectionable
paseaga, ${ }^{2}$ not strange to tree-thinking people, oowever astonibhing it may be to evangelical Christians. Were it essential we could name ag the advancement of the sor temperanc and social reforms who are Spiritualists,some ers only refraining from so doing through the certainty that it would weaken their powr with the class represented by Mrs. Froiseth.
Does Mrs. Froiseth and those whose views he volces, forget that the Mormons are strictorthodox? Let it not be forgotten in this
oanection that according to the orthodos poanection that according to the orthodoz
plan of salvation, the goid Mormon will go Chapen along with Mrs. Froiseth and her
cellow bollievers. They will have suprem felicity in looking over the batilemento of the blessed into hell and seeing Charlotte Wil
vur, Mary A. Livermore, Lita Barney Sayles Kate Newell Doggett and a host of once active
members of the Women's Congress writhing nembers of the Women's Congress writhing a agony. Sister foiseth can rest from play join her in the ecetatic pleasure of gazing upon the tortares of the infidel women whose good works conld not save them from the lake of fire the heavenly couple will see ace of Augusta Cooper Bristol, the glossy silken hair which once adorned her classical head is now dishoveled and torn, the great
limpid eyes that in earth-life gave hints of a limpid eyes that in earth-life gave hints of
limitless depth of soul and carried rest and heer to sorrowing hearts are now blood-shot pose are replaced by those of horror and de-
spair, the sweet, soul-stiring voice which was siont to inspire audieacos wher to do aspit for humanity's good, now wails out beseech ingly to the heavenly on-lookers,

##  <br> Teach me Gods spreclous arevaliments below.

reases the happiness of the heavenily heare and as they turn in search of furyher joys
they see, a ittie farther on, the fagure of one whose presence on many a battle feld has whose hand has been kissel with the last
breath of brave ment; one whose frail earthly wody carried a sonl fall of love for the suffer-
ing, who nobly gave a life's work for others, weakly frame to bring her great soul twelve things to those in the Women's Congress ther than Clara Barton! Her tear-stainen yes cateh sight of the sanetilied conple and
he imploringly holds up the Red Cross, the which has carried its wearer safely through lood and carnage. She implores them th
regard this emblem of her work, and for th good she did on earth, to give her a drop of
water. This scene fills them with a new sense of the greatness and justness of their God and sing with oncesh meal the traike their har of their king. If these pictures shall seem to Mro
Froiseth and those whose views she echoes, hard and cruel, it is $n$ n.
are strictly orthodoz.
leaving the Mormon chure again: "After either Spiritualists or Infidels....And yet
the women who have such infidel tendencies are othervise good women, HoNest. vintrooss,
CEABITABLE, bot they are the sad illintration of a saying that is carrent in Utah, Tha
Mormonism spoils a man or a woman for be ing anything else but a Mormon.'" Is it any
wonder such suffering souls should come t
"hate and despise" Mrs. Froiseth's God? God who moves his servant thos to Goeak do Gerves to be hated and despised.
After she has taken the trouble to inquir
ato Spiritualism, Mrs. Froiseth may possl bly change her mind in some respects; ;ven r. To become a Spiritaalist it is not nece sary for one to pass an examination on th
Godquestion; indeed, the Spiritualist usuall feels that to the finite mind the comprehen
sion of the infinite is not suffciently clear to e formulated in unerring and unchangeabl efinitions. Yet he hopes as he increases in ect strengthens, to have clearer conceptions but in the meantime he may have a trusting yysterious Supreme Intelligence. Spiritual elves concerning God, faeling that no human being has a right to insist another shal Wo ceat his views on thequestion.
Spiritualists; two of the names shonld be milliar to Ma. Scientifie Basis of Spiritualism," page 163,

Lithe minc ikeris", "
Lizie Doten's poem ontitled, "The Souls
Desiny"-Poems of Progress page 207 -con-
lades with the followligg gtanza:
Throvebout the boundees All in Ail


 the best minds in Rarope,ineluding seores of
ittiod perno titled personages, was for many years a zeal Long Lite, from 1815 to $1883, "$ page 582,
American edition, in treating of Spirituallim


Here is a final word from Thomas h. Har-

Traveling Stereotyped Sophistry.
A training upon a sporting paper pubisi to fit a man for the editorial control of paper devoted to secience, philosophy and re ilion, matters which come under the generof freo-lovars and frauds and persistentl dodge the issue when obliged to speak of the doings of either class. If this dodxing and
hedging affected only the intellectual and of little moment; bat as a matter of fact, it be persistently and continuously repeated here will be an impression made upon the These remarks are inspir
These remarks are inspired on seeing on
of these sophistries which has travelleil al the way from the land of codifsh and baked
beans to the country of cotton and sugar. hough it is a long way from Boston to At anta, yet this sophistry still re
inal fishy odor in full strength.
The editor of our esteemed contemporary, the attanta (Georgia) Light for Thinkers, daily paper containing an account of the ex-
posure of Dr. Shea, which appared mech posure of Dr. Shea, which appeared much
more complete in last week's Jocrask, and in commeating on the account says: "If the
Doctor is a humbug, we rejoice that he ha come to griet". This is well enough, but ho follows it, unconsciously no donbt, with the
imported piscatorial platitude: "We have no ne of the Doctor's seances," The use of thi Boston bridge can be best accounted for on
the theory of unconseious cerebration, the Eight for Thinkers editor being severel unable to reflect upon what was flowing from his pen. We feel quite sure his intel-
lect will repadiate the sophistry and his noral nature abhore it, when to it, his attennom is called. $A$. the harde earnings of poor people, by claiming riends, is caught in the aet of personating pirit, the paraphernalia taken of him an he with his outait locked up in the police
station after a severe struggle with him and his confederatess. A large number of crediof them are given in the daily paper contain
ing the aceount lying before our Southern friend whan he, possibly unconsciously as
we have suggested, wrote: "We have noopin ion of our oun, laving, never attended one of
the Doetors séances." It would seem the ophistry of this ought at once to be plain to every minid; but, alas! we have sorrowful
evidence from different sonrces, that it is obtain in the courtsof law; then a jury after listeniug to the evidence in a case where it
is proved that a Cape Cod fanatic, while in a tate of religions frenzy, killed his child,
would say to the Judge: "If the man camwould say to the suage: It to suffer; but as we have never seen him in one of his frenzies, we have no opinion of our own in the case
before us." The inevitable corollary of the declaration under criticism is: "Having atdid not see him detected, but saw people rec-
ognize the forms as their spirit friends, ognize the forms as their spirit friends,
therefore, in our opinion, the account of his xposure is untrue and he is not a fraud." By he same token were a man on trial for selling stuifed watches, the eing complete, and the jury composed of men to whom he had sold good watches,
the verdict would have to be, "Not Guilty", The verdict would have to be, "Not Guilty,"
The diference between the position of the The difference between the position of the and Atlanta may be illustrated by the Case of the medium. Charles E. Watkins. When a on testifies that he with his own slates went into the presence of the medlan, never
allowing Watkins to touch them, but holding them several feet distant.and onder theee conditions was written on the slate a measage
 Watkins is a medium. When equally reliable complete evidence of fraud on the prart of Watkins, the Jovernal has an opinion based on this evidence, that Watkins is a cheat as
well as a medium. well as a medium.
We regret to hear that Mrs, Maria $M$.
Kiug is seriously 111 from a severe attack of King is seriously ill from a severe attack of
pleurisy. We hope Mrs. King will be spared many years to her friands an
the cause sihe loves so well.

Mra, C. Panale Alypat Lestor's Aedemy. Laet Sunday morning Mrs. C. Fannie Allyn
lectured at Laeter's Aceademy, 619 W. Lake St., during which sae regponded to two im ortant questions:
relation to Spirituailism and its philoosphy? "Where is the spirit of the mediam while under controlp"
Tha speaker raceed the process of the maCerialization of plants, flowers, trees and gud derelopment, and then followed the same law into the spiritual realms, claiming that as the human mind unfolds and becomes fa
millar with the laws of the universe, tiant which now seems, imposible, will become that a full form materialization, possessing every characteristic of the natural organism, with as parfect blooi, bones, museles, nerves
etc., is an utter impossibility, and that when such a "materialization" is presented to those at a seance, the figure is invariably
that of the medium. She said it was conummate folly and nonsense os sappose that ny danger wonld follow from the intercep
tion of the supposed materialized spirit when outsile of the cabinet; and that whenever it has been done, the medium las invariably heen detected, and was guilty of personating the most cereful scrutiny when investigat ng the claims of mediums for physical manIn ang. her remacnd question the conrolling intelligence claimed that his infuence was simply psychological, the medium's
spirit being still in her body white he projected thoughts on to her brain. He spoke rom actual exparience only in the case of his modium.
The services were concluded by an impro-"
vization of a poem on "Clelestial Beauty," which was
hlose present


Augusta Cooper Bristol a Dellever.
1 correspondent having inquired of the Bristol's views of spirit communion we
preferred to let the talented lady speak for
herself. Here is her answer:
"I am a believer in spirit comminication.
but my experience has not been such that I but my experience has not been such that I I
can ay that Iknow it to be trae. Ther is a
difference betweon biliof and kowledge I
do not know whether or not I have medium-


Some things are very amusing. Once upn a time an ex-preacher of the Baptist pertion of English Spiritnalists and came to
America. His name, it was sonck and he America. His name, it was Monck, and he
delighted in writing editorial items for Spirthis suggestive patronymic. Early in his American career the Jocrasal got his measure and gave him a severe letting alone; and its
editor in the kindness of his heart sought to put some Eastern Spiritualists privately on treated cavalierly by those whose experience ught to have protected them from Monck's psychological power-they have learned some-
thing since. The "Oldest-Spiritualist-paper-n-earth," however, contimued to puff the ne Spiritnalists and begau to play the high-y-pions came. Hence the feeble attempts of the Boston hebetate hebdomadal publication
in its last week's issue to be facptionsly garcastic in its reforence to the friendly action amusing. It cider for champagne, than to extract a spark
of wit from puerilty. And as for justiceof wit from puerility. And as tor justice-
well, nobody looks to find it written on that

Brick is his name. He was christenel Mark, but the world knows him better ais blankly stare If asked about M. M. Pomeroy, know all abont Brick. He is irrepressible, audacious, self-reliant, hopoful, aggressive; a oross between a genius and a crank, with a ness. He comes out on top at the very Though not a bore, he 的 the moving spirit
of a stapendona bore-the Atlantic-Pacific of a stapendons zore-the Atlantic-Pacific that he was ballooning rather than tunnelIng, but while he ls not averse to using Sara Bernhardt's favorite carriage, he claims that
his business enterprises are bona fide. Last



Despite the ober Despite the obstacles thrown in her way by
the notorious "committee,"-Pence, Hook and Connor-Mrs. Annie Stewart managed to es-
cape their clutehes, get rid of her drunken husband and nuarry a Mr. Walling of Battle Creek, Michigan. It was generally reportod
at thetime that she had permanently retired from the show business, but after the honey. moon had passed, the old passion seems to
have returned, and she has been quietly manufacturing and displaying a choice as ortment of spirit forms in her own home an
the moderate price of fitty cents a sight. 0 n the first Suaday evening in the month seve ral spirits matyirialized and appoared at the
cabinet door; finally, one person, whe was called up to oshake hands with the apparition into the room and threw it onto the floor. A light being produced, showed Mrs. Walling
as the spirit, and a pasteboard dummy dressed as a fomale in the back part of the cabinet to represent Mrs. Waling. This is the same
old trick so long practiced at Terre Haute. geveral notes.

Next we
number,
Mrs.
cs Jovinal will be the Christug?

Mrse. . Fammie Allyn will leetare at $61 /$
West Lake Street, next Sunday at $10: 4 \mathrm{~A}$. H . nd 7:45 P, M.
Dr. D. P. Kayner has just returnel from Col rado. Mis permanent post oftice address is t St. Charles, 11 L . Mexican correspoudent, Carol, and Dr. Moore, of Boston, dined with he editor's family on last Sunday.
The peetry on our sixth page relates an in-
ident that actually occurred on the ath of last month.
Mrs. L. M. Spencer, of Milwaukee, spent
last Sunday in Chicago attending the diferelast Sumayy in chicago attending the difer-
ent meetingo
D. S. Dickson of Chicago is very popular in Broklyn, and is doing gon in hear
ing. He will retarn to Chicago soon. Gerald Massey will reach the West in a few
months and should have a warm walcome months and should have a marm welcome
and full lonses. He is still in Brooklyn. Everybody interested in Spiritualist and nving in the vicinity of Michigan City, should
attend the two days meeting on the tith and 16th.

## Our painstaking and trastworthy corre-

 spondent "Carol"," havinc completed his coni-mission for the Jounstr, in Mevice has re turned to Chicago.
Photegraphs of E. A. Chapman of Lowell,
Michigan, and $\mathbf{y r}$, and Mrs, O. A. Bishop of Chieaga, and of "Red Hand, Mrs. Midpop 's
devoted spirit friend, have been added to the Journal collectiou the past week. Next,
Mr. A. C. Cotton, publisher sud associate also president of the local Spiritualist somicty. His views are said to be largely in hafC. G. Fitzgerald, of Minneapolis, Kansas would like to correspond with slate-writing
mediums with a view of engaging their sermediums with a view of engaging their ser-
vices to attend the next meeting of the Soloman Valley Association of Spiritualists, to be held at Jamestown, Cloud Co.
As we go to press a letter received from
Mrs. E. M. F. Denton, says: "The Anstraliam mail is just at hand, and my last star of hope has gone ont in the blaekness of night. Mr.
Denton is dead, and he was buried il Nex Guinea."
Sarah Stockton, M. D., graduate of a Chi-
eago medical college, was appointed last week physician to the fomale department of the
Indiana Hospital for the Insane, by Superiatendent Fletcher. This is the frrst official tory of the State.
The O-S-P-0-E having been so often atevil spirits, and dyspepsia as to seriously inpair natara cerebral action, finds it neege
sary to abolish its editorial vage. And tho saddeast thing is, that its subseribers don't seem to feel that they have lost any thing. Mrs. Shepard-Lillie is one of the most of-
ficient and popular lecturers in the work. Ste slould be kept busily employed at are monerative salary. Mr. Lillie ie a fine sing. cess of hifs wife's engagements thereby. Mra. Lillie may be addressed in care of the Jotrs. ${ }_{\text {NaL. }}^{\text {Last }}$ at the West End the Mediams' Meeting, heli at the West End Opora Honge and led by Mrs.
De Woif and Mrs. Blomwell, was well attended, There was speaking by Mrs, De Woif,
Mrs. Spencer, Messrs. Smith. Longhurst, Avery and others
Hon. Joel Tiffany will leeture before the Ohicago Philosaphical Society on Satarday
evening, the 1th tating for his sabject, "It sephical Standpoint." Ourcityread a Philo bear this in mind and atfend. The meetinge of the Society are held in Apollo Hall, Central Music Hall Building, and begin at eight oclock sharp.
bers Is 25 ceate.
Mr. O. A. Bikhop, a zealons Spiritualist and the city, will give an interesting and unique entertainment at the West End Opera House next Sunday evening, when he will attempt by Ackerly, Shea, and other fraudalent mediams who are now prominently before the publicand lmposing on honest Spiritualists. In
conifetion with ils "manifestations," he will give a lecture on trauds in xeneral.
Those interested shoult Those interested should be present at his on-
tertainment next Sunday at $7: 30 \mathrm{P} . \mathrm{Y}$.

A new edition of "After Dogmatie Thoology, What?" by Giles B stebbins, has been ispued it is really a valuable worki it is worth its
weight in gold, yet it coats on Iy 60 conts While some workmen were cleaning ont the River Joanna, one of the small streams of the Rio, in Brazil, they found a very old cedar chest buried in the mud, When opened it was found to contain many valuable artieles such as lamps, sworts, works in gold,
and diamonds. These articlese were taken at once to the museum. They are supposed to Have belonged to the Jessuits, who threw them into the stream whan presseal in their filght from Rio
Friends of the Jotravi, now is your time to show your good will by aetively working
to inerease its subseription list. If we could make you tally comprehend the tremendous amount of conscientions labor put on to the paper, and the many sacrifices made in the would be titrend and that new names by the would be stirred and that new names by the day gitt can you make a friend, than a year' subseription to the Jotrivali? It would be weonly reminder of your kinduess. Neatt Saturday and Suaday a Spiritualist Hall, Michican City, Indiana. Mrs, Gage and Mrss Denslow, ingpirational singers; IIr Ceo. P. Collby, trance and test medium; Mrrs. Mrso. Isa Wilon-Porter, test medium and Mr. J. C. Bandy, will be present to take part itualists and Liberalists is anticipated, and it is expected that mueh goed will be ac compished.
"De," J. B. Campbell, manufacturer of of
"vitapathic dectors, with tactory at Cincinatiti is being bothered by the investigation of the managers of rival doctor factories whase coneerns, more respiectable with age and authority, elaim the right to supply the demana for conventional man-hiners. If the is lessilikely to killinilhan thpe average alllapathie practice, and to that extent is entitled to coasideration. As between two empirical systems, the less dangerous is to he preferredit one must choose. "Dr." J. Matthew Shea, the spiritualistic fraul, whioye exhibitions were stoppod by the
police, and Georrge Mostow, Sheae's . thouncer," were examined lefore Justice Weodman on Deeember 5 th, on the charge of having obtained mones yy false yreteases, and were
held to the oriminal Court in bail of $\$$ scen each. Moetow alpo waived examination on
 Thien buth defendants wert charged with
giving entertainments without a Iiceuse, but giving entertaimments without aliceense, but in this case they secured a
Dee. 12 th , in $\$ 200$ baii teach
A very pleasant party assembed on the of Mrs. Sarah C. Brigham, M. D. . Fitehburgh, Mass, to participate in the wedding festivities of her daughter Nellie and George A
Fuller, of Dover, Mass, Mr. Fuller is Fuller, of Dover, Mass. Mr. Fuller is one of
the most popular and well known of thiberal and spiritualist lecturere, and is president of Sunapee Lake (N. H.) spiritual camp meeting association, also vice-presidient and one of the toard of directors of the Queenk City
Park, Burlington, vt, camp meeting associa-
 met to join the relatives aud friends of the bride oin this hapyy oceasion.
The naxt issue of the "The Popular Seience Monthly" will contain an elaborate artiele on "The Classies In Germany," piving a chassing ando haver appealea to the celter atated "Berlin Report" against Charles Francis Adams on the Greek question. The article is by Prof. E.J. Jamass of the University of Pennsylvania, who has reeenty returned from
Germany, where lee carefally investigated the whole subjeet. He shows that it has been greatly misunderstood here, and that the intorences drawn trom German experience of classical and deientife studies are of not the slightest value for the dead-language party
in this country. in this country. Capt. II. H. Brown spoke for the Porttand ber, and tor the Haverhill, Mass,, Society the last two Gilling weelk day appointments meanwhite in New Hamphire and Masesa-
chusetts. Dee, 2nd he sooke fuKeane, Nus. the fith and 7th in Bristol, vt: Dec. 9th in East Middebury, vt. He will be in West Randolph,Vt., the 16th; East Princeton,Mass,, the 23rd, and in Hartford, Conn., the 30th. He has a fow week day engagements invi-
cinity of these places and will accept ethers. cinity of these places and will accept ohers. the firct Sanday of March, and wishes to
make engagemeatit for March, April hnd stay in New Yorr, Pennsylvania, Ohio and Michigan. Aadiesgar .

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## It tave read with much interest Bro Stelbinss art
































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DECEMBER 15, 1883.

| Bessings on the hand of woman! <br> Angels guard hat strengh ani grace In the cottage, palace, hovel, <br> Would that never storms assailed it: <br> Fainhows evar gently cerled; <br> For the haud that roek the cradle Is the hand that weks the word <br> Infincy's the tender fomtain; Power may with beanty liows Mothers first to guide the streamit, Fron them sonta uncesting grows Grow on for the good or evi, <br> Fombline strametion darhece motetif <br> Io the han that reeks the worlit. <br> Women, how divino your mission <br> Mere apon our natal sol; <br> Keep, of keep the yougg heat opon Atways to the breath of God! Al the trophies of the retes <br> Dor the hand that rocks the crauld <br> Is the hand that roch the wodil. <br> Bescings on the hame of woman: <br> And the sacred song is mingle cry <br> With the wership of the gise- Mingles where no tempest darkens, <br> Rainbows evermore are cuncid: <br> For the hand hat vocks the crude. It the hand that rechs the worde. <br> - Wition Roso Wollata. |
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##  等 Ory minee it neose <br>  <br> An open Letter to Hon. Joel Tirany.      


















































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