



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

VOL. XXXV.

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No. 5

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

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J. G. Jackson, President of the American Spiritualist Association, Writes a good Letter.

To the Editor of the Religio-Philosophical Journal.

We are glad to learn you have reached home, and will be ready to settle yourself and tell us what now and what next.

Do you know that I have been waiting for a pocket full of spare cash that would have enabled me to visit every camp meeting of Spiritualists in the broad land, if it were but for a day or two at each, to tell the "faithful" face to face how much sympathy I feel for all true growth and success.

Metaphysics, in numbers, respectability and interest the spiritualistic camp-meetings have taken the palm and made an impression of strength that the world can not ignore; and that the very best thing we can do is to organize the scattered forces for effective action.

Without having been present to assist, I have watched with much interest what has been done in striking successful blows for the rules of good order and decency, both at Lake Pleasant and elsewhere. Surely, the good cause is onward, however opposed or whosever may timidly hold back, and I long to hear from you more at large the impressions imbed concerning it by mingling with the people.

Surely opposition from some sources was to be expected; but we also expected more prompt and earnest support from friends. Organization is much discussed; and each one has his ideas. This is good; but better still would it be to encourage the organization already formed, perfecting as we go. Some dear friends think we should have "a creed." Well, let us have one—short and pertinent: "Work for the good and the true." Having proven the certainty of continued life, let us incorporate the facts connected with it into a philosophy of existence dependent upon Divine Law, and build upon that philosophy as a corner stone. Some not overly sweet spirited writer quoted in the Banner objects we "ignored Jesus" in our platform. Surely we neither specially intended to ignore Jesus, nor Buddha, nor Krishna, nor Zoroaster, nor Confucius, nor Mohammed, nor Luther, nor Wesley, nor Swedenborg, nor George Fox, nor any other good man the world has ever produced, by simply not stopping to either proclaim their many noble precepts, or their palpable imperfections. The burden of our age and "environment" was upon each one of them, and they could not, in all things, rise entirely above its pressure. The day for hero or idol worship should be past, and our platform was intended for a movement that we of this age should rise to the level of it, and accept the grand truths opening like a food for our benefit.

I read with much pleasure the thoughts of W. N. Davidson, of Laverne, Minn., headed "Organization." Many, if not all, his thoughts are just, and worthy to be adopted. We do not see it necessary that he hints its organization should go to pieces as he hints it may; neither does the drift of his argument show that it need. Having assisted the Board of Managers of the A. S. A. in preparing an address to the thoughtful public, I now feel like offering a few personal remarks, spoken from the heart in confidence, to all whom it may concern.

The Convention at Sturgis was not large, yet though personally acquainted with but few there present, I knew a large proportion of them were representative men and women in the ranks of Spiritualism—persons whose lives were a guarantee of their integrity of

intention and ability to represent our cause; and with whom all Spiritualists might fraternize in the accomplishment of an earnest purpose, without dishonor to themselves or to any advance movement.

Under this feeling we were glad to be there and to reap refreshment of spirit from the kindness and earnestness prevailing amongst them.

Having quite forgotten the prediction of a seeress in the early spring, that "in two or three months I would have put upon me something that would give an object in life," I was none the less surprised that the friends at Sturgis insisted on "putting upon me" the initiatory chairmanship, having rather construed the prediction in a business point of view.

However, after a seeming fulfillment of this singular prediction of curious coincidence, which ever way it may be regarded, a train of feeling seemed to prevail similar to that of Jacob of old at his Bethel, after the vision of a ladder from earth unto heaven with the angels of God ascending and descending upon it; and I felt like saying to the dear friends in the Spirit-world "if you have been moving in this matter, and if partly to aid in the accomplishment of your wise designs this work has been 'put upon me,' then if you will be with me in the way that I go, that I may have 'food to eat and raiment to put on,' you shall be my guides and I will serve you, without fee or reward in all things that meet the witness for good 'in my own' intuitions; only limiting over the small ability both in mind and outward means, to aid in advancing your cause upon the earth."

Ah! brother and sister Spiritualists, what a cause is this! Have you not felt from the impress of spiritual growth on your own being, to what a lofty and beautiful stature mankind may grow, even upon earth, under the golden reign of knowledge and obedience—knowledge of Divine Law—in all things material and spiritual, teaching us in obedience to co-operate with them. What better "object in life" can any of us have than to foster the means for such a growth. As Spiritualists we feel that the knowledge of continued life is an essential factor in the true philosophy of existence.

We feel that for the perfect reign of law to come, the reign of superstitious and dogmatic religion must be broken; that for the accumulated knowledge and experience of the advancing ages to yield their beneficent fruits in the fullest measure, we must give due respect to the light, which they shed upon us, and love not the darkness rather than the light, "because our deeds are evil." We may all do something in a solitary and individual capacity, but far more by united action.

The time has come for poor down-trodden humanity to take its "kingdom of heaven by force" from the powers that have held the world in chains. Will you not be up and doing? The way to organize is to organize! by sending in your names and your mite to swell the advancing numbers. If the Sturgis platform is not perfect; help to make it better. If we need a convention at some more commanding or more central place, let such a one be called. If incorporation be proper in a legal point of view, as has been discussed amongst us, then let us incorporate the Association. If your temporary President is too small in means and ability to push the cause as he would like to do, he will make place for one better and stronger as soon as you provide him; still finding that "object in life" by working in a narrow field for the grand consummation—the building upon earth of a completely organized and equipped body of humanity with "faith in Divine Law and obedience" for their motto, knowledge for their guiding star; united, inspired and aided by the Spirit-world; fulfilling, under the promptings of abounding charity and benevolence, the laws of their own being; bringing heaven down to earth and raising earth to heaven! J. G. JACKSON.

Hockessin, Del., Sept. 17th, 1883.

Tests Through the Mediumship of Dr. Henry Slade.

To the Editor of the Religio-Philosophical Journal.

The following statement may be of interest, not only to believers, whose faith in spiritual phenomena is founded upon honest and intelligent investigation, but also to those who are searching for more and still more evidence of an assertion that power, unseen and not yet explained, can act through the human body, thus conveying a knowledge superior to that possessed by the chosen instrument. The case is this: The 1st of August, 1883, my wife and myself had a sitting with Dr. Henry Slade at Onset Bay. After having witnessed several physical manifestations (a chair being lifted from the floor, the slate taken out of the Doctor's hand and immediately appearing at the opposite end of the table, too large to admit the thought that his arm could reach it, even if he had made an effort to do so which he most decidedly did not), the two new slates bought by us were put together with a little bit of Faber pencil between them and then placed on my left arm. The Doctor held them there with the thumb and the forefinger, while the other hand rested with ours on the table. A scripping sound was at once heard between the slates, indicating that a writing had commenced. This lasted two or three minutes, and then came three tiny raps on the slates. They were opened and the communication as shown on the copies, which I send you, were found on No's. 1 and 2. The Latin is a quota-

tion of religious character. On slate No. 2 the four first lines commences a communication in perfect classical Greek, but interrupted, as the English message from one of the Doctor's controls, Dr. Davis, states, because the writing spirit was unable to control any longer, promising to continue some other day. A fortnight later, the 17th inst., at Lake Pleasant, we had another sitting with Dr. Slade. The power was at first very strong, so strong, that the slate held under the table was shattered into many pieces with a loud crash. The writing on the other (No. 3) was produced: a few moments later. In what language it is, I have not yet been able to ascertain.

Dr. S. requested me to go over the way and buy two more slates, and as soon as I had brought them, he placed them in the usual way on my left arm. The writing commenced immediately and continued without interruption for six or seven minutes. The copies, No's. 4, 5, show a very elaborate Greek communication of twenty six lines. The promise was thus fulfilled and the continuation of the first essay at Onset Bay given. As a proof it affords to compare the Greek on No. 2, with that on No. 4, and it will be seen that the first lines correspond exactly in both places. As to the Latin, it is a compendium of faith which I intend to translate verbally when I should call it "ecce spiritualis," as in the Greek of our day all the prayers are read in classical, not modern Greek. It is also an item of interest that both slates (No's. 4, 5) were written in so short a time, while it would take any scholar at least twenty minutes to copy the Greek text alone.

At both times the communications were received in broad daylight, about four o'clock, P. M. DR. H. G. PETERSON. 721 Tremont St., Boston, Mass.

Tuttle's View of Colville's Position.

To the Editor of the Religio-Philosophical Journal.

To the Spiritualist who believes that his spirit friends are near and around him, and that he can communicate directly with them, there is a constant tendency, when the clouds of doubt gather, and there is difficulty in deciding the course of action to appeal to them. The child asks of its parents, friend of friend and receives counsel. Because of the preconceived prejudice which gives to spiritual beings almost infallible knowledge, there is always the danger of placing implicit confidence in the communications thus received.

The great majority of Spiritualists recognize this danger and many have unequivocally warned against it. Hence it is the more surprising that one like Mr. W. J. Colville should assume the following untenable position. He is reported as saying:

"My position is not, that the Spirit-world sees where mortals do not, and that as we guest in some measure, bow to something, wisdom says, yield rather to those intelligences, whom you know and love, and who have always guided you well, than to men no doubt well disposed, but necessarily ignorant of what the higher powers wish and see how to accomplish."

He thus makes a positive statement of the duty or allegiance mortals owe to spirits, clear and unequivocal. It is a doctrine fraught with utmost danger, and leads to spiritual ruin. To accept the Spirit-world as guides in preference to men, may be well enough on some subjects, but there are subjects such as directly relate to business and earthly life, on which men ought to be better informed than spirits. But even if the higher walks were spirits of the purest and most noble may condescend to come, it is questionable if they should be accepted as unquestioned guides. In the very outset how are we to learn that they see "where mortals do not?" When we glance over the history of Spiritualism we find innumerable instances where good and honest people accepted this belief, and implicitly trusted their spirit friends. How many have been directed by "the Spirit-world" to search for treasures, or sent on wildcat "missions." How much labor, and what disappointment came at Dungeness Rock when this same power which "sees where mortals do not," constantly urged the pious believers to go deeper into the hard rock, when any mortal with a smattering of science could have assured the credulous dupes that no treasure existed! And this is only one of innumerable instances which might be adduced.

How many have been told by this same "Spirit-world" that they had a great mission and under the power of inspiration were to establish the world! Whenever such assurance has been literally taken, the recipient infatuated with the belief, has become little more than a tramp, searching for a mission. The acceptance of this doctrine would be of even worse in its consequences than that of the direct action of God. How terrible is the latter we see in the unfeeling barbarity with which Abraham offered his son as a sacrifice, and the more atrocious imitation of the act by Freeman, and later by the innadic who called his son to a cross, and placed his daughter on a burning pile of wood for an altar. Let a man believe that God directly interposes with the course of his life, and can inspire him with his thoughts, then "thus saith the Lord," ascends the throne of reason and an apology is ever on hand for the most atrocious crimes. To place "thus saith the spirit," for "thus saith the Lord," is yet more appalling in its consequences. To "bow" to them, and their bidding, instead of depending on ourselves, is to destroy the back-

bone of character, and annul our responsibility; for then it would follow that we are only agents, and whatever we do as thus directed, the spirits, not ourselves, must be held accountable! If we believe that they see where we do not, then we must blindly and unfalteringly follow, nor stop at what we call crime, for we do not know nor see as our guides know and see! This is an appalling belief for a thinking, responsible being, and if actualized leads necessarily to destruction of selfhood.

Again: Who shall reveal to us the instructions of the Spirit-world? Mediums, of course. How are we to know that the revelation is pure and true, and just what it purports to be? If we are to set aside our reason and "bow" to the "Spirit-world," then we must place the medium between us and our guides. Having done this, what better off are we than the Catholic with his heaven appointed priests?

We shall, then, have a holy order, a high priesthood of mediums, and our only hope of salvation from them will be the antagonism of their revelations!

In the beginning we do not wish to espouse a doctrine which will lead to such absurdity. The great body of teachings emanating from the Spirit-world, lead in an opposite direction. From St. Paul, who commanded to "try the spirits," through all the modern phases it has been constantly reiterated to hold all instructions to the direct test of reason, and to discard whatever did not bear the most searching scrutiny.

The time may come when all shall be receptive of spirit influence, and recognize the presence of their departed friends, as clearly as those in the flesh and hold direct and continuous conversation with them; but even then their advice would be like that of any friend, and not taken as infallible.

Believing our spirit friends come to us and communicate, we are not to take their words as supreme authority but to bring them into comparative relation with all we may already know and decide by our reason. Our earthly life is for growth and development, that we may become perfected and our children led, even though an angel be our guide. HUDSON TUTTLE.

Letter from Sydney, New South Wales.

The mail leaves to-morrow, and by this means I am enabled to give you a brief account of what has transpired in the spiritualistic and free thought section of our little world, which, by the way, is growing gradually but surely into a larger one, and like your older world, there is still vast room for expansion. Every week, nay, almost every day, I hear fresh evidences of the fact that there is a strong undercurrent of liberal and spiritualistic sentiments pervading the people; only this very day an elderly gentleman who has always ridiculed Spiritualism, told me that he had been lent by a friend (a local solicitor in Sydney) "Footsteps on the Boundary of Another World," and "Debatable Land," and he is reading the latter with much pleasure, while his wife is ardently engrossed by the former. The difficulty is to get people to read spiritualistic literature, unless it is with the view of searching for matter to sneer at, but I am convinced that in 99 cases out of a 100 every dispassionate inquirer will become a firm believer. For my own part I was carried into the house of Spiritualism by that most potent of nouns, conviction, kicking and struggling at every step like a refractory child who didn't want to be made clean. But to my budget of news: In my last letter I spoke of the house of Mrs. Wm. McQuinn. Since then, on the very day I wrote, in fact, he passed to spirit-life, there to rejoice and be welcomed by his faithful, trusting wife, who was surging his skepticism so sure that "there is a future life." About one hundred intimate friends and relations attended the interment of the body, and there was one lady present. There was no heavy black, or other like garbure to make the proceedings dismal; and they were, for none of us like our dear ones to leave us, if only to go into another country; but there is no sufficient reason why occasions of this kind should be dismal; rather, I should say, let them be marked by sorrowful rejoicing. Mr. Camm, the Unitarian minister, gave a broad and sensible address at the grave, saying neither too much nor too little.

The Rev. John Osborne, a Wesleyan, who preaches in the leading church of that denomination in Sydney, was recently indicted for heretical utterances. It was claimed that he was not clear in his teaching in regard to the Personality of Jesus, and that he had acted very wrongly in preaching the charitable sermon about the Roman Catholics, formerly referred to by me. First, some of the laity impeached him and made a mess of the matter, so the clerical body took it up and acquitted him? Why? Because they were frightened to convict. This man will be obliged to leave the narrow way of bigotry (his feet are now almost too large, metaphorically speaking) and come out into the highway of culture and enlightenment. Meanwhile, however, he is doing good liberalizing work in the very heart of orthodoxy, and would not the attention of many persons who command the list of a free thought or spiritualistic lecturer. So we thank him for half a loaf, which is generally considered to be better than no bread.

The Lyceum Anniversary Entertainment in celebration of the founding of that institution, was held on the 21st July, and was well attended. The hall was prettily decor-

ated with flags and flowers, the latter not only looking beautiful but also smelling sweetly. The evening passed quickly with test, songs, recitations, marching and exercises. Little Miss Lily Garton gained universal praise for her really elegant step dancing. The conductor of the Lyceum, Mr. Cyril Haviland, gave an address in which he stated that the average attendance each Sunday was about eighty children and an equal number of adults. The library contains 350 well chosen volumes, besides some cases of specimens for the use of teachers, and there were other encouraging signs in connection with the good work. Mr. Bright delivered an admirable address on Spiritualism, referring more particularly to the fact that the most bitter opponents of the glorious philosophy, after fair investigation, invariably became its most ardent lovers. Even as the fireworshiper (in Moore's well known poem) climbed the rugged steep on which was erected the castle of his deadliest enemy, the Emir, in order to slay him, but on reaching the top was overcome by the loveliness of the Emir's daughter; just as Professors Mapes and Hare in your country entered on the investigation of Spiritualism to annihilate it, and became its loving followers instead. The address concluded with a humorous incident, which although not new, is good enough to reproduce. Mr. Bright in speaking of the large amount of space given by the generality of newspapers to pugilistic encounters and walking matches as compared with the small amount of prominence bestowed on gatherings such as that of the Lyceum Anniversary, said the circumstance reminded him of the negro preacher in America, who was holding forth just after some terribly exciting walking contest which had convulsed the great republic to its very center. "My friends," the preacher said, "there is only one walking match in the history of the world worthy of the name; only one that has any interest for me, and that is recorded in the Holy Bible. It is stated there that Enoch walked with God for 350 years, and God, my friends, beat him and he walked no more." One would infer from this that it is no use walking with God, and so the example of Enoch is gone with many another cherished tradition.

The Salvation Army in Sydney is making a stir. Yesterday a member named John Rose (every rose has a thorn), better known as "Happy Jack," was sentenced to eighteen months hard labor for an indecent assault on a little girl, twelve years of age, named Saintry, whose mother is also a member of the "Army." Hallelujah!!! CHAS. CAVENAGH. Sydney, New South Wales, Aug. 5th, 1883.

Fore-sight.

To the Editor of the Religio-Philosophical Journal.

I am well aware that your readers will welcome any facts of spirit phenomena, and I took the liberty to relate an incident that occurred nearly twenty-five years ago through the mediumship of W. B. Mills of this place. He at the time was engaged in mercantile pursuits, and doing business on Broadway in this city.

One day, on coming to his home for his usual six o'clock tea, he hastily seated himself while his eyes were directed and seemed fixed in a southerly direction, and intently looking at some object about five minutes, when he said: "I have seen a railroad accident. I see a bridge, but no water; the cars have gone over sideways to the ground and I see the people in a terrible excitement hurrying about, and hear the cries and groans of the injured ones distinctly. All is hurly-burly in getting injured ones and bringing along."

He also described the place, the surrounding fields and hills particularly, but he says, "I never saw the place before; all is strange to me; but I feel as though it is real and true. Please note the time of day." I did so. Four or five others were present at the time.

The next evening news came of a disaster on the Troy & Boston Railroad, and then I took particular pains to get the full account and found it to exactly correspond with what Mr. Mills had described twenty-four hours before the disaster happened, and by investigation with those who were familiar with the place, I found the description given by the medium was correct in every particular. Now will the wise ones who claim mind reading for a solution of this fact, please tell us where mind was read at that time, as neither Mr. Mills nor myself had ever been at that place? M. M. Saratoga Springs, N. Y., Sept. 15, 1883.

A monument of Luther is to be unveiled at the Magdeburg celebration on November 10. It is very highly spoken of. The head is said to resemble the original very closely. Lucas Cranach's portrait of Luther having served as the sculptor's model. Luther is represented as looking up to heaven, his head uncovered, his left hand pressing against his heart, in the right the Bible. At his feet lies the Papal bull.

Prof. Blackie, the accomplished Scotchman has left his chair in the Edinburgh University, turned his back on his beloved Greek, that he may give his whole attention to the elevation of the Highland peasantry. With characteristic path and bluntness, he says: "Let Greek die, let Hebrew die, let learning go to the dogs, but let human beings live. Let brotherhood and charity grow."



Spiritual Progress.

An Inspirational Poem Delivered by Mrs. E. L. Watson, at the Close of Her Evening Lecture in San Francisco, Sept. 1st.

Be strong, oh! suffering, striving soul! Though wildly lithe the storm-lashed billows roll, They cannot tear the firm foundations of thy soul; For ever unswerving stand the pillars of thy faith; Safe guiding thee with firm, white hands, Holding upon the light!

Experiences of an Eminent Divine. To the Editor of the Religio-Philosophical Journal: As you not only do it more fully every thing on all sides, but actually do it more fully every thing on all sides, but actually do it more fully every thing on all sides...

MODERN JUGGLERY AND HEATHEN MIRACLES.

On the Lake of Geneva I once had the great pleasure of voyaging with the late Bishop Wilberforce, who had invited me to travel with him over the Simplon. What a companion for such a trip! We talked of Rousseau and Voltaire, of Calvin and Servetus, of de Staël and the poet of Chillon, but more of God and Nature, as we gazed upon the Alps and upon that amethystine water and the slopes of Savoy that make a foreground of bluish green to the everlasting hills...

Then, with an almost imperceptible twitch, he gave it a new impulse, and sent it off again to describe the same gyrations, and so again to denote and continue its gyrations. "A dexter performance, truly!" Yes; but what dexterity accounts for the rest of the story? Another plate is thrown aloft, and follows its predecessor, and soon a second and a third, I were not particular as to the number which were soon revolving about an invisible center with the apparent regularity of the planets around the sun. All came to his hand like doves to their windows, and the finale was something very strange, though as I cannot accurately say just what it was I must not attempt to give my impressions. But the fragile china was not broken.

finger of God." While they could counterfeit what Moses did, in any degree, they supposed him, like the preternatural, their limit was reached and they confessed the supernatural to lie beyond them. And then my own mind emits this thought—viz., that mere preternatural signs and wonders, like the swimming of iron, or the speech of Balaam's ass, wrought, though rarely, under Divine Providence, were intimations suited to the times, that what false priests make their trade was equally easy for holy prophets, and might have been less infrequently employed had they not higher and better claims to be heard and obeyed.

months. It is now well known that she received on an average over \$250 a month for six months, and so far from needing money for board, etc., they should have had a snug little sum put away derived from the San Franciscoans. And not content with this royal support—an income of over \$3,000 per year—they deliberately plot to rob our people of \$250 more, and in this they succeeded. The \$1,500 was legitimately obtained by them, but the \$250 was sheer robbery. It was just as much obtaining money under false pretences as are the practices of Mrs. Reynolds, Bliss, Holmes, Hull, Stewart, and company in their fraudulent materializations. This is the woman that Channing, Parker, Starr King, and various other pure and lofty souls, it is claimed, weekly control to teach re-education and other nonsense.

AYER'S HAIR VIGOR. restores with the gloss and freshness of youth, faded or gray hair to a natural, rich brown color, or deep black as may be desired. It is the best remedy for itching scalp, dandruff, itching hair, and restores the hair to its natural color and growth. It is also a valuable remedy for the hair, and restores the hair to its natural color and growth. It is also a valuable remedy for the hair, and restores the hair to its natural color and growth.



Woman and the Household.

BY HESTER M. POOLE. (Metuchen, New Jersey.)

CHIMES OF NOON.

Noon by God's unerring dial,—highest noon of earth and time. From the great cathedral heavens, hark! the chimes peal out sublime! Chimes that mark the rousing ages, ever grander in their play.

God be praised! we softly echo, as the wondrous music swells. Swaying all the warm tides hidden deep in feeling's holy wells. God be praised! it is the singing earth has yearned so long to hear.

Stealing through the tumbit, bringing promise of the nobler year. "Liberty for every creature!" thus the mellow measures flow. "Liberty and Love and Honor!"—chant the bells serene and slow.

Fainter now the banners fall, while a wailing alien strain. Winding through its mournful minor, thrills the air with sudden pain. List, the happy voices drown it,—sorrow shall not mar the boon.

Chimes celestial! we are drifting by your calm, melodious tones. Out of cloudy misty morning, into sunlit afternoon. There are seas for wary sailing, there are mountains steep to climb.

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ty-five teachers, who give their services, a library and a large building for the various uses of the institution. Saturday evenings are set apart for social enjoyment; concerts, readings, lectures, and dramatic performances then take place, preceded by a tea given by the college to those connected therewith. A branch of a savings bank has been established there, which is open every evening; so, also, are the college classes which require a small fee from each member; the object of the college is to diffuse useful practical knowledge among working women, including bookkeeping, cooking and sewing. But English society tends to make pauperism, and such efforts as this of opening a so-called college, is only capable of going a very little way toward offsetting the universal downward tendency of the poor.

The Empress of Russia, a gracious, sweet-tempered woman, it is said, is never at ease. She sees in imagination her husband falling a victim to the plots of the Nihilists, and dreads the festivities which may give opportunity to the assassin. Dagmar, as she is called by the Danes, is sister of the Princess of Wales, whom she much resembles. She is an excellent manager of the enormous household of the palace, and her intelligence and firmness give her great influence over the brusque, gruff Emperor. A resident of St. Petersburg says that she is a patroness and takes an active share of the management of half the charitable institutions of Russia, especially those connected with the welfare of women and children. These and the care of her four children occupy a great share of her thoughts and time.

ELEVENTH WOMAN'S CONGRESS. The Association for the Advancement of Women will hold their eleventh congress at Chicago, Oct. 17th, 18th and 19th, at Hefsey Hall, Madison street.

Executive sessions at 10 o'clock a. m., in the Channing Club rooms, 135 Wabash avenue. Public sessions in Hefsey Hall at 2:30 and 8 o'clock p. m. At evening sessions an admittance fee of twenty-five cents will be charged.

A conference of officers only will be held Oct. 17th at 7:30 o'clock p. m., in the Channing Club rooms, 135 Wabash avenue. Entertainment for officers and speakers during the congress will be provided, upon application to Julia Holmes Smith, M. D., No. 300 LaSalle Avenue, Chicago. All applications should be made if possible before September 15th.

The postoffice address for letters to members of A. A. W. during the congress is Channing Club room, 135 Wabash avenue. The Chicago Women's Club will give a reception to the Congress at the Palmer House, Wednesday, October 17th, at 9:30 p. m. JULIA WAID HOWE, President. KATE GANNETT WELLS, Secretary.

TOPICS FOR DISCUSSION. Women and Land, Mrs. Jeannie C. Carr, Cal.; Duty of the White Women of the North to Black Women of the South, Mrs. Jennie Marsh Parker, New York; Labor and Capital, Mrs. Augusta Cooper Bristol, N. J.; The Women of Utah, Mrs. Jeannie A. Froiseth, Utah; Heredity, Rev. Antoinette Brown Blackwell, N. J.; Benefits of Suffrage for Women, Mrs. Julia Ward Howe, R. I.; Historic Art, Mrs. Mary E. Bagge, N. Y.; Mourning Garb, Julia Holmes Smith, M. D., Ill.; Scientific Charity, Mrs. Charles R. Lowell, N. Y.; Work of Society for Prevention of Cruelty to Children, Mrs. H. L. T. Wolcott, Mass.; Work of the Red Cross, Miss Clara Barton, Mass.; The Infringement of Personal Liberty by License, Mrs. Mary A. Livermore, Mass.

A Serious Consideration. We would like every earnest Spiritualist to ask himself the question—"Are we making the best use of our facts and teachings?" A careful review of the situation will, we think, lead to the conclusion that such is not the case. There is an amount of talent, ability, and energy in our ranks that might be, and ought to be, taken advantage of, so that we could satisfy ourselves and outsiders that we are active reformers rather than quarrelsome enthusiasts. For over thirty-five years we have been assiduously collecting facts, developing phenomena, and sitting with mouths agape when marvel hunting. Surely it is now about time that we either squarely admitted that Spiritualism consisted of a mass of crude, hard facts, devoid of significance or relation to any question affecting the progress of the race here, or its continuity hereafter; or that these facts are not mere curiosities in out-of-the-way experience, but are, in very truth, the bones and muscles of a system of thought and practice that, when systematized, will help and give men better views of living, and lead the race a step forward in the path of personal development. After all, what have we done in this country. It may be asked? Have we to-day a distinctly enunciated statement of what we mean by Spiritualism, and can we point to any tangible result that could be cited as being the outcome of our faith? Spiritualists have need to educate themselves in the "principles" of their party. But where are the principles? We have talk enough, and to spare, about immortality, Spirit-communion, and eternal progress. But these are facts—not principles of profession. They are most important facts too, for they contain the germs of a true religion, moral, and philosophical system of life, that we take it, is capable of revolutionizing the opinions of a lifetime.

But are we ever to be known as "fact hunters," dealers in dry bones? or are we to say that our facts cast a light upon the various problems of mortal life, in relation to every department of human existence. What efforts are being made to train our children in a knowledge of spiritualistic truth, is a very important query waiting answer? While, again, what action have we taken to remove the utterly unspiritual ideas, that are so common, concerning man's spiritual nature? Where are our tracts, where our cheap literature, where our host of efficient exponents—oral and written? Where is our public opinion upon questions of civil, social, political and other questions? In a word not only what are our principles, but WHERE are our principles? We do not always want to be star-gazing, nor turning over the records of an ancient past. The living now concerns us, as it is the stepping-stone to the yet-to-be. Can Spiritualism give us a better knowledge of ourselves, and our relationships, than we previously possessed, that is the question. Our reply is, yes it can do so, but we must steadily and frankly look the issues in the face. The Spirit-world can help us—will it do so gladly if we elect the right course. Let us make up our minds that Spiritualism recognizes as its basis God, Immortality, communion with the Spirit-world, personal responsibility, and ultimate progress for all, and a fair start will have been made. Friends, let us have an open exchange of views as to what Spiritualism means, and how it can be made practical and useful for the matter is truly a serious consideration.—The Herald of Progress.

THE NORTH AMERICAN REVIEW. (Published at 30 La Fayette Place, New York.) This number presents a most attractive table of contents. Senator N. P. Hill writes of "Gold and Silver as Standards of Value." In "Some Aspects of Democracy in England," A. V. Dicey makes clear to the American reader how it is that, while all the forms of monarchy and aristocracy persist in Britain, the democracy absolutely controls the actions of the government. Under the title of "Co-operative Distribution," the Rev. E. Heber Newton gives an historical sketch of the rise, progress and fluctuations of co-operative merchandizing in the United States during the past fifty years. Prof. W. Boyd Dawkins writes of "Early Man in America." The possibility of "Astronomical Collision," whether of the fixed stars with one another, or of comets with the sun, the earth, or the other planets, is considered by Prof. C. A. Young. M. G. De Saporita discusses "Learned and Entertainingly upon the '83. Patrick Myth." Van Buren Denlow, in an article on "Board of Trade Morality," makes a vigorous defence of the practice of the Corn Exchange, and in particular replies to the strictures of Mr. Henry D. Lloyd, contained in the Review for August. Frederick Harrison contributes an article on "Histories of the French Revolution." Finally, the Rev. E. E. Hale presents an inventory of the volume and distribution of "Social Forces in the United States."

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: Matter Living and not Living, by Paul R. Shipman; Homeopathy as a Science, by Edward Bayard, M. D.; The Liver-Fluke of Sheep, by R. D. Haisted, Sc. D.; Cyclones and Tornadoes, by George Clinton Smith; How the Earth was Peopled, by M. G. De Saporita; The Remedies of Nature—The Alcohol-Habit, by Felix L. Oswald, M. D.; The Ann of Thermo-Chemical Investigations, by J. Thomson; The Historical Development of Modern Nursing, by Abraham Jacoby, M. D.; Clothing and the Atmosphere, by M. K. Radau; The Savings of Science, by P. L. Simmonds; Symbiosis and "Vegetating Animals," by W. T. Sedgwick; The Chemistry of Cooking, by W. Mattiew Williams; Some unsolved Problems in Geology, by Dr. J. W. Dawson; The Colors of Flowers, by August Vogel; Sketch of Dr. Max von Pettenkofer; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

SCIENCE. (Moses King, Cambridge, Mass.) An illustrated weekly journal containing much valuable scientific information. It numbers among its contributors many of our most eminent scientists. The five issues from August 17th to September 14th, inclusive, are of especial interest, as they contain an elaborate report of the proceedings of this year's meeting of the American Association for the Advancement of Science at Minneapolis, Minn. These reports are made by thoroughly competent persons, in many cases furnished or revised by the authors of the different papers; thus giving an earlier and even fuller report than that given by the association itself.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: A Roman Singer; Heredity; En Province; Persopolis; Cream-White and Crow-Black; Newport; Two Emigrants; Maendalism in Religion; Pere Antoine; Recollections of Rome during the Italian Revolution; Volcano Studies; Knowledge; The Mutinuation of Ancient Texts; Amiability—A Philosophical Tragedy; Historic Notes of Life and Letters in Massachusetts; A-Play'n of Old Sledge at the Settlement; The Voyage of the Jeannette; Mr. White on Shakespeare's and Sheridan; Lodge's Webster; The Contributor's Club; Books of the Month.

THE MAGAZINE OF ART. (Cassell, & Co., New York, London and Paris.) Contents: Giants at Play; The Certosa of Pavia; Derby China, Past and Present; Current Art; Flowers and Flower-Painters; Organ-Cases; "Rest on the Road"; The Art of Seeing; Greek Myths in Green Art; The Country of Millet; The Louvre Drawings; "On the Banks of the Nile"; Pictures in the Fitzwilliam Museum; "A Kirghiz Falconer"; The Chronicle of Art.

THE MODERN AGE. (Modern Age Publishing Co., New York.) Contents: Eurikleia, the Greek Girl; Ranch Life in the West; The Ordeal; Bulwer, Macready and "Rebelle"; The Tall Poppy; The Bride's Chamber; Poker Principles and Chance Laws; Sayings and Doings; Books and Book Men; Stage and Studio.

First Installment of October Magazines.

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THE SEASON. (The International News Co., New York.) An illustrated Magazine for ladies, containing the newest Paris fashions and the most elegant designs in fancy-work, needlework, embroidery, crochet, etc.

GOLDEN DAYS. (James Elverson, Philadelphia, Pa.) A popular weekly magazine for boys and girls, with the best writers for contributors.

The best cure for diseases of the nerves, brain and muscles, is Brown's Iron Bitters. MARION, MASS.—Dr. N. S. Ruggles says: "I recommend Brown's Iron Bitters as a valued tonic for enriching the blood and removing all dyspeptic symptoms. It does not hurt the teeth."

HUNTSVILLE, ALA.—Dr. J. T. Ridley says: "Brown's Iron Bitters is a good appetizer and merits attention from sufferers."

Mr. Barnum once said that he would give more for a drunkard who succeeded in business as a public curiosity, than for anything he ever exhibited.

Ayer's Ague Cure not only affords immediate relief, but it eradicates the malarial poison which produces the disease, without leaving any injurious effect, as is the case with quinine and many of the ague medicines advertised. It is the only medicine in existence which may be considered an absolute antidote for fever and ague, and kindred diseases.

It is asserted that Tom Thumb never stooped to do a mean thing. There is some advantage in being of small stature.

"GOLDEN MEDICAL DISCOVERY" (Trade-mark registered) is not only a sovereign remedy for consumption, but also for consumptive night-sweats, bronchitis, coughs, spitting of blood, weak lungs, shortness of breath, and kindred affections of the throat and chest. By druggists.

All lives in which the sense of duty is lacking are unregulated lives, lives going to waste, with no principle of coherence or growth in them—worthless to-day, and holding no promise for the future. The home whose inmates are destitute of this organizing germ of happy, useful, united life, is a poor, lonely, desolate place, no matter how sumptuous its furnishings or how stately its adornments.

The Early Stages of Human Development.

M. de Mortillet has occupied himself with this progress, and persuaded that existing mankind is only a resultant, and the last term of a series of successive transformations, distinguishes between several men, a tertiary man, a quaternary man, existing man. The man of the ancient quaternary, the Neanderthal, the Denise, and the Canstadt man, appear to him so different from the historical type, that not only does he separate them from it, but he creates for the times anterior to the quaternary a human or pseudo-human category of a particular order. There were, in his view, "precursors of man," to which he applies the significant name of anthropopithecus, or "man-monkey," because he believes they preceded man in the scale of beings, and constituted an intermediate type between the living anthropomorphic apes and man. We should then have to deal with a creature high enough above the gorilla and the chimpanzee to know how to get flints and use fire, low enough not to be able to rise above that industrial grade and become a real man; or with a race standing to the Bushman and Tasmanian as they seem to stand to us. Theology does not absolutely repel this view, for it discusses the possible existence of preadmites. Religion even seems disinterested in the question, for the Abbé Bourgeois, whose discoveries have given rise to M. de Mortillet's anthropopithecus, and who has not rejected the theory, has always passed for a soundly orthodox priest, while he is known to be a keen observer. Nothing is against an impartial examination of the question. Only the objections may be offered to his views that no one has ever seen an anthropopithecus, the structure and characteristics of which have been worked out by pure reasoning alone, and that the distance that must have separated the precursor of man from man himself is calculated upon the extremely uncertain basis of the distances between quaternary and existing man.—From "How the Earth was Peopled," by M. G. DE SAPORTA, in Popular Science Monthly for October.

Face all things; even adversity is polite to a man's face. There never was a mask so gay but some tears were shed behind it.

To Ladies suffering from functional derangements or any of the painful disorders or weaknesses incident to their sex, Dr. Pierce's treatise, illustrated with wood-cuts and colored plates, suggests pure means of complete self-cure, sent for three letter postage stamps. Address: WARD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Through the ages one increasing purple runs, and the thoughts of men are widened with the process of the suns.

"Dr. Benson's Skin Cure has driven away all my eruptions," says Ida C. Young, Hamilton, Ills.

A young lady calls her beau "Honey-suckle," because he is always hanging over the front railings.

The finest alterative and anti-bilious medicine on earth, is Samaritan Nervein, \$1.50.

A lock that burglars cannot pick—wedlock. Yes; but the lawyers can.

DR. SOMERS' Turkish, Russian, Electric, sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

WHAT WAS HE? OR JESUS IN THE LIGHT OF THE NINETEENTH CENTURY. BY WILLIAM DENTON. This work presents some of the conclusions arrived at by a study of the Gospel accounts of Jesus; and gives a faint outline of what contemporary science regarding his personality, life, and resurrection. Cloth, \$1.25. Paper, \$1.00. Postage, 10 cts. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

AN HONEST OFFER. If you are sick or ailing, no matter what your complaint, write to me and we will send you our TRIAL one of our large ELECTRIC MEDICATED PADS in your case, provided you agree to pay for it if it cures you in one month. If it does not cure you it is sent you nothing to try it. Electric pads cure Dyspepsia, Rheumatism, Liver and Kidney Diseases, Flat, Lung Diseases, Asthma, Catarrh, Lame Back, Ague, and many other diseases. Nervous cases being especially benefited by cases where all other treatments have failed. Prices very low. Remember there are not little medals, but large Pads made of Rubber and Herbs, combined with Electricity. We do not ask you to buy them blindly, but merely to try them at our risk. Book, giving prices and full particulars, free. Address at once ELECTRIC PAD MANUFACTURING CO., 500 Atlantic Ave., Brooklyn, N. Y.

BOOKS.—500,000 VOLUMES, the choicest literature of the world. 100-PAGE CATALOGUE free. Lowest prices ever known. NOT sold by dealers. Sent for examination BEFORE payment on evidence of good faith. JOHN B. ALDEN, Publisher, 18 Vesey St., N. Y., P. O. Box 1227.

A YOUNG MAN'S CASE.

MR. S. S. HOLMAN, 117 Park Street, Lewiston, Me., writes the following personal narrative, May 14, 1883: "About fifteen months since I had a severe attack of typhoid fever, was very lame, and confined to my bed for eleven weeks, and when I left the hospital I was in a very debilitated condition. My back and limbs seemed to have no strength and I had no vitality or appetite. I tried various kinds of medicine recommended by my friends, but found they did not improve my condition. I was induced to try Holman's Remedy, which has been used with such great success here in Lewiston that it has a very capable reputation of being a most reliable medicine. I purchased one bottle and can state my improved health from the time I commenced using it, and my appetite returned very rapidly. I started to gradually and experienced less pain to my back, my appetite increased and after using three or four bottles my pulse was all right, and my limbs entirely restored, and I can now travel by locomotive train's kindly to any who may have a trial, namely Dr. Holman's Remedy, 117 Park Street, Lewiston, Me."

A GOOD MECHANIC.

MR. J. J. JONES, of No. 10 Charles Street, Portland, Me., writes the following interesting facts, May 11, 1883: "I have for several years been troubled with liver complaint and indigestion, and have suffered at times terrible distress, and have tried many different cures as called, that have been recommended from time to time. One day I noticed in one of our papers the testimonial of a person that had used Holman's Remedy and been cured of diseases similar to mine. I purchased a bottle of one of our Holman's Remedy, and before I had used the first bottle found that I was improving beyond my expectations; have used in all six bottles, and I have no trouble from indigestion, or distress, or pain in back as I formerly had, and since I have been cured my wife has used it for kidney trouble, and it has cured her. We can both say that Holman's Remedy is a specific to any that are troubled with kidney or liver diseases, or indigestion. We gladly recommend it to our friends, or to any sufferers from liver or kidney diseases, and you can see the difference you may choose for the best interest of suffering humanity."

DR. HOLMAN'S PAD CURES Malaria, DYSPEPSIA, NERVOUS AND SICK HEADACHES. All Liver and Stomach Troubles. It is also a sure PROTECTOR against Yellow Fever, Cholera, Typhoid, Biliousness and Intestinal Parasites, and will cure Chronic Diarrhoea, Stomach Complaints, Children's Diarrhoea, and conditions from which many ladies suffer in winter. Beware of Imitations. For further information send for Prospectus or write to Dr. Holman personally. If not found at your nearest druggist, send registered letter direct to this office and get your Pad by return mail. Register Pad is the essential part of the cure, and only the cause of failure. HOLMAN'S LIVER PAD CO., P. O. Box 2112, 98 William St., N. Y.

Sawing Made Easy Monarch Lightning Sawing Machine! Sent in 30 Days! A Great Saving of Labor & Money. A new invention that will save you time and money. The MONARCH LIGHTNING SAWING MACHINE. I saved \$100 in 30 days by using it. For more information send for Prospectus or write to Dr. Holman personally. If not found at your nearest druggist, send registered letter direct to this office and get your Pad by return mail. Register Pad is the essential part of the cure, and only the cause of failure. HOLMAN'S LIVER PAD CO., P. O. Box 2112, 98 William St., N. Y.

A PRESENTATION OF THE DOCTRINE OF THE UNKNOWABLE, WITH A NEW SYNTHESIS. By David Eccles. A lecture delivered before the Kansas Liberal Club at their Fourth Annual Session. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

MEDIUMSHIP. CHAPTER OF EXPERIENCES. By MRS. MABEL S. BISS. This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the religious experiences of the Christian in connection with Spiritualism and the "Spiritual Philosophy." It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists. Price 20 cents per hundred, \$2.50 for 50, \$1 for 15, and 10 cents per single copy. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

PARSONS' PURGATIVE PILLS. MAKE NEW BLOOD. And will completely cleanse the blood in the system within three months. Any person who will take ONE FULL EACH NIGHT FROM ONE TO TWO WEEKS may be assured to avoid health if such a thing is possible. For curing Female Complaints these Pills have no equal. Physicians can give in their practice, and patients can send by mail for a course in medicine, and for prospectus. L. S. JOHNSON & CO., Boston, Mass.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility for the opinions expressed by Contributors and Correspondents.

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

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

CHICAGO, ILL., Saturday, September 29, 1883.

NOTICE TO SUBSCRIBERS.

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

The So-Called Russell Law.

The Ohio Legislature at its last session, passed a law entitled:

An act to provide a license on trades, business and professions carried on in cities of the first class, and providing for the enforcement of a collection of fines and penalties for carrying on business without license, and for other purposes.

The first section of this act reads: Be it enacted by the General Assembly of the State of Ohio, That in cities of the first class, no person shall be engaged in any trade, business or profession hereinafter mentioned, until he or she shall have obtained a license therefor, as hereinafter provided.

This act took effect immediately after its passage (April 16th, 1883), and the following classes were named therein as obliged to take out a license: Keepers of dance-houses and ball-rooms, scavengers, keepers of intelligence offices, pawnbrokers, proprietors of billiard, pool tables and bowling alleys, peddlers, owners of circuses and menageries, proprietors or lessees of theatres, concert halls, etc., keepers of hotels, boarding houses, lodging houses, dining saloons, restaurants, ice cream saloons, or places of amusement, vendors of gunpowder, keepers or owners of gunpowder magazines, keepers of shooting galleries, keepers or owners of livery or sale stables, keepers of dancing and riding academies or schools, owners of all vehicles used upon the streets of the city, keepers of race courses and ball grounds and public exhibitions, owners of dogs, stokers of petroleum, street musicians, bill-posters, advertising sign-painters, etc., vendors in second-hand articles and keepers of junk shops, auctioneers. Section 36 reads as follows:

Astrologers, fortune-tellers, clairvoyants, mediums, seers, etc., shall obtain a license of three hundred (\$300) dollars per annum.

This section has given rise to hasty denunciation and ill considered criticism in some Spiritualist quarters. A Spiritualist paper published in Boston, in its issue of April 28th came out with a double-headed editorial headed "The Conflict Begun," in which the only aim seemed to be to fire the partisan prejudices of its readers, and make them believe an iniquitous persecution against Spiritualists had begun; here is a specimen of this cry for retaliation.

"The Ohio Legislature has simply put both feet in it. It has passed a law at its recent session levying a license tax of three hundred dollars on mediums, which of course includes lecturers and those who speak in public under spirit-control, since medial power is manifested in all forms of the trance, whether public or private. To attempt thus to suppress the free right of mediums to communicate truths and such views of truth as all persons have no less a right to seek and to receive, is really cutting the tap-root of the tree of freedom in this country and assuming an authority whose innocence in this age is not to be endured. The Ohio Legislature would not dare to curtail a single one of the rights enjoyed by Roman Catholics in a country that claims to be Protestant. For the reason that Catholics are now, the same reason should be made to govern in reference to Spiritualists, who are now appealed to to come out in their full strength at the polls in Ohio and make such a numerical demonstration against the offending party as it shall be compelled to respect.

It is useless to try to reason with sheer prejudice. The Ohio Legislature did not stop to consult the views and feelings of Spiritualists in this matter. It showed that it did not care for them any more than to trample them under foot. It obeyed the orders of some bigot or association of bigots, without consulting those who were to be so seriously affected by such legislation. One can readily see with what a twinkle of the eye the priest-ridden secular press regards this act of Ohio. The advocates of free government cannot say when the final struggle comes, and civil liberty itself is commanded to surrender to rampant sacerdotalism—that they have not been warned, and by spiritualists themselves! They have been told that their reward is to be for doing this servile work for old theology."

An individual well known in Cincinnati, whose tongue is always wagging, was interviewed in relation to the Russell law by a Commercial-Gazette representative, as appears by that paper of April 18th, and is reported as saying: "Why, sir! it puts us back several centuries in the progress of civilization. Those mediums are the ministers

of our religion. They are what the priest is to the Catholic, and what the Protestant minister is to his brethren." "What do you think," inquired the Commercial-Gazette man, "was the reason Mr. Russell introduced mediums into the provisions of his bill?" "I have no doubt it was done through the influence of the Methodist Church. In fact I believe I could point out the Methodist minister who is at the bottom of it. The bill itself was insidiously framed. It was meant to deceive the legislators, and I have reason to believe that with this covered phraseology it passed, and that it could not have passed if properly understood." "What," continued the newspaper man, "will be your (that is the Spiritualists') mode of action in contesting this law?" "We have not fully determined. We have an assistance of our own in this matter. We are in communication with the Spirit-world. I know they are continually about me, the same as I would be speaking to you. Now, these spirits we are consulting, about how we shall deal with this tyrannical law. There are millions of them, and do you think they would desert us at this critical moment and see that their communication with us was prevented?"

An alleged newspaper published in Philadelphia in the interest of fraudulent mediums and charlatans, comments on the resolution passed by the Union Spiritualist Association of Cincinnati, upon the Russell law. That resolution characterized the law as an act of "religious persecution." Though no less a partisan than the Boston paper or the Cincinnati man above quoted, the Philadelphia sheet saw that the "religious" plea would not exempt the kind of mediums for whom it was the organ, and says:

"Mediumship and its uses has nothing whatever to do with religion or the exercise of religion, and no greater blunder could be made than to base opposition to that infamous act of legislation on such claim. There is no court in the country that will sustain any such claim. It is their civil not religious rites that are outraged by it."

The JOURNAL in accordance with its invariable custom refrained from taking a sectarian or partisan view of the action of the Ohio legislature; but proposed before discussing the matter to have the official text of the law, and to know also the object aimed at by those who instigated it; in a word, the JOURNAL proposed to gather all the data in the matter and then in a judicial frame of mind to philosophically review the law and the causes leading to its enactment. We wrote for a copy of the law and also addressed a letter of inquiry to Hon. E. O. Eshelby, Comptroller of Cincinnati, whom we had been informed was the instigator of the Russell bill. We are assured by some of his fellow citizens, who are Spiritualists, that Mr. Eshelby is a gentleman of broad, liberal views, with nothing of the religious bigot in his nature, and this is indicated by his reply which we give, as follows:

CINCINNATI, May 29th, 1883.

DEAR SIR.—YOUR letter of inquiry under date of May 24th, is at hand, and in reply I would say, that there are a number of parties in the city, who have (from the best information obtainable) under the name of mediums, clairvoyants, etc., been engaged in disreputable and immoral practices.

The Russell law is, and was so intended by its framers, to apply to the above parties and to them only, and not to those legitimately engaged in disseminating the doctrine of Spiritualism, or in pursuit of knowledge concerning conduct of life beyond the grave.

To an unprejudiced and impartial observer, it would seem that no person or set of persons are more interested than the true and honest believers in Spiritualism, in suppressing impostors; by so doing they deprive themselves and their believers of lost arguments furnished daily by so-called mediums, etc.

A parallel case may be cited under the section taxing employment or intelligence offices. What is more worthy or commendable in its objects than an employment office when honestly carried on. It secures employment for the poor. May I ask, are they all conducted that way? But yesterday two poor ignorant country girls, one a day or two in the city, applied at an intelligence office on Elm St., for employment, and were sent to a house of prostitution, the character of which they did not discover for some hours, and were finally rescued by the police. As to this class, the law shall be enforced to the letter, and with all the power that I can command. I am Very Respectfully,

E. O. ESHELBY.

About the time of writing Mr. Eshelby, we also made inquiries in Cincinnati of a party closely identified with one of the best mediums in the country; the following reply was received:

We (the medium and the writer—Ed.) have good reason for believing it to be the indirect work of some of the so-called media or seers that has prompted this law, and they are the ones to profit by it by learning wisdom and giving their legitimate work. Right on the line of the JOURNAL's position is all this, and we are more and more in sympathy with that position. What we require is a better understanding. Then there will be a greater co-operation, stronger force, and our work will be better done. The Russell license law is the greatest stimulant the true cause has had in this city, for years. So the good work goes on and on.

Under date of Sept. 21st, the same correspondent in answer to our inquiry of two days before as to how matters were working under the law, replies:

"The law (we have come to the conclusion) is good in a way. It has caused all to look around themselves and see what manner of work they are doing. It has caused some of the guilty ones to leave the city (so say the city papers). All the old, honest and reliable media are going along in the even tenor of their way. I do not believe there ever was a time when more genuine spirit growth was taking place in our city than now.

This law never has caused my household four minutes anxiety, feeling as we do that certain people are going along in the even tenor of their way. I do not believe there ever was a time when more genuine spirit growth was taking place in our city than now.

By referring to the title of the law it will be seen to apply only to cities of "the first grade of the first class." Cincinnati is the only city in Ohio of over 200,000 inhabitants—the number requisite to make a city of the "first grade of the first class" in that State; and the law was thus worded to avoid special legislation, but intended for Cincinnati alone.

The JOURNAL's readers have before them the text of the law, Mr. Eshelby's statement of its purpose, and the statements of a trustworthy citizen personally interested in whatever affects mediums, (1) as to the cause of the enactment of the law, and (2) an opinion upon the law and its workings after five months' trial.

Now let our readers, laying aside all bias and prejudice, join us in an attempt to take a comprehensive view of the several questions involved.

It is a painful, deplorable fact that under the guise of mediumship, individuals of both sexes in all the large cities of the country

and in many smaller places, are engaged in most reprehensible practices, preying upon the frailties of human nature, debauching the weak, robbing the confiding, sowing seeds of domestic dissension and preying upon all who can be lured into their clutches. Every well informed Spiritualist knows this. Some of these vampires have more or less medial power, and they are far more dangerous than others who have none, for thereby they are the more easily able to gain psychological control of their victims. The advertisements of these wretches afford no small revenue to daily papers, and their practices are frequently aired in police courts, and accounts thereof spread out with startling headlines in the very newspapers that help on the fraud by publishing the advertisements. Honest mediums have under the existing state of affairs no way of separating themselves in public opinion from the quacks and tricksters. The RELIGIO-PHILOSOPHICAL JOURNAL has for years been striving to aid reputable mediums and to render the public exercise of mediumship respectable, by an uncompromising warfare upon all fraudulent mediums, and by endeavoring to teach investigators how to eliminate the multitudinous sources of error. In this work we regret to say opposition has been met from a Boston Spiritualist paper, and from various other inconsequential sources, also from some well-meaning people who either fail to comprehend the imperative necessity, or whose exceeding "charity" makes them timid about attempting to draw the lines. We have for years asserted that unless Spiritualists took the matter in hand and regulated it themselves, it would be attempted by the State Legislatures composed of members, ignorant of Spiritualism and thereby disqualified to act wisely and fairly. Whenever we have hinted at this in the JOURNAL the whole horde of mountebanks, their defenders and dupes, have defiantly cried: "Where and how are you going to draw the lines?" Many good people, while deploring the condition of affairs, have stood helplessly, and in despairing tones, asked: "How is one to discriminate and how can the line be drawn?" And thus matters have gone along until the very thing we predicted has taken place in Ohio; which will be followed by laws in other States having the same object in view, unless Spiritualists themselves at once take up the matter and regulate it themselves. The subject is, we frankly admit, surrounded with some seemingly perplexing problems, but they are to a great degree more apparent than real.

The Cincinnati man, a representative of the partisan Spiritualists, without making any distinctions between mediums and mediums, exclaims to the Commercial-Gazette reporter: "Those mediums are the ministers of our religion. They are what the priest is to the Catholic, and what the Protestant minister is to his brethren." How many intelligent Spiritualists will agree with that assertion? Not one that we know! Here is a sample advertisement taken from a large number, showing the kind of spiritual adviser Spiritualists are declared to hold in reverence, whose business is too sacred to be interfered with, who is a religious teacher:

MME. — CLAIRVOYANT AND TRANCE MEDIUM. Automates all by her wonderful power, revealing every important event that has occurred in the past, or will occur in your future life; has the celebrated Partisan charm, guaranteed infallible; brings the separated together; causes love, marriage and success in every undertaking; consultation personally and by letter.

Here is another: MME. — TRANCE MEDIUM AND MAGNETIC physician, guarantees to her visitors complete satisfaction, revealing their most profound secrets and giving an entire life reading; has the renowned Persian charm for love, business, health, etc.; gives full information in regard to lost or stolen property, describing articles with person having them, with name. Remember, — asks no questions, but tells you all the important events in your life, from cradle to grave. Consultations personally or by letter.

Where is the Spiritualist so rabid or debased as to have the boldness to declare that these advertisers are religious teachers; that they shall not pay a tax; that the strong arm of the law shall aid and protect them in their nefarious vocation? What is the respectable Spiritualist who will not join hands with Mr. Eshelby and all officers of the law in suppressing such business, to the end that mediums following their legitimate calling may be freed from such company, and the weak and unwary protected?

Here is another specimen of the dignity and high religious character of the class Spiritualists as a body are called upon by outcries from Cincinnati, Boston and Philadelphia to indiscriminately fight for and protect from paying a license to ply their vocation, on the grounds that they are "religious teachers" or mediums. In the one case their "religious" privileges must not be abridged and in the other their civil "rites" must not be "outraged" by asking them to divide their spoils with the city which furnishes police force to protect them in their practices:

SPRITUALISM—EXTRAORDINARY MATERIALIZING seances in the light, Sunday, Tuesday and Thursday evenings. Business and medical sittings daily. A positive cure for nervous debility and all chronic diseases.

The individual who prepared the above advertisement and pays hundreds of dollars yearly for its publication, fully agrees with the assertion of the Cincinnati man. Indeed he has said so under oath, and that settles it. Once upon a time in an evil hour and under another name he was practicing his arts on the Pacific Coast, and being arrested for not paying a license, he swore that he regarded mediums as preachers, priests, clergymen, and that he pursued his calling as a religion. Unfortunately for this deeply religious soul, one of the witnesses for the prosecution swore he had caught the reverend gentleman, the devout clergyman, with a white band tied around his forehead, a white cloth thrown about his neck and shoulders, a sheet hanging from the waistband of his trousers, and crouching in the corner of the cabinet, at the aperture of which there had just before been

exhibited a female spirit with a moustache. His lawyer was equal to the occasion however and argued that whether his client was a fraud or not it didn't affect the "religious" phase of the defense. Yet in spite of all the swearing of the defendant and pleading of his lawyer this religious teacher was found guilty of violating the ordinance.

Supposing a Methodist minister should publish in a daily paper such an advertisement for instance as the following:

METHODISM—EXTRAORDINARY EXHIBITIONS OF the power of the Holy Ghost and the gates of heaven set ajar, Sunday, Tuesday and Thursday evenings. Business and medical consultations daily. A positive cure for nervous debility, and all chronic diseases. (Charles Ship, D. D., M. D.)

About how long would it be before the notice would be copied and commented upon by the press of the country regardless of politics or religion, and about how long would that minister remain in good standing with his church or evade payment of a license for the "business" end of his religion, provided a city ordinance covered such cases? Not long. And Spiritualists would be among the first to point out the charlatan and laugh at his discomfiture.

It has been proclaimed in certain partisan Spiritualist papers and also in several secular sheets, that the Republican party should be punished, because the Russell bill became a law by the act of a legislature having a majority of that party, and in the contest now waging between the two great parties in Ohio this argument is being used as campaign capital; the JOURNAL's scope does not at present traverse the field of politics, but in the best interests of Spiritualism it protests against this, because a violation of justice is a stain upon the cause. The Russell bill was not a party measure and was not so regarded in the legislature. If Ohio Spiritualists who belong to the Republican party feel that their representatives in the legislature committed a wrong, let them deal directly with them. The genius of both the Republican and Democratic parties is in favor of the broadest religious freedom, and if the representatives of either party act contrary thereto, let them be elected to stay at home in the future. Every Republican, whose only reason for voting the Democratic ticket is the passage of the Russell bill, will regret his action if he thus votes; this we should say just the same were it the Democratic party arraigned.

The Ohio legislators agreed with the framers of the bill, that some act was needed to draw the lines and establish a standard, a work which Spiritualists should have done, and in their want of knowledge of the subject they, with those presenting the bill, blundered in framing it. The letter of the law is, therefore, likely to work hardship to honest mediums, and should be changed to meet the spirit in which it was framed, as set forth by Comptroller Eshelby. This can readily be done at the next session of the legislature, and we feel certain that those who instigated its passage will be glad to co-operate with intelligent, fair-minded Spiritualists in framing a suitable amendment. In the meantime no reputable medium in Cincinnati will suffer.

If Spiritualists prefer to remain as at present, a vast, unorganized body, with no platform and no standard; if any person claiming to be a medium must continue to be, regardless of character or reputation, placed on the same level with well-tried and honest mediums, then it must be expected the outside world will step in and take a hand in abating evils which of necessity accompany such a condition of affairs. Let Spiritualists organize upon the platform of the American Spiritualist Association, and all the needed reforms will come about easily, quietly, naturally, with no undue hardship and no injustice to anybody.

Last week we spent a few hours most delightfully in the beautiful little city of Waukegan, as the guest of Mr. and Mrs. Dinning. After travelling the world over, spending several seasons in the fashionable resorts of Europe, a winter in Jerusalem, some time in Constantinople and Cairo, and later on making a stay in Chicago, these worthy people have settled down in Waukegan. With a splendid site on the bluff overlooking Lake Michigan, and a fertile, rolling country, diversified with lakes and woods in the rear, Waukegan offers a healthy and most desirable home; and here our friends are enjoying themselves, as only cultured Spiritualists can. Here, too, Judge McAllister and other professional gentlemen have their homes and go daily to Chicago. Once upon a time Spiritualism had a strong foothold in Waukegan, and its adherents were zealous in its public advocacy. In an evil hour Dorus M. Fox made it his home; through the scandals growing out of his relations with Nettie Pease, and other matters, Spiritualism received a blow from which it has never revived and will not, until its adherents organize upon a permanent basis with character as an indispensable condition of membership in the association, thus giving a guaranty that such people as Fox, Hull and others of the same ilk, cannot foist themselves upon Spiritualists, nor justly be pointed to by the outside world as exemplars of the teachings of Spiritualism.

The Late Spiritualist Newspaper.

By what is printed in the English Spiritualist periodicals, it appears that Mr. W. H. Harrison, of 41 Great Russell Street, London, has been left with about £130 of financial loss on his shoulders after 14 years public work in Spiritualism, in connection with the late Spiritualist newspaper. This should not be.

Honors to a Western Medium.

Farewell Reception to Mrs. Maud E. Lord. The Affair takes Place in Tremont Temple.

(Special Telegram.)

BOSTON, Saturday Evening Sept. 22nd. To the Editor of the Religio-Philosophical Journal:

The reception tendered to Mrs. Lord took place this afternoon, in accordance with the notice in last week's JOURNAL, in Tremont Temple, which was lavishly decorated with flowers contributed for the occasion. The affair was a perfect ovation and everything passed off most happily. Mrs. Lord was greatly surprised at the number present, there being fully eighteen hundred in the hall, including a number of evangelical ministers and church people; her advance to the platform was greeted with prolonged applause, and as she looked over the large audience and saw the upturned faces wreathed with smiles of welcome, and felt the kindly magnetism from nearly four thousand eyes, she appeared greatly affected. Miss Kittell's quartette assisted by the accomplished singer, Miss Fuller as soloist, furnished charming music fit for angels to listen to, and which if further inspiration than the object of the gathering had been needed, would have furnished inspiration for the eloquence which followed.

Appreciative remarks were made by Mr. Eben Cobb, who is doing so much good work for Spiritualism in this city. John Wetherbee whose facile pen so often furnishes the subscribers of Spiritualist and secular papers with interesting reading, and Dr. Lyon. A striking feature of the hour was the presentation to Mrs. Lord of rare and beautiful flowers by Mrs. Hardy, a well known Roman Catholic, who also recited an impressive goodbye poem.

Mrs. Lord expressed her high appreciation of the honor conferred upon her as a woman and a medium by this spontaneous outpouring of numbers and good will; she gave a brief and highly interesting account of her experiences of twenty years as a medium and exhorted her hearers in glowing terms to realize the beauties of Spiritualism and to let its teachings lead them ever upward and onward to a higher and better life. She was listened to with intense interest and with attention by all present.

Mrs. E. J. Pike and Mrs. Barnicourt each gave the medium a farewell blessing and wished her God-speed and an early return, in which all present joined. This is the first time that Tremont Temple, a Baptist church, was ever opened to Spiritualists, and this with the large gathering, made up of those holding all shades of religious beliefs, is one of the significant signs of the times and should afford encouragement and be an incentive to every worthy medium.

A Tramping Outcast.

A correspondent who says he was at the Clinton (Iowa) Camp Meeting for a few days inquires, "Who is Moses Hull?" He is an outcast from respectable society; ten years ago he openly and boldly confessed in Woodhill and Clafin's weekly his belief in, and practice of, sexual promiscuity. With the decay of Woodhillism, Moses sank out of sight, covered by his own ignominy and has ever since eeked out a precarious livelihood. He left his wife in penury and took up with one Mattie Sawyer, whom report says he has since married.

Several years ago he attempted to speak at Lake Pleasant Camp, but was effectually silenced. Eately with the aid of D. M. Fox, another free-lover, and a dead-beat as well, Hull has been able to get a hearing in some places, at the Clinton Camp among the rest. If the managers of the Clinton Camp Meeting desire success, and to have their camp looked upon as a decent, respectable place, and we think they do, they will give Fox, Hull & Co. notice to keep away hereafter! No meeting or camp which offers its platform to such men is worthy the support of decent people, and will not have it when the facts are known.

C. McCall Black, of Canton, Ill., writes: "We have just had a 'materializer' here, and should any of your numerous readers ever refer to you as to the genuineness of the materializations of a certain E. C. Trinen, of Evansville, Ind., if you do not know aught of him, refer them to me, and I can furnish the names of nine good substantial citizens of this place, who can tell them unhesitatingly and with truth that his so-called materializations are entirely too material—in fact, that they are none other than the man himself, and that the only test received is but the reflection of what some thoughtless person gives him; they and they alone are the only ones that hear the name of some of their departed or receive a communication the import of which is mostly, 'God bless you.' To the true medium I am a friend, both in heart and pocket, but I wish not to befriend or be befriended by the so-called mediums who have not a spark of honor or principle within them."

When in Saratoga we had a pleasant interview with the editor of the Sentinel, Mr. E. J. Haling; he is an earnest Spiritualist and does not keep his light hid under a bushel. His daughter, Miss Caroline, is a talented young lady who will yet be heard from in the field of political reform. With all her varied duties she is a Notary Public, having received the second commission issued to a woman in the State of New York. Miss Haling paid Mrs. H. M. Poole a high compliment when speaking of the Woman's Department of the JOURNAL.



GENERAL NOTES.

Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday A. M., such notices must reach this office on Monday.

Cephas B. Lynn has been lecturing in Stafford Connecticut, to intelligent and appreciative audiences.

The first number of the English Illustrated Magazine will be published in October next.

Mr. J. B. P. Day, whose face is familiar to every inhabitant of Monona county, Iowa, has been taking a rest from his arduous labors by spending a few days in Chicago.

Mrs. Emma Nichols is greatly missed in Chicago; daily inquiries are made at the JOURNAL office as to whether she and Dr. Nichols cannot be induced to leave Vermont and return west.

Mr. O. P. Kellogg is engaged, to speak for the First Society of Spiritualists of Philadelphia until the first of November. All communications for him should be addressed to 2, 309 Thompson Street, Philadelphia, Pa.

Mrs. R. C. Simpson's mediumship has been a source of pleasure and profit to many visitors to the Exposition now in the height of its season in this city. Mrs. O. A. Bishop also has numerous country patrons who have visited her before or heard of her gifts.

Mr. J. N. Blanchard of Delphos, Kansas, remits \$17 for subscriptions and the Home Circle pamphlet. He says the pamphlet is the best thing of the kind ever published; in this he has many to agree with him. Brother Blanchard and his co-workers are alive and doing.

Mrs. R. C. Simpson, the well known and excellent medium, sends in six months' subscription for Mrs. Margaret P. Windsor, Ind., and says: "A woman who works for eight dollars a month, is self-reliant and willing to earn her way, is deserving of consideration; although I have wants for every dollar I can earn, I feel to help Mrs. Patty this much."

The editor of the JOURNAL spent last Sunday in Kalamazoo, Michigan, where he met Dr. A. B. Spinnay, Mr. and Mrs. Silas Bigelow, Mr. Kaiser and other warm friends. Kalamazoo is a thriving city of some 15,000 inhabitants, and has more good hotels than any place of its size we ever saw. The American House, where Dr. Spinnay put up, is excellent.

The English Illustrated Magazine (Macmillan & Co., New York), is designed for the home, and for the instruction and amusement of the young and old, and it will be conducted in the belief that every section of its readers, in whatever direction their tastes and interests may tend, are prepared to demand and to appreciate the best that can be offered to them. Price, per copy, fifteen cents. Annual subscription, postpaid, \$1.50.

An exchange says that Mrs. Alphonso Bradford of Hyannis, Mass., who has been in a trance for a week, has recovered her senses. Two years ago she was similarly affected, and remained in a death-like sleep for twenty-two days. The physicians say it was not a trance, but a sort of spiritualistic phenomenon. She is twenty-five years old and highly educated.

Christopher Columbus does not rest in his grave as quietly as William Shakespeare. The ashes of the great discoverer, first buried at Seville, have been moved about till they finally lie in the Cathedral of Saint Domingo, and now they are to be turned out of their resting-place and inclosed in a plate-glass urn. This urn is to hold the casket containing the actual ashes in such a manner that the remains will be plainly visible.

Speaking of the horrible murders committed by Dr. Hatfield of Philadelphia, the Christian Union says: "The mere fact that such a horrible profession could have been carried on for so many years in a Christian city like Philadelphia, in which every murder of the hapless infant involved as a necessary accessory its mother, indicates in Christian civilization a condition of things which would make us shudder if it had characterized ancient paganism."

Draw-poker, from the scientific point of view, is the subject of an entertaining article by Richard A. Proctor, in The Modern Age for October. The same number contains "Bulwer, Macready and Richelieu," by the Earl of Lytton (Owen Meredith), a detailed account of the deliberations between the author of "Richelieu" and the creator of the part, drawn principally from the correspondence between the actor and the dramatist.

Mrs. Morse-Baker, formerly Mrs. Hannah Morse and well known years ago in the West as a lecturer, is now in Iowa, where she will remain for the winter. We have, during the past summer, heard Mrs. Baker highly spoken of as a lecturer by eastern people, and she formerly was successful in the West. Mr. Baker, we are told by those who have heard him, is also an able speaker. Mr. and Mrs. Baker are now making a visit at Nevada, Iowa, where those interested may address them.

The last week's Tribune records of police court transactions contains two items which stand out in strange contrast to each other. Justice White imposed a fine of \$50 on a worthless fellow who was caught in the act of making improper overtures to school girls. Justice Foote imposed a fine of \$75 on a frail creature of seventeen whose only proven offense was walking on Clark street in company with a man at an unusually early hour in the morning, such inequalities in the administration of the article called "justice" may well call up a blush of shame to the cheek of any one who believes in equal rights before the law.

A man in Saco, Me., recently bought a box of second-hand theological books and two hundred manuscript sermons which belonged to a Baptist minister. A curious feature about the sermons is that they have numerous stage directions, of which a few samples are given: "Deliver this passage in solemn tones;" "scornful smile after the word 'never';" "Pause long enough to count twenty-five after this passage;" "Close Bible with violent slam after this passage;" "Contemplate ceiling in attitude of adoration at this point;" "sarcastic wave of hand;" "rapid gesture."

One who was present at the Spirit Communion Meeting at the West End Opera House reports a good attendance last Sunday afternoon, in spite of the rain. The exercises consisted of a piano solo by Miss Sarah Williams; short addresses by Mr. Blair and others; and tests and music by Mrs. Bromwell's controls. The spirit of Mrs. Nichols gave a message to the effect that she did not die in a trance in Dr. Sykes's office, as reported by the local papers, but from heart disease. She thanked all for the kindness shown her, and was happy to testify of the return of spirits after the so-called death. The meetings were conducted by Mrs. S. E. Bromwell, of 435 West Madison St., who cordially invites all good mediums and singers to assist in making the meetings a treat to all.

The Enterprise of Barre, Vt., says: "There is a child wonder in this town: Georgie, son of Albert Reed, aged four years, is talking with an unknown playmate. He says it is a little girl and her name is 'Barkie.' He carries on a regular conversation with her, as though it was some real person he is talking to. One day his mother asked him how the little girl looked? 'Oh,' said he, 'she has gotten on a pretty dress, and had nice curls.' Again his mother asked him why he did not have her come into the house and eat with them. He replied, 'Because she is a spirit, and cannot.' The parents of this child are surprised at his strange actions, as they have never said any thing about Spiritualism in his presence. Here then is a matter for the Spiritualists to investigate."

It has for some time been well known that the church which Calvin founded and so tenderly nursed in Geneva, had become largely the prey of rationalism. The form of the old Protestant Church remained, but the spirit had fled. Latterly matters have become worse and worse. It is now stated on most reliable authority that every minister of that church—elected by the way, by popular suffrage—since 1874, is either an avowed agnostic, or in some way, more or less direct, an opponent of Christianity. A local paper called the Genevois, unblushingly declares that nowadays people trouble themselves little about what is called the salvation of the soul; that men of well balanced minds rather give their thoughts to making the best of this world; that faith has had its day, and that religious belief is rapidly becoming a thing of the past. This for Protestant, Calvinistic Geneva.

An exchange says: "A daughter of William Kildey of Catawissa, Pa., was taken with convulsions some time ago, and while the fit was upon her she made noises resembling the barking of a dog and the meowing of a cat, and in addition spoke German, a language she had never learned. She told her father that a young man whose escort she had refused, said he would turn her over to a woman named Mrs. Boyer, who for years had been ex-teemed a witch in that section. McLain, a peddling witch doctor, offered to cure the girl, and her father says the doctor's treatment was successful. Another witch doctor showed the girl's half-sister a picture in a basin of water, which he said was a likeness of the person who had bewitched her sister, and she declared it was Mrs. Boyer. John Boyer, the old lady's son, sued the doctor for defamation of his mother's character, and he was bound over to answer. The attempt to combat the superstition was futile, and the Boyer family have been compelled to move away."

J. Frank Baxter is prepared to negotiate with parties relative to week-evening work of the coming year, in any places easily reached from the following cities mentioned, where he has Sunday engagements pending. He will lecture on Sunday, Sept. 30th, in Lynn, Mass.; Sundays, Oct. 7th, 14th, 21st and 28th, in Boston Spiritual Temple; Sundays, Nov. 4th, 11th, 18th and 25th, Brooklyn, N. Y.; Sundays, Dec. 2nd, 9th, 16th, 23rd and 30th, Philadelphia, Pa.; Sundays, Jan. 6th and 27th, 1884, Brockton, Mass.; Sundays, Jan. 13th and 20th, Providence, R. I.; Sundays, Feb. 3rd and 10th, Boston, Mass. (Temple); Sundays, Feb. 17th and 24th, Providence, R. I.; Sundays, Mar. 2nd and 9th, Haverhill, Mass.; Sundays, Mar. 16th and 23rd, unemployed; Sunday, Mar. 30th, Boston "Ladies' Aid Society," probably; Sundays, April 7th and 14th, Springfield, Mass.; Sundays, April 21st and 28th, Boston, Mass. (Temple); Sundays, May 6th, 12th, 19th and 26th, Willoughby, O. Tuesday, Wednesday, Thursday and Friday evenings, Sept. 25th, 26th, 27th and 28th, he lectured at Saratoga Springs, N. Y. Address him (wherever he may chance to be) at 181 Walnut st., Chelsea, Mass.

The laying of the concrete foundation for the pedestal of the Barthold statue was begun last Monday, and it is expected that the entire work will be completed on Nov. 15th.

A pretty story is going the rounds of the papers that Mrs. Frances Hodgson Burnett picked berries to pay the postage on the manuscript of her first published story.

"The Bible of Jew." Rabbi calls newspapers "The Bible of Jew." He possibly means to imply that they are wholly writ.

Esthetic Religion.

The Rev. H. R. Hawsels, of London, is a preacher, who is making a desperate effort to combine religion and esthetics—not esthetics in their genuine significance, but as illustrated by that fashionable calamity which is making such inroads in our midst, and which is known as culture. The Rev. Hawsels is not unknown to American readers. He first came to their notice in a work called "Music and Morals," probably one of the stupidest and most inaccurate books ever written, the musical parts of which were cribbed from a variety of sources, while the morals have never yet been discovered. He next came into public view with a work on American humor, in which he was so severely practical that he defiantly disputed several of Bret Harte's and Mark Twain's exaggerations, and proved them untrue by mathematical demonstration.

This is the man who is going to combine religion and esthetics, and it is not too much to say that it will probably have too much the same result as his attempt to combine music and morals. He first took a house in St. John's Wood, painted it yellow, filled the windows with peacock fans, christened it "Anber House," and gave entertainments in which Mrs. Hawsels explained the dogmas of modern cult and the Rev. Hawsels sought to harmonize them with religion. After the death of Chante Gabriel Rossetti he rented his house in Deyne Walk, Chelsea, adorned it like the other, and resumed the religious cult entertainments in lieu of church services. Mrs. Hawsels is now endeavoring to induce the ladies to doff the present fashionable style of dress and don Greek robes, while the Rev. Hawsels with equal zeal is seeking to introduce the Greek idea of beauty into religion. As all the modern esthetes claim that their cult is Greek, we may expect to find the Rev. Hawsels, if he should be successful, in a yellow church with gaudy sunflower frieze, intermediate and dado, standing in a Queen Anne pulpit, arrayed in a Greek robe and fanning himself with a peacock fan, preaching to a congregation of London Greeks reclining on couches and dividing their admiration between their Grecian shepherd and the fine collection of Japanese bric-a-brac on the altar rail.

The Hawsels religion is a very comfortable one. There is no hell or devil in it. There is no particular responsibility attaching to it. There is no dogma of rewards and punishment. Its properties are all Grecian, and consequently all beautiful. There is plenty to eat and drink in it. All its duties are perfectly lovely, and all its enjoyments are too full. Every one goes to heaven if he or she is sufficiently cultured, and the Hawsels heaven, we presume, is nothing if not Greek—where Grecian angels play upon the Grecian murgulauls and Pan pipes, and where Mr. Hawsels are not ostracized, and where Mr. Hawsels will be allowed to discuss culture with Diana and beauty with Apollo. It will be observed that the Hawsels religion is not like that foretold by John the Baptist and preached by Paul, that it has no duties and no penalties, and that none of its disciples are obliged to undergo discipline. A fashionable religion it is very easy and comfortable, and it may make some converts, for to the victims of the modern cult even nothing seems too grotesque to be accepted. It would be unfair, however, not to credit the Rev. Hawsels with having carried out the Grecian idea. The "Amber House" resembles nothing so much as the altar which Paul found in Athens with the inscription, "To the Unknown God."—Chicago Tribune.

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CURE EVERY CASE OF PILES.

Married.

At Big Flat, N. Y., September 18th, 1883, by J. H. Harter of Auburn, N. Y., Mr. Israel P Jones, of Corning, and Mrs. Sarah L. Hollister of Seymoreville, N. Y.

Grove Meeting.

The First Spiritual and Liberal Society of Chattanooga, Tenn., hold their 10th and 11th meetings on the 28th and 29th of October, 1883. This is an epoch in the South, a grand rally of Spiritualists. The first time of the kind in the South. The Society of the most noted spiritualists and mediums in the country will be present giving an opportunity for full and thorough investigation of Spiritualism. Will you attend as the presence of your friends? All meetings free and all expenses paid to accompany you and partake of this feast of good things. J. W. WHITE, President. J. D. HAMILMAN, Sec. Sec.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 10th, at 11 A. M. and 7:45 P. M. at the Hall, corner of Fulton and Bedford Avenues, J. W. White, President. All spiritual papers on sale in the hall. Meetings free.

The Church of the New Spiritual Dispensation hold religious services in their church office, Clinton Avenue, between 10th and 11th Streets, at 11 A. M. and 7:45 P. M. Sunday school for adults and children, 10:30 A. M. Ladies' Aid Society meets every Wednesday at 7:30 P. M. Church socials every Wednesday evening. Psychic Ex. Lectures for classes in metaphysics, Thursday, 7:30 P. M. All meetings free and all expenses paid to accompany you and partake of this feast of good things. J. W. WHITE, President. J. D. HAMILMAN, Sec. Sec.

Mediums Meetings, Chicago.

Mrs. S. E. Brownwell, trance speaker and Mrs. Dr. White, trance speaker, will conduct The Spiritual and Medium Meetings, every Sunday at 8 P. M., in First Street, at 519 Lake Street. Good music, good sittings, and a light, cool and pleasant hall. Spiritual papers for sale at the hall.

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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Weighing the Baby.

How much do you think the baby weighs? This little, rosy, nestling thing, lying within its wrappings soft, and with itself such joy and delight...

Inharmonious Phenomena.

To the Editor of the Religio-Philosophical Journal: There is an argument (?) afloat, the supposed tendency of which is to show that Spiritualism is not founded upon a scientific basis. The theory of the argument is substantially that the phenomena are not in harmony with the alleged cause...

Acknowledgments.

To the Editor of the Religio-Philosophical Journal: I desire to return my grateful thanks to the friends everywhere who sent me so many words of sympathy in my sudden and severe prostration...

Interesting Letter.

Editor Spiritist Light: The following letter written by Wm. L. B. C. Gray, whose father and grandfather were British army officers, speaks for itself. The writer himself was born in India and enjoyed life-long opportunities to learn what the general opinion was among the English, of religious propagandists...

HALL'S Vegetable Sicilian HAIR RENEWER

was the first preparation perfectly adapted to cure diseases of the scalp, and the first successively to give to the hair its natural color, growth, and youthful beauty. It has had many imitations, but none have so fully met all the requirements of a hair restorer...

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MARRIAGE AND DIVORCE

By R. P. Westbrook, D.D., LL.B. About all that one need know of the History, Philosophy and Legal Aspects of Marriage and Divorce, in law countries and in the present and former of the Author's recent work, 'The Bible, What and What?'

An Orgy at the Gallows.

The recent execution of Barbara Miller, a colored woman, at Richmond, Va., convicted of being an accomplice in the murder of her husband, was in the nature of an orgy rather than of the performance of a solemn act of justice, and it is questionable whether it was not an encouragement rather than a deterrent of crime.

Alcohol as a Remedy.

I do not intend to deny that the use of mild alcoholic tonics, as a substitute for the frightful remedies of the medieval Sanguinaria, is a decided improvement, but still, it is only a lesser evil, a first step of a progressive reform.

Have I Seen Materialization?

To the Editor of the Religio-Philosophical Journal: On the evening of Aug. 28th, we had a medium at our house for the purpose of giving a reading. There were six persons present, all believers, and harmonious.

My Fever Now and in 1835.

Those of the Sun's readers who are now skulking around the country trying to hide their heads from the annual visitation of hay fever, may take a little interest in knowing that half a century ago the habits of their tormentor were about the same as they are now, and that the peevish disease was held in the same esteem then by its victims as it is at the present time.

Andrew Jackson Davis.

The individual who could elaborate the sentiments found in 'Nature's Divine Revelations,' 'Penetrations,' or 'Arabians' he should imagine must possess much of the strong Christian and child-like grace, but we would hardly imagine him to be the simple, charming and delightful companion so many have found him to be within the past few weeks of his sojourn in town.

A Note of Warning.

To the Editor of the Religio-Philosophical Journal: A number of Spiritualists having been deceived by a person calling himself Emerson, and claiming to give sances similar to those of the late Mrs. H. H. Bates, and also claiming to be a student of the late Mrs. H. H. Bates, I thought a few suggestions might check him and other similar impostors.

Notes from Leadville.

To the Editor of the Religio-Philosophical Journal: I am much pleased to notice in the JOURNAL the good work you do while East-free-lovers, friends of the best and strongest of us.

Survivals.

The two little splints in the horse's foot could never be accounted for on the principle that every part of an animal is now as it was from the beginning and has its uses. They are perfectly useless, but they are the last remains of toes that were very useful to the ancestors of the horse.

Geo. C. Miln's Present Sentiments.

'Don't you think that some day you will drift back into the past?' queried a Daily News reporter of Geo. C. Miln, yesterday. 'No, sir; never,' answered the tragedian. 'Only at dinner to-day I made the remark that if some one should lay down \$100,000 to me to go into any pulp it might mean, to stay as long as it pleased me at a salary to suit myself, I should refuse it. Never in my life have I felt as free as now.'

Edwin Barlow writes.

I have taken the JOURNAL many years and shall continue it as long as I am able to pay for it.

J. M. Naughton writes.

I have been a subscriber to the JOURNAL so long that it has become a necessity that I could scarcely do without.

A bad man is like an earthen vessel.

easy to break and hard to mend. A good man is like a golden vessel, hard to break and easy to mend.

The Division—Inspiration.

I foresee that Spiritualists must divide into two sections, the differences being irreconcilable. Each must have a platform of action. Opposites never coalesce. Atheism, free-loveism and other wild life, will not consort with healthful conservatism.

Letter from Michigan City.

Michigan City had a visit from the notorious 'Dr.' Chas. Slade, one week ago Sunday evening, and several Spiritualists attended, expecting to see 'wonder' as advertised. The old fellow turned out as usual, and the event home proved to be less creditable to the Spiritualists.







Strange Lights Seen at Midnight.

A Young Woman's Startling Vision of Her Lost Lover While She is in a Trance.

The mysterious disappearance of Frank Iron, which occurred two years ago, says the Pentwater (Mich.) correspondent of the Milwaukee Sentinel, has been called to mind in a most startling and romantic manner.

A party was at once organized, consisting of workmen, and a search was made for the missing man. His trail in the snow was followed by a detachment from the main party to within a few miles of the Indian village.

They claimed that he had not been in their village at all. This story was maintained under the most stringent cross-examination.

Among those who grieved at the disappearance of the young man was Miss Grace Vasey the daughter of a millwright.

Later developments of her symptoms showed that this diagnosis was correct. The young lady, while apparently laboring under some powerful spell from which the efforts of her physicians to free her were unavailing, began to talk, at first in a rambling and disconnected manner.

Despite the unbelief which was experienced on all sides as to the result of the affair, it was apparent that the young lady's words had had a profound effect on everybody who heard them.

It is not intended to give the impression that the letters of "Carol" will cease, as they will be continued from somewhere, though whether from another country they will be considered of interest or value, remains to be seen.

It is a well known fact that the eyes of the blind are turned towards the light, and that the darkness of the soul is dispelled by the light of truth.

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pearance of the light, however, is regarded as a very strange thing, and by some as a proof that the body of iron is at the bottom of Black Lake.

Letter from Mexico.

Chihuahua, Mexico, August 26th, 1883.

It is the custom of singers and actors to make an occasional farewell tour, and it may be proper for correspondents to indulge in something of the kind; perhaps, as a rule, it would be gratifying to readers if most correspondents were to learn much earlier than they do, when they have nothing of interest to say; but as some of the readers of the JOURNAL, who are without exception strangers to the writer, have expressed themselves as interested, if not benefited, by the reading of "Letters from Mexico," found therein, it will not be out of place to remark here, that his letters from Mexico will cease.

What is to be done? Surely but one thing can be done under such circumstances by any true Spiritualist—try again! Throw despair and despondency to the dogs, and with the reflection that sometime and somewhere will be revealed the reason and these seemingly unreasonable, unfortunate, and unaccountable afflictions, bring all of resolution to the front—be a man—and whatever others may think, he will have the consciousness of having won a victory over himself, that in the Spirit-world will show its fruits, even if fruition be denied here.

There is perhaps nothing more depressing and humiliating than to be misunderstood or unappreciated, either in business or other relations of life. What is really a misfortune is charged up as a misdemeanor, and down comes judgment without first securing a thorough knowledge of the facts, circumstances and conditions; this is life; still, it is worth the living, therefore, let us never for a moment forget, that we are here for a purpose which will be revealed in the future, and accept our chastisements as become those who have confidence in the teachings of the beautiful philosophy of Spiritualism.

Though the heart may be breaking, it is worse than useless to present a sad exterior. Man should always smile. Nothing else upon the face of the earth can do so, neither the animals, the birds, nor the flowers have this power; then it must have been given to man as a prerogative to be used and enjoyed, and thus add happiness to the world.

It is not intended to give the impression that the letters of "Carol" will cease, as they will be continued from somewhere, though whether from another country they will be considered of interest or value, remains to be seen.

Rather Skeptical.

I am glad to know that you are again at your post of your duty. I wish to express my full sympathy in the work you are doing, and I am glad when I see your strong hand come down with its native power on the heads of all frauds and free-lovers.

give her name or such part of my name as is known to the medium. I have a large number of these fulminating messages, but not one that entered the realm of test. I have often been assured by my spiritual friends that they have had such test often in the presence of certain mediums; but when I found these mediums they were not able to obtain the test for me.

My recent visit to Chicago in search of "more light" gave me an experience which is a sad commentary on the spiritual status of that city. It is, however, just to say that one of the very best mediums was absent from her city at the time and I cannot feebly express the manifestations of the large number I visited.

I claim this article for publication in the JOURNAL out of no capting spirit, but for the honest purpose of doing good.

Kansas City, Mo. S. D. BOWKER, M. D.

The Late Cromwell Fleetwood Varley.

To the Editor of the Religio-Philosophical Journal:

Cromwell Fleetwood Varley, the well known man of science, who by his fearless public testimony, gave such an impetus to the progress of Spiritualism in its early days, passed from this life peacefully and without much pain, on Sunday night last, September 2nd, 1883.

Although he died from general exhaustion of the system, Cromwell Varley in his younger days was of strong physical frame, and excelled more particularly in swimming; he was thus enabled to save several lives for which he received a testimonial from the Royal Humane Society.

At the outset of his career he first attracted the attention of Sir William Thomegill Cook, Robert Stephenson, and others of the directors of the company, by devising a method of discovering the locality of distant faults in telegraphic wires.

It is a well known fact that the eyes of the blind are turned towards the light, and that the darkness of the soul is dispelled by the light of truth.

and made affidavit not only that the phenomena were genuine, but that they came from an intelligent source. Of late years he withdrew from all public action in Spiritualism, for the same reasons which have induced so many others of its best adherents whose names were before the public a few years ago, to do the same.

All the autumn of last year I accompanied him on a tour in the South of Europe, chiefly in Switzerland. While we were staying at Rigi Kosterli he would sometimes spend half an hour by himself in religious meditation or prayer in the Capuchin church of Sta. Maria zum Schnee, but never during service hours, there being much in the Catholic ritual and ceremonies to which he objected.

He was a just man and exceedingly reasonable, always ready to hear all sides of a question without prejudice, and to change his opinion if good reason were given to him for so doing. His health was improved somewhat by his Continental trip, but shortly afterwards he began to decline once more, so that after his return to his home at Bexley Heath, Kent, he never left it for any lengthened period.

41 Great Russell St., London.

The Imperfections that Greet the Investigator.

To the Editor of the Religio-Philosophical Journal:

In your paper of September 8th there is an interesting, yet, to me at least, unsatisfactory article—"In the Early Days When we were Young," by Thos. Harding. He speaks of the period of our manifestations, soul-splitting poetry, deceiving spirits, etc., as though they were all things of the past.

It is worse than folly to hurt our eyes to the truth. The dangers are there to be met and overcome. It is no argument against any truth because it is surrounded by peril, for the same is true of every gift from the Divine to man.

It is a well known fact that the eyes of the blind are turned towards the light, and that the darkness of the soul is dispelled by the light of truth.

It is a well known fact that the eyes of the blind are turned towards the light, and that the darkness of the soul is dispelled by the light of truth.

It is a well known fact that the eyes of the blind are turned towards the light, and that the darkness of the soul is dispelled by the light of truth.

ing when he says, "As we and our truth grow older we will come down to practical usefulness;" but I doubt if "the time has come when the scaffolding can be taken down from the new building, the rubbish removed, and it stand without props and bear the inspection of the critic."

L. C. B. GAULT.

Advertisement for SAMARITAN NERVE, featuring text like "NEVER FAILS" and "Epileptic Fits, Spasms, Falling Sickness, Convulsions, St. A. Vitis, Spinal Weakness, Impotency, Erythema, Scrofula, and all Nervous and Blood Diseases."

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