

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

VOL. XXXV.

CHICAGO, OCTOBER 27, 1883.

Beaders of the JOURNAL are especially requested ,60 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 organtration of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated, socounts of spirit phenomena are always in place and will be published as soon as possible.

1

CONTENTS

- FIRST PAGE_The Colby-Mullen Case. The Delicacy of Me diumistic Conditions. A Remarkable Dream. The Amer ican University .-- Many Prominent Educators Hold a Meeting and Discuss Plans. Brooklyn Spiritual Fratern
- COND PAGE.-The Delusion of Astrology. A Bock Brough 40 Miles, and Hurled on to the Third Floor, in Troy M. Y., without Showing any Trace of its Course. Whiskey-The Disease and the Bemedy when Prohibition Fails-A solution of the Problem. Miscellaneous Advertisements
- THIRD PAGE-Woman and the Household. Reception to Mrs. Breed. Benefits of Trades Unions. Book Reviews. Magazines for October not Before Mentioned. Miscel Inneous Advertisements.
- OUNTH PAOR .-- Special Notices. Notice to Subscribers. Did Jesus Preach Vicarious Atonement? That "Ghost" Mystery, Kneouraging Work at Chattanooga, Caution to Southern Spiritualists. Mrs. Ophelia T. shepard at Lester's Academy, Women's Congress. Prof. Wm. Den ton -- Incidents in Connection with his Early Life-His Literary Work - A Monument Proposed. FIFTH PAGE - He Sees His Victim. Miscellaneous Advertis
- SITS PAGE .- The Web of Life Be not Faithless but Belley ing. The Impress of a Noble Life. A Ghost on States Island. Reflections upon "A Few Thoughts." Test of Spirit Presence. Progressive Work in India. Letter from Gregon. Tests of Spirit Presence. Maud E Lord a Providence, E. I. Miscellaneous Advertisementa.
- SEVENTE PAGE -- Negro Reflections. List of Prominent Books for sale at the office of the Beligio-Philosophical Jour nal. Miscellaneous Advertisementa.
- LORTH PAGE .- Organization .- Hon. J. G. Jackson's Reply to "M. A. (Ogon)." Materializations at Memphis, Mo. Meet ings in Haverhill, Mass, General Notes. A Bird at a Marriage. Miscellaneous Advertisements.

The Colby-Mullen Case.

To the Editor of the Religio-Philone

A communication from Dr. N. B. Wolfe of Cincinnati, Ohio, published in the JOURNAL of September 22d ult., if correct in its propositions, is, it seems to the writer, well cal-culated to cause apprehension in the minds not alone of trance mediums, but of Spiritu-alists generally; and, for one, I rise for further information. The following, extracted from the Doctor's letter, (italics mine) contains the gist of the matter: "The circumstances of the case, as given me by Colby, were these: At a public meeting, Colby, while in a trance or unconscious condition, said that a spirit was present whose name was ; that she was sent to the Spirit-world before her time by medical ignorance....Dr. Mullen, the astending physician, ... naturally became irateand his first impulse was to thrash the man who had defamed him Colby shifts the responsibility from himself to the spirit ... and smiles to think how cleverly he can escape the punishment he deserves. I think Colby made himself amenable to punishment ; and had Dr. Mullen flogged him, I do not think the cause of Spiritualism would have suffered in the least.... Dr. Mullen is the party aggrieved. Had he taken the law,

goodly number of the fathers and mothers in this new Israel, and such others, wise in spir-itualistic matters, as feel that they can speak ex cathedra, will deem it a duty to dis-cuss this seemingly complex problem at length, to the end that the exact truth may be evolved.

There is no room to argue the matter in its secular aspect; the law and the courts know nothing of mediumship—more's the pity—but we expect the day when it will be otherwise, and one way to hasten its advent is to prepare ourselves and fellow beings for it by dis-cussion, agitations. Mankind for many years of the dark past were used to hang, drown and burn mediums. In these lighter days-they are tolerated. We trust some day to see them honored instead of marked and branded as libelers and slanderers in consequence of something that may have been said through them in a manner something similar to the transmitting of messages through the conducting wire.

The foregoing was written before the Jour-NAL of Oct. 13th came to hand with articles upon the subject from several old Spiritual-ists, factuding Mr. Colby himself, whose opinion that he is answerable to the law for spirit utterances through his organism, has little or no beasing upon the question in hand. It was the opinion of Rev. Wm. Dodd, executed in the last century in En-gland, for forgery, that his taking off by means of the globet was somehow a shining example of the majesty and righteousness of the law that ended his earthly career. The question now is: Can a medium be justly held answerable for phenomena transpiring through his organism while he is either un-conscious or under complete control? upon the subject from several old Spiritualconscious or under complete control?

The position taken by the scholarly author, Hudson Tuttle, if I comprehend his article, is that the medium has power to so gauge or con-trol the trance that he may know the character of the spirit operating, or at least anticipate the quality of the message offered for trans-mission, and that he may accept or reject it in whole or in part. Also I gathered from Mr. T.'s letter that a medium is responsible for all impurity in his mediumship. As to the latter point. I fear that "in the present stage of human development," we are with-out mediums who are safe under such a rule; in other words. I think it doubtful that there exists a medium with a sensitiveness and a morality so exalted that there is no danger from the influence of disingenuous spirits. If the position first alluded to: that the medium can control the message offered, is correct, then, of course, his failure so to do would render him amenable both at law and in conscience. But is this theory borne out in the experience of mediums in general? I was under the impression that trance mediumsand especially those in whose presence occur the physical phase of manifestations-were peculiarly liable to the influences of decep-tive intelligences, the same as we embodied spirits are often deceived by the superior magnetism and intercourse of certain faulty fellow men. How often do our very heart's idols crumble into dust even while we are engaged in adoration of them! How often have we been irresistibly drawn toward a man or woman, feeling that in that one case, at least, 'there was, there could be, no mistake, that he or she was all that could be desired of probity, friendship, and all the graces of life, only to find ourselves dismally misled at last! Is, then, a medium, partially entranced and peculiarly moral and sensitive in-any better predicament—any nearer to omniscience? Being, as before stated, only a novice, I thus inquire without at-tempting to answer. W. N. DAVIDSON. tempting to answer.

divine touch, yet few are so delicately organ-ized as to give a perfect response. The thought comes distorted and obscure, as the harmony of the master breaks into discord on the jarring string. Too often is this first practice, the attempt of novitiates, on instruments imperfect, taken as an example of the best, and subjected to derision. Wait until the day of practice has gone by and the me-dium is attuned. The poet writes imperfect verse, halting in rhyme and rhythm. After a time the thoughts clothe themselves in splendor of diction, and as he becomes more and more in unison with the invisible world, the stream of inspiration flows broader and stronger; unknowingly is he cultivating his mediumship. Unknowingly he is pursuing the proper course to attract the spirit of poesy, as embodied in those departed ones who on earth made it their life pursuit. It is not the control of a puppet; nor that con-trol which requires passivity and loss of self-hood, but that which demands the most positive self-assertion, and as it streams into the mind, modifying and intensifying becomes a part of the individual.

In illustration how many attempt to write poetry, and how few succeed. How singu-larly few pour forth their song in an unin-terrupted stream! How many at some cer-tain time reach for once a full tide, and write a single song, a few stanzas, and noth-ing more. One writes "Sweet Home" to thrill the heart for all time; another an "Elegy;" still another a "Battle Hymn," and surprise is expressed that nothing follows worthy of comparison. Then there are a few who write with even thought, as though they drank at an erhaustless fountain; for they are in constant unison with the source of In illustration how many attempt to write are in constant unison with the source of their inspiration.

their inspiration. It is the same in literature. The author of "Uncle Tom's Cabin" had written books be-fore, and many since, but weary and dry are they compared with that one, which by its wonderful simplicity of language and startl-ing truthfulness, awoke a nation's wrath. Many write one excellent book, and few write more. It is likewing true of the finish-ing touches of the painter, and the stroke of the sculpture.

the sculpture. Invention, the practical apprication of the principles of nature as revealed by science, gains its grandest achievements, at times when the mind has been long overwrought and is despairing in disappointment. Then suddenly the clouds break and the clear light reveals the desired methods. This is medianship which may be culti-vated and at every step yields profit and hap-piness.

piness.

places where it ran along the edge of a frightful precipice, where it would be almost cer-tain death to fall over. Besides these two precipices there was another, a few rods off from the horse path, and about half a mile from the house, with a stream of water run-ning along at the bottem of it. "Well, you must know that all that day, after my husband had left. I felt very sad and

after my husband had left, I felt very sad and low spirited. Though I said nothing about it to my son George, yet I noticed that he felt uneasy, too; and two or three times, along in the afternoon, he spoke about his father, and hoped he would get back safe. After night had set in he would jump up every few min-utes and run to the door, and then walk back along a very much disarround. slowly looking very much disappointed. I finally persuaded him to go to bed, telling him I would sit up myself, and let him know

hnally persuaded him to go to bed. telling him I would sit up myself, and let him know when his father arrived. "The night had set in dark and cloudy, and the clouds were very low, and the air grew damper every hour, till at last there began to be a fine mist—just the worst night possible for seeing anything or finding one's way through a thick wood. And as the hours pass-ed on toward midnight I became so restless that I couldn't sit still, and I got up and be-gan to walk the floor back and forth. I might have done this for half an hour, when all at once I began to feel drowsy, and this feeling increased on me so much that in a very short time I found great difficulty in keeping my eyes open. At last I stinged and sat down, and I think I must have gone right off to sleep, for I don't remember, anything after that till I had my dream. "I dreamed that I am.now going to tell you about. "I dreamed that I saw my husband coming along the path, about half a mile from here, walking along slowly, on foot, feeling his way with great caution, as it seemed, and leading his horse, which had the grist on his back; and I remember wondering why he didn't tet the animal pick the way for him-

back; and I remember wondering why he didn't let the animal pick the way for himself and follow him instead, as such a beast can always get along better and surer than a man in a dark night. Well, at length he stopped just where the path ran nearest to, the precipice that overlooks the stream, as you see it in the picture, and then he seemed to leave the horse and turn off in that direc-tion, as if to feel out his way; and I remem-ber thinking that if he kept on a little furth-er he might step off before he knew it. This frightened me so that I screamed and woke myself up.

"I thank heaven! it's only a dream, after all, I said to myself. And then somehow, I fell to sleep again, and dreamed that I saw the horse standing in the path, just as before and my husband, unaware of his danger, coming nearer and nearer to the awful preci-

was advocated would abolish all social evils. The examples of the schools at Fellenburg, at Hofwyl, of Wichern at Hamburg, Howe in Ohio, and Rich in Troy. N. H., were cited and it was claimed that they had done all that had been promised by them. The principles involved in the organization of these schools were to be embodied in the American University to be located in Boston.

No. 9

The following letter from Wendell Phillips as read:

My DEAR SIR-I am very sorry I cannot at-tend your convention to-day. Some time ago I read your volume (Moral Education) with profound interest. It stirred new hopes within me.I welcomed most earnestly your large, generous views of human nature, its duties and responsibilities-your novel but not revolutionary philosophy. And it is because I do not agree with you on every point that I more deeply regret I cannot listen to the dis-

russions to day. Your analysis of human nature, and your four analysis of human nature, and your outlook for its future and its development, engaged my deepest interest. It seemed to me that whether men arread entirely with you or not, your argument is destined to work a most beneficial change in our educational plans and methods—indeed in the whole philosophy of education-a change imperative in self-governed States, and sure to result in vast improvement.

So important do I consider your suggestions on this matter that I count your convention an event, almost an epoch in New England agitation. Indeed it is your invaluable and very practical suggestions touching educa-tion that most interest me.

I earnestly wish that you may be able to get the attention of the best minds among us, and that your movement will raily found it ald and co-operation enough to ensure its fullest consideration in Massachusette. Very cordially yours, WENDELL PHILLIPS. Letters expressing most cordial sympathy

were also meetved from Rev. James Kay Ap-plebee, H.M. Steven M. Allen and Rev. B. F. Barrett.-Boston Daily Globa

For the Beligio-Fhilesop Brooklyn Spiritual Frateralty.

A "Medium's Meeting" had been announced, and drew a good audience. Mrs. Stryker spent some time in arranging/a group of mediums in front of the platform with the in-tent of a concentration of magnetic power. Then going under control she spoke for some time on mediumship. She referred to eigh-teen centuries ago, when in an upper room the professors of a new faith were assembled, ing for the descent of the Spirit; of th medium as definable as one who stands be tween, so organized that he or she can transmit or express the action of other spirit organizations. Every one was more or less of a medium. We can look back and trace the mediumistic qualities of Jesus of Nazareth, bestowed on him to fit him for his great work. He was peculiar in his sensitiveness and the universality of his mediumship. The power manifested in the past is shown here; the blind receive their sight, the sick are healed, and Spiritualists are endeavoring to lift up humanity without reference to class distinctions. Phenomena cannot be dispensed with We have the advantage of our sectarian friends, in that we can demonstrate our truth. One fact is worth more than all the eloquence that can be uttered in awakening attention and convincing. Our audiences are thinking men and women; if one in church begins to think for himself, somer or later he comes to us; and this the Spirit-world rejoice in. A host of spirits here-present attest the truth of this. After singing, Mrs. Tryon declined making an address in her own personality, there were so many spirits waiting opportunity to communicate with us. Under control, she said that all were mediums at least to the extent that their lives impinged upon, and had much to do with molding, the lives of others, even of persons unknown 40 us. Hence the need of purity of thought as well as action. Specially is this true of the more sensitive ones generally called mediums necessary that they be able to receive communications from pure spirits. It is useless to rail at cabinets, they are indispensable to condense and concentrate the magnetism which attracts the spirits. Every manifesta-tion of a spirit should tend toward purity and truth. If Spiritualism cannot make men better it is useless. Then passing under con-trol of an Indian spirk, she gave some remarkable tests. Mr. F. Haslam said it was important to have more than one view of mediumship. He reminded the andience that when he spoke to reminded the audience that when he spoke to them last he was trying to find himself and he could not say he had succeeded even now. While apparently teaching I am still learn-ing. He described construction of galvanic battery and induction coil and the differing results of their action, and was proceeding to trace analogies. Bearing on mediumship when the president suggested that this meeting was intended for illustrations of mediumship, and on next Friday evening the theory of it would probably have careful consideration, and anything he might have to offer would be welcomed. Mr. H. gracefully and good-humoredly subsided, and Mrs. Stryker went through the audience giving tests wonderful humoredly subsided, and Mrs. Stryker wear through the autience giving tests wonderful for their particularity and accuracy. The session closed half an hour inter than menal, so great was the interest and every one fall that our first medium's meeting was a pro-nounced success. Next Friday evening Mr. W. C. Bowen is to lecture on "Spiritual Medi-D. M. Cons.

he might have made of it a cause celebre, and a martyr of Colby." Without pausing to consider the many questions indicated by the foregoing, such as these: How is it possible for Dr. Wolfe as these: Now is it possible for Dr. Wolfe to know that the alleged charge of mal-practice was not well grounded, and there-fore defamatory? Is the fact that a slander suit may result in a *cause celebre*, and thus advertise an antagonist, a justification for assault and battery? Granting that the cause of Spiritualian might not not set. cause of Spiritualism might not suffer from the act of a ruffian; is that fact a palliation of the ruffianism? Is not the vision singu-larly oblique which, while it detects in the soliciting of contributions for a lawful purposessomething criminal, sees in the flogging of one human being by another, nothing rep-rehensible? And if a thorough observation of the "Startling Facts in modern Spiritualism" have failed to suggest prophylactic for such a case of moral strabismus, where, then, may we hope to find a remedy? Without seeking a solution of these and other natural queries which will suggest themselves to the reader of Dr. Wolfe's letter, let us come at once to the one question that dominates all others. Can a medium be rightfully charged with the offense of slander for words spoken by or through his organism while he is in a condition of unconscious trance? There it is. That is the question put; and it is answered by Dr. Wolfe in the affirmative. It is not purposed in this article to undertake to refute the conclusion. It may be true; but the writer had supposed (being but a tyro in Spiritualism—albeit acquainted to some ex-tent with the law of slander, which always regards the intent to defame, or the absence of it, as a controlling circumstance) that a medium so far entranced as to be wholly unmedium so far entranced as to be wholly un-conscious or so thoroughly under control as to be without a will, was as wholly innocent at the bar of conscience, and rightfully as un-answerable anywhere for spirit language ut-tered through his organism, as is the phono-graph for repeating the words that have been spoken to it. I have been led to form this opinion by all that I have ever read or heard upon the subject, and if that opinion is wrong I desire to be assured of that fact, in a manner as logical as that by which the false notion was gained; and I trust that a

For the Meligio-Philosophical Journal. The Belicacy of Mediumistic Conditions.

BY HUDSON TUTTLE.

Luverne, Minn.

The most skillful maker with the choicest woods and perfect appliances carves and fashions a violin with utmost patience and care that it may be so far as human ingenuity may devise, exactly like one from which some great master drew forth sweetest melo-When, however, it is completed, its dies. tones are by no means so sweet and clear as was expected. There is harshness, jarring and crudeness, for the parts are not in unis-on. Compared with the mellow tones of those old instruments with which the masters two centuries ago delighted their listeners, their sweetest tones are discords. But are we assured these old instruments were no better when new? The hand of the masters have by repeated touch, brought their parts into harmony. The vibrations of sound has rearranged the very fibres of the wood, until they are attuned to each other, and allow the soul of the player to express itself with per-fect freedom. Patience, oh! maker, nor dis-card the product of your art. The hand of the master must touch the strings, and by repeated striking compel the stubborn fibres is the bight have a harmony. The to obey the higher law of harmony. The years may coine; the years may go; the man-ile of the master fall on unborn heirs, and these may find your instrument of incompar-able worth and capacity to express the most refined emotions and shades of feeling. The instrument is modified by, and treasures in

itself, all the music it expresses. The master can play on the poorest and the best, yet how different the sounds of the the best, yet how different the sounds of the imperfect instrument, from the one through which the most delicate touch of feeling flows unimpeded! Thus it is with medium-ship, as with that most delicate and suscept-ible instrument, the medium is inspired by the Spirit-world. Every one may feel the

A Remarkable Dream.

Some years ago, while traveling through a mountainous region of Wales, I stopped at a farm house and asked for a drink of water. A middle-aged intelligent-looking woman politely bade me enter and rest myself.

In looking around the plainly furnished but tidy apartment. I noticed a crude painting in a rough, home-made frame hanging against one of the walls, and I went up to it, and was examining it when she returned. The printer was evidently no artist, but the design was at least original. It was intended to represent a wild scene among the mountains, with a man just stepping over a precipice, to fall upon the rocks below, which formed the bed of a swift-running stream; but the novel part of it was that in the clouds high above the falling man, was a head, supposed to be that of angel or spirit, from which went a stream of light to a farm house in a dark corner. I was turning away, when the mistress of the house who had come up be-hind me, observed, in what I fancied was a rather triumphant tone:

"That, sir, was the work of my son, and he was only 14 years old when he did it." "Indeed!" returned L

"Strange picture, isn't it, sir?" pursued the mother.

"Very-quite original. I am certain I never saw anything like it in my life, and I have seen a great many remarkable paintings." "Ah, me! it was a strange occurrence and a

ad one," sighed the mother.

"It is more than a fancy sketch, then?" "Yes, it's a dream and a reality. If you like I'll tell you it's history while you sit and rest."

"I should like to hear it," said I.

"Are you a believer in dreams?"

"I cannot say that I put much faith in them.

"Well, I've been told some remarkable things in dreams, and this, you see, is one of them. A good many years ago, after Igot married, my husband bought this place, and we came here to live. It was a pretty wild country round here then-and, for that matter, is yet; but since then the land has been more cultivated, and we now have a neighbor

which a mile of us. "Yearo passed on without any accident till my son that painted this picture, was about 10 years old, when one lay my husband put a grist upon his horse and started for the mill which was seven miles off, saying I needn't is upensy if he should happen to stay out pretty late. I told him I should be uneasy, but if he could get it dons, it would be hetted to wait for 5, than make two joarneys. Someto wait for b, than make two journeys, some-how I feit more sad than common when I parted with him that day, and told him to re-member how miserable I should be if any-thing happened to him. "The road besides going up steep, rook" hills, and bown into dark gloomy valleys and across some two or three streams, that gero quick to rise with every rain, there were two

pice, over which I seemed to know he would fall. Again I screamed and woke: and this time I shook off all drowsiness; and I ran and called George, and told him that he must get up at once and come with me, for I was going to the ledge to see if there was any truth in it. The poor boy was terribly frightened, of course; but by the time I had got the lantern ready he was ready too.

"Don't know how long we were in reaching the place. Our nearest way to get to the precipice was to follow the path that led up on top of it; and when I got to where I had seen the horse in my dream, and found he wasn't there, I began to breathe more freely. But I couldn't feel easy till I could know for certain that my poor husband wasn't lying mangled on the rocks at the foot of the ledge. We called him as loud as we could, but didn't get any answer; and I determined to go and see for myself. By going round the hill a little way we could get down to the stream) without any danger; but the night was so dark and nasty that if took us a good quarter of an hour to get to the exact place.

"And then what did those eyes behold? There lay my poor husband, mangled and dying on the rocks. I don't remember what happened next; but my son says that I pick-ed up his father as if he was an infant, and carried him all the way to the house, and that when I got him placed on the bed I fainted.

"I remember coming to and finding myself beside the mangled corpse of my husband, and poor George sobbing and wringing his hands. His father had breathed his last on his own bed; but he never spoke after we found him, and was unconscious when he died. The next day the poor boy called in some of the neighbors, and they remained with us till after the funeral. Ahl th se were sad days, and the mercy and goodness of God carried me safely through them?"

On further consideration I learned that her. son, grown to man's estate, was still living with her. I was glad to know that she was not childles, and breathed a fervent prayer that each might long be spared to each other. -Davenport (lowa) Gasette.

The American University.

Many Prominent Educators Hold a Meeting and Discuss Pians.

About 100 persons atlended the education-al meeting in Berkeley Hall last evening. The object was to discuss the measures which should be taken to establish the "American University." The university might, perhaps, be said to be established, for it is an incor-porated body and lectures have been deliver-ed three months in Berkeley Hall. Professor E. F. Humiston was in the chair at last evening's meeting, and its object was expressed in the remarks with which Dr. Huchanan opened the discussion. The speak-er claimed that the complete education which

Brookiyn, N. Y. Oct. 19th, 1883.

RELIGIO-PHILCSOPHICAL JOURNAL,

For the Religio-Philosophical Journal. The Delusion of Astrology.

BY WM. EMMETTE COLEMAN.

Astrology, as a supposed science, is of very ancient date. Egyptian. hieroglyph and Ak-kadian cuneiform inscription attest the ex-istence, in remote antiquity, of a belief in the influence, for good or ill, of the heavenly bodies upon man's state and fortune. Astronomical science, as now unfolded, was then, however, in its infancy and permeated with errors manifold; hence the prevalence of the superstitions of astrology. False and delusive systems of astronomy fostered false and delusive systems of astrology, the one as unreal and, in the light of the science of today, as irrational as the other. The delu-sions of a baseless astronomical philosophy sustained and magnified the delusion of a baseless astrological philosophy. All through the ages, from the historical beginnings of ancient Egypt and Chaldea down to the days of Copernicus and Galilee, asttology flourish-ed in every land, patrohized by peer and peasant, by king and serf. But as soon as the truths of a genuine astronomy began to be disseminated, pari passu, the fictions of astrology commenced to be resolved into astrology commenced to be resolved into nothingness. The rising sun of the Coper-nican system of astronomy dissipated the dense fogs and superstition-breeding mias-mata of astrological nescience. Astrology received its death stroke from Copernicus, and since the establishment of correct ideas concerning the sun, moon, stars and planets the votaries of astrology have been, among the intelligent, few and inconspicuous. Oc casionally some man of moderate intelligence some scientific smatterer, has arisen, professing a bellef in the disproven vagaries of ancient astrologic lore; but no one in our day, worthy the name of scientist, could ever be guilty of such stultiloquy as to seriously champion the absurdities of judicial astrology. At present this science (1) is almost entirely confined to unscrupulous charlatans, calling themselves astrologers, who earn a dishonest livelihood by pandering to, and preying upon, the wonder-loving and superstitious elements of weak human nature, is exemplified in the unscientific and the illiterate.

Spiritualism being a system of occult phi-losophy, par excellence, dealing with the weird and mysterious, the marvelous and the recondite, it is not surprising that attempts should be made to encumber it, among other fanciful things, with the delusions of astrol-ogy; and so we find purported spiritual com-munications endorsing astrology as a true science, and we have persons calling them-selves both mediums and astrologers. These things only add renewed odium to the cause of Spiritualism, and serve to intensify the feeling abroad in the world, that Spiritualism is a humbug and a delusion throughout Before Spiritualism can attain to the dignity of a true science, a genuine philosophy, or a rational religion, all such relics of exploded superstitions must be totally dissevered from Astrology is, beyond all reasonable doubt, totally devoid of foundation in nature, a de-lusion and a snare, in complete opposition to science, philosophy and common sense. In illustration of this truth, let us consider a few historico-scientific facts.

Astrology claims that each of the planets Astrology claims that each of the planets exercises a certain peculiar influence on the destinles of men and women, and that the respective positions of the planets, the sun and the moon, at the period of birth of each human being determines the character and disposition of the child, and influences in a marked degree its future destiny, and that all through life the relative positions of these heavenly bodies at certain enochs causes cerheavenly bodies at certain epochs causes certain events in our lives to occur; in other words, that our character, mode of life, and all the events of our lives are regulated and governed by the seeming positions of the planets, etc., as observed in the heavens from our earth. One fact in science disproves the hypothesis—the law-of heredity. Our char-acters and dispositions are derived from those of our parents and ancestors, subject to modifications of the environment from the time of conception to birth, primarily (the ante-natal condition), and from birth to death, secondarily (postnatal conditions, developing an acquired character). Our characters being derived from our ancestors, as modified by ing derived from our ancestors, as modified by the conditions of the utero-gestation, what possible influence can the planets have in determining whether we shall be jovial or saturnine, mercurial or martial, lucky or unlucky? If the nature of our minds is de-termined by the seeming position of the planets at the moment of our births, where were our minds prior to that natal moment? If this preposterous theory were true, no mentality could exist in the infant before birth; its brain must be completely empty of birth; its brain must be completely empty of the rudiments of mentality, but just at the bith; its brain must be completely empty of the rudiments of mentality, but just at the moment of birth, according to the position in the sky of a few wandering stars, a cer-tain peculiar kind of mind is forced into the child's brain. Because Venus occupied such a place, Mars such a place, and Saturn such a place, at the precise moment of birth, the infant must be of a cheerful, foring disposi-tion, and of a certain physical make up, having dark hair, a heavy build, imposing appearance, etc.; for not only does astrology determine the character of the child, but its physical characteristics also, from the con-figurations of the planets' positions. Had the child been born a few hours later, when the planets' positions, as well as those of the sun and moon, had undergone a change, then the mind and the physical of the child had been quite different; it would have been of a gloomy, morose temperament, with red hair, of ordinary size, and undignified mien. Had its birth occurred a few hours earlier, under another planetary configuration, then under another planetary configuration, then its character would have been again differ-ent—an impulsive, amorous, hot-headed en-thusiast, with light hair, a slender build and a dashing, debonair deportment. All can see how absurd this is. What possible difference in our dispositions or our personal appear-ance can a few hours more or less of ante-natal existence produce? save, perhaps, in a few exceptional cases where the mind of the mother may be subject to some very power-ful emotion which might, fo some extent, affect the unborn child; but with these the planets have no relation. We know that in many cases the mind of the child before birth has been seriously affected by circum-stances in the like of the mother; we know that circumstances contemporaneous with its conception most seriously affect the in-fant's mentality; this shows its mind to be a growth from conception to birth, and that in our dispositions or our personal appearfant's mentality; this shows its mind to be a growth from conception to birth, and that the accidental (so to speak) planetary config-uration at the instant of birth has not the remotest connection with the mind's bent or inherent nature. All this is determined by laws operating here on this planet, not on far-distant Saturn or Uranus. And so of the infant's bodily make up. Its general build and color of hair and eyes, will remain the same whether born at seven, eight, nine, or ten months, no matter how the planets may be arranged at its birth.

If the position of the planets at birth de-termine the character, the bodily make up, and the destiny through life, then, necessarily, every person born under the same planetary arrangement of position must be pre-cisely alike in form and feature, mind and character, and in all the acts of his life. And yet how far from the truth is this? Every minute various persons are being simultane-uals berg which disjuniter montally and ously born widely dissimilar mentally and physically, with almost nothing in common in their lives. Even in case of twins, often we find them different in mental attain-ments, physical characteristics, and the general tenor of their lives.

THE FICTITIOUS BASIS OF ASTROLOGY.

Each planet has a certain influence, we are Each planet has a certain influence, we are told. If this be true, how was it discovered? and how was the special influence of each planet ascertained? How did the ancients discover that Saturn was an evil, malefic planet, and Jupiter the opposite? . What god revealed the secrets of astrology to man? and does modern' astronomic science-facts not fictions—confirm the supposed influence of the several planets as laid down by astrology? Is there aught in modern astronomy to show that Saturn affects our earth for ill or Jupiter for good? that Venus incites the earth to love or Mars to war, or that Mercury stimulates the intellect? Certainly not. On the contrary, every astronomer knows that these influences of the planets have no exstence in nature, and the belief in their existence merely the outcome of ignorance and superstition. But why did the ancients at-tribute such influences to the planets? How many of the so-called astrologers of to-day have any knowledge of the origin of the fundamental bases of this pseudo-science? Does Mr. W. H. Chaney, who lately defended astrology in the JOURNAL? If he does know, then he knows astrology to be false in toto, almost the acme of absurdity. If he does not know, it is time he informed himself thereupon, so that he may cease receiving money from credulous or superstitious people in exchange for astrological horoscopes not worth, intrinsically, the paper on which written.

Why is Saturn supposed to exert an evil infinence? We must go back to the ancient Akkadians to ascertain. Saturn is the most distant of the seven planets known to the ancients (the sun and moon were included in the seven), and it shines with a very dim in the seven), and it shines with a very dim light. From this fact the Akkadians called it *Mi*, "the Black." and *Cus*. "Darkness." From its dimness, they associated it with the nocturnal sun. *Nin-dar*. which with the Ak-kadians, as with the Egyptians. Assyrians and Grecians, formed an integral portion-of their mythology. From being connected mythologically with this "Sun of the Under-World," the "Sun of Blackness and Darkness." arose the idea of Saturn being of a dark. arose the idea of Saturn being of a dark, gloomy and evil nature, and in formulating their astrological system, the Proto-Chalde-ans alcribed an evil influence to Saturn; and from them, through the Greeks and Romans, this imaginary malignant Anfluence has descended to us. No scientific fact underlies this delusion. It is simply an outgrowth of the mythology of the early inhabitants of Karduniyas or Akkad. So with the other planets—their supposed influences upon the inhabitants of earth rest primarily on myth-ological fictions and fables. On account of its brilliancy and size Jupiter was named after the king of the gods, and for that reason it was supposed to be a benevolent planet. Jupiter (Jove) being the great dispenser of blessings to the earth, Jupiter the planet must be of a similar character. Mars, from must be of a similar character. Mars, from its ruddy appearance, was named after the god of war, and hence its influence was of a martial character. Venus, from its beauty and effulgence, was called after the beauti-ful goddess of love, and accordingly its influ-ence was said to lead men to the pursuit of pleasure and the delights of flove. The god Mercury being the fleet messenger of the gods, the ignermost planet was named after him on account of its celerity and its peculi-ar movements, among the stars. Mercury ness of naming it after the god ever on the wing. Mercury is the Roman name of the Greek Hermes, the god of science and let-ters. The Egyptian form of Hermes is Thoth (Taut or Teti), who is fabled to have taught letters and the sciences to the Egyptians. The planet Mercury is therefore fabled to rule the intellect of man. in astrology. See how absurd all this is: Mercury makes men intellectual because named after the god of science; Venus inclines mey to love, because named after the goddess of love: Mars makes men warlike, on account of bearing the name of the god of war; Jupiter, brings good for-tune to men, because named after the King of Heaven; Saturn brings darkness, and illwing. Mercury is the Roman name of the of Heaven; Saturn brings darkness, and illof Heaven; Saturn brings darkness, and ill-luck to earth, because its original name was "Darkness," "the Black." The qualities of each planet were derived from the haphazard name given it in an age of mental darkness and superstition. Each planet's imaginary influences are simply the imaginary attri-butes of certain imaginary deities, engender-ed in men's ignorance of Nature and her im-mutable laws. How absurd to think that because a certain star happened to be named Venus some thousands of years ago, by per-Venus some thousands of years ago, by per-sons who feally believed that a goddess Venus did exist, therefore this star embodies the attributes ascribed to the goddess and con-stantly exerts their influence on every person on the earth. Moreover, the relative influence of, each planet according to its seeming position in the heavens is most preposterous. The heav-ens are divided into twelve equal spaces call-ed "houses," and each "house" pertains to a different portion of man's destiny; and the position of the planets in each "house" atposition of the planets in each "house" af-fects the particular portion of man's life the "house" is devoted to. For example: "house" number two is "riches." Saturn's influence in the house of "riches" causes loss of for-tune, while Jupiter's leads to increase in wealth. How did the astrologers find, out concerning these twelve "houses," and who revealed to them the nature of each "house?" How did they know number two is "riches" How did they know number two is "riches" and number seven is "marriage." These im-aginary "houses" were devised by ignorant men, and mapped out arbitrarily, with not a single scientific fact to guide them. Why should the first twelfth of the heavens above should the first twelfth of the heavens above the eastern horizon, be the house of "life," the twelfth next above that be "riches," the third "brothers," and the twelfth one, the one next to the western horizon, be "ene-mies?" If the first one is "life," one would suppose that naturally the last one is "death," but instead of being the twelfth one, "death" is the eighth. It is easily perceived how arbitrary and absurd is this arrangement, born of ignorance and folly. Besides, the positions of the planets in these "houses" are not real, but only seeming. The move-ment of the earth in space, coupled with the motions of the other planets, causes us to perceive certain seeming movements of the heavenly bodies, which often do not correo-pond to the actual movements in space. These were a puzzle to the ancients, necessi-tating the invention of ingenious theories to

account for them, like the opicycles of Ptolemaic astronomy. Astrology being based on the apparent, rather than the real, move-

ments of the stars, is perforce a delusion. Again, even if it was a true science, as trology must be very defective, owing to the ignorance of its expounders of the influences exerted upon earth by undiscovered planets. Saturn was the dutermost planet known to the afficients. Since then Uranus (or Her-schell) and Neptune have been discovered, and we have astronomic facts pointing to a planet beyond Neptune; and there may be several more beyond it for all that is known Each of these planets must have its specific influence on the destinies of man, if astrol-ogy is true, and yet astrology is in ignorance of them, except in case of Uranus. This planet was unknown to the world till 1781, and its influence for good or ill till then unsuspected by astrologers. Of late we see as-trologers referring to the influence of Uranus trologers referring to the influence of Uranus in their calculations. Pray what savant was it who discovered the nature of Uranus's in-fluence, and how did he ascertain it? How do we know that he was correct in his diag-nosis of this planet, and what assurance have we that the introduction is to horoscopes of to-day of the supposed Uranian influences may not vitiate their correctness and value? So far I have seen nothing concerning Nep-tune in astrological calculations, but Nep-tune must have its influence, and so of the andiscovered planet or planets. Now, as each of the flanets, in astrology, affects the others according to their relative positions, Neptune and the others are constantly modi-Neptune and the others are constantly modi-fying the influences of the inner planets fying the influences of the inner planets, and exerting their influence on the destinies of us all. All horoscopes then must be large-ly erroneous and misleading. Neptune and the others are daily passing through the twelve "houses" exerting their influences, yet astrologers know nothing of their nature. All horoscopes, then, must be worthless as guides, if astrology is true. It will be im-possible for astrology to be a reliable guide-to man, if true, unsil the specific nature of the influences of every planet in the solar the influences of every planet in the sofar system is accurately discovered. Till then it must be largely delusive, inaccurate, misleading. No account is taken, either, in as-trology of the influence of the asteroids be-tween Mars and Jupiter, nor of the various moons" or satellites of the planets, aside from our own moon. All these must exertise some influence, and, reasoning analogi cally, even the meteoric masses in the solar system, as well as the comets, should have some slight influence on our lives and for-tunes. Verily, astrologic science is very imperfect and inutile.

Mr. W. H. Chaney, in the JOURNAL, says h will not debate with any one relative to the truth of astrology, but will prove it true by "tests." As for myself I have already been favored with some of Mr. Chaney's "tests," and the result was as might have been ex-pected. Sixteen years ago, to "test" the truth of astrology practically, I procured from Mr. W. H. Chaney a horoscope of my-self which I still possess. In it is given what claims to be a description of my disposition and character, my physical characteristics, marked incidents in my life and those of my immediate connections up to the time of casting the horoscope, with predictions of important events in my life for a number of years in the future. I also read similar horoscopes of two lady friends of mine, given by Mr. Chaney, here being three practical "tests" of the truth of astrologic science. All three were of the same character-a series of guesses, a few being applicable, but the greater part being untrue and inapplicable. The descriptions of character and of physical peculiarities were in great degree erroneous; the dates of important events in the past and the events themselves rarely had any application; and the future events predicted to occur at certain dates have never happened. think I need no more "tests" of the unre-

liability of all such speculations. In a future paper I shall endeavor to indi-cate the total overthrow of Dupnis's astrotheological theories by the truths of modern

my possession, and I never in all my examinations of mineral rocks, saw a sample like

The parties are making calculations to sink a shaft, and if they do it, they will then prove whether it comes from this point or not; and should they not, discover rock like the sample, it does not explain how this piece of hard mineral was hurled into my room at midnight, without physical contact, and not leaving its mark visible. I will say that during my investigation on this land in question for mineral, I found traces of silver in the rocks, and also color of gold on the bed rocks in a brook on the premises. W. B. MILLS.

Saratoga Springs, N. Y., Oct. 5, 1883.

For the Religio-Philosophical Journal.

Whiskey-The Disease and the Remedy when Prohibition Fails-A Solution of the Problem.

No argument is needed to prove that the use of ardent spirits is the curse of the country; the all-powerful breeder of crime, vice and corruption; and the one source of evil in all social communities. These are con-ceded facts. That its use should, for the good of society, be abridged or restrained, is also an admitted proposition. Now the ques-tion is, what is the REMEDY? License has been tried, and has proved but a partial success: Prohibition has been tried, and, it is said, has also proved a failure. That there is a remedy is a conclusion from the nature of things. There must be a remedy some-where. To argue to the contrary, is to ad-mit that society cannot protect itself from the consequences of a confessed evil; that it is powerless to overcome an enemy which is destroying its morals and its life; that there is an element in the social system which is eating out its vitals, and which the system cannot eradicate. If such were the facts, we should be obliged to disrupt all government and all order. The very name of social or-ganization implies the power to protect, to promote good order and the well being of the whole body, and, by natural sequence, it also implies the absolute and, if need be, the despotic power to eliminate any and every despotic power to eliminate any and every element which tends to defeat the object of its existence. No man can deny, no sensible man will deny, the evil nature of spirituous liquore, and that, if there is any method by which its use can be restricted, that method should be tried. Some measures to this end having failed, let us try others. For more than a hundred years, human slavery was tolerated in this free country. Its existence gave rise to much controversy and was i bone of general contention. All sorts of efforts were made to effect its abolition, but they all failed until the right chord was struck, when the shackles of the slave fell off, as if by magic. When the Southern slave-owners insisted that they would move with their chattels into the free territories of the United States, and there hold men in bondage, the indignant North rose up and said, "Take your slaves where you will, but if you go into our territories consecrated to freedom, SLAVERY SHALL NOT HAVE THE PRO-TECTION OF LAW." The problem was solved. If the slaves were not to be deemed property. and as such entitled to be protected under and by the law, there could be no slavery. The same principle applied to whiskey will solve that problem also. Take from it the protection of law, deprive it of the character of property, and the work will be done.

Now let us see. The power being conceded to be in the people to do any act necessary to the well being of the whole body, we will take this whiskey problem at its root, and solve it for all future time, and for all coming, races.

Whiskey shall not be regarded as property, and shall be entitled to no protection as property.

There will be no license to sell, high or low. We will not license crime; but every man shall be at liberty to make, manufac-ture, sell and drink, to the full extent of his rever pleases. Thus no man will have any cause of complaint that his rights are restricted. or his personal liberty abridged. The whole thing shall be free, but the Courts maintained at the general expense of the public, shall not be open to the enforcement of any con-tract of which wiskey is the basis or the consideration. For example: no note given for the price of whiskey, or for any matter connected with its manufacture or sale, shall be the subject of any suit to enforce payment, but all such notes shall be void absolutely. No contract for the sale of whiskey, or for the sale of any article used in the manufac-ture of 't, shall be valid or enforcible. The price of grain sold, malt, hops, fuel or other material used in the manufacture of whiskey, material used in the manufacture of whiskey, shall be invalid. No laborer shall recover the wages of his labor given in the manufac-ture or sale of whiskey. The proce of stills, engines, machinery, etc., used to manufac-ture whiskey, shall not be recoverable in the Courts. Rents of buildings, where wiskey is made, manufactured or sold, shall not be sued for or recovered. Transportation companies shall receive no compensation for carrying shall receive no compensation for carrying it, and no suit shall be maintained for loss or damage to the article while being transported, nor shall any replevin or other suit be permitted when it is not delivered by the transportation company. No insurance poli-cy shall be valid when issued upon whiskey, or upon the machinery used in the manufacor upon the machinery used in the manufac-ture thereof, or upon any building where it is made or sold. In short, it shall simply be declared that whiskey is not property, and not entitled to the protection of law. Once establish this principle and there will be no difficulty in settling the question forever. In the first place, it will of neces-tive make all the husiness which may be

benefit, if the person paying the money refused to prosecute.

The destruction of the article by any person at any time or place would be no crime, and he would not be punished for it.

This is but an outline of the idea. Of course there are many other arguments and consid-erations to be brought to bear on the subject, but I submit the proposition to the thought-ful consideration of the parties now moving in the matter, feeling assured that it con-tains the germ of a new departure, which will eventually settle this vexed question. As an addenda to the above, permit me to suggest to parties living in States where prohibitory laws now prevail and where the temperance cause has majorities in the Legislature, that they can make a very simple test of the whole question, for which purpose no long, elaborate or intricate legislation is needed.

In the State of Iowa, Vermont or Maine let an'act be drawn containing less than ten

lines to the effect: 1. "That no policy of insurance shall be valid or enforcible upon any building where whiskey is made, manufactured, sold or given away, and this whether the sale be open or

secret." 2. "That no lease shall be valid and no-rent collectable upon or for any building where such sale is made or business is carried on.'

The passage of such an act would be very likely to create a commotion.

GEO. A. SHUFELDT. Chicago, Oct. 17th, 1883.

Horsford's Acid Phosphate BEWARE OF IMITATIONS.

Imitations and counterfeits have again ap-peared. Be sure that the word" HORSFORD'S" s on the wrapper. None are genuine without it.

Fraud generally lights a candle for justice to get a look at it; and a rogue's pen indites the warrant for his own arrest.

CARD PHOTOGRAPHS

EPES SARGENT,

the renowned Author and Poet. Price, postpaid 25 cents. For sale, wholesale and retail, by the RELIGIO PHILOSOPHI-CAL PUTLISHING HOUSE, Chicago.

Just Issuett.

ROME, NOT BETHLEHEM.

THE BIRTH PLACE OF JEGUS!

Astounding Disclosures by the Pagan Pricets of Rome, ranscribed by the late M. Faraday. Paper cover, price 10 cents.

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

THE LYCEUM STAGE.

a collection of contributed, complied and original

RECITATIONS, DIALOCUES, FAIRY PLAYS. (With full Music Notes), adapted for Lyceum and School

By G. WHITFIELD KATES.

Prich : Cloth, 60 cents; paper covers, 25 ernte.

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

Full and Comprehensive Instructions

HOW TO MESMERIZE.

ANCIENT AND MODERN MIRACLES BY MESMERISM: ALSO.

IS SPIRITUALISM TRUE? By PROF. J. W. CIDWELL.

For 15 years the most successful Meamerist in America. This pamphlet contains as full instructions as ever given by Prof. Cadwell to his pupils for Ten Dollars each. Ancient and Modern Miracles are ergiained by Meamerian, and the book will be jound highly interesting to every Spirit

It gives full instructions how to Mesmerize and explains the connection this science has to Spiritualism. It is pronounced to be one of the most interesting books upon this important Paper cover, pp. 128. Price 50 cents. Paper cover, pp. 128. detail, by the RELEG

Presidio of San Francisco, Cal.

Rock Brought 40 Miles, and Hurled on toothe Third Floor, In Troy, N. Y., without Showing any Trace of its Course.

To the Editor of the Religio-Philosophical Journal:

About ten days ago I was called by a party in Troy, to go about fifty miles to the moun-tains to examine and tell them if mineral of any kind existed there on certain lands. Consequently I went to Troy from Saratoga Springs, and on my arrival, I met the party and made arrangements to take the early train the next morning to the place in question. We were to sleep in his office rooms, where he had good beds; two men besides myself were the only occupants on that floor. Before retiring all the doors and windows were closed and fastened down to the street entrance. We went to bed at twelve o'clock, each having a separate bed, but each one in view of the other. We turned down the gas to a dim light, and after laying in bed about ten minutes, I saw the form of an old man standing in the door between one of the par-ties and myself, looking very intently at me. I recognized him as an old miner, a Span-iard, as he called himself. After the spirit had moved about the room for five minutes, he disappeared, and in a very short time a rock was hurled through the front, room or office, and hit the partition between us and fell to the floor with a crash. This brought us out of bed at once, and after turning up the gas and searching for some time, we found the rock. It will weigh about one and one-half pounds, and it is unlike any other that I ever saw. We at once examined all the doors and windows, finding them all fastened as we left them; no traces whence the stone come. I know that neither of the men had seen this rock before, and I am sure I had not. The remainder of our sleep was

I had not. The remainder of our sleep was not very refreshing that night. In the morning we took the train for the place desired, and after spending the day on the grounds, I found no rock like the stone thrown into the room. After returning to Troy, one of the party sent a sealed letter to Mr. Filmt, of New York, asking the spirits who threw the rock, and where it came from. In three days a letter and answer was receiv-In three days a letter and answer was received, saying that the old miner brought it from the place we had been, and threw it into our room, and that when you find a sample of rock like this, you have a good thing. Ha also says it does not show itself above ground, but lies hidden twenty or more feet under the surface.

Now, what will we do with such mani-festations? I know that no one in the body threw the stone, for it would have been simp-ly impossible to do so under the arrange-ments of the rooms, and certainly it could hot have come from the street and not made its mark. I never, during my investigation, believed that solid substances could be brought through closed doors without traces of it; but in this case I am forced to believe it was done. I have a part of the stone in

forever. In the first place, it will of neces-sity make all the business which may be done, cash. The making of machinery, stills, engines, and all the appurtenances of a dis-tillery, will be hazardous. The sale of grain, malt, hops and other material, will be at-tended with danger.

The laborer will be loth to work, if he knows his wages may be repudlated. No owner will rent his building if he knows his lease is void and his insurance will be forlease is void and his insurance will be for-feited. No railroads will care to transport an article, for the carrying of which they can legally get no pay. But, more cogent than all these reasons, no man will carry on a business upon which he can get no insurance. He will not risk his property to a dangerous hazard, when he cannot be protected by in-surance. No man will put in the half a mil-lion dellars necessary to run a distillary nhlion dollars necessary to run a distillery, ub-less he can insure, and if it should so happen that such a risk be taken, no bank would trust the man who took the risk; he could not borrow a dollar.

Besides all this, every cent, from the price of a single drink to the value of five hundred barrels of whiskey paid out, would be recov-erable from the seller by the party paying it, as for money paid upon an illegal considera-

CAI PUPLISHING MODEL Chicago.

CHAPTERS FROM THE BIBLE OF THE ACES. S EDITED AND COMPTLED. By G. B. STEBBINS.

Selected from Hindoo Vedaa, Buddha, Confucius, Mencius, Exceptian Divino Fyrmander, Zoroaster, Taimuis, Hible, Fullo-Judeaus, Orpheus, Fato, Fythagoras, Marcus Aureitus, Epic-tetus, Seneca, Al Kerran, Scandinavian Eddae, Swedenborg, Luther, Ronan, Taliesia, Barciay, Mary Fietcher, Tyndall, Max Muller, Eilas Hicks, Channing, Garrison, H. C. Wright, Lucretia Mott, Hizgrinson, T. Starr King, Parker, Finney, Davis, Emerson, Tuttle, Denton, Abbott, Frothingham, and others.

"Slowly the Bible of the race is writ, Each are, each kindred adds a verse to it." "I have read it with great interest and sincerely hope it may ave a large circulation."—Hen. Benj. F. Wade, of Ohio. "The selections in his book are made with great-scare erndling and judgment."-Evening Journal, Chicaga

Price, \$1.50; postage, 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CL PUBLISHING HOUSE, Chicago.

JUST ISSUED. An important work by Gibbon, the historian. History of Christianity: Comprising all that relates to the Progress of the Christian Religion in "Tun History OF THE DECLINE and Fail OF THE ROMAN EMPIRE." AND

A VINDICATION

4 5

(never before published in this country.).

of some Passages in the 15th & 16th Chapters

Edward Gibbon, Esq. With a Life of the Author, Preface and Notes by the Enttor including variorum notes by Gulas, Wenck, Milman, "an-English Churchman," and other Scholars. Handsone 12 ms. 864 pp. Cloth. With Engravings Price, \$2.00.



This volume contains Gibbon's complete Theological writ-ings, separate from his Historical and Maccilaneous works. It shows tokes, where and how Christianity originated; whe wanness, numbers, and condition of the primitive Christiana. Bibbon's Findicesion of the 15th shall 16th chapters of his History from the stands of his Christian opponents, is re-printed evidence the formation of the Maccilane-ous Forces, edited by Lord Sheffeld in 1760. It effectually and forever siles and the definition of the Maccilane-tic and the stands of the Sheffeld in 1760. It effectually and forever siles and by Christians is regard to the Origin of Grissionsing is reprinted from the valuable noise of Data Mittake, Willing (Christians in regions to the Origin of Grissionsing is reprinted from the valuable noise of Data Mittake, Will (Christian dillow) works; and the pions but follow are also given in full. Annue the Historial dillow works; and the pions but on the origin of the Stand of Boury's edition of them are also given in full. The standard with the found representations of the product remarks of the larger of Boury's edition of the final dividuals and matal, by the firsters Parlower Parlower Frances and, Parlower Horsz, Chicago.

OCTOBER 27, 1883.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

BY HESTER M. POOLE. IMetuchen, New Jersey.] -

And ye, beneath life's crushing load Whose forms are bending low. Who toll along the climbing way With painful steps and slow— Look now! for glad and golden hours Come swiftly on the wing: Oh! rest beside the weary road, And hear the angels sing!

For lo, the days are hastening on, By prophet-bards forefold, By prophet-tarus foretoid,
When with the ever-circling years Comes round the age of gold;
When Peace shall over all the earth Its ancient splendors fling,
And the whole world send back the song Which now the angels sing.
-E. H. Sears.

Grace Greenwood is now in London, writing a biography of Queen Victoria for young readers.

Miss Margaret Thomas will make a number of reduced copies of her bust of Fielding which Mr. Lowell is to, unveil at Taunton, England.

, Miss Kate Field is in the San Juan silver mining district in Colorado, the guest of a party of New York people. She has descend-ed into the mines, and gone on horseback journeys of twenty-five miles a day all through that wild region.

The Tribune contains the following ac count of a meeting in New York last week:

"Mrs. Sarah Winnemucca Hopkins, granddaughter of Captain Truckee, the great chief daughter of Captain Truckee, the great chief of the Piute Indians and warm friend of Colonel John C. Fremont, delivered an ad-dress in behalf of her people at the Rev. He-ber Newton's church yesterday. The speak-er was introduced by Mrs. Elizabeth Peabody of Boston. Her costume was of dressed deer skin, buff colored and heavily fringed with beads, reaching a little below her knees, and displaying her legs encased in red leather leggings and a pair of moccasins trimmed to match her dress. Pendent at her side was a handsomely embroidered pouch. Her black hair, which reached below her waist, was brushed smoothly back from her forehead. She is forty years old, less than five feet high, and her features though large, are attractive. She is the wife of Lewis H. Hopkins of Baltimore, who has spent thirteen years of his life among her tribe. As she talked of her people and told the story of their wrongs she was overcome with emotion, and there was not a dry eye in the audience. Mrs. Hopkins advocated the appointment

of women as Indian agents instead of men, and said that she would petition Congress to restore her tribe to its former home in Nevada.'

The Queen Bee of Denver, Colorado, edited and owned by the indomitable Mrs. C. M. Churchill, is full of life and sparkle, graphi-cally expressed. Mrs. E. D. Slenker is a constant contributor. The following is an ex-ample/of her trenchant style:

TRUE REFORMATION.

"Our prisons will be schools where the pupils will be taught to be good, wise and hap-py by legitimate means. Work will alter-nate with study, and pleasant recreation be furnished for all. If possible, each individ-ual will be allowed to do such kinds of labor as best suits him or her individually, but nearly all should do a little work in a garden or field. This nearness to Nature is one of the greatest of moral reformatories, as

well as a health generator physically. "Few people are criminal because they really love to be so. Heredity, environment, and other bad influences, lead them on imperceptibly step by step, till they finally become what they are-cancers on the body of society.

"Prisons and other punishments, never re-form, but generally degrade and demoralize still more the criminal. Every blow a parent or teacher gives a child exerts an evil influence upon its moral character by rousing in its mind the spirit of wrath and revenge, and fostering feelings of resentment and hatred. Love, kindness and educational influence alone are the true civilizers and protectors of society.

figence, over work, or undue exhaustion from any cause, produce a craving which stimu-lants alone satisfies. The tippler "feels better," and is spurred to undue effort; reaction supervenes and each time the craving grows more imperative. Now, until social life is so arranged that these causes are obviated, there are comparatively few who are strong enough to resist the demands of an appetite which is fostered by many apparently harmless customs and observances. In a life of excitability and haste, with rich food and late hours, the young man feels the need of a morning dram. When every thing is toned to a lower pitch and moves in a more natural manner, the temptation to use stimulating drink will be infinitely lessened.

N. C. Mart

.

Reception to Mrs. Breed.

To the Editor of the Beligio-Philosophical Journal

About thirty-five years ago, two little girls heard queer noises. One of them said, "Now count ten after me," and the invisible power obeyed. Thence on, the church has said it was the devil; scientists have said it was humbug and a delusion; worldlings have said that it was a fraud, and yet the little raps" go on counting, until church, scientist and worldlings dare not investigate their nature. The minister alludes to Spiritu-alism with an apology to his congregation, for he knows that the leaven is working largely in every department of his church. The scientist investigates it through the poorest channels he can find, so that it shall not prove a truth; and the worldling goes seldom but once to see a medium, for generally he or she knows more about his or her private affairs than is desirable. As a man of millions once said, "Clarke, do you know

"Yes," said I. "Have you been to see her?" "Yes," said he, and added, "She knows a d m many things she has no business to know."

He has not been to see her again, and has good reason for not going, but the day is good reason for not going, but the day is coming "when we shall see as we are seen and know as we are known," and in that day "may God have mercy upon us all." While this new philosophy or new religion is struggling against fearful odds, there are many beautiful scenes brought to view. Great, grand souls every now and then stand out, the admiration of the multitude. Only last evening there came one of those scenes so rare and yet so beautiful, that it is foyous to know that it comes unto mortals. Mrs. Washburn, a lady of our city, knowing that Mrs. Breed, one of our best mediums, had returned from her ranch and summer vacation. to renew her grand work of teaching by the most wonderful of tests, that there is a world of spirits roundabout us, generously threw open her spacious and elegant parlors, which had been beautifully decorated with vines and flowers, to give unto Mrs. Breed and friends a welcome reception and god-speed in her noble work. The company of sizty people, after spending a social evening in pleasant communion with themselves and the angel world, were still more astonished when the doors were thrown open, and all invited to partake of the bounties and luxuries of an overburthened dining table. There was one especial fact to me. Although a well known pronounced Spiritualist for the last ten years, of all these guests assembled to rejoice in the cause and meet our angel friends, I had met only seven at any previous occasion. It was another proof of how little

we appreciate our work and how few we know who are hand in hand with us.

It is but justice to say to you, brethren upon the Atlantic Coast, that this reception tendered to Mrs. Breed by Mrs. Washburn is no new or strange act of kindness. For a number of years a weekly scance has been held at her house, to which all friends were welcome.Entertainment after entertr.inment has been given and as Mrs. Washburn said last evening. "My parlors and my house is the home of the angels, and where they are, and ever will be welcome." At 12 o'clock a few ladies were wondering whether cars would make connections to distant parts of the city, when I overheard Mrs. Washburn say, "Never mind the cars. I have sleeping accommodations for at least ten of you to which you are more than welcome." You thus see that we have at least one great grand woman in our city, whose name ought to be sounded out to the uttermost parts of the earth, as an example of a noble woman using her home talent and property to open wide the gates of heaven and to make angels and men go on life's journey, hand in hand, and to see that the little "rap" of thirty-five years ago shall echo and fe-echo until all human kind."shall know the Lord." T. B. CLARKE." San Francisco, Cal.

as the foremost champion of the trade unions outside the ranks of the workmen. He began his defence of them years ago, when public sentiment, as it was manifested in the preswas bitterly opposed to them. He has main-tained his position in the face of all obsta-cles, and has the satisfaction of seeing all the ablest journals of England come over one after another to his side. The Speciator not only cites his figures as proof that unionism. is spreading, but shows from them that "it is a good thing that it should spread." The Pall Mail Gazette says the old doctrine that no bargaining on the part of the workmen can have any effect in making their wages Ligher "is now for all practical purposes as dead as Queen Anne," and adds: "Whatever new dangers the development of trade union-ism may yet bring with it, the movement has at least opened out to us a new hope. It has given men a new confidence, which theor ists were wont to discourage, in the power of the workmen to rai-e their condition by combination, and a new belief in the truly social doctrine that the advancement of one class, however it may at first seem to threaten oth ers, must conduce in the long run to the advantage of all."

One of the most important things shown by Mr. Harrison's figures is that strikes are growing less frequent every year. As the unions increase in power and wealth the number of disputes between employers and laborers dimini-hes. The reasons for this are not far to seek. The strength of the unions not only makes employers more cautious about provoking them, but has a restraining influence upon the unions themselves. They have more to risk, as the Spectator well points out, and are in consequence less inclined to risk it. Their large reserve fund represents the labor and self-denial of many years and many men, and they will hesitate long before risking its sacrifice in what may be an unsuccessful strike. This is in accord-ance with an old and familiar law. The man who has nothing is always more ready to accept risks than the man who by self-denial has saved something. By gradual development the trade unions of England have become great mutual benefit associations, which, by improving the condition of their members, have increased the proficiency of their labor. and thus directly enhanced its value to their employers.

The trade unions of the United States have little in common with those of England. Here they are chiefly combinations for the purpose of affecting wages and as-sisting in strikes, and have few of the benef-icent objects which are so commendable in the English societies. Yet it is a fact which we think few persons will dispute, that strikes are becoming less frequent in this country every year. The failure of the iron-workers' strike in Pennsylvania and the West last year, and of the telegraph operators this year, has undoubtedly had much to do with making the workmen more reasonable in their demands. By enlarging the scope of their organizations and modelling them after the English pattern, the American unionists would be certain to achieve the same happy results which have been obtained in England.-The Nation.

BOOK REVIEWS.

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

FREE TRADE AND PROTECTION.

There has been and is a great diversity of opinion on the subject of free trade and a tariff for the purpose hot only of supporting the expenses of the government, but of pro-tecting the various struggling industries. A great deal can be said on both sides of this great deal can be said on both sides of this question, and figures have been made, if not to lie, to tall-strange stories as they were marshalled under the skillful hand of the statistician. The great political parties have often struggled on the line of this issue, and "tariff tinkering has become a favorite avo-cation with an allow of the store a favorite avocation with so-called statesmen. Setting aside all-party considerations and looking a the question calmly from a scientific point of view, there has been no recent work published, bringing more light on this subject than "The American Protectionists Manual," by by Giles B. Stebbins. They who believe in free trade, of course, will disagree with him, but at the same time they will be compelled to admit that he has stated the case with matchless clearness, and brought forward by way of argument and facts, all that can be said on his side. Mr. Stebbins has been preparing for many years the matter he has presented, and has been most fortunately forwarded in his studies by his relations at Washington. He has presented in a con-densed, yet clear and forcible manner, the arguments in favor of protection and against free trade, and those who wish to understand this intricate subject, will do well to read and study his book. It has been circulated in several States as a campaign document, and as such will prove of more than the usual value of such literature. H. T.

Magazines for October not Before . Mentioned.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: "The Greek Question," by Professor Josiah P. Cooke; In-fluence of the Environment on Religion, by Professor J. T. Bixby; Ischia and its Earth-quakes, by Ch. Velain; A Plea for Pure Sci-ence, by Professor H. A. Rowland; The Remedies of Nature-The Alcohol-Habit, by Felix L. Oswald, M. D.; The Age of Trees, by J. A. L. Oswald, M. D.; The Age of Trees, by J. A. Farrer; Some Unsolved Problems in Geology, by Dr. J. W. Dawson; Inlets for Infection, by R. 3. Thorne, F. R. C. P.; Remarks on the In-fluence of Science, by Leslis Stephen; A Homa-inade Telescope, by Dr. George Pyburn; The Utility of School-Recesses, by Joseph Carter; The Chemistry of Cookery, by W. Mattleu Williams; Sketch of Lasmarck; Correspon-dence; Editor's Table; Literary Notices; Pop-ular Miscellany; Notes. ular Miscellany; Notes.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: A' Roman Singer; Ezra Ripley, D. D.; The Trust-worthiness of the Hebrew Traditions; Char-on's Fee; Newport; A Noble Lady; En Prov-ince; Omens; The Bird of the Morning; Ran-dom Spanish Notes; Recollections of Rome During the Italian Resolution: to Only Son: During the Italian Revolution; An Only Son; Venice; The New Departure in Negro Life; What Instruction Should be Given in our Colleges? A Good-by to Rip Van Winkle; The East and the West in Recent Fiction; James Buchanan; The Contributor's Club; Books of the Month.

THE MODERN AGE. (No. 16 East Seneca St. Buffalo, N.Y.) Contents: The Devil's Filr-tation; A Famous Novelist's mode of work; Christian Bach and the Pgima Donna; The French Newspaper Press; Tofrteen at Dinner; Modern Dress; Merum Necfar; Two " Pards;" Cycling; Richard Wagner's Grave, 1883; Say-ings and Doings; Books and the Book Men; Stage and Studio.

THE SPIRITUAL RECORD. (Hay Nisbet & Co. Glasgow.) Contents: Testimony of the Earls of Dunraven; Direct Spirit Writings and Drawings; Louis Agassiz on Evolution and Re-Incarnation; Something regarding "The Last Judgment;" Thirty years ago; The Glasgow Trance-Painting Medium; Editorial Notes and Comments.

THE VACCINATION INQUIRER. (No. 114 Victoria S'., Westminster, England.) This Health Review is the organ of the London Society for the Abolition of Compulsory Vaccination.

THE SEASON. (The International News Co., New York.) An illustrated monthly Magazine containing all the newest Paris fashions and the most elegant designs in Fancy-Work, Needle-work, Embroidery, and Crochet.

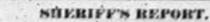


Turkish, Russian, Electric, suiphur, Mer-curial, Roman, and other Madicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, en trance on Jackson-st., near La Salle. Chicago.

[[These baths are a great innury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Inflornce when properly administered. All who try them are delighted with the effect. Thousands of our been cilizens can testify to their great curative properties. Try them at once and judge for promesif.

REFECTATION A SPECIALTY. The Eastern REFECTATION A SPECIALTY. The Eastern Thermal Ball, as given by un, is par encodence in Nervous Diseases and General Debuilty. Open for Ladies and Genclemen from 7 L M. to 9 F. M. Nuclays, 7 L M. to 12

VIEWS OF OUR HEAVENLY HOME.



1. 1. 1 M. M. M.

1

4

3

Under date of May 16, 1882, Mr. Batan Coos, formerig sherist of Skowbegao, Me., writes as follows: "I have been afflacted for over twenty (20) years with a weakting of the aldneys and lover, and have had severy plans in the back and aided witch were brought upon me in the first place by eg. possie during my stay in California during the sarig sepile ment of the land of gold. At times my wairy invulied me very much, and after trying many different means without receiving any benefit, I was included by try Munit's Remedy, although I was much projudiced against it and all other medicines. I purchased a bottle at Clushing's trug store, here to ikowhegan, and I found that the first bottle relieved atl pultis in the back and sides; and 1 have, in my famiry, used. five institut in all, and have found it a medicine of cost meets and of great value, and have gladir semmanded it to many of my friends and neighbors, who universal y prater it in nighferms. You are at liberty to use my name for the benefit of suffering toanabity."

TIMELY ADVICE.

I have been troubled with kidney disease and grav-I for a long time, with severe peins in my limbs and tack, with inflammation of bladder. My sufferings were treatide. I tried arveral physicians all to no purpose-I found that I was growing very feeble I was discouraged, and just faith in physicians and medicine, when a triend from blaiden, who had been eur-'t by Hont's Hennedy of gravel and liver men" plaint, recommended it is me, and from the first bottle I commented to improve, and three bottles have entirely sured me, and I beartily thank my friend for his timely advice to use Bund's Remedy, for all the pains have gone from my back, and I am in excellent condition, and I feel that a word from me may be the means of saving some friend that may be suffering as I did, before taking Hunt's Remedy, the best aidney and liver cure. WANTER LETTLEFIELD.

No. 1482 Washington Street. Mar 12, 1883. Rentory, Mains.

HORSE RAILROAD MEN.

Having occasion to use a medicine for general debility in my family, I was recommended by a friend to use Munt's Semely, as that was being used with great success all over the country. We have used one bottle with marked benefit and flood it fost as represented, and a medicine of great value and I cheerfully add my tectimory in praise of Hunt's Rem +17. GROBUE W. SCOTOR.

Watchnam South Boston Car Stables. SOUTH DISTON, MASS., May 12, 1888.

THE INDEX!

RADICAL WEEKLY JOURNAL.

PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Keiters. W.J. POTTER. CONTRIBUTORS:

Monesare D. Conway and George Jacob Holpoake, of London, will write for The Issies every month during 1892. Among the other contributions are Prof. Feitr Adier, John W. Chal-wick, M. J. Savage, F. M. Holland, W. H. Spencer, Mer. E. Cherter, Mrs. Anna Garila Spencer, Caroline H. Issie Mrs. Sarr A. Underwood. Miss M. A. Hardaker. The kim of The Index in-To increase general intelligence with respect to religion;

To foster a noticer spirit and quicken a bigher purpose, both in the society and in the individual;

To substitute knowledge for ignorance, right for wrong, trata for superstitute, freedom for sizeers, character for creed, catholicity for big-sty, isse for hate, homanitarianism for sectarianism, devotion to universal ands for absorption in within themes.

serial accesses. In Section 10 sufferent ends for absorption within accesses. In brief, to basten the day when free and rational theor shall take the place of dogmatism and redeviation Darsughcet the word, and when the weither 46 house here and now shall be the aim of all private and public firstion.

Britlen The relations of Beligion to Modern Science, and to Social Science and Prilardinopy, the Belations of Universal Religion to the Special Beligions, and the relations of Beligion in the State, will receive particular attention. Terms, 81 per automn in advance. To new subscribers, 81 for six months. Specimen context sent grain. Address: The Jodez. 3 Tremont Flace. Boolog. Mass. 82 Second

REMARKABLE SPIRITUAL VISITATION.



"To be born well is first of all. Heredity and mental influence are nine-tenths, and environment and training the other tenth.

Shall we then hang, murder, imprison or whip an individual for being born sick, crippled, or insane in mind proclivities and tendencies? The nine-tenths that are in him in spite of himself plead for kindness from us just as surely as does the fury of the maninc or the stolidity of the idiot.'

A FRIGHTFUL CALAMITY

is impending while I write. The prohibitory amendment in Ohio, forbidding "the manufacture of, and traffic in, intoxicating liquor to be used as a beverage," is probably carried in that State, though the count, at present date, is not complete. About one-twentieth of the total State manufactures will be stricken from the commerce of the State, and \$16,000. 000 of liquor annually lost to mankind!

And to this impending catastrophe, women have contributed their might. Mrs. Mary A. Woodbridge, president of the Ohio Woman's Christian Temperance Union; declares that "if the amendment is lost we will begin the battle over again,"--and thousands of mis-guided women will join the ranks. Strange that they will not concede the right for the dealer and the drinker to imbrute

the intellect and debase the spiritual nature as well as destroy the body, in order to crowd our asylums and prisons with paupers, in-sane persons and criminals! Strange that women do not wish to see indescribable curses entailed through heredity, upon the innocent offspring of the tippler; strange that they are not content to behold the flower of young manhood, debauched and ruined, falling, rank after rank, into the drunkard's grave. Strange that women do not like to see other defenceless women with their little children abused, neglected, frequently killed by the hands that should protect, instead-hands that are the unconscious instruments of erazed and imbruted brains! Strange that they are willing to unite and attack this hideous monster, intemperance, when he is constant-ly ruining our brightest and our best! And yet, spite of all noble effort from able

and determined men and women to put down the manufacture and the traffic, they will not succeed till the curse of the nation is attacked in a philosophic manner.

ed in a philosophic manner. It is treated as a mere matter of taste and habit, instead of the result of wrong physio-logic and psychologic conditions. Generally the drunkard loathes the taste which enslaves him. But whether this be or be not the case, there can be no doubt that something beside State laws must be changed ere intemperance can be checked. It is a ques-tion of hygiene. The whole life must conform to those laws obedience to which is purity, health and sanity. Stimulating food, late hours, irregular habits of life, social in-

Benefits of Trade Unions.

Some remarkable statistics of the strength and work of the trade unions of England were given by Mr. Frederic Harrison recently in an address before a trade-union con-gress in London. The most common idea of a trade union is that it is an organization of workmen designed chiefly to give them support in strikes against their employers. Mr. Harrison shows that so far as English unions are concerned, this is an error. They have more than doubled their numbers and incomes during the past sixteen years. Five of the principal unions, which did 'not in 1867 number in all 60,000 members, now have an aggregate membership of 125,000. During the same period they have doubled their incomes and their reserve funds. Trade in England suffered severe depression during these years, and the strain upon the unions was very great. Seven of them spent within six years nearly \$10,000,000 in support of men out of work and for other charitable purposes, drawing upon their reserve funds for nearly \$1,000,000, yet now they have an aggregate balance on hand of nearly \$1,800,000. The Engineers' Union alone paid \$750,000 to men out of work in 1879, and during five years the same society paid for the same object \$1,935,-000. During the hard times in 1879 more than 46,000 persons were wholly supported by the funds or five unions, which in the same year spent \$5,000,000 in aiding the sick, paying insurance on tools and lives, and for oth er purposes. Out of the total expenditure of \$10,000,000 in six years, only \$800,000 was spont in settling strikes and trade disputes of all kinds; and during the last year, when their aggregate income was \$1.550,000, and their aggregate resources \$3,450,000, Nacy spent only \$25,000 in settling disputes, or less than one per cent. of their resources. These figures show that the unions have around into great provident accisting which

grown into great provident societies, which are as great a benefit to the state as they are to the workmen. No one can dispute Mr. Harrison's assertion that it is a vulgar error to say that organizations which devote nineto say that organizations which devote and ty-nine per cent. of their resources to chari-table purposes and only one per cent. to the settlement of disputes, exist mainly for the purpose of encouraging and sustaining quar-rels between the laborers and their employ-ers. Mr. Harrison is well known in England

THE SOCIAL IDEAL, a Lecture before the Society for Ethical Culture, of Chicago, May 27, 1883, by W. M. Salter. Chicago: Press of Max Stern, Printer and Stationer, 84 and 86 Fifth Avenue, 1883.

This is an excellent lecture, replete with exalted thoughts and sentiments.

A true assistant to nature in restoring the system to perfect health, thus enabling it to resist disease is Brown's Iron Bitters.

WALTERBORO, S. C.-Col. A. L. Campbell says: "A member of my family used Brown's Iron Bitters with good results."

OWENTON, Ky.-Rev. J. W. Waldrop says: "Brown's Iron Bitters greatly relieved me of general debility and indigestion."

Pedantry crams our ears with learned lumber, and takes out our brains to make room for it.

When the skin is parched and freckled by strong winds, use Dr. Benson's Skin Cure. \$1, druggistel.

A goquette is a woman 'thout any heart thist makes a fool of a man that aint got any head.

Samaritan Nervine is file greet specific for general debility, and for ladies in change of life.

We must consider humanity as a man who continually grows old; and giways learns.

It is a species of agreeable servitude to be under an obligation to those we esteem:

Whether happiness may come or not, one should try and prepare one's self to do without it.

Gies to a wounded frearivectusion. Neit er consolation or reason ever effected thy thing in such a /mae.

18.

A SEQUEL TO A STELLAR KEY TO THE SUMMER-LAND By ANDREW JACESON DAVIS.

In cloth Mending, 75 cents, postage 6 cents; in paper cover, 50 cents, postage 5 cents. For able, wholemake and retail, by the HELDOTO-PHILOSOPHI-CAL PURLIMENTA HOUSE, Chicago,

THE SCIENTIFIC BASIS . 04 SPIRITUALISM. BY EPES SARGENT.

Author of "Flanchette, or the Despair of Science," "The Pron.

Palgable of Immortality," stc.

This is a large 12ms, of 872 pages, is long primer type, with an appendix of resempt three pages in blowler. The author takes the ground thist since non-transition of the superstantial strength of the province in the investigation is superstantial at the ground thist since non-take appendix of superstantial strength of the investigation of the superstantial strength of the investigation, therefore appendix on the strength of the investigation, therefore appendix and appendix of the investigation is in a superstant protested that it is outside of nature, is no superstant protested that it is outside of nature, is no superstant protested that it is outside of nature, is no superstant protested that it is a subset in constanting recen-tered its and unplation optics. We superstant protested that is preface. The bear is coming and now its, when the stand chaining to be a philosophere, disp-single of a scalar physical, who shall overload the constanting recen-ting becomental here recented, will be ast down as behind the space of my first book on the subject. Among intelligent di-papes of new Text near-sits of accurace, al 1 called it of the this-phere of the results of the subject. Among intelligent di-phere of the results of the subject. Among intelligent di-phere of new the stand on the subject. Among intelligent di-phere of the results of the subject. Among intelligent di-phere of the subject is the subject is subject.

Cietà, 12me., pp. 372. Price, \$1.50. Pomage, 10 Count. For sale, wholesale and retail, by the distance-Purifosoren cal. Publishing House, Chicago.

THE HALO:

AN AUTOBISCRAPHY OF D. C. DENSMORE.

THEs volume is introduct to be a trutiful activity rappy of The author, so far is pertains to experiences and itselling adventaries which are bettered to be near carepianal through properturies. It is designed to the enter carepianal through provident to other works, to demonstrate spiritions philoso-phy, or, in other works, to demonstrate the fact they, our triends in spirit-like attend and act upon as while we beat material bedge," and that they frequently induces as for good, which only on its the up and downs of life here, are regulated or every thought, cheer as when despecding, and give as imperial words of encouragements when despecding, and and in m.

acts as. To the straineding, discoursessed men and women of the world, to those beautions with sideness and encourt in estimate is respectfully defined and if the percess of its pages shall pladden the beaut of estime wardware, to his glocary playmange through the world, with fresh hopes, one great object of the author will be (utilized.

CONTENTS.

CONTENTS. Distinged: Presenteeve Sateplastiding: At Selecel in Provi-tion and School Tauching: Wird Tappare Winaing; Second Torage Winaing; Third Yorge, Wird Tappare Winaing; Second ing the fitty "Ramanni," and offing Incode for two Provide ing the fitty "Ramanni," and offing Incode for two Automatics of the State State State State State of Gardiner Me.; Lowering the Bity-building Trade, and its heating incodents on a Torage to the Gold Rinner of Califor-tian and Between, 1849; "Ramanni," and School State of Califor-tian and Between, 1849; "Ramanni, and State State States and School California, and States, and States in the School California, States, School California, States, States, School California, States, School California, States, States, States, School California, States, School California, School Califor

Liuns, cluth, 300 pages. Price, \$1.50. For sale, wholesale and retail, by Los 2010 (PELLONG Call PERLINE'S CHORE, Chings, The London Artist's own Verpion of an Extraordinary-Affair, begether with the Correspondence Letween

Charles Dickens and Mr. Heaphy.

Charles Dickens and Mr. Henphy. The statements prevented to his panyakiet are so well as first prevented to his panyakiet are so well as first prevented in the overespondence between Mr. Deckman and Mr. Heaply, that he so or can accessful ally refute them, making this statement we so can all the most remarkable of any son a statement of the most remarkable of any son accessful and maximum and the statement we that and other ways for stratege powers. Mr. Message are the other sorted any son accessful and the source of the most remarkable of any son accessful and the most remarkable of any son accession when the other ways for stratege powers. Mr. Message are the other any son of the source of t

log': Calculator / Diary.

AND I CALCULALOF DIALY.
Traviter' Arithmetic mode samt, smartz and considered in the object in the second secon

Sent postpaid to any address on reoript of price.

NERVOUS DISEASES

410

MAGNETIC THERAPEUTICS.

By JAMES EDWIN BRIDDE, M. D.

Cloth. Price, 36 cents; postage, 3 cents.

For sale, wholesade and retail, by the Balareto-Parlosoral al. Pratistaryo Horse, Chicago.

VISIONS OF THE BEYOND.

By a Seer of To-Day ; or, Symbolic Teach ings from the Higher Life.

Edied by RERMAN SNOW.

This work is of exceeding junction parts, include the second seco CIPS.

of in closil. 186 pages. Plate, \$1.20; person 15 until Full gill, 42, 511; protage, 10 process. For alle, whilesale and vetall, by the life, reportence fail Full-memory Boyes, Chicago

Religio-Philosophical Journal

PUBLISHED, WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance. One Copy, one year, ... \$2.50

6 months,.... \$1.25 BISGLE COPIES & CENTS. MPECIMEN COPT FREE.

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

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

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

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be listinctly understood that it can accept no responsibility to the opinions expressed by Contributors and Corents. Free and open discussion within certain fmits is invited, and in these circumstances writers are sione responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, Are requested to disinguish between editorial articles and the communications of correspondents.

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

When newspapers or magazines are sent to the Jocu-**BAL** containing matter for special attention, the sender will please ... raw a line around the article to which he estres to call notice.

CHICAGO, ILL. Saturday, October 27, 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 distinctby understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

Did Jesus Preach Vicarious Atonement

The key-note of the theology of to-day is the doctrine of Vicarious Atonement. Even the question of plenary inspiration of the Scriptures, basic as it is, really the most important of all, for all other questions hang upon it, fails to appeal to men as a matter of personal interest, as does this question of the Atonement. Consequent upon this, it is customary to preach, directly or by implication, upon the Atonement. All through the year, every sermon, every prayer, every hymn, tells with more or less distinctness, of the -blood of Jesus, that washes white as snow. Every believer has it persistently spread before him that his righteousness is but "fifthy rags," and he must be clothed in the "robe of Christ's righteousness" if he would be saved. It is not strange that this question receives so much attention. Before Christianity, outside of Judaism, men "always were finding a "God manifest in the flesh," some proof that "the Gods have come down to us in the likeness of men," as the Jesus-hating Greeks said of Paul and Peter. All the Saviors the world has ever known, including Jesus, were thought to be divine, because they helped man in his physical and social relations, some with more completeness than others; all of them persecuted and fugitive while living; most of them killed by those they would have saved; none held up as divine till after death. Reading the life of Jesus of Nazareth by itself, apart from theologic speculation, it is remarkable how like he was in his course to those Saviors who have preceded him. Reverence for God, "our Father who art in heaven," love for man, his child; love for man here in physical relations; healing the sick, raising the dead, feeding the hungry; preaching stern, severe judgments of ourselves, a loving charity that would "cover a multitude of sins" of others-these epitomized his life and consecrated his death. He did not teach theology, but love; was a member of the Jewish Church till his death, almost his last act being the celebration of the Passover. Many years after his death Paul, the selfappointed Apostle, became converted and began to preach where before he had persecuted. He took with him in his new work all the proclivities years of culture had produced, and began to philosophize on Christ's teachings, to argue and infer. He was a lawyer, and speculated of divine law and its penalty. He was a Jew, and strove to find relation between the sacrifices he was familiar with, and the death of Christ. By processes conceivable enough, the idea of "God manifest in the flesh," the eternal possibility all men had dreamed of, his Jewish idea of the greatness and unapproachableness of God-the idea of one sinless, one bearing the punishment of all the sin that had been, was, and ever would be, was evolved, and he "determined to know nothing among men, but Jesus Christ and him grueified." His energy, his masterful spirif, spite of the opposition of .the other apostles, made his work live, and to-day Paulism, and not Christianity is mostly preached. Statements like these have been made befors, and passed unchallenged. But lately the Rev. Dr. Lawronce, of this city, took up the question and attempted to settle it. The Inter-Ocean of October 1st, reports him as

offered no atonement. At least, such is my understanding of the recent criticisms upon the teachings of the evangelist from abroad and of the spirit and law of the recent Christian convention.

Now, I call your attention to this in no pirit of acerbity; with no thought of unkindness to any one who, in the free exercise of his right, shall speak his opinion. But whenever any man gives utterance to an opinion and makes certain claims for it, that opinion must stand the test of trial; and whenever any one says of Christ that the whole of his gospel was included in the moral maxims that are to be found in the sermons on the mount, we must assert that such at least is not our understanding of the life of brist nor of his teachings. When Christ stood with John he was al-

luded to in this language: "Behold the lamb of God which taketh

way the sins of the world!" How did a Jew understand that but in the

light of his own sacrifice and the doctrine of substitution. But let us take Christ's own language. What does he mean when he says, The Son of man came not to be administered unto, but to give his life and ransom for many.

Certainly it is not ambiguous what a Jew would understand by the term ransom, nor is it difficult for us to understand what is meant by that same term.

What John thought on that matter is not under examination now; it is a misunderstood passage. What did Jesus teach? The text quoted above proves nothing, except that he was to give his life, which he did to physical exhaustion, over and over againnot his death. This was an entirely different thing from vicariously bearing the sins of the whole world. There are passages often quoted to prove this, which are misused; for example, Isa. 53:4:

Surely he hath borne our griefs, and car-ried our sorrows; yet we did e-teem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgres sions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

Quoted as clearest prophecy of vicarious atonement. Compare it with Mat. 8:16: 16. When the even was come, they brought

unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick;

17. That it might be fulfilled which was spoken by Esajas the prophet, saying, him-self took our infirmities, and bare our sick-

Is it not plain how the evangelist bore our griefs? The help he brought was relief from physical pain. Not by his dying but by his living came the salvation he spoke of. Men were required to believe so they might be able to receive the help they needed then and there, so they should not repel the magnetic current of healing. No man can prove a negative and demonstrate that Jesus did not teach, but the preacher who took the affirmative has failed to prove that Jesus did teach his Vicarious Atonement.

Spiritualists do not accept the doctrine of Vicarious Atonement in any form. It seems to them to make God cruel and unjust; its tendency, to make man careless of sin; to lead to persistent wrong-doing because that, in the last breath, when all the "pleasures of sin" possible have been enjoyed, one may say, "I believe" and be at once fit tenant of one of the "many mansions" of the blest. Truer, in their thought, is the uttegance of Ezekiel, "The son shall not bear the iniquity of the father, neither shall the father bear the inignity_of the son. The soul that sinneth it shall die." As the Vedas express it-An Ine.orable law binds the sin and the suffering together. There is no pardon for sin, it must be atoned for in person.

Mrs. Ophella T. Shepard at Lester's Academy.

Mr. Geo. P. Colby had been engaged for last Sunday, but Mr. Trefry the manager of the meetings considerately released him in order that he might till a telegraphic request from Mr. Hagaman of Chattanooga, sent to the JOURNAL to be filled. In this emergency, Mrs. Shepard very kindly consented to speak, although suffering severely from temporary ill-health, and came in from her country home for the purpose. Her presence was joyfully acknowledged by many old friends, and her permanent return to the rostrum is ardently desired by all who know her abilities and devotion to the truth as she understands

The speaker paid a glowing tribute to Giles B. Stebbins, to whose name lowa papers had prefixed the title of "General." When she gazed at his fragile physical organization, and surveyed his benign countenance and saw thereon such a benevolent expression, such kindness of heart and sympathy, the title of "General" seemed to her exceedingly inappropriate and ludicrous; but when she took into consideration his life struggles, his constant efforts as a pioneer in reform-in connection with slavery, free thought, Spiritua, sm and governmental affairs, being a stominent leader in all those different movements, she then discerned at once the significance and appropriateness of the title; for Mr. Stebbins had in a general way taken such decisive steps in the advancement of humanity in all departments of life, that the title of "General" should be conferred upon him by acclamation. His achievements had not been won amid the terrific strife, carnage and tumult of the battle field, but on the rostrum, in the councils of the early abolitionists and in the ranks of Spiritualism, where his voice had always been heard in advocacy of purity, justice and right. The title belongs to him in virtue of the spontaneous feeling in his behalf on the part of every lover of truth.

The speaker then alluded to the various psychological influences that are constantly being exerted, but she could not readily understand that sitters for tests, communications or evidences of a future life, could so induence the medium that the thoughts expressed or sentiments given should be perverted or distorted. She entertained the idea that every medium is surrounded by a band of spirits that possess sufficient force or power to circumvent any influence that might tend to pervert whatever they saw fit to give. She did not take much stock in the oft repeated statement, that "sitters would always obtain from the medium what they went for; if they visited the medium for the purpose of unearthing fraud or deception, they would be sure to find it!" She thought that the guardian band of each medium is always of sufficient power to prevent any such catastrophe as that. Under all circumstances mediums should be held rigidly responsible for any wrong or deception that may be perpetrated through them.

The speaker alluded to a very singular circumstance, illustrating in a highly graphic manner, the power of mind over mind, and showing the subtle influence that under certain circumstances, one individual has over another. In brief, two gentlemen living in the South, became very much attached to each other, and at the same time both unfortunately became suitors for the heart and hand of a highly cultured, intelligent and beautiful lady. One, whom we will designate as A, frequently exercised his powers as a mesmerist over B-could relieve his headache instantly and throw him at once into a sound sleep. Time passed on, and when the lady in question exhibited unmistakably her preference for B, A became insanely jealous and mad! An intense hatred for his former friend took complete possession of his soul. and on the evening when the marriage ceremony was to be performed, though an invited guest, he refused to go, remaining sulkily at his home, only a short distance away. At the appointed hour for the nuptial ceremony to be performed, he stepped out of his house, and enraged to the extent of complete frenzy, he pointed his pistol in the direction of the house where the pair were about to be married and fired, and at that very moment the bridegroom fell dead, exclaiming, "I am shot!" He was carefully examined, but no mark of a bullet or other injury could be found. Under no event, however, could the ball have gone the distance intervening between the parties. If not an illustration of psychologic or mesmeric influence, or of the

ter that would be above reproach, and that could not fall in being an excellent example to others. The lecture throughout was eminently a good one, and was listened to with close attention.

Women's Congress.

The Association for the Advancement of Women has held its eleventh Congress in Chicago during the past week. The weather was generally favorable, the attendance full, the essays averaged very well; some of them may be classed as excellent. The discussions upon the papers were mostly interesting and awakened the lively attention of the audiences. The writers of some of the Papers not being present, readers were appointed by the President, Mrs. Howe. This absence is to be regretted, as an essayist can do so much more justice to her own subject by presenting it in person. Twelye subjects were treated by this Congress, which is its usual number. Miss Clara Barton, now of Sherborn, Mass. and Superintendent of the Reformatory Prison for Women located there, was present and read a paper upon the"Work of the Red Cross" with which all our readers are more or less conversant, and which was received with great pleasure by the large and appreciative audience assembled to greet her for her active and far-reaching devotion to the cause of humanity. It was a great disappointment to many of the citizens that her new cares and responsibilities enforced her direct return to the East, instead of allowing her to remain long enough to receive individual congratulations.

Rev. A. B. Blackwell's paper upon "Heredity," was read by Dr. Julia Holmes Smith, of Chicago, the efficient chairman of the local committee of the Congress, and was filled with results of Mrs. Blackwell's individual investigations upon this subject, which must prove very useful to students of this department of the study of man. This will be published by the Association, with several other papers.

Work for the prevention of Cruelty to Children, was read by its author, Mrs. H. L. T. Wolcott, of Boston, referred to in our last issue, and was closely listened to by the sea of sympathizing faces that were upturned toward the eloquent narrator. It was a report of a fragment of her life-work, which is crowded with helpfulness to those who need her aid, and appealed fully to the hearts of the fathers and mothers before her.

Mrs. Jennie Marsh Parker's paper upon the the "Duty of the white women of the North to the black women of the South," was read by Mrs. Sayles, and brought forward in discussion, Mrs. Frances E. W. Harper of Philadelphia, a colored woman, who has for years been working for the elevation of her people, and who by her simple earnestness and natural eloquence won the hearts of those who listened, till they forgot her black skin and only remembered her white soul. This good woman has been a member of the A. A. W., from the first; and is always gladly accepted among them. The absence in this body of "race prejudice" and "caste distinctions" is proved by the cordiality with which she is received upon their platform, and put forward in discussion, and acknowledged equality evinced by her sitting with them at table at the Palmer House, where excellent lunches were in readiness after, each session of the meetings. Dr. Smith, a Southern lady by birth, followed Mrs. Harper and referred affectionately to her chilhood's surroundings, and to the capabilities of the black woman.

OCTOBER 27, 1883.

PROF. WM. DENTON.

Incidents in Connection with his Early Life-His Literary Work-A Monument Proposed.

When it became generally known last week that Prof. Denton had passed to spirit-life in a remote country; while carefully and critically pursuing his scientific investigations, a feeling of intense sadness took possession of the minds of those who had heard his eloquent lectures, or who had read his excellent thoughts embodied in book form, or who through social converse had formed feelings of friendship for him. The announcement of his untimely demise, and under unfortunate circumstances not yet revealed to his friends at home, was a terrible shock to those who were looking eagerly forward to the time when he should return to this country. freighted with new gems of thought garnered during his trans-Atlantic tour, and which through the instrumentality of his pen and lectures, would have been spread broadcast over the land, enriching the minds of those brought within the immediate sphere of their influence. It is, however, consoling to know that he lived long enough to present to the world the following valuable works: "Is Darwin Right?" "Who are Christians?" "What is Right?" "The Soul of Things," "Our Planet, its Past and Future," "Genesis and Geology," "The Deluge in the Light of Modern Science," and "Radical Rhymes," together with numerous valuable pamphlets. Had he lived he would undoubtedly have left as a heritage to the world, works even more valuable than the above. He was universally esteemed for his many sterling qualities, and in his death Spiritualism' has met with a loss that is certainly irreparable at the present day. That others at no distant date. will be raised up to continue in the work so nobly commenced by him, we have no doubt; but at the present moment, no one seems to possess the requisite qualifications to carry forward in all of its varied phases, the work he so earnestly and auspielously inaugurated. From a pamphlet before us, written by J. H. Powell several years ago, we obtain the leading incidents of his early life in England and this country:

Prof. Denton was born, like many another whom the world shall love to honor, in comparatively humble circumstances. He came into being on Jan. 8th, 1823, at Darlington, England, with neither a silver spoon in his mouth, nor a geologist's hammer in his hand; yet he had the germ-principle, which ena-bled him to secure both; the one to sup milk with, the other to strike the rocky mountains and loosen the teeth of the orthodox devil. Common and maybe saddening was the event of the dawn of another infant at the Dentons. They were poor. Aschild after child claimed food, clothing and education, the mother was necessitated to employ every available hour in binding shoes. The whole family occupied one large square room at a cheap rent, finding life not all a bed of roses. Amongst the friends of Mrs. Denton, was a kindly old woman. Netly Sedgwick. She maintained herself by keeping a small school. The boy William was only three years of age when it was arranged for Nelly to initiate him into the mysteries of education. His progress was rapid, owing in a great meas-ure to the help of his father, who spent every spare minute in instructing the boy. At four years he could read the Bible, a pleasing fact for his parents. He was finally transferred from old Nelly's school to the British Penny School in Darlington.

Finally, as time passed on, William com-menced l is studies in Geology, reading closeon et and pre hand, for future researches. He was hired by a currier of Darlington for a year, and paid a half-crown, about 60 cents, a week. During his stay in the currier's shop, the boy had an opportunity of exhibiting for the first time, his powers in debate. A split in the old Methodist society excited the relig-ious world. The spirit of reform wore the disguise of the devil and stirred up immense commotion Multitudes error tired of the commotion. Multitudes grew tired of the rule of authority in Methodism. It was to them Popery, and nothing better. They de-sired to have a voice in the regulation of the church. Hence the split. William's father, a firm Methodist of good standing, took sides with the progressives. William himself stood on his father's platform. An old man working with William asserted himself true blue to the old society, and looked upon the dissentients as infidels. The wordy conflict between the man and boy was hot, but it had the effect on William of a strong mental stimulant. Doubtless there was much surstimulant. Doubtless there was much sur-prise manifested by those who heard the de-bate, at the ability of the youthful disputant. At ten years, William became a member of the Temperance society. At fourteen he was apprenticed to Timothy Hackworth, to learn the trade of machinist. He soon learned to use the file, and discovered his employer to be an old file with small regard for conuse the file, and discovered his employer to be an old file with small regard for con-science. Working on iron during the day, our future Geologist did not waste his leisure hours at night. He became a member of the Shildon Mechanic's Institute, read Lyell's Works, and attended scientific lectures. At sixteen, he joined the Methodist Associa-tion Church, and before his seventeenth year, commenced to lecture on Temperance and to give addresses on Religion at the Sunday School. Occasionally he would go yound with the minister, and give out the hymns, and offer the initiatory prayer. His mind was ever active. He wasted no time in frivolities. Finally a more excellent way was shown than the rigid views of the Methodists. Important questions were discussed, relating to Church government and personal adorpment. Use, rather than beauty was the outward sign of Christianity. It was a sin to indulge in useless gew-gaws or ertravagance in dress. Young Denton caught the ascetic fever, and presented himself in a coat with-out buttons and button foles. What need had he for them. He did not require to but-ton his coat. A sensation was created by his Quaker-like practice of wearing his coat. Still he was for a time master of the situa-tion, despite the ridicule of worldlings. He tion, despite the ridicule of worldlings, He tion, despite the indicule of worldlings. He continued to read and study, growing away from the Methodism of his youth. Once sat-isfied that he was right, he cared not for consequences. The church and he were not en rapport. He could not assume a faith he did not believe, so the two became estranged. His mind merged to Radical Unitarianism, yet he did not attach bimself to the body of Unitarians. Once free from the parrow Unitarians. Once free from the narrow

been 'recently observed that Christ

That "Ghost" Mystery.

The Fort Wayne News says that the "tremendous ghost mystery the Gazette has been feeding its readers on has been at last explained. Mr. Johnny Hanps, son of Sam. Hanna, Esq., is the wizard who conjures up the spirit and makes it walk at pleasure. Young Hanna is the owner of a strong magic lantern, and on one of the sides is a finely executed picture of Hiram Power's famous statue the 'Greek Slave.' With the lantern concealed the young man has been able to throw a strong, spectre-like form in the mist that gathers about the river bottoms, and has had no end of fun at the expense of others. A few young men of the illusionist's acquaintance have been partners in the neat deception, and have frequently been convulsed with laughter at the Gazette reporter as he pursued the phantom over the commons at the west end of Berry street and struck at it with his walking stick."

Encouraging Work at Chattanooga.

On last Sunday, the Spiritualists assembled in Convention at Chattanooga, Tennessee, took the initiatory steps toward establishing a splendid camp meeting enterprise with 3 capital of \$50,000.) Eight thousand dollars is said to have been subscribed on the spot. Many of the business men of the city are taking anginterest in the matter. Such a camp meeting will be of great value to Spiritualism in the South; it can be held a month or two earlier or later than those of the North, and thus be able to secure a larger number of able speakers and powerful mediums than could otherwise be had.

Caution to Southern Spiritualists.

Southern Spiritualists must be on their guard against the horde of adventurers who are likely to swarm down upon them from the North. The increased interest in Spiritualism in the South, is already attracting the attention of those who are using the cloak of Spiritualism to ply their netarious games. Let Southern Spiritualists look out sharply for these carpet-baggers and demand their credentials, both as to character and ability before offering them either hospitality or patronage.

caused the untimely death? The speaker also spoke of psychological influence as manifested among the negroes of the South, referring to a marked case where a colored woman is said to have cast "a spell" over, or voudgoed a man and his wife, completely prostrating them on a bed of sickness, and no medicine administered by skillful physicians could afford any relief. Another colored woman revealed the tricks and sly methods adopted, searched the bed and found therein balls of feathers, putrid remains of animals and images thrust with pins. The reporter, however, who has lived in the South and who has carefully investigated the methods adopted by Voudoos, has always failed to find the exercise of any potent psychological influence in connection with such cases. That they do at times cause serious injury by depositing putrid, poisonous substances in beds or about the clothing of individuals, he has no doubt, but their power extends no farther in his opinion.

power of mind over mind, what could have

The speaker alluded to the responsibility of mediums, to the absolute necessity of each one building up and maintaining a charac-

The President, Mrs. Howe, made an address at the opening, which reviewed the past work of the Congress as well as to that which lay directly before it at these sessions. She afterward read the political paper of the meetings, which was "The Benefits of the Suffrage for Women," and was received with, applause.

One of the very useful papers presented was by Dr. Julia Holmes Smith, upon "Mourning Garb," which deserves wide circulation. the subject being now much discussed throughout the sonatry. We have no room to give proper report of this paper here, but hope to do so in the future.

Mrs. Augusta Cooper Bristol presented in her characteristic manner her conclusions upon Labor and Capital, and was listened to in rapt attention the last evening by the crowded audience, very many of, whom were gentlemen attracted by expectation of hearing the subject clearly treated by this well known orator and thinker; and that they were not disappointed was very evident. Mrs. Bristol is a true and earnest woman, not only an ornament to the society in which she moves, but an indispensable adjunct to the efficiency of woman's work in presenting the feminine idea of Political Economics to the world of learners, parallel to the masculine idea on the same subject.

We have only room in this issue to announce the unanimous re-election of Mrs. Howe to the President's chair of A. A. W., a position which she was only induced to retain by the universal suffrage she received. The Board of Officers is composed of twentysix Vice-Presidents of States and twenty-four Directors. Mrs. Kate Gannett Wells having declined re-election as Secretary, Miss Ella C. Lapham, of Buffalo, was elected in her place.

Ir ving Bishop, the London mind teader who was bitterly attacked by Labouchere not long ago, failed four times in succession one Saturday night to give the number of a banknote, and afterward fainted. He has since been dangerously ill of congestion of the brain.

OCTOBER 27, 1883.

RELIGIO-PHILOSOPHICAL JOURNAL.

power.

Not afraid to investigate and assert results our indefatigable student entered the mysti-cal realm of Mesmerism. He resolved to do so with his customary care. He operated on subjects, producing at once pleasing, and to him novel manifestations. No sconer con-vinced that Mesmerism was one of the verities, than he became an advocate in its interest. Unswerving and devoted as ever, he lectured from town to town on the tabooed science of Mesmerism, Illustrating his lec-

tures by experiment. While living in Ashford, he was accustomed to announce the subjects of his lectures, and time and place of meeting. No one inter-fered with him in connection with his daily avocation. "All went merry as a marriage bell," except the orthodox opposition and spite resulting as an inevitable effect of his advocacy of reform. At length "he became a mark for blight and desolation. The bellmark for blight and desolation. The bell-man was sent round to announce a Sunday lecture on "The Hireling Ministry." Good beavens! was the man mad? The church minister came and begged of him not to lec-tore, assuring him that he would lose his sit-uation if he did. Denton was incorrigible. The minister went to the superintendent and the directors, and telegraphed to the presi-dent. All was useless. Denton would lec-ture. A posse of special constables was sworn in. Sunday came. So did Denton,but on account of the disturbance he was compelled to relinquish his efforts.

He found that he could not live without constant sacrifices in England, unless he consented to conceal his radicalism. This he would not do-so resolved to emigrate to America. The New World had often unfolded her wonderful treasures in dreams to the emigrant. He had hope and courage, and could not but feel rejoiced at the opportunity of tempting fortune where so many heroic ones had succeeded after failing through long years in England. In the year 1848 he landed in Philadelphia, hoping to find it a real city of brotherly love. He was not so poor as thousands have been on first pressing the soil of America, yet he was not to be com-pared with Crossus. To remain in Philadel-phia without money and friends would be a folly not to be dailied with for an instant. The best thing to do was to go to a friend who resided at Pottsville, over one hundred miles distant. The journey was quite an undertaking for a man with but three cents in his possession. Reaching his friend, Den-In his possession. Reaching his friend, Den-ton hoped to be employed through his agency. The fates were unpropisions. What could he do? Shedding tears would not aid the mat-ter. He resolved to return to Philadelphia and seek employment there. His friend gave him fifty cents, and parted from him with the kindest feelings. The indomitable Den-ton walked all night across the Blue Ridge to Harrisburg, a distance of thirty miles. From there, he purchased for twenty-five cents, a ticket to the nearest depot on the Philadelphia route, arriving thereafter many cents, a ticket to the nearest depot on the Philadelphia route, arriving thereafter many thrilling adventures, the following Sunday night. Moneyless and hungry. Denton was necessitated to pawn his watch. No sooner did he get a loan on it, than he entered a store and bought a loaf, and, like Franklin, went eating it through the streets. On Mon-day morning an adventure to the streets. day morning an advertisement in The Led-ger, calling for a teacher, attracted his at-tention. No time was lost. He lessened the miles by quick walking, reaching the village of Jenkintown after fancying every man he saw going in the same direction an applicant for the situation. Fortune was once more propitious. Nothing like perseverance. Sit-ting on doorsteps, wailing and waiting for something to turn up, is not the way to honest success. He felt this in every nerve of his highly sensitive organization. He was examined and appointed to the school, but had to wait until the vacation was over. He boarded with one of the school directors, a Methodist, and most excellent man. Whilst at this school Denton was active as usual. He lectured in the schoolhouse to crowds of eager listeners. He also lectured before the Lyceum at Abington, near Jenkintown. About this time he commenced writing -sense thoughts on the Bible." mer came; school closed. He must turn his attention to something profitable, his responsibilities not admitting a recess for him/from labor. With a brave heart he went to Glou-cester, opposite Philadelphia, and entered a machine-shop in the capacity of clerk. Press ing ahead and living economically, he was enabled to save money. All sailed along pleasantly. Scarcely a foreboding cloud marred the horizon of his paradise, when, like a startling thunder clap from the serene heavens came the death of his wife. No lan-guage can describe the effect of this unlook-ed-for -bereavement. - Philadelphia had no longer anything to hold him. For a time he seemed careless of everything. His friends, studies, ambitions, all were as naught. So soon as he recovered from the terrible shock which had prostrated his energies, he resolvwhich had prostrated his energies, he resolv-ed to take a trip to Western Virginia. There at Guyandotte, which he reached by canal and rail over the Alleghany mountains, he settled on a few acres of land, most of it woodland, with a log cabin upon it. Here he lived by himself for six weeks. Not be-cause he had any predilection for absolute solitude. There was no neighbor nearer than half a mile. He sent for his father. mother and youngcast sizter. Annie, the eldest mother and youngest sister, Annie, the eldest sister, being engaged as governess in a pri-vate family. Denton worked with his pen, axe and spade, chopping wood, planting corn, potatoes, watermelons, etc., and writing essays on scientific and reformative subjects. Nor was geology forgotten. He ram-bled through the woods, adding to his store of facts on that most interesting and instructive branch of science. By invitation, he taught school in the neighborhood, and occasionally lectured. Trouble loomed in the atmosphere. His anti-slavery sentiments oozed out, and vengeance threatened to ride him on a rail. He then went down the river to Cincinnati, hoping to obtain a school. Another disappointment. Cincinnati was not yet ready to offer him a position in any capacity. This time he did not turn his face towards Guyandotte, but went to Dayton by canal, and was installed in a school near Dayton. The log cabin had no longer any charms for Denton. He sent for his parents and sisters, and they were once more com-fortably settled together. Fortune smiled on the family. The sisters both got schools and added their savings to those of the brother, towards building a house in Dayton. Just as prosperity began to sweeten their life-cup, old Mr. Denton's earth-career closed, like a flower in the night. The golden bowl was broken, the silver cord loosed. The son delivered an affectionate discourse at the funeral of the sire. Death had put in his claim. What could offset it? Not surely vain lamentations. Work! work! this was Denton's motto. He finished writing "Common Sense thoughts on the Bible," wrote and talked on Temperance, Slavery, and general **Religious** Reform. For the third time, he tried Cincinnati,

shackles of creed he preached with new and was successful at length. Employed in one of the Pablic Schools, he labored zealousone of the Pablic Schools, he labored zealous-ly, teaching day and night, to increase his income. This became necessary to enable him to pay off a standing debt on the house at Dayton. The schoolhouse in which he was doomed to teach through long hours was dark and ill-ventilated, which preyed upon his health. Cincinnati offered a field for in-tellactual architectual was not remised tellectual aspiration. He was not remiss in taking advantage of it. Amongst his ac-quaintances were the Longleys. They in-duced him to write for their Phonetic paper. The Type of the Times. Elias Longley had charge of the printing department and emcharge of the printing department and em-ployed female compositors, amongst whom was Elizabeth M. Foote, who subsequently became Mrs. Denton. Mrs. Denton proved to be a psychometer. A new world magical as America, on the rapt vision of Columbus, must have dawned in glowing glory on our Geologist's inner sight, as he pursued his in-vestigations slowly and cautiously? He was finally employed in a school at Covington, but in one month was dismissed for infideli-ty. He now made a solemn vow, live or die, he would never teach another school. Thus closed from tutorship, it was necessary to

18

closed from tutorship, it was necessary to decide on action in some department of la-bor. Lecturing had been his forte hitherto, he loved it, and decided to make the platform his business. Struggles must needs come, disappointments and suffering follow, still there remained the satisfaction of being able to shed light in dark places. The themes he chose embraced Phonetics, Anti-slavery, Tem-perance, Geology, Bible Questions, and Spir-itualism. The Longleys issued an edition of "Common Sense Thoughts on the Bible." Denton went back to his home at Dayton, bought type, and with the assistance of his wife, printed a second edition of five thousand. Carrying his pamphlets with him to sell at his lectures, he was occasionally able to keep the wolf from the door. Sometimes, unable to meet his railroad expenses, still he "tolled on, hoped on." His next work was a volume, "Poems for Reformers," issued from his own-press. Discussions crowded upon his own-press. Discussions crowded upon him thick and fast, one of which was pub-lished. He lectured through Indiana, Ohio, Illinois, Wisconsin, Michigan, New York and Canada. In January, 1856, his name appear-ed conjointly with John Patterson as editor of *The Social Revolution*, a monthly serial published in Cincinnati. To this magazine he contributed considerable in prose and verse. verse.

All are familiar with Prof. Denton's career as a lecturer in behalf of Spiritualism. Eloquent, logical, highly magnetic and thoroughly sincere in his efforts to promote the welfare of our cause, wherever he went he made numerous friends who will mourn his loss, and deeply regret that he could not have returned home to bless his family and enrich the world with new-garnered thoughts. He has now attained the "Oncoming Eden of Glory" as set forth as follows by him-elf in his "Radical Rhymes:"

THE ONCOMING EDEN OF GLORY. We travel not back from the Eden of old,

- Bright garden so famous in story, But forward, to gain with the noble and bold The oncoming Eden of Glory.
- Its gates are aye open, and no cherub stands
- To guard with a flame-sword its portals; But angelic bands are outstretching their hands To welcome home timorous mortals.
- On low bending trees hang ambrosial fruits,
- 'Mid leaves for the sick nation's healing; And paradise birds, breathing music like lutes, Are heavenly secrets revealing.

There famishing spirits unfed by a crumb,

- Who secretly pine in their sorrow, Shall banquet with gods in that Eden to come, Unhaunted by thoughts of to-morrow.
- The weary soul there on a flowery bank lies; Peace, henceforth he claims for a mother; The sleep of a baby steals over his eyes, And angels think dreams for their brother.
- The down-trodden felon, forsaken and sad, Love-strengthened, scales holdly the mountain: He bathes in the streams that weary make glad, And quenches his thirst at the fountain.

career on earth, has feared a monument for himself superior in all respects to cold and lifeless marble or granite, one which will grow in grandeur and survive as long as time endures. His thoughts and example still remain, and his books, as each succeeding edition shall be issued as time passes onwill prove a monument more enduring and valuable than the artistic genius of man can invent. Now in spirit life, with his vision and mind grandly illuminated, we are sure that he only desires his memory perpetuated in the excellent teachings and ideas that he has promulgated to the world and which are now embodied in book form, and we are certain that his spirit would frown upon the suggestion of putting a costly, towering monument over his grave. It might be well, however, that his remains be brought to this country for interment.

It is with particular pride that we sefer to Prof. Denton's support and endorsement of the JOURNAL in its effort to elevate and purify Spiritualism, and make the human family wiser and better. His cordial aid and sympathy have been most cheering, and now in his superstal home he can realize more fully than ever before the grandeur of the JOURN-AL'S mission.

He Sees His Victim.

The old man Nelling, who has confessed that he cruelly murdered Ada Atkinson, a young lady residing in Indiana, has had some curious experiences. He was asked by a reporter, "Do you think under these circumstances that it would be just to punish you with the extreme penalty of the law?"

"That's not for me to say," he replied. "I sleep and eat well. Ada came to me Monday night in my cell, and said: 'Don't trouble, about me, Jake; Emma and me are having a good time.' She was dressed in white. I never saw her so white before .- Maybe she was buried that way. I was lying awake when she came, and was not a bit scared. Emma is her dead sister. I never took any stock in such things before. I am a Methodist, and used to belong to church but not for a long time."

In 1850 "Brown's Bronchial Troches" were in-troduced, and their success as a cure for Colds, Coughs, Asthma, and Brouchitis has been usparal-

· · Business Aotices.

Dn. Price's Floral Riches is the perfume for clergy-men, public speakers, dentists and physicians-it is so gratefully refreshing.

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

DR. Price's fine Flavoring Extracts of Lemon, Orange, Vanilla, etc., impart their delicate fresh fruit flavor in whatever they may be used.

SHALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Dr. Price's Cream Baking Powder, chemists have decided to be pure and healthy.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR .- Dr. Butterfield will write you a clear, pointed and correct diagnosis of your dirense, its causes, pro-gress, and the prospect of a radical cure. Examines, the mind as well as the body. Enclose One Dollar, with name and age. Address, E.F. Butterfield, M. D., Syracuse, N. Y. CURRS ETERY CASE OF PILES.



This powder never varies. A marvel of purity, elrength and wholesomeness. More economical than the ordinary kinds, and cannot be hold in competition with the multitude of low test short weight, alum or physical providers. *Sold only in* cons. Royal, Baking Powders Co., 105 Wallot, N.Y.

WANTED AGENTS, "Daughterworf America." Low in proc. 50 cents will ge use an outfit and agency. Addatase FORSHEE & MCMARIN, CINCINNATI, OHIO.

ACENTS wanted for The History of Christianity, by Abbett. A grand chance: A \$4 look at the popular price of \$1,75. Liberal prime. The religious papers nucertion it as one of the few great religious works of the world. Greater micross herer known by agrinds. Terms free. Strisso's & Co., Publishers, Portland, Maine.

A NEW ERA. In the Treatment of CANCER, SCROFTLA and CATARRH. Only clotroquist remedia used. Cures guaranteed. Examination triga writing of sufferer. Address with 2 cent stamp. NEW REMEDY COMPANY.

319 W. 4th St., Cincinnati, Ohio.

\$66 a week in Your own town. Terms and 45 outfit free. Address H. Hanar & So., Partland, Me.



OLDEST, CHEAPINT and LARGEST. Furpilities parts old. 100 Columnus, neurly 100 En-gravings every issue. SI CO 3 pear. Oct. Nov. sod Dec. pumbers PREE to sill who subscribe by Nov. 10th Magnificent Double Number as sample copy sets

Curing Disease By Spirit Power.

By Letters: or in Erspent Coars by Telegraph. Distance no-obstacle to curve by this method. Give Symptomia. Age and Set. Transs. Examination Letter of Instructions and From-ment, 83-60. Continued treatment, per work, 81.00. Treat-ment by Telegraph, 85.00. Patients taken for treatment at our house, special terms. The post treated free by sending five 2 cent stamps. Adarem,

MILTON ALLEN.

2411 North College Avenue, Philadelphia, Pa.

THOUGHTS FROM THE SPIRIT-WORLD

Addressed to the working classes, and written through the mediumship of Mrs. Teatman Smith. These lectures or mesanges (a passphilet of £3 pages) have been dictated by a band of spirits who are deeply interested in the elevation of mankind on the earth-plane, that crime and its adjunct misery may be bankind from among men. They have a light nores influence, and cannot fail in basting a beneficial influence on these who read them. Price 20 onnts.

For sale, wholesals and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago,

THE HOLLOW GLOBE;

68. THE WORLD'S AGITATOR AND RECONCILER.



200

A VALUABLE PREMIUM

SUBSCRIBERS

TO THE

Religio-Philosophical Journal.

NATIONAL STANDARD DICTIONARY.

NEW PLAIN TYPE, ABTISTIC BINDING,

A Universal Hand Book for Ready.

Reference.

READ THE CONDITIONS TO SECURE

THIS PREMIUM.

1.4

ANDERIS IN, 65 Breads WANTED



\$250 A NONTH. Ag'ts wanted. 90 lest sell ing articles in the world. 1 sample free. Address JAY BibONSON. Detroit, Mich.

3 FOR O. Agriculturist.

free on receipt of two 2 cent stamps. Address ORANGE JUDD CO., 751 Broadway, N. Y.

The sin-clouds unroll from his purified soul, As mists from the brow of the morning; The unsullied spirit, respiendent and whole, Shines forth in its native adorning.

There Love, like the sun, sheds his beams upon all, And soul-bads expand into flowers; Spring brightens to summer, but winter and fall

Breathe not on its amaranth bowers.

We travel not back, then, for Eden of old, Bright garden so famous in story: But forward, to gain, with the noble and bold, This oncoming Eden of Glory.

A TRIBUTE OF RESPECT FROM LYMAN C. HOWE, To the Editor of the Religio-Philosophical Journal:

I am stunned and profoundly suddened to hear I am stonned and profoundly suddened to hear that Prof. Denton has gone. I have known and loved him for 24 years. He was one of the noblest, truest and greatest of the earth's immortal children. Our cause loses a great chample n, and his place will not be filled in a generation. He was so temperate and true to himself I thought we would have his counsels and aclentific help for 20 years yet. He will not stop-work, it is true, but we shall miss him, oh! so much. His memory will fill the earth with sweetness and regrets, and I sigh, and fain would weyp that he is gone out of this vineyard that needs him so much. "

Alliance, Ohio, Oct. 19th, 1883.

A MONUMENT PROPOSED.

On account of Prof. Denton's popularity and the high esteem in which he was held by all acquainted with him, it is not strange that some one should suggest that a monument be erected to perpetuate his memory. Dr. A. B. Dennis, of Cedar Rapids, sends us

the following:

To the Editor of the Bellgio-Philosophical Journal

Mr. Denton's great service to science and Spiritu-alism, demands of all lovers of their race to see to it that his body is brought to this country for interment, and while be needs no monument to perpetuate his greatness and goodness, as well as his service to his fellow man, yet as a mark of our high appreciation, I would be in favor at once of starting a movement for a monument to be erected over his sacred ashes. Of all the men I ever-met in my life, none have so improved ma with creatiness and partitions. We have impressed me with greatness and purity as Wm. Den-ton; and never before have I so anxiously symitted impressed me with greatness and purity as win, ben-ton; and never before have I so anxiously awaited any one's return as his. He stopped with me in his last lecture tour through here in 1881, and from the time I took his hand to bid him an aff ctionate fare-well, it seemed that a great luminary was forever gone, and I am so glad that through my influence I induced him to sit for a negative which is agood one, and perhaps the last one of him in America, unless taken in San Francisco some weeks later. Science has lost one of its workers and the race a great-ben-efactor when Wm. Denton took his departure from our planet. I trust that some one that is competent will write a biography of him, and put all his lec-tures and writings into book form, for I know that as the race ascends to higher planes of intellect it will love and appreciate his thoughts more and more, for much of his writings is a century in advance of this age. If you think favorable of starting a fund for the purpose indigned, planes let me know at once and I will see to it that this part of the Wert will render a just tribute to a great man. Coden Randts Lower Out 1864. render a just tribute to a great man. Cedar Rapids, Lowa, Oct 15th, 1885.

A. B. DEMNIN. Prof. Denton, during his long and eventful Spiritual Meeting in Minnesota.

The Minnesona State Association of Spiritualists will hold their Annual Meeting November 2419 and 25th. Good speak rs will be in attendance, and it is hoped there will be a good representation of the Spiritualists throughout the State. As there is important bosiness to be transacted, involving the ers will be in at representation of the Spirituan to be transacted, Invorting to there is important bosiness to be transacted, Invorting to helding of a Camp Meeting on recently donated grounds for that purpose, and some form of organises effort looking toward the local and general interests of U e Cause. Comet friends, and let us confused together. For Order Exists ise Committee. SUSIE M. JOHNSON, President.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 4. M. and 7:45 P. M. at the Hall, corner of Fulton and Bed-fuel Avenues. J. Wm. Fletcher, speaker. All spiritual papers on sale in the hall, Meetings free. WM. M. JOHNSON President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 183 Clinican Arenne, Broskiyn, N. Y. Public services every Sunday at 5 and 7:30 F. M. Lycenum for young and did, Sundays at 10:30 A. M. Abra-ham J. Elpp, Superintendent.' Ladies Ald and Mutual Scillef Fraternity, Wednesday, at 7:00.

President. Brookiyn Spiritual Fraterally every Friday evening at 7:50. S. S. Nichola, President. Brookly8, Sept. 24, 1883. (P. 0. addyss 16 Court St.)

At Steck Hall, No. 11 East 14th Street, near Fifth Avenue New York City, the Harmonial Association Andrew Jackson Invis, Fresidenia and requirar speaker, haid a public meeting every Bunday morning, at 11 o'clock, to which everybody is road conducty invited. These meetings continues without in-termination dutt) June 1110, 7884. Services commerces and emerided with mine. with mayie

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be ducted by the Spiritual Light Seckets every Sunday F.M., in Lester's Academy, 519 W. Lake St. Lecture is evening at 7:45.

THE WAR IN HEAVEN. -By DANIEL LOTT.

This is founded upon Revelations 12: 7-9, and will be found deresting. Frice 10 cents.

For sale, wholesale and retail, by the RELIGED-PHILOSOPHY-CAL PUBLISHING HOUST Chicago.

PRESENT OUTLOOK OF SPIRITUALISM.

BY HENRY NIDDLE.

ESSAYS AND LECTURES.

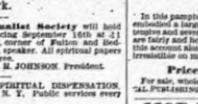
By B. F. UNDERWOOD.

This volume contains some of the author s best Lectures, comprising the following: Industries of Christianity of Christ aution, Christian and Materialism, value the Polluty and Reinform Reform 7. The Authority of the Billion, etc., ch. Christ. Frien, 51:06; portige: 8 mins. "For state, whereaster and regil, by the Balances-Partaceouter and following the state of the Balances-Partaceouter and following the state of the Balances-Partaceouter

3.

· For rais, with Cat. Plants

THE



ruh Social every second and fourth Wednesday, in each

month, at S F. M. Mutual Improvement Fraisruity every first and third Wed-needay evening in each month, at S o'clock. Daniel Coots, President.

resident. Psychic Fraisguity for development of methiums. Duraday evening, at 8 o'clock, sharp. Col. John D. Gra traildent. JOSEPH RODES BUCHANAN, M. D.,

Author of "System of Anthropology." Editor of Buchas Journal of Man, and Professor of Physiology and In stitutes of Medicator in four Medical Colleges, auconsteely from 1844 to 1881: Dis-soverer of Cerebral Impressibili-fy, and of the Sciences of Prochometry and Barrogroupy.

A Treatize on the Physical Conformation of the Earth, Pro-sented through the organism of M. L. Sherman M. D., and written by Wm. F. Lynn, Price, 52.00; postage, 10 cents. For each wholesaile and retail, by the RELISIO-PHILOSOFH CM- Publishing Storm, Chicago.

THE INFLUENCE 107

CHRISTIANITY ON CIVILIZATION

By R. F. CEDERWOOD.

In this pamphiet of about one hundred pages the author has embodied a large number of facts obtained from a long, en-tensive and severe obtaine of study; and as all his authorities are fairly and houseff quoted. the work is of great calle on this account alone. His conclusions are marefully drawn and irresistlike on many points.

Price, 25 Cents ; Postage Free.

ITS LAWS AND METHODS.

BT

Governments, Churches and Colleges for many thousand

years have striven in vain to conquer Crime, Disease

and Misery-& New Method must therefore be

adopted-If that Method can be found in this

volume, does it not indicate a better future

for Humanity ?

The Doctor says: "For more than a third of a concurr the doctrines illustrated in this winnae have been cheriolated by the author, when filtre were few to armpathiae with him. To-day incort are thousands for whom many of these bleas are cheristand, who are ready to writemaster expression, and whose continuitation approximation justifies the hope that there great truths and ready and extend their concentration by the English speaking rises, and extend their beneform power not only among European rises, but among the Cortential ma-lices, who are reasing from the forper of ages. May I not be principally lower presented will aid in their diffusion by cherological the principal rises are shown by the principal the principal lower presented will aid in their diffusion by cherological the volume "

THIS PREATOR. This complete and elegant Dictionary and Encyclopedia of machai knowledge, which retains at 81.000 and is very chap at that price, is now offered as a Premium by the Pab-heter upon the totion ing exframely liberal terms and our ditions: 1. Each Subscriber who would in with the reservant of pearly subscription, one 25.5.00 yearly subscription with the regular subscription, one 25.5.00 yearly subscription with the regular subscription, one 25.5.00 yearly autoencloped with the regular subscription, or 25.5.00 yearly autoencloped with a strange of the Nettoencloper who is already puld in advance siz months, or 25 for a less that renews for a new pearly Subscribter, is estimated in a strange renews in out also the set Subscribter. 4. Any person out now is fuller; misserifier uses Subscribter. 4. Any person out now site subscription mander, will renew a only of the Dictionary. Is ander to a scory of the Dictionary. For sale, wholesale and retail by the Entropy Philosophi-Tal. Publishing House, Chicago, le order to secure this Premium. Subscriptions must be MORAL EDUCATION

Remit to Postal in Express Money Order, Regist red Les-ter, or Draft on Som York or Chicago. Do not send Checks on Local Eanks Address JNO. C. BUNDY.

Chicago, III,

THE CROSS AND THE STEEPLE.

By BEDAUS TETTLE. In this pampilet the author takes up the origin and signed same of the Orise in an intensety interesting manner. Price 10 cents.

For sale, wholesale and retail, by the RELIAND PROLEMONTS LTL PUBLICATION HOUSE, Chicaco.

THE WONDERS OF LIGHT AND COLOR. *By E. D. BABBITT.

A beautiful paraphilet with leasy illusticated over illus-iracing Harmony of Color, a compared of Chromopathy at Color Healing, a full account of Instrikowste for order tran-ment, and assesses as an introduction to the large work. In sides giving notice of the later practical applications. Prior. postsaid, 25 crests.

"doing local poil, for each of six departments with the 25 conto chargel."-C. L. Porker, X. D.

For said, wholesale and retail, by the Rationio-Particestration of the Rational Particestration of the Rational Particestratio of the Rationa Particestration of the Rationa Particestration o

THE GREAT SPIRITUAL REMEDIES.

Min. SPERCES

CONTENTS.

- L The Exponential Elements of a Liberal Education
- II. Moral Education. This is an able, thoughtful and compresentes than, de-serving of wide sirrolation and the samoet consideration of every hybritalist. Paunohiet, 54 yr, Frien, 5 cents. For said, wholesaid scaling, by the SizLacro-Pauloscorput-tal. Puplasaine House, Chicago
 - III. Evalution of Genius.

 - Kühleni Culture.
 Ethical Principles and Trijining.
 Relation of Ethical is Beligious Edu.
 - VI. Setiation of Ethical to Setiations Education.
 VE. Relations of Ethical to Intellectual Education
 VIII. Relations of Ethical to Practical Education.

 - IX. -Sphere and Education of Woman.

 - L. Moral Education and Prace. /LL The Educational Orisis.
 - Ventiliation and Health. The-Partoingloni Undensity. The Management of Child TIL.

 - Cloth; \$1.50, postage 10 cents.
 - Fortune, wholesaic and retail, by the Renderto-Pertone

Win, and so says everybody.

Wei, and an upper composition.
 Jacy the Presiding trees for Prevent, Complex, Coldination, Josepheric, Ipreview, Barrison, Liner, Barrison, Bernstein, Service, Santan, Sant

Send mit

For sale, wholesale and retail, by the Exclusion Participants, al. Providenties House, Chinese,

POSITIVE AND NEGATIVE POWDERS. "Our family think there is nothing like the position and Segative Powlety"-as may J. E. Wiggins, of Innew Data,

Voices front the geople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Heirgo Philosophical Journal. The Web of Life.

BY HATTIE J, RAY.

Finely spun with golden lustre Are life's tissue threads so fine, Running through the warp of action Ever brightly do they shine.

Love is thickly intermingled Through this, web in shining gold, Faith and hope doth also sparkle, Lighting every rounded fold.

Sparkling wit and animation Doth the buds and roses twine, Their rich tints are brightly shining Through this wondrous web so fine.

Patience with untiring fingers Weaves the tiny sprays between, While Forbearance, pale-hued blossom, Rests among the leaves of green.

Gratitude with cords of silver, Forms a border, firm and true; Constancy adds little garlablis, Pale forget-me-nots of blue.

Bright the cord of honor glitters, Shining with resplendent light. Virtue with her waxen lilius, Purity in threads of white.

Light and shadow intermingled Threads of golden splendor bright, Graceful garlands thickly cluster, In this web within the light.

Truth and justice bind together Many threads and garlands fair, Modesty and meekness enter, With their tiny blossoms rare.

But beneath the leaves and blossoms, Close beside the threads of gold, Deep dyed threads are also twining, Care and anguish we behold.

Crimson tinted threads of sorrow. Guilt and wrong of deeper dye, While within the shaded foldings, Regret and grief together he.

Selfishness and pride are mingled In the shadows quite obscur-While the cord of jealous feeling Twines among the lilles pure.

Deep within the darkest shadows We behold black threads of crime, With their artful machinations Running through this web sublime.

Swiftly flies the silver shuttle, Through the shadows of each fold, Through the deep dyed threads of sorrow, Through the garlands and the gold.

Speeds along upon its mission, Ever brightly does it shine, Through this wondrous combination Proves its architect divine,

Thus we see throughout the workings Of this mighty power and strife, Beauties, are and hideous phantoms, All within this Web of Life.

Be not Faithless but Belleving.

To the Editor of the Heligio-Philosophical Journal:

After reading Dr. Bowker's "rather skeptical" let-ter in the JOURNAL of Sept. 29th, I thought of Christ's reply to Thomas, "Be not faithless but believing," as, applicable to all yet in doubt as to spirit agency. The Doctor says there is lacking in his experience, "any proof of the phenomena witnessed in the presence of so-called mediums as the product of spirit agency." This may be true in his case. It may be equally true, though one should be raised from the dead, as expressed centuries ago, by the same personage who addressed Thomas having been raised from death un-to life, and who returned as a spiritual embodied en-lity, proving thereby not only the fact of man's imrtality, but his return to earth as accredited by the hest authority known to the Christian world.

highest authority known to the Christian world. But we are not confined to such authority so much cherished by Christian people. The modern proofs of spirit return by such mediums as Dr. Slade, Mrs. M. E. Lord, Mrs. Simpson, and a host st others of less note, is all sufficient to thousands, yea, millions of people, equally as capable to judge of these things as many who express their dould, though favored with better opportunity to learn of them. There is one frail apology used favoring such: "What is true to one, is not necessarily true to an-other." Yet withal, there are facts proving spirit agency as true to our experience as the light of hear-er, or the earth beneath our feet which none can evade or successfully deny.

evade or successfully deny,

inbrance, when thre a time in our re

The Impress of a Noble Life.

The Impress of a Noble Life. To the Editor of the Reliato Philosophical Journal: In addition to what has been published of the life and labors of Hon. O. H. P. Kluney, of Waverly, N. Y. I feel it due to the cause of Spiritualism to offer this tribute to his memory. His pollitical record is before the world; but comparatively few are aware of the work he did for Spiritualism and humanity. In all bis official stations he has given his voice and influence for reform. He was especially earness against "capital punishment" and for prison reforms. His writings have done much to shape fullic senti-ment and inspire the people with just and humani-tarian ideas of government and broad progressive re-ligious sentiment. His "Short Sunday Sermons" in the *Elmitra Supday Telegrans* did much, to give time from the date of its establishment obtained a circulation of about sixty thousand copies weekly. Thousands sought the paper expressly for the ser-mong, which, while not distinctively spiritual were in harmony with and predicated upon the spiritual philosophy, and were eagerly sought and read by all class and denominations of religious faith. There were 180 of these sermons published in tha.*Telegrans* and were only discontinued when his strengthf alled, is may easy with lead to the society at Waverly for many gars, until leadt called him to a large work. He was the brains of the Republican party of Tioga county and the most popular and effective political is may easing the traths of Spiritualism to assem-ble thousands as at the great meetings at Eldridge Park, Elmitra, where from ten to fifteen thousand ar-sentiled at the annual meetings. Though an earn-erst and outspoken Spiritualis for thirty year he had the confidence of the entire community of all parties park, Elmitra, where from ten to fifteen thousand ar-erst bild outspoken Spiritualis for thirty spear be had the confidence of the entire community of all parties provide many distant places, Cortland, Elmin, remost elabora To the Editor of the Religio Philosophical Journal:

ed in a sweet subdued way an exquisite dirge as they slowly marched from the house to the cemetery. The Odd Fellows, of whose order he was a prominent officer, were largely represented from many different lodge

Let us pause and ask why this unusual expression of public sympathy and sorrow? There is but one answer. A great and good man had departed. His answer. A great and good man had departed. This life was deeply impressed upon all as one of spotless character and royal virtues. When the Hon, G. O. Chase, of Smithboro, was informed of his death he tenderly said: "A life without guile." A wife and three sons (adults) are left and deeply they feel their loss, but trustfully look to heaven and await the re-

Mr. Kinney was a reader of the JOURNAL and ha esteem it an honor to be counted his friend. No brother could be dearer to me, and while I rejoice in the promises of our faith and look up to him as still my loving friend who may help in my work and keep the "gates ajar," I grieve that he no lopger en-ters actively into the tangible relations of this world. May I so live that he can approve and bless his sor-

May I so live that he can approve and bless his sol-rowing friend. Noble brother, guest of the pure in heart honored companion of the angels, faithful husband and in-dulgent father, whose counsels we have trusted, and whose memory we revere, through the light of the faith so dear to thee we look with tear-dimined eyes for tokeus of thy love and evidence of thy spiritual pearness while the shadows of mortality blind us and eadly sigh. Farewell and sadly sigh, Earewell!

and sadly sigh, Eareweil! SPIRITUALISM AT ALLIANCE, OHIO. I was warmly greeted here and like the feeling of the people. The platform had been artistically dec-orated with a wheat stock and vase of rich ripe fruits on the right, a stock of oats on the left, a large vase of ferns and flowers in front, and ever the Bible on the stand a moss carpeted mound wreathed in emer-ald, on which rested the "gates ajar" in rare floral design, the whole making an impressive and beauti-ful welcome, which the artist informed me had been expressly prepared in honor of my coming. If I had envy vanity (1) I might feel flattered. As it is, I take-it the audience were complimented and the artist re-warded by the manifest appreciation of his work for their (and my) pleasure, and which was a complete surprise to all—not even the President having any suspicion of it until he, entered the church Sunday morning. The music- is excellent; no church has suspicion of it until he entered the church Sunday morning. The music-is excellent; no church has better, few as good. In the evening, in addition to the organ and choir we were favored with an exqui-site piece of instrumental music by the Haines fami-iy, five in number, with violins, hass viol and horn. It was a treat.) This society have many of the best citizens, and have taken in many of the first mem-ham form other observed.

bers from other churches. During Mrs. Lillie's last engagement here they

Reflections upon "A Few Thoughts."

To the Editor of the Religio-Philosophical Journal

To the Editor of the Religio Philosophical Journal. "A constant reader's" queries attract me to him very much as, "like attracts like." I, too, am much puzzled with queer and crocked communications. I lind, howeyer, that we learn by varying the phases of the phenomena; that is, by sitting at intervals in the circle for phenomena manifested by the speaking medium, then the writing, clairroyant and perhaps finally by the raps and table tips. I wonder if we are all aware of the facility with which one spirit can selve the control from mother. I am told by the manifestations that one spirit may selze the con-trol from another almost instantly, and that no break may appear in the act. As I firmly believe this to be true from experiments I think it worthy of closer consideration; it may prove the key of solution to much that is mysterious. In the writer's family we sit for manifestations nearly every evening, receiving them always and in abundance. them always and in abundance.

As an almost nightly occurrence the writer's fath-er manifests his presence. On such occasions we do not proceed with the presence as if real, but first reer manifests his presence. On such occasions we do not proceed with the presence as if real, but first re-quire tests, such as family secrets or matter connect-ed solely with him who is professing to communi-cate. I asked the intelligence present to rap out the name of some domestic animal which he owned dur-ing his life. Two were correctly spelled; upon a third being called for, "Jennie" was spelled out. The first two could not well have been guessel; but as to the last, how many families have not had some do-mestic animal by that same? One, at least, had not. My father never owned such an animal. An imme-diate test showed my father us not there. The foi-lowing intelligence bore his test rell and assured us that another spirit had taken the control from my father. The name of a family physician (Norris) was being spelled and had reached the third letter correctly, when it proceeded, "rowow." Here a test showed that the spirit who began the name was absent. As to the false suggestion of the death mentioned by "constant reader." I do not think it at all remarkable. We all agree that and inso of spirits are ready, and perhaps anxious to communi-cate with feelings akin to those of their brethren here. Some wag who knows your correspondent in the old lady could easily make the report. In

cate with feelings akin to those of their breatern here. Some wag who knows your correspondent and the old lady, could easily make the report. In the space of an hour we have had as many as twenty different names given; possibly they were correct, probably not. I think many come to gain strength; I think it because they say so and because it looks reasonable. I notice that many communications bear evidence of something like that game which young folks occasionally play wherein one supressian gram-

evidence of something like that game which young folks occasionally play, wherein one suggests a gram-matical subject, a second a predicate, a third an ob-ect and others modifications, etc. I received a message at one time purporting to come from a deceased friend who gave the particu-lars of his death and requested me to send to his wife the cheering information that he was happy. I doubted, of course, and waited further developments. I was told by another whom I could trust, that the name had been truly given by another bearing it, and that a different control came at the same mo-ment, changed the relationship and gave the false account.

account. We talk much of spirits reading our minds. I won-der if it has occurred to all of your readers that only about one ten thousandth part of these intelligences can read the mind when we try to get them to do so; and yet we try to force ourselves to believe that they do actually read things stowed away on memo-ry's shelves, which have not been thought of for many years. For instance, there may have been six members of your family; a deceased brother is con-trolling; you picture the figure six distinctly in your mind and say to him—"Can you tell use the number mind and say to him—"Can you tell me the number which I have in my mind?" Invariably you may ex-pect a negative response. Then ask, "How many were there in our family?" and doubtless you will at were there in our family?" and doubtless you will at once get six for an answer. If it came from the mind in the second instance, why was the first a failure? A large percentage of the contradictions, nonsense and absurdities in Spiritualism become ex-plainable when we remember that all kinds of spir-its are striving to communicate and that one message is often dovetailed into another. Still we are forced to admit that it is all shrocded in mystery. Concordia, Kans. B. R. ANDERSON.

Test of Spirit Presence.

To the Editor of the Religio-Philosophical Journal To the Editor of the Beligio-Thitssophical Journal: If it will not be intru-ling too much, I will relate an incident-which o courred some years ago through the mediumship of W. B. Mills, of Saratoga Springs, N. Y. He was doing business, selling goods in a store, and manufacturing potato starch, in the northern part of this State, town of Willmington, Essex Co., N. Y., and his business was such that he was obliged to go to Troy, Albany or New York after goods to re-membrish his stock avery two weeks. One time he plenish his stock every two weeks. One time he went to Albany on Syturday and returned to Sarato-ga at night, to be with his family over Sunday and always when he left his store at Willmington, it was closed until he returned. At this time on Sunday af-ternoon, it was written through his band, from one purporting to be a spirit guide, that there was trouble at his store, and lots of goods being carried off by agnean man in Willmington, and to hasten back. Mr. Mills took the first train back, to Whitehall, then boat to Port Kent," then by stage and private conveyance to his place, about 35 miles wes from Port Kent into the country. He heard of noth-ing unusual during his return trip until within ten miles of his store, when he was told that his place of business had been robbed of a great many goods and the whole town was being searched for stolen property. On arriving at his store he found by close calculation that between three and four hunby close calculation that between three and four hun-dred dollars worth of goods was gone, and no trace of them could be found in the town. The same spir-it wrote through his hand that if he would go about his business, that in two weeks he would know who the guilty parties were, consequently he let the mat-ter drop. In about ten days after, the men were dis-covered handling over some of the stolen goods, and were scared away, leaving some pieces which he identified as his, with his mark on them. All the of-ficers and many of the inhabitants went in pursuit of them, but the guilty parties got to Lake Cham-plain and crossed into Vermont too quick for them and the chase was abandoned, for the reason that by ck plain and crossed into Vermont too quick for them and the chase was abandoned, for the reason that "the two men were from Lincoln, VL, and it was thought, that, being in their own State, the chances were small to catch them; some four weeks after that, he heard from them in Vermont, selling some goods which, no doubt, were those taken from him at "Willinington. The communications from the "partial proved correct in every particular and could not have been mind reading or a communication "parita proved correct in every particular and could not have been mind reading or a communication from any one at Willmington, N. Y., as the theft was complited on Saturday night and no telegraph lines to that point nearer than 50 miles, and a letter could not reach him under any circumstances during Sun-day. It is an undentable fact in my mind that this intelligence came from some superior mind outside the material body. I have had several messages from the same spirit, and in every instance they proved 'correct. Many times when Mr. Mills has been in New York and in the west doing basiness, I would receive York and in the west doing business, I would receive a communication from the spirit through, his hand, telling me what I was doing on such a say and even the hour, oftentimes, would be stated. M. M.

Letter from Oregon.

To the Editor of the Beligto-Philosophical Journal: As the distant-State of Oregon is now within six days of Chicago, something about it may be of inter-est to your readers. For population, value of ex-ports, etc., see census. As a progressive state, it is ahead of many in just and liberal laws. Woman here is equal with man before the law with regard to property, children and right of suit before the courts. This law was passed three years ago by the untiring efforts of the well known friend of women, Mrs. Packard. Mrs. Packard.

Mrs. Packard. Next June the men of Oregon decide whether woman shall be able to cast the ballot with them, or not. If they have manhood enough to give to their sisters what is their nature-given right. Oregon will be the foremost State in the union for liberty and equity. There are many liberals and progressive Spiritualists in Portland, but whenever there is a gathering together of the liberal elements, a three-handed free fight between the factions of Material-ists, Liberal and Christian Spiritualists goes on until they break up. There are many here who heartily inderse the action of the JOURNAL in its endeavors to trush fraud, and see its pages often. The Spirit-ualists of this State at their camp meeting at New Era last summer gave the advocates of promiscuity Era last summer gave the advocates of promisculty and immorality "the bounce," the same as the people

of Lake Pleasant did. Oregon is also now noted, or soon will be, as being Oregon is also now noted, or soon will be, as being the worst monopoly-ridden State in the union, not excepting 'California, which has heretofore held that honor. In this State there is not a railroad or a tie buy what is owned or controlled by one company, while in California there are a few miles of inde-pendent, competing railroads. But Portland is re-jolcing at the change of masters from the merciless Central Pacific to the no less merciless Northern Pa-cific.

Owing to bad drainage and outrageous drinking water, both Portland and the rapidly growing East Portland are very unhealthy. Great stinking green pools of water stand in vacant lots, and many build-ings are built on scaff-lding over other pools. The water for the whole of Portland is pumped from the Willamette river, just below a score or more of slaughter houses find tanneries. The Chinese now hold the very-best portlon of the city, and are spreading like a cancer. What Portland needs is the fresh, energetic blood of the East in regard to material, intellectual and spiritual things. Heretofore being so remote from lines of travel, liberal and progressive speakers have been few and far between. Now, it is to be hoped something will be done here by the best talent of our ranks. Liberals of all shades have been forced from lack of speakers to go to the churches, and in some Owing to bad drainage and outrageous drinking

lack of speakers to go to the churches, and in some instances they have captured them—"horse, foot and dragoons!" Here, as everywhere in this country, Spiritualism is the only thing that holds the churches together. ALFRED DENTON CRIBOR. Portland, Oregon.

Tests of Spirit Presence.

To the Editor of the Beligio-Philosophical Journal:

In that curious and interesting book, "Beyond the Sunrise, Observations by Two Travellers," (just pub-lished by John W. "Lovell & Co.,) I find an incl-dent related which I copy for your excellent sheet. Having long known a member of the Scotch family who are spoken of, and who are remarkably gifted clairvoyantly and clairaudiently, I can youch that they all relate the occurrence marked bits out that

clairvoyantiy and clairaudiently, I can vouch that they all relate the occurrences name below, precise-iy as the authors of "Sunrise" have described: "In fact," he half reluctantly replied, "my mother was a dreamer and a seer. You know she came from Scotland when about sixteen years old; but you do not know, for she seldom speaks of it, that she is the granddaughter of the impoverished and unfor-tunate Lord B....The gift of dreaming and seeing de-scended from her mother.... I have often heard her describe the marvellous occurrences which fook place at C. Castle on the west coast. On the father's side there had been great recklessness and extravagance for several generations; at that time nothing was left but the entailed estate, and that was fast going to rule. Her grandfather and father were both dead, and there her mother, two sisters and herself left but the entailed estate, and that was fast going to ruin. Her grandfather and father were both dead, and there her mother, two sisters and herself lived in that seclusion and poverty which is so try-ing to a gentlewoman with daughters to rear and educate. Often have she and the old nurse, Elas-path, told me of the strange scenes witnessed there. And she really believed, as did her mother before her, that those who had so recklessly wasted their inheritances, were compelled by the law of justice to return to the scenes which they had frequented during life. Among other things, she told of seve-ral occasions when all had retired to rest, and that small wing in which the retinue lived (the only in-habitable portion of the once magnificent structure) habitable portion of the once magnificent structure) was silent as the grave, they would be awakened by was silent as the grave, they would be awakened by the sound of carriages driving up the old roadway to the grand entrance. Rushing to the windows--children, nurse and domestics, they would see pon-derous vehicles approach the roadway, deposit their loads of gentlemen and ladies, dressed in the festal costumes of a by-gone date, then turn away and proceed toward the dilapidated stables. Footmen, drivers in livery, prancing steeds and cumbrous car-riages, all were apparently as subtantial as anything riages, all were apparently as substantial avanything in the world. Yet no hand lifted the huge knocker

OCTOBER 27, 1883.



A weekly Journal for Spiritualists and others students of occult Philosophy. Published at 88 Great Russell St., Lon-don, W. C., England, Price, postpaid, \$3 per annum, in advance. Subscriptions taken at this office.

Light for Thinkers. Dublished Weekly at Atlanta, Ga. G. W. Kates Editor. A. C. LADD,

A. C. LADD, Publisher. Price #1.50 per antum

LICHT FOR ALL.

Oakland, Cal.,

Has a Free Circle every two works, and a Free Spiritual Read-ing Room, with all the Spiritual Journals on file. Light for All is issued forthightly, at \$2 per sonum, in advance, it has a reliable Spirit Message Column. rample copies free. Address Oakland Cal.



LONDON AGENCIES OF THE Religio-Philosophical Journal,

103 Great Fortland St., London, W. C., Mr. J. J. Morse, Agents also John S. Farmer, office of Light, 38 Great Humsell St., W. C. Subscriptions received. Specimen copies su, piled at three pence, All American Spiritual books supplie



Medicine when taken into the stomach must be absorbed like our food before it can do as y good. When medicine is taken into the lungs by inbalation it is taken up by the blood and goes at encet o the seat of the disease. Electric Orygen carries with it Baisquie Yspors of the most healing charac-ter. It is mild and gentle in its action, soothing and quieting to the nerves, and a wonderful stimulant to the lungs, stom-ach and digestive organs. It is the most natural method of using medicine and for all diseases of the lungs, throat and all pasages it affords in-stant relief and makes a permanent cure in those cases wi ere the disease has not progressed beyond the reach of remedies. Try a bottle and be convinced. Send for the "Electric Age" for full description.

LYMAN C. HOWE,

Fredonia, N. Y.



A new medicine that desiroys the germs of diseases, thereby preventing Malaria Fevers, Contagion, Diptheria, and all kindred disorders. Ninety invalids out of a hundred will re-cover quicker by the use of Spore Kuller in connection, with my Electric Anti-Billous Fills than by any other medi-cine, because it strikes at the root of disease and builds up the life powers. Those who use it are enthusiastic over its results. It is cheap, pleasant and reliable, throws the fluids downwards as Nature intended leasing the bad clear, and stomach free, giving perfect digestion. Read this letter:

Mrs. L. R. Jubbell:-Your Spore-Killer and Electric Anti-Billous Pills have done me more good in a few weeks than all the best medical soil I could possibly obtain for thirty years, which not only failed to benefit me, but caused intense suf-fering. I using variable remedies above out or discussed in the r precious grin F. D. Col.E. Send stamp for circular to

of the sons of men met, and Bowker came also. And Jones (one of the three) said unto Bowker. "There stunds by your side a bright spirit bas, be holds in his hand a bouquet of white flowers. The descriphis hand a bouquet of white flowers." The descrip-tion rendered was fully recognized as the spirit of the lored son of him who claims to be a "full convert to the beautiful doctrines of Spiritualism," which implies spirit return, spirit phenomena and spirit agency. Nor is he alone, for there are many so con-stituted, and whose claim upon us is one of charity. It may involve the question of consistency if we consider the intelligence and position our friend oc-cupies as mominent recommendation by a conserver.

consider the intelligence and position our friend oc-cupies as a prominent representative in a cause re-quiring so much decision and zeal for its support, for surely, it its truths and principles are to be ques-tioned by the heads of its own household, what night we expect from those without, who feast upon the illfounded expressions of one who claims so much, yet aims directly at its citadel, which is proof. We are reminded in the same communication that solutions.

We are reminded in the same communication that Spiritualism "is burdened with a terrible load of fraud," that he found fortune tellers in Chicago as well as the fraud, Doctor Shea, to whom in my opin-ion, he pays just tribute. In my opinion, we have less to fear from that class than from the more pre-tentious, faltering class, for while the former are busy "digging their own graves," the latter are add-ing fuel to the fires of skepticism, at the expense of that which is most scored and expobling to those caushle of grasping, not only the phosophy of Spir-itualism, but its manifest truths, from the simple rap to the higher forms of spiritual phenomena. A man might go to Chicago, or to the exist of the saith in search of "more light" upon this subject, yet so his return might find it at his own home and fire-side. Upon this point I would refer to the excellent little pamphlet, entitled, "Home Circles," Every family should have it for its spiritual worth. The accessity of home circles is apparent to all as a reli-able mean of home timesting to all as a reli-

Tamily should have it for its spiritual worth). The necessity of home circles is apparent to all as a reli-able means of investigation. J It was the home circle at Eochester that wrenched from the church its sceptral power by dethroning its Death, "king of terrors," and gave meaning and force-to the words: "O Death where is thy sting, O Grave where is thy Victory." J. K. Leadville, Col.

S. Augustus Sanders. of Summerville, S. C., writes: It is evident that the truths of Spiritalism are bigoming wide-spread and I am glad to notice this in our State. We have a circle in our town, the members of which are strongly developing in power and influence as mediums—co-operating against the unnatural blindness of skepticism. It is remarkable that even men of recognized intelligence are unwill-ing to accept facts when these are plainly exhibited in their presence; and that they doubt and dispute any open phenomena, however convincing it should prove. We have to contend against ridicule and ig-morance as the result of unphilosophic minds, but the truth will manifest itself more fully as time pro-gresses, and, before many years, our cause and our the truth will manifest itself more fully as time pro-gresses, and, before manj-years, our cause and our religion will be-able to defy all unjost criticism and denunciation. I sim a strong medium and Mr. Rich-ard Cook of this town and dyself, have shown some wondrous results at our stances. We have opened the eyes of some and they do much hard thinking. As a writing medium I think Mr. Cook has no super-ior, and although an ordinary penman, be writes with amazing rapidity when under spirit control.

Jame Watson writes: Good mediums will compare favorably with the better class of clergy; the mean and debased are like ministers who preach just for the loaves and fishes, wolves in sheep's cloth-ing, that proy upon the people. It is a fact that one minister each day on an average the year round is convicted of some crime.

Derive from other churches. During Mrs. Lillie's last engagement here they took in thirty new members, mostly from other churches and of the best classes. Mrs. Lillie is de-servedly popular here. She has done much to har-monize and unite the elements and give strength and permanency to the Association. No other speak-er can fill her place here. I have not yet had the time when I had the strength and conditions to devote to organization; but others have said it better perhaps, and my turn may come yet. For many years I have advocated organization as nature's method and waited for wisdom to develop it in a practical and unobjectionable form. Organ-ization for work, without dog natism or despotic creeds, fostering charity, liberality and justice ought to unite all earnest souls for a common cause and se-cure order out of chaos, strength out of weakness and give efficiency to a practical Spiritualism and do something the world can see and feel. The cause is sharely advancing and the better fruits of, the long years of random work begin to ripen in the sunshine of truth and yield the reward of patience and righte-ousness. LYMAN C. Howz. Alliance, Ohio.

Alliance, Ohio.

A Ghost on Staten Island.

(New York World.)

(New York World.) On Monday Under-Sheriff Brown, of Richmond County, who is also proprietor of a variety theatre and hotel at Stapleton, S. L., went on a fishing excur-sion with a party of friends, among whom were An-drew McGuinness, John Cowark, James Donaldson, William Sanberg, John Lowery, Thomas Foley, James A. Healy, James Mortimer and Detective O'Malley. It was late at night when they returned to Staple-ton and they turned into Mr. Brown's hostelry to rest their wearied limbs. Owing to the hack of proper accommodation they were forced to sleep on the floor. That was at midnight. At 2 a. M. they were awakened by "a ghost of the most hortible aspect." They all beat a hasty retreat and could not be induced to again enter the place.

to again enter the place. At daylight Mr. Brown mustered up sufficient courage to visit the scene of the disturbance and found that the furniture in the room had been wreck ed. Yesterday Mr. Brown, Mr. Sanberg and Mr. Cusack went before Justice Garrett and made affidav-its, of which Mr. Brown's is given as a sample. It is as follows:

ne follows: Richmond County, State New York: Richmond County, State New York: Thomas Brown, being daly sworn, says that he is Deputy Sheriff from Richmond County, his brother being the present Sheriff; that he is also the proprie-tor of the Enterprise Variety Theatre; that on the night of October 8, 1883, he and a number of New York friends, whom he had been entertainling in his hotel, were disturbed by the appearance of a ghasily spectre, who broke the furniture aid deluged the parties present with water; that the apparition seem-ed to be in flames and to be in great pains, and that he, the said depagent, was sober at the time and un-der no excitement whatsoever, and that he now firm-by believes that the aforesaid was the ghost of the wife-murderer Reinhardt, who had been his prisoner prior to his execution; that he is confirmed in said belief by the fact that when he struck at said appar-tion his hand encountered no substance. THOS. BEOWS.

THOS. BROWN. Swern to before me this ninth day of October, '83. FREDK. KASSNER, Notary Public, Richmond Co.

J. M. Rogers writes: I have taken the JOUR-NAL for over three years and do not seehow I can do without it. Go on dealing death blows to fraud and immorality.

We are never so happy dor so unhappy as we magine. Every one complains of his memory; but to one of his judgment.—La Rochefoulonuld.

Progressive Work in India.

The London Spectator says: "The plan for employ-ing female doctors in India, one of the few thorough ing remain accors in light, one of the few infording-ity sensible plans recently started by philanthropists, seems likely to be a success. A sum of £4,000 has been raised in Bombay to guaragtee salaries for two or three years to English indice—one of them is Miss Pecher, M. D., a most successful student, who fought through the great Edinburg fight—and £20,000 to that a native headful for women, while in Maters through the great Edinburg fight-and 2.5,000 to start a native hospital for women; while in Madras four ladies have been admitted to practice by the local medical college. One of these is that remark-able woman, Mrs. Scharliet, who came to England to perfect her medical education, and distanced all combetitors at the London University. Lastly, Mr. to perfect her medical education, and distanced all combetitors at the London University. Lastly, Mr. Rivers: Thompson, Lieutenant-Governor of Bengal, in a minute full of clear sense and sympathy for na-tive suffering has overridden the opposition of the Council of the medical college, and ordered the ad-mission of female students, If qualified by general education. The number of entrances is certain to be large, and in a few years each of the Three Presi-dencies will have a staff of female doctors thorough, ly familiar with the language and inured to the cli-mate. They will reduce the sum of human misery far more than a dozen orders admitting lads with an English venser on them to positions for which they are hopelessly disqualified. We are glad to notice also that the new doctors intend to make a busilenes of their work, to claim fees from those who can par, and to earn if they can a good income for themselves. One fortune made by a woman as a doctor in Calcut-ca will keep the supply more regular than any amount of philanthropy, in individuals who after a few years die gut."

In the work. Tet ho hand inter the huge knocker of the barred and bolted door, and no foot crossed the threshold. It was only a spectral appearance, a weird reminder of the time when just such things were enacted on the self-same spot. Half an hour at a time these things were seen and heard, and not by one or two, but by all in the house, consisting of eight persons or more."

I am informed that other incidents are authenticated by some of the readers of the JOURNAL. New York, Oct. 1883. S. C.

Maud E. Lord at Providence, R. I.

To the Editor of the Religio Philosophical Journal:

To the Editor of the Religio Failosophical Journal: This afternoon the Spiritualists of Providence had the pleasure of listening to the experiences of Mund-E. Lord, who gave in Slade Hall a history of a small portion of her early mediumship. About two hun-dred were present, and for nearly two hours she held the audience in close sympathy and as quiet as a funeral. She engaged the hall herself, charging fif-teen cents admission at the door - After her address she gave tests to a number of the people, saying that she saw spirits with each one present, but could not, for want of time, describe but a few, and those not Spiritualists who desired it, she would describe for them. Looking a one sine said that two children came to me one way son; the other said, "He is not my father, but my uncle, though be loved me as a round my neck, and that she passed away at my house. [She was the sister of my wile, and the mother of the boy who called me uncle.] My father ing to my wife, Mrs. L. said: "Your mother is here: she pate you on the cheek and says. 'Mg dear child." We had the pleasure of meeting Lith B. Sayles at the meeting—one of our valued friends of oid times, talenet and active in good works and words, and one whom it is a pleasure to know. Notice was given that Dr. Storer would lecture afternoon and one whom it is a pleasure to know. Notice was given that Dr. Storer would lecture afternoon and one when it is a pleasure to know. Notice was given that Dr. Storer would lecture afternoon and one when it is a pleasure to regular organization. T. G. HOWLAND.

A new field for woman's work is likely to be open-ed soon in London. Six women, who are students in the South London College of Chemistry, have so distinguished themselves in their classes that there is thought to be no doubt of their ability to pass the examination of the Pharmaceutical Society and re-ceive certificates entitling them to become druggists. They will be the first women to undertake the busi-ness of pharmacy, an employment which is in marky ways especially adapted to them. It is light and near work, and the only objection which has been made to their performing it is their tack of the re-quisite scientific knowledge. That they can acquire this by the necessary application has been shown by chaimed that the male druggists have always shown that exact scientific knowledge which is necessary in the business to make fatal mistakes impossible. There is no reason to suppose that women would be less careful in compounding medicines than men A new field for woman's work is likely to be open-There is no reason to suppose that women would be less careful in compounding medicines than men are .- The Nution.

A firm faith is the best divinity; a good life the best philosophy; a clear conscience the best law; honesty the best policy, and temperance the best physic-Charron.

Literature is a mere step to knowledge, and the erfor often lies in our identifying one with the other, Literature may, perhaps, make us vain; true knowledge must render us humble .- Mrs. Santford.

1

MRS. L. B. HUBBELL,



MARRIAGE AND DIVORCE

By R. P. Westbrook, D. D., LL. B.

By R. P. Westbrook, D. D., CL. B. About all that one need to know of the History, Philosophy and Legal Aspecta of Marriage and Divorce, is here condens-ed in the puncent and feariess style of the Anthor's recent work. The Hibbe-Whence and What? CONTENTS, Freize e: Introduction; The True Ideal of Marriage; Fre zowa; The History of Marriage; The Oid Marriage; The Cave, The History of Marriage; The Oid Marriage; Content Divorce Law; The Mistory of Marriage; The Oid ions from Established Principies; Objections to Liberal De-vorce Laws Answered; Provention before than Cure; Appen-dis; The Destrine and Electrines by John Milton. Printed on good baser and bound in cioth. Price 50 cents. Printed on good paper and bound in cloth Price 50 cents. For sale, wholesale and retail, by the RELIGIO-PRILOSOFIE-CAL PUR. IMINO-HOUSE, Chicago,

HOME CIRCLES. How to Investigate Spiritualism SUGGESTIONS AND RULES,

TOOSTREE WITH

Information for Investigators, Spiritualists and Skeptics, AND AN

OFFER TO EXPOSERS AND CONJURERS OF

\$1,000.

CONTENTS.-Home Circles. Sugreptions and Rules. By Glies E. Siebbins. Cultivation of Mediumship. By Rudson Tuttle, Physical Phenomens; Birds to Investigators and Mediums, prepared by representative Investigators and Me-diums. Conjurers on Psychic Phenomens and Legrerdemain \$1,000 Offer to "Exposers" and Conjurers by the Editor of the Religio-Philosophical Journal. What De Spiritualists pelieve? The Other World-s Poem by H. B. Stows, To Whom It May Concern.

A forty-page Paniphiet with cover printed in two colors illuminated with a likeness of Silvens % Jones, founder the Brilgio-Philosophical Journal. Price 10 cents, 8 cop for 25 cents, postage free. Just the book which thousands need

Just the book which thousands new Just the book for Spiritualists. Just the book to place in the hands of the Investigator beiew he begins. Just the book to scatter breadcast as a missionary document

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL FURLING HOUSE, "Mongo.

OCTOBER 27, 1383.

BELIGIO-PHILOSOPHICAL JOURNAL.

Negro Reflections.

Come er long an' put on de crown. An' put on de flowin' rolse: Ye ken praise de Lawd in sich a gown An' laugh at the biles ob Job.

I fell from grace, but now I'se back— Dun gone in de fold wid de tamb; An' I cuts a caper wid a mighty fine knack As I eats de religious ham.

Every man otter b'iong ter de church Ter keep outin de way ob sin, Fur den he'll not be lef' in de lurch, But will shine like a new breas' pin.

My old marse was a mighty bad man, An' he nebber would sing an' pray; An' where he's gone he needs a fan, Fur wid him it's a mighty hot day.

But marster's wife was a good ole soul, An' she prayed ter de Lawd on high, An' now she's got de crown ob gol' An' lives on de heabenly ple.

'I's so good now dat I'll steal no mo' When I stan's on de gospel boat; But once in a while I'll step on de sho' When I sees a nice fat shoat.

-Arkansas Traceller.

Fatal Realization of a Dream. George Stryker, a young man aged about 19 years, was killed this morning while engaged in digging a well at the residence of John Dickinson, on the Shore Road. Last night Stryker dreamed that a large stone had fallen into the well and killed him, and pis morning so deep an impression was made on his mind that be related the dream to many of his friends and requested his uncie, Benjamin Stryker, by whom he was employed, to use extra cantion in the work. Three or four others were also engaged in the task, and this morning water was reached, and preparations were under way to wall in the well. Stryker, who was at the bottom, hung an empty bucket on the hook, but it appears did it in a very negligent manner. When more than half up the bocket slipped from its fastening and fell on the young man, instantly killing him.—Brooklyn (N. Y.) Equ.
King of Burmah. The honor of an audi-Fatal Realization of a Dream. George

Y.) Eagle. King of Burmah. The honor of an audi-ence with the King of Burmah involves some in-conveniences. In spite of the frightful sun of that country, it is strictly forbidden to open a parasol af-ter passing the first palace gate, and then one must cross an enormous courtyard bareheaded, without any shade except a little fan. One must also either avoid passing before the central gates of the palace-building, or else do so with the body bent almost at right angles. Finally, when you come to the side door, by which alone it is lawful to enter, you must leave your shoes at the bottom of the stairs and walk for several hundred yards over the scorching planks for several hundred yards over the scorching planks until you reach the throne hall when you must squal, taking care to hide your feet as much as pos-sible, until the King deigns to issue from his private apartments. When he does come he speaks from behind a screen, and a confidential attendant repeats his august words.

Mormonism. The facts about polygamy are a good illustration of the practical working of this system. The laws of the United States say that posystem. The laws of the United States say that po-lygamy is not to be indulged in. Their priests say that God has revealed to them that polygamy is one of his most important ordinances. Hence the Mor-mons obey God and disobey the United States. The priests tell them that it is God's will that no Mormon in Utah should trade with a Gentile storekceper, and in Utah should trade with a Gentile storekceper, and in this is built a great mercantile monopoly contrary to the whole spirit of American économy. The same priests say that God does not wish any Gen-tile elected to any position in the political government of the Territory, and these instructions are as faith-fulls followed out as the atheast does the set of the territory. fully followed out as the others.

Hand of a Printer. A Russian statistician has amosed himself calculating the distance traveled by the hand of a printer. He takes the principle that a skillfull compositor, working ten hours a day, allowing for distributing and correction, sets up 12,000 letters. In counting the year at 300 work-ing days, he makes them a total 3,000,000 letters. Consequently the distance from the case to the stick and from the stick to the case being estimated at two feet, makes in all 7,200,000 feet; there being 25,-500 in a geographical mile, so that the distance made in a year under these conditions by a printer's hand is in the neighborhood of 300 miles, or a mile a day. day.

day. Curious. The Secular Ecclos relates an inci-dent going far to show that dogs have a conscious-ness of numbers. A batch had fifteen pups, and she was seen looking at them in a very doubtful man-ner, and then at her teats. Of these she only had tweive. Fifteen pups and tweive food-suppliers was a clear case of over population, which the bitch at once realized. She, however, did not argue the point like a human economist or discuss the possi-bility of increasing the food-supply. She out-Mai-thused Bradlaugh and adopted the simple reform of putting her teeth through the skulls of three of the pups. There is something more than instinct here.

HAILBOAD TIME-TABLE. CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Huren and Sherman Streets. City Tick-t

Office 56 Clark Street, Sherman House

Leave. 9:45 a m + 12:05 p m + 12:05 p m + 11:00 a m + 10:00 a m +

Dally, + Dally Except Sundays. 11 Dally, Except Saudaya, 12 Dally, Except Monday. b. Sunday only.





HICAGO, ROCK ISLAND & PACIFIC R" Dillo AUG, RUUA IDLARU & FAUIT IC A I By the cediral position of its line, connects the East and the West by the shortest route, and car-ries passengers, without change of easy, between Worth, Atchison, Misneapoils and St. Freil. I connects in Union Depote with all the principal innes of read between the Atlantic and the Facilo Oceans. Its equipment is univaled and magnif-emt, being composed of Most Comfortable and Beasting Cars, and the Beast Line of Duning Cars in the World. Three Trains between Chi-cong Cars, and the Beast Line of Duning Cars in the World. Three Trains between Chi-cong and Kainespole and Bt. Faul, via the Famous

"ALBERT LEA ROUTE."

A New and Direct Lind, via Seneca and Kanka-kes, has recently been opened between Richmond, Norfolk, Newport News, Chattanoogs, Atlanta, As-gusta, Nashville, Louisville, Lexington, Cincinasti, Indianapolis and Latarrite, and Omaha, Minneary, olis and St. Faul and intermediate points. All Through Passengers Travel on Fast Express Trains.

Trains. Treats for sale at all principal Ticket Offices in the United States and Canada. Baggage checked through and rates of fare al. ways as low as competitors that offer less advan-

for detailed information, get the Maps and Fold-

CREAT ROCK ISLAND ROUTE,

Al your searest Ticket Office, or address 7. R. CABLE, E. ST. JOHN, Yee Firs. & Gesl Way, Cesl Tat. & Fais. Ag. # CHICACO.

FREE CIFT ! A copy of my Med-mense Hook will be sent to any person afflicted with Con-munption, Bronolitie, Asthens, Bore Throat, or Nasel Catarrh. It is elegantly printed and illustrated; 144 pages, 17ms, 1879. It has been the means of awing many valuable trees, Scoul name and post-office will with air cents post with any disease of the None, Throat or Lungs. Address, pit N. B. WOLFZ, Cincinnati, Ohio. We state the paper in which ron saw this advertisement. 27.442

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

Price, 25 Cents, Postpaid.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI AL PUBLISHING HOUSE, Chicago,

INGERSOLL'S INTERVIEWS 05

TALMAGE. By ROBERT G. INGERSOLL.

This is the well known Anthor's latest work -being six inter-views with him on six sermons by the Rev. 7. De Witt Tai-mage, D. L. by which is added a Taimagian Catechism. Price, cioth bound, \$2.00 postage 15 cents estra; paper, 11.00 routage & cents \$1.00, postare 8 cents.

SPIRITUAL-HARMONHES. Containing nearly 100 Feputar Bymns and senge with the

BELIEF OF SPIRITUALISTS

And readings appropriate for Funeral Occasions.

By DR. J. M. PEEBLES.

This book may be considered multius in perro, containin, as it does a deficition of spiritualism: the leasting doctring to spiritualists—readings and responses—about one bundrest popular brunes and songs slapted to Camp Meetings, Grove Meetings, Spiritual Seances, Social Circles and Comercentional Singing, together with Funeral Readings, original and select-ed, appropriate for Infants, Children, and the Aged. Price, boards, 25 cents: paper, 20 cents. 12 copies, paper, 12 copies, baards, 42.50.

For sale, wholesale and retail, by the RELIGIO PHILOSOPHI-Cal. PUBLISHING HOUR, Chicago.

A SHORT

HISTORY OF THE BIBLE. Being a Popular Account of the Fermation and Development

of the Canon.

By BRONSON C. REELER.

CONTENTS: Introductory; The Hebrew Canon; The New Testament—The Early Controversite; The Book at Aris not Considered Inspired; Wree the Fathers Competent? The Fathers Quoted as scripture Books which are now called Apocryphal; The Hereites; The Christian Canon, The fact that no American writer has undertaken to give an account of the formation of the Canon of the Bible, has left an unorcupied place in religious liferature which this Book aims in an elementary way to fill. Price: Cloth bound, flexible cover, 15 evits; postage 4 cours eatra.

estra.

For sile, wholesale and retail, by the RELIGIO PRILOPOTHI-CAL PUBLISHING HOUR, Chicago.

MENTAL DISORDERS:

Diseases of the Brain and Nerves.

Developing the origin and philosophy of MANIA, INSANITY AND CRIME

With full directions for their

TREATMENT AND CURE.

By ANDREW JACESON DAVIS. By ASDER'S ASDER'S ASDER'S DAVID. In this volume the reader will find a comprehensive and thereough exposition of the various diseases of the Brath and Nerves, in which the author down one the order and philoso phy of Mania, Insanify and Crime, and presents fail directions for their treatment and cure. No subject on the roll of mod-ern treatment appears with more twid force to the general ad-tention or the statistical physics from which the positic might expect more satisfactory treatment from a clairrogrant like Mr. David.

frice, eluth, \$1.50; ;getage, 12 cents. Taper, \$1; postage, 8 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

WORLDS WITHIN WORLDS

WONDERFUL DISCOVERIES IN ASTRONOMY.

THE SES AND STARS ISHABITED.

BY WM. BAKER FARNESTOCK, 74, 15,

By WM. BAKER PARNETOCE, '4' 1'. The reader is at once forelidy environest itim: there are more play. All wonderful discoveries have from their integration beyond and even from the more likeded and microw-minided, and even from the bigoded and microw-minided, and even from the more likeded and microw-minided, and even from the more likeded and microw-ter in this material cases who can not provide the possibility of that which has not been known be-ieven. In this material work the attention is as enclained, the beids the moust a well, and food for metitating on the won-ders unfolded is inertainetible. The whole explained is an even invertibility of that which and excitationally drawn and print-ed in many and handomety filtestrated with a great even the material fact biended. Price, 500 contra. Providence from:

Price, 50 cents. Postage free. Fer alle wholesale and retail, by the linitatoro-Paritoporul cal Publishing House, Chicago.

THE PLANCHETTE.

WHAT IS SAID OF IT.

FROM THE SCIENTIFIC AMERICAN.

The wonders of Planchette are backed by the statements of the most reliated people-statements which countline such a mass of evidence that we should feel bound to accept the facts stated, even though we had not withdeed them surveives.

FROM THE BOOTON TRAVELES.

That Planghette is full of vigaries there is no question of louist; with some it is as stublern as Mr. Maloney's pig, with doubly with some it is as subtrem as Mr. Masoner's pg. with others it is doctive and quick is answer questions, interpret the thoughts of hokers on, and not only tell on past occurrences unknown to the operator, but will also give the note of warp-ing for the forme. All is [all, Plancheits is a wonderful institution, full of fam, prame load mystery, and a pleasant composition in the house. Have Sidnebetto in this family, by all means, if you desire a more spanneed.

FROM THE BOOTOM JOURNAL OF CHEMISTRY.

citizen la from new plates with large type, handsamely printed and bound. The practical nature of the work can readily be seen, and would know something of this subus power, and here to use and events it. In a notice of the first evident, the boston work for the subust power, and here to use and events it. In a notice of the first evident, the boston work for a subust of all suborts and provide the subust power, and here to use a subort of the first evident of the first evidence and the substantial provide the subort of the first evidence and the first evidence and the substantial provide the subject of Magnetican and the substantial provide and the substantial provide the subject of the power is a secret path and the substantial provide the substantial provide the provide the substantial provide the provide the provide substantial provide the induced by had consider the bostone that the relation of the substantial provide the induced by had substantial provide the induced by had substantial provide the substantial provide the substantial provide the substantial provide the induced by had substantial provide the induced by had substantial provide the induced of the substantial provide the induced of the substantial provide the substantial provide the induced of the substantial provide the induced is provided to be and the substantial provide the induced in the induced of the substantial provide the induced is the substantial provide the induced is provided to be and the induced in the induced is provided to be induced in the induced is the substantial provide the induced is provided to be induced in the induced is provided to be induced in the induced in the induced is provided to be induced in the ind FROM THE DEFECT SOURCE COMMENDED IN THE ADDRESS SOURCESS AND ADDRESS AND ADDRE

The Planchette is made of five, polished wood, with metallic pent-orapia wheels, and is furnished complete, with penetl, and directions by deligh any one can easily understand how however the

MIND. THOUGHT: AND CEREBRATION. BY ALEXANDER WILDER.

THE GENESIS AND ETHICS

CONJUGAL LOVE.

By ANDREW IACESON DAVIS.

Price, in paper, 50 cents; in cloth, 75 cents; postage free

For asie, wholesale and retail by the Relatio Physicsophy-at. PURLIMITED Horne, Chicago,

BOOK ON MEDIUMS:

04.

CUIDE FOR MEDIUMS AND INVOCATORS.

¹ Containing the Special Instruction of the Spirits on the Theory of all kinds of Manifestations: The Means of Com-nutricating with the Installie World. The Development of Mediumening: The Difficulties and the Dangers that are to be Encountered in the Fraction of Spiritism.

BY ALLAN KARDEC

Translated from the French by Emmis A. Wood.

1.87" This work is printed on for tinted paper, large 12ma, 450 pp. Cloth, beseted boards, black and gold.

Price, \$1.50. Postage Free.

For sale, wholesale and retail, by the limit of Philosophical Publication Philosophical Publication (theory)

ABRAHAM LINCOLN.

3.27

HISTORICAL ROMANCE.

By BUFUS SLANCEARD.

& AstCor of "The History of the North W.at."

This work shows by imagery and apirit foress that Lincoln may created by destiny and watched over oy Guardian Angels in his progress through every phase of American Life; at last to become the Type of American Gendas. The story is well to devine the Type of American Gendas. The story is well to devine the Type of American Gendas. The story is well to devine the Type of American Gendas. The story is well to devine the Type of American Gendas. The story is well of the the type with the pertrait of Lincoln. Frice \$1.00. Feetage free.

For sale, wholesais and retail, by the Extrato Partosbrat 41 Pratientso Horse, Chicago,

THE HISTORY OF THE CONFLICT

By JOHS W. DEAPER, M. D.

1 Vol., 12mo. Cloth. Price, \$1.75.

The conflict of which he treats has been a mighty tragedy of

The counter of whoch her breach new been a moving traggery of bunnarity (bat has deragged mailons into vorter and involved the fate of empires. The work is full of instruction expanding the rise of the great ideas of aclenge and pinto-scaling and de-scribes in an impressive manager and with dramatic effect, the why religious autionity has empirical the sensitiv power is observed the progress of knowledge and crush out the spirit of investigation.

For sale, wholesale and retail by the RELINIO FULLOSOFEL-CAL PUBLISHING HOUSE, Chicago,

HAFED, PRINCE OF PERSIA :

RIS SEPTEMENCE IN

EARTH-LIFE AND SPIRIT-LIFE,

Being Spirit Communications received through

MI. DATE SUSTED.

the Glasgow Trang Painting Medium.

With an Appendix, containing communications from the fightit

Artists BEINDAL and STEEN Illustrated by Fac-similies of Forty-for Driveness of Write burs, the Darent Work of the subrits. One of the same carlour and interesting looks to the literature of Spiritualeus.

Svo., cloth, 592 pp. Price, \$2.50; postpaid. . For sale, wholesale and retail by far Hirrions Philosofran-Cal Publication House, Chicago,

THE BIOGRAPHY OF SATAN:

Or, A Historical Exposition of the Devil and His Fiery

Disclosing the Oriental origin of the belief in

A DEVIL,

And Future Endless Punishment.

15,60, The Pagin Origin of the scripture, terms, " Bostomiews Pit," "Lake of Pire and Erimstone," " Keys of Betl," "Chain of Derivates," "Casting out Devils," " Receiving Punbliment," "The Worm that never Divib," etc., etc., all erginined.

TENTH EDITION. BY E. GRATES.

"Fine hath Torment." -John iv: 18.

One h in level and investy-free pages, printed from new plates, a large, virial type, paper covers.

PRICE, 35-CENTS.

For stic, wholesale and retail, by the RELASIO-PHILOSOPHI-CAL PUBLISHING HOUR, Chicago,

Bemisions,

persees 1 RELIGION AND SCIENCE.

Pamphiet form, price 10 cents. F-r sale, wholesale and retail, by the Entroito-Parkosormi-rat Fustional Mover, Chicago,

ORTHODOX HASH, WITH CHANCE OF DIET.

By WIERIS SEWICE FIRLOW. Anthor of "The Volceor" "If, Then, and When?" "Program (Manhaman Inin," and other Porula. Paper, 10 cents; part

For soin, whedenile and retail, by the East one Parilogorga-rat Fundamine Rocer, Charles

POPULAR SONCS

BY THE LILLIES. " Uncle Benjies Song,"

450

"A Hundred Years to Come." Composed and Sing by John T. and Mrs. Shepart-Lillin Price 20 cents each.

For sale, whilesale and ret [], by the MELATO-PRILOSOFEL.

DEATH.

IN THE LIGHT OF THE HARMONIAL PHILOSOPHY

By MARY Y. DAVIS 4 Whole Volume of Philosophical Jrath is Condensed into this Little Pamphlet.

Mrs. Davis has developed with rure faithfulness and pathol the pure principles of true spiritualian. The serverthis may find consulation in these planes, and the doubtful a free four-dation and a glear sky

Price, postage paid, 15 cents. Eight copi is fur \$1. Cloth bound, 30e.

For sale, wholesale and retail, by the RELACEO-PHILOSOPHICAL PUBLISHING MOUNT, Chicago

POEMS FROM THE INNER LIFE By MIDS LIBRE BOTEM

The exhaustion of numerous editions of these beautiful poems shows how well they are appreciated by the possile. The pocularity and intrinsic moril of these potens are admin-ed by all incidingent and literai minds. Every ispirituallet in the iand should have a copy.

TABLE OF CONTENTS-PART L.

A Word to the World (Preparatory); The Praper of the bor-rowing; The bong of Truth; The Embarkation; Repier's Vision; Love and Latte; The Bong of the North; The Burlai of Wetester; The Paring of signed and Gerda; The Moeting of Signed and Gerda.

PART II. PART II. The Spirit Child (by "Jamaie"); The Revelation; Hope for the Sorrowing; Conjugenation; The Eagle of Freedom; Mis-trass Glenare (by "Marian"); Little Johnny; "Earlie's ' Spirit Song, My Spirit Home (A. W. Spragner); Indil Liter; W. Spragne); Lite (blakespectre); Love) (blakespectre); For a That (Burns); Words of Cheer (Burns); Beaureril (For a That (Burns); Words of Cheer (Burns); Beaureril (For a) The Crable or Prophecy of Vala (Poe); The Englisher (For); The Crable or Contin (For); The Streets of Balainson (For); The Musteries of Godiness (A Locture); Tarewell to Earth (For);

Price: Glit, \$2.50, Postage 10s. Fisis, \$1.50, Postage 10c. For sale, wholesale and retail, by the REALORD PHILOSOPHI Cal. PUBLISHING HOUSE, Chicago,

PRACTICAL INSTRUCTION

ANIMAL MAGNETISM Means of avoiding inconventence, and dangers, showing how we can develop the magnetic faculty and perfect our server in the knowledge of Magnetican with explore an somnambulian and the top to to in made of it.

For a long time there has been a growing interest in the facts relating to Magnetian, and subjects connected with h, and many inquitries for a book giving practical instructions. The above work is believed to be, to make respect, the best, in fact, the only enhaustive work, containing instructions. This edition is from new finites with inrge type, handsamely prim-ed and bound.

503 pp. extra cloth, price \$2.55, poetpaid.

For sale, which and retail, by the first scise Partonopus Call Protestion is Rouse, Chicago

By J. P. F. DELEUZE. Translated from the French by Thomas C. Hartshorn,

There is something more than instinct here.

The Difference. Dr. Talmage's church in Brooklyn has a membership of 2,775. They gave last year to home missions, §192, to foreign missions §112, and to the clause of education \$95. It does not appear that this great church, the largest/Presby-terian Church in the United States, gave anything to either the Church Erection Scales, gave anything fund for freedmen, or for sustentiation. In pleasant contrast to this, the First Presbyterian Church of New York, with only 468 members, gave to home missions \$12,056, and to foreign missions, \$25,517.

Strange. The Christian Advocate says: "The career of Mr. Beecher on the Pacific coast is notable In more ways than one. In many places his andi-ences are small, and the committees are losing money. But his addresses are reported in full. In the opinion of several discreet correspondents, neither bigots, nor illiterate, nor prejudiced, they are little less injurious to Christianity in their quality than the harangues of Ingersoll, and worse in their effect.

Whose Ox? The Liberal says that in England the plous newsyendors and primers are allowed to caricature the holy virgin, the pope, and all the saints of the Catholic Church, but if some sarcastic Free-thinker gives rein to his wit he is incarcerated in jail for a year or so. It makes all the difference in the world to the average Protestant whose ox is gored.

The Poor A Paris philanthropist has opened a restaurant for poor people, furnishing coup, meat, vegtables, bread, wine, and dessert, all of perfectly wholesome quality, for 7 cents. The establishment kills its own ox every day, and serves daily about four thousand meals.

The Death-Mask. A "death-mask" of Luther is still in existence in possession of the Marien-bibliothek at Halle. It was made Feb. 21, 1546, when the great reformer's body rested in the High Church at Halle, on its way from Elsieben to Wittenberg.

A French sallor died in San Diego, Cal., some time ago, and on his breast was tatooed an ingenious il-lustration of the crucifixion. The skin, about twelve inches square, was cut from the body, sent to San Francisco, tanned, and is now on exhibition in San

Diego. England owes about \$2,000,000,000 more than the United States, without a tenth of our capacity to pay debts. The fallers of republican institutions, so apparent to the British anstocrat in 1861, is not so perceptible now.

The Roman Catholić Church claims 1,000,000 followers in New England,

Having experienced marked relief from Nasal Catarrh and-Hoarseness by the use of Ely's Cream Balm. A recommend it to singers, clergymen and others affilicted.—Louis E. Phillips, 1428 N. Y. Ave, N. W. Washington, D. C.

Whenever you commend, add your reasons for do-ing so; it is this which distinguishes the approbation of a man of sense from the flattery of sycophants and the admiration of fools.-Stiele.

Mr. Jas. Murphy, of Cuba, Fulton Co., Ill, says: "Somarilan Nervine cured my daughter's epilepsy." At Druggists, \$1.50.

Philosophy easily triumphs over the misfortunes that are past, and over those that are to come; but the trials of the present triumph over her.+La Rochefoucauld.

"Dr. Benson's Celery Fills cured my severe neural-gia." Mrs. H. M. Cocklin, Shepherdiown, Pa.

For sale, wholesale and retail, by the RELEGIO-FUTLOSOFHI-ral PUBLISHING HOUSE, Chicago. THREE PLANS OF SALVATION.

Froved by Selections from the New Testament without Comment; also, selections from the same work on several import ant subjects.

A better knowledge of some of the teachings of the New Teata-mont can be obtained from this little work in one hour than in years by the ordinary method of reading the Scriptures.

Price, 10 cents ; postage free.

For sale, wholesale and retail, by the BELESIO-PHILOSOPHI CAL VIRLINING HOUSE Chicago

NATURE'S LAWS IN HUMAN LIFE:

An Exposition of Spiritualism.

Entiracing the various opinions of Extremists, pro and con, gether with the Author's Experience, by the Author of "Vital the Cure !

Price, \$1.50; postage, 10 cents.

For sale, wholecale and retail, by the RELIGIO-PERIOSOPHI-CAL PUBLISHING HOUSE, Chicago.

A NEW BASIS . 07

BELIEF IN IMMORTALITY

By JOHN S. FARMER.

Canon Wilberforce specially commended this book at the CHUBCH CONGRESS haid at Newcastle-on-Tyne, in October, 1881, in the following terms: "The exact position elaimed at this moment by the warmed advocates of Spiritualizen is set forth ably and eloquently in a work by J. S. Farmer and call-ed "A New Basis of Bellef," which without necessarily en-dorsing, I commend to the perusal of my brethren." Frice 80 cents, postage 2 cents.

For sale, wholesale and retail, by the RELIGIO-PHILSOPHI-CAL PUBLISHING HOUSE, Chicago,

THE WATSEKA WONDER.

A startiling and instructive psychological study and well authenticated instance of angelic visitation. A marrait so of the leading phenomena occurring in the case of

MARY LURANCY VENNUM. BT E. W. STEVENS.

With comments by Joseph Eluchanan, M. D. Profes-ser of Physiology, Anthropology, and Physiological Joint of Medicine, in the krisetile Medical College of New York; D. P. Kayner, M. D. is R. Brithan, M. D., and Hudsan Turtle. This narrative will prove a noest succident missionary mis-der. It will attract the attention of thousands who as pet have had no experimental knowledge of the truth of solvy phenomena, and from its well attended character with fare conviction of its entire truthfulness, thereby bringing to mkny a desponding doubting soal, by increased in. The pamphiet is in octave form, printed on good book paper and Hostraged with a Host and the Convention of Venture and

Portrait of Lurancy Vennum.

Price, 10 cents Per Copy, 12 Copies for \$1.00 Fustage Pros." For sale, wholesale and retail, by the lizzono-Philosophi-tal Punchismuso House, Chicago,

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper.

Carr Olive Branch. Utics. N. Y., monthly Light for Thinkers- Atlanta, Ga 05

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

IMMORTALITY, . AND

OUR EMPLOYMENTS HEREAFTER.

With what a hundred spirits, good and wril, say of their dwelling places.

By J. M. PEEBLES, M. D.

By J. M. PEEBLES, M. D. This large volume of 800 pages, 8vo.-rich is descriptive, showing the start of the pages, 8vo.-rich is descriptive, ind undue in conception, containing as it does community the South Sea Malanda, Australia, India, South Africa, England, marking every parties of the civiliand works, and the sea Malanda, Australia, India, South Africa, England, marking every parties of the civiliand works, and the sea Malanda, Australia, India, South Africa, England, marking every parties of the civilian of the south of the South Africa, Australia, India, South Africa, England, marking every parties of the civilian of the South of the south starter of 11k. The Australian the south of the South of the spiritum body. The Garments that Spirits Wear, This is in the spiritum body. The Garments that Spirits Wear, This is in the spiritum body. The Garments that Spirits Wear, This is in the spiritum body. The Malin Cristenson of Spirits High and the Marwar Gamp, Velacity of Spirits Leconomood, Other innets south the Prepie, Experiments of Spirits High and the Spiritum and States in the Spirit Leconomics, Other innets south the Association of the the Spirits work Indian Hubby and Shales and Ches, The Heasen of Little Chil-the Southers and the Spirits and I have and the Child the Spiritum and the Spirits and I have and the Spirits and the Spirits and the Spirits works Indian Hubby the Spirits and the Spirits and I have and the Spirits and the Spirits and the Spirits and I have and the Spirits and the Spirits and the Spirits and I have and the Spirits and the Spirits and the Spirits and I have and the Spirits and the Spirits and the Spirits and I have and the Spirits and the Spirits and the Spirits and I have and the Spirits and the Spirits and the Spirits and I have and the Spirits and the Spirits and the Spirits and I have and have a first the Spirits and Spirits and the Spirits and I have and the Spirits and the Spirits and the Spirits and I have and the Spirits and the Spirits

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI Gal Publishing Motor, Chicago.

AFTER DOGMATIC THEOLOGY, WHAT?

Materialism, or a Spiritual Philosophy and Natural Religion. .

GILES B. STEBBINS.

Aditar and Compiler of "Chapters from the Bible of the Ages," and "Poems of the Life Reyond and Within."

FIVE CHAPTERS.

CRAP. 1.—The Decay of Degmas: What Nexts' 2.—Materinium— bugsties, Inductive Science, External, and Degmatic 8.—A Superior of A Inducting Mind the Central Idea of a hyperior of A Inducting Mind the Central Idea of a hyperior of A Inducting Mind the Central Idea of a hyperior of A Induction of Spirit Presence. 5.—Intellices—The Soul Discovering Truth.

L-The Prior Allow-Fords or approx presence.
L-The Prior The Sourd Discovering Truth.
Testing out from the away of create and degrade, two paths open-one to Materialian, the other to a Systemial Philosophy with Miner fast in fourier of the Systemial Philosophy and the second truth of the Systemial Philosophy and the second truth of the Systemial Philosophy, and a finite compression of the Lacks of Systemial Philosophy, and a finite compression of the Lacks of Systemial Philosophy, and a finite compression of the Lacks of Systemian Philosophy, and a finite compression of the Lacks of Systemian Philosophy, and a finite compression of the Lacks of Systemian Philosophy, and a finite compression of the Lacks of Systemian Philosophy, and the second of the Systemian Philosophy, and the second of the Systemian Philosophy and the second of the System Philosophy and the second of the System Philosophy and the second of the System Philosophy and System Philosophy and the second of the System Philosophy and System Philosophy and System Philosophy and the second of the System System Philosophy and System P

Toward, wholesais and could, by the Rationo-Pauloscoward (al. Presington shows, Chicago,

1.4 200



BATTLE of

the BOOKS.

500,000 VOLUMES, the choicest literature of the world. 100-Page CATALOCUE-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., New York, P. O. Box 1227.

BOYAL GOLD! SOLID CASES AMERICAN MOVEMENT, Stem Winding Watch AND CHARM. For Only \$5.00!!! JEWELEDS PUZZLED AND ASTONISHED !!!

ADDING COLD, STREET, I ADDING TO ADD

OUR GRAND OFFER. STREAM 1.5 CERTI CHURT, as hereby agree to forward Environment and the any address AD charges pro-pa-de of ind above described Watches, a beauting of

(c) and allowed sciences of the second sciences of the second science of the second s



THE ASTERTISE REPT FOR NATIONAL STREET, SANET SANET SANET

E. P. TIFFANY & CO., Jowelers, 195 Fulton Street, New York

10

RELIGIO-PHILOSOPHICAL JOURNAL.

· Organization.

Hon. J. G. Jackson's Reply to "M. A. (Ozon)."

[A late number of our esteemed London contempor-Tr, Light, published a communication from the well nown author who writes over the norm de plume of "M. . (Oxon)," upon Organization, which, while not oppos-g Organization, expressed doubts of its practicability. If, Jackson has forwarded a reply to that paper and indly furnished the Jot ENAL a copy which is given be-w - ED. JOURNAL . OW.-ED. JOURNAL.] .

DEAR SIE, -Attention has been called to the remarks of "M. A. (Oxon)" in your issue of September 22nd, touching upon the expediency or possibility of organizing Spiritu-nlists into a practical co-operative body of humanity, for the promotion of good in the world. While entirely disposed to treat with due respect the well known sterling charac-ter. experience, ability and candor of your learned correspondent, we can not unite with the general drift of his remarks, or their

the general drift of his remarks, or their complete applicability to the condition of Spiritualists in this country (U.S. A.) In the abstract, it would seem to us, if there is good in Spiritualism, that the very statement of the proposition, to organize or not organize, should be sufficient for every practical mind to decide it at once, a priori, in the affirmative.

Your correspondent surely does not sup-ose-intelligent Spiritualists surely do not believe, that this age of mankind is the first to have received influxes of thought and knowledge from the Spirit-world, by the method of "permeation" or otherwise.

By what logic of thought or experience, then, is it proper to argue that the influxes by which we are now affected in so marked a manner, shall not eventuate in practical good through the same methods whereby man has always realized his growth and advance-ment in the welfare of body, mind and spir-

- So much for the first abstract view, thus very briefly stated, and that could be indefinitely enlarged upon. We might as well, in our foolish dread of

creed or individual restraint, throw away all the organized powers of civilized society and enter at once into the anarchy that would surely result from unrestrained license, "per-meated" by both the true and the false-both the good and the evil influxes from the Spiritworld; as to refrain, on account of such fear, from intelligent efforts through combina-tion, to purify and render available for the benefit of the race, the noble lessons that we have, through growth, been able to receive. It has been claimed that good resulted to

the world from organizations based upon former influxes from the realm of spirits, even though they, in almost_every instance, became formulated into fixed creeds and dog-

If then those revelations of the past could yield their modicum of benefit, how hopeful may we be, who are ready to unite our efforts upon the broad basis, that "eternal progress is the birthright of the human spirit," and to incorporate into our platform the right to revise and amend our declared principles. Is M. A. (Oxon) historically and literally

correct in stating that "it was not till cen-turies had passed away that the teachings of Christ were crystallized and his followers or-ganized into a church?" In the Acts and Epistles of the Apostles Peter, Paul. etc., that were hardly written "centuries" after that were hardly written "centurles" after the time of Jesus, frequent mention of the organization of churches is found. But even if correct such a statement would appear of little moment. The world moves faster in these days, and if we make not proper use of the facilities now at hand, we are simply not

doing our duty to the age we live in. . He says (reciting the Christian organiza-"it will apparently be long before this latest attempt to renovate and guide human thought is similarly embodied in an organization that can act successfully as the me-dium of its spirit influence."

He further says, speaking of the action of spirit: "its potency is evident." Let us not b (deceived as to this "potency" of spirit influence, for herein rests a matter of deep philosophy, as old as the race, and fully conresolved to go to Memphis and see Mr. Mott

and see what could be got from him. A few friends and myself had a scance, and as is customary at all of Mr. Mott's scances, those who had never been there before, were introduced to the first materialized form, that of "General Bledsoe," who conducts the scances. The scances, are not totally dark; the lights are merely turned down, so that one can easily distinguish persons in the room; the cabinet is of the usual type for such purposes. The first form to appear after General Bledsoe was my grandson, Fred Rain, who died last year in New Mexico; he was as tangible as in earth-life; his manners as well as his mode of expression, were what we knew of him; his identity was perfect. I was called to the cabinet to see my sons;

Eb. and Orson; though I could hear them, could not see them, and could not say that I recognized them. Eb. stated that he died in Brazos Point River, Texas.

At the conclusion of every materializing scance a control by the name of Ivans, re-peats that which has not been understood in the materializing scance, the speaking by materialized forms, being more of a whisper, than otherwise, and not at all times very distinct. At the next scance, General Bled-soe addressing me, said, that my father, mother and sons were gladly awaiting to show themselves; that he had to help the eldest of my sons, as he was very weak, ad-monishing me to speak to him kindly; that he had suffered enough for a thousand deaths I was soon called up to the aperture of the cabinet. My son Eb. spoke and said it made him feel sad that I could not recognize him the night before, but that I would now, if I stood a little further back; that he would put his face out so that I could see him plainly and be in a position to determine whether it was him or not. He appeared and while I was examining carefully that I might not be deceived, he asked me thrice, "Mother, do you know me now?" and said he did not merely want me to believe that it was him, but to be assured beyond a doubt. After due examination and proofs after proofs, I was compelled to confess that his identity was as complete as my own to myself. He felt as happy as I did at the recognition, and I now k now that materialization is a fact. To the skeptic on the subject, let me advise him to go to Mr. Mott, who with the assistance of his good wife, will do all they can to satisfy the cravings of the soul for truth. The succeeding evenings were even more

satisfactory than the preceding ones, as the forms became more and more distinct and equiring strength. The forms appear as distinct as those of earth.

A little incident occurred at the last scance s worth mentioning; the form of Mrs. Temleton, the wife of a gentleman present, was the last to appear, and lingereds in full view while the lights were being turned up to their full capacity, remained there for a short time and gradually dissolved in sight of everybody present.

I am now convinced of the fact of materialization, and feel grateful for the kind treat-ment received at the hands of Mr. and Mrs. Mott at Memphis, Mo.

Should any kind friend in or about Brazos Point River, Texas, have known a person liv-ing there at any time by the name of Ebenezer Canning, they would confer a great favor by furnishing me with their address.

MRS. GEO. CANNING. P. O. Box 715, Council Bluffs, Iowa.

Meetings in Haverhill, Mass,

To the Editor of the Beligio Philosophical Journal:

The platform at Brittan Hall has been oc cupied during the Sundays of October, 7th and 14th, by Anthony Higgins. Mr. H. took for his subject Sunday afternoon; the 14th instant, "The Proof of Immortality." After a short apology for the physical and mental condition in which he had been compelled to appear before the people of Haverhill, which attributed to a severe attack of diptheria, he proceeded to discuss mediumship, dividing It into three parts: "Genuine Mediumship," "Mixed Mediumship," and "Fraudulent Medi-umship," all of which, he said, were good.He spoke quite severely about the good mediumship of the mountebanks, who placard them-selves from one side of the country to the other, and also of the arrogance of mediums who refuse the skeptic a chance for scientific investigation. If the fraudulent practices of a mountebank are good for the cause of Spiritualism, I fail to see the need of criticism in this case. I listened as carefully as I could during the lecture, but failed to hear a single argument or fact that would in any wise demonstrate the truth of the immortality of the soul. In the course of his evening remarks, he seemed to remind me of the attitude taken by all or nearly all young converts to a religious faith. They can usually tell all about heav-en and heil,God and the devil,vicarious atonenient, immaculate conception, and give all the needed information to aged men and maidens, to insure them a happy earth life and a sure passport into the pleasant retreat of Abraham's capacious bosom, as the reward of the faithful. So Mr. Higgins, after a two months' experience, since he espoused the cause of Spiritualism at Lake Pleasant Camp Meeting, so much to the discomfiture of the Severance clique, he seemed to know just what the whole Spiritualist fraternity believe, and what they do not believe. He said they, did not believe the Bible, consequently they had no head-center as authority. They had no decalogue, consequently each man acted for himself. They had knocked the bottom out of hell and all fear was gone, con-sequently there were no contribution boxes. The result of all was the handful of an audience here to-night and the fill support of the society here, which was a fair sample of the whole country. He did not believe that Spir-itualism would ever formulate as a religious church, therefore he would counsel the socie-ty to press on as best they could, and bring out the different phenomena so that all might learn of the facts of immortality before they united themselves with some church. While Spiritualists have been slow to form While Spiritualists have been slow to form-ulate, having once freed themselves from the bonds of creed and dogma, so far as my ex-perience has gone, they have a keen sense of right and wrong, truth and justice, good and evil, and they find beautiful thoughts ex-pressed within the covers of the book called the Bible, and realize the real spirit of the decalogue, and believe implicitly in the hap-piness of the good, and also in the misery of evil doers. W. W. CURÉTER. evil doers. W. W. CURRIER.

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.

Mrs. O. T. Shepard will lecture next Sunday evening at Lester's Hall, 619 West Lake

Two of Longfellow's daughters, a London paper says, intend to enter themselves as students of Newenham College, England.

The blue laws of Connecticut were yesterday enforced at East Haven, when fourteen persons were fined four dollars and costs for riding in a public highway on Sunday.

The Professors of the Roman Catholic Laval University of Quebec are all accused by Mgr. Fabre, the Bishop within whose jurisdiction it is, with being Freemasons.

An English female suffragist has framed a new indiciment against Christianity. She accuses it of "gilding the thrones of tyrants and glorifying the priests and the male sex." William Chapman, a wealthy farmer at

White Feather, Mich, having become temporarily insane, as it is said, through rellgious excitement, hanged himself.

We would call attention to the notice in an other column for a meeting of the Minnesota State-Association of Spiritualiste, Under the management of Miss Susie Johnson, it surely ought to be a success.

Slavs fight against Magyars in Hungary. In Ireland Celt fights Celt. The latter fight is all the bitterer because the combatants are of the same race and imagine they are fighting each other for the love of God.

Vast crowds of people gathered at St. Pe tersburg to witness the laying of the cornerstone by the Czar and Czarina of the church to be erected over the spot where Alexander II fell a victim to the Nihilistic mode of warfare.

Two ministers stirred up a breeze by leaving a recent meeting of the New Haven West Congregational Conference because the Rev. Mr. Parks of New Haven, whom a council recently refused to install because he does not believe in infant baptism, appeared as a delegate. The two ministers held that Mr. Parks has no ecclesiastical standing in the community.

The first volume of the Vatican Library has been issued at Rome. It bears the cheerful and inviting title of "Hell: The Dogma of Hell. Illustrated by Facts Taken from Profane and Sacred History." A Roman Catholic reviewer says it is "a perfect gem" and 'a terribly fascinating little book." No doubt. It seems to be built on the dime novel plan.

J. S. Holm of Albina, Oregon, sends us the circular of a pseudo-clairvoyant, and alludes to it deploringly, saying: "Spiritualism will not prosper until all such are weeded out. Is it any wonder that Spiritualism is often derid. ed by skeptics when their opinions are formed by reading such advertising circulars?" Any one who would be misled by such a circular certainly must have a weak mind; it bears its fraudulent nature on its face.

Those who look to the advertising columns of the JOURNAL, must be their own judges of the bona fide character of the offers made. If any one expects to get a hundred dollar watch for a twentieth part of that sum, for instance, they will be disappointed. We exercise as uch care as p the conservator of the financesof our readers, nor to be able to give the standing of every advertiser, or the quality of his goods. It is rather in the nature of a farce for Taylor, Cannon and the other Mormon apostles to counsel their hearers at the Salt Lake conference to carry out all their covenants to the church, while at the same time the law enacted by Congress would put every one who faithfully followed their advice into the penitentiary. It is these little discrepancies between doctrine and law which give zest to the monotony of Mormon life, formerly relieved only by the inculcation of discipline in polygamous households. The latest issue of the 'Blue Book, which gives the salaries of all government officials, shows that there were in the year prior to its issue, forty-seven postmasters in the country whose salaries for the entire year were less than a dollar each. Eleven who received less than twenty-five cents for the year's work; and that Postmaster Sloan of Perilla postoffice, White county, Tenn., actually received the munificent salary of five cents for his entire year's labor in behalf of the community and the Postoffice Department. The Farm and Stock Journal of Kansas City cautions the public against a naughty man who parts his name in the middle and has been causing would be patrons of that paper to lose their money and confidence. M. Fairchilds Doud is his name, and the business manager of our contemporary calls him a robber, says he has no authority to represent the paper, and asks the press to pass the fellow around. Doud may have gone to Boston to be "developed" as a first-class "medium" under the instructions of Prof. Jimbliss. The Christian Advocate says that "students of social science are more and more coming to the conclusion that regulation and licensing of social evils and vices are not to be recommended. Prohibition and not license is the coming watchword. The congress of the British and continental federation for the abolition of state regulation of vice, recently held at the Hague, took unequivocal ground against license. It condemns any official regulation of the social evil, condemns the public supervision implied and included in legal regulation of the vice. and declares that new and remarkable proofs of the absolute failure of state regulation have accumulated during the last few years."

Our energetic London agent, Mr. J. J.Morse, is branching out in a most encouraging and satisfactory manner, we judge from his last monthly advertising circular. He has secured a most eligible foothold at 13 Great Portland Street, which if we recollect right is in or very near the fashionable quarter and certainly where he will attract the notice of those seeking Spiritualist literature. In addition to the work of his book-store and publishing business, he will still continue to lecture and also act as agent and correspondent of foreign papers and publishers. May great success attend him.

Bismarck and Leo are at Peace. The Pope in taking up the fight of Pius IX, has not deeined it necessary to make the Kaiser Wilhelm go to Canossa. A convention is now in preparation at the Vatican which will, it is believed, restore to the Prussian Catholics all that is essential in their demands without disturbing the laws now on Prince Bismarck's statute books. Thus a great imbroglio, which aroused and maintained for years the interest of the whole world, is drawing to an obscure settlement, the fires of contention having burned to a cinder, and some of the principal actors having long passed to their last accounts.

F. W. Davis who, as agent for Barnum, purchases all the animals for the show in Europe, while passing through the city latery, related an incident connected with Jumbo which the agent thought showed the intelligence of the elephant, One Saturday, while the show was at Burlington, Iowa, there was heavy rain during the procession. On the route it was necessary to cross a bridge over a stream running through the city. When Jumbo came to the structure he placed one foot on it, then backed off, and refused to go with the procession. It was necessary to take the elephant to another bridge before he would cross the stream. In less than an hour after the incident Mr. Davis says the structure which Jumbo refused to cross fell in and was s wept away by the water.

A Correspondent writes: "The Spirits Farewell Meeting at the West End Opera House last Sunday, was well attended. Mrs. Bromwell's controls spoke and gave tests. George White appealed to Spiritualists and mediums to be firm and more united in their work. He said the work at the meetings had been very satisfactory to the invisible world, and hoped the efforts had been appreciated by mortals as well. The psychometric readings were excellent. Short addresses were made by Dr. Kimble and others; piano solos by Mrs. Satell and Miss Williams. The guides announced that they will hold communion sociables for the public, Sunday evenings, at Mrs. Bromwell's parlors, 435 West Madison St."

An almost miraculous cure, and showing the power of prayer under certain conditions, took place in Lafayette, Ind., Oct. 20th. Miss Agnes Balter, a young lady of highly respectable connections, was stricken with paralysis eight years ago, the disease affecting her from the hip down.' She is a devout member of St. Boniface Roman Catholic Church, and has made her affliction the subject of prayer through all her long years of suffering, but with no good results. On the date mentioned she requested to be taken to the church, where the forty-hours' service was in pro-

OCTOBER 27, 1883.

A Bird at a Marriage. ~

It appears from the current news of the day that an incident worthy of note transpired at Geneva Lake, October tenth, during the nuptial ceremonies at the Catholic church, of Mr. James Knowles, a policeman of Chicago and Miss Maggie Brennan. When the bride and groom had taken their places and the groomsman and bridesmaid were taking their position, a bird flew into the church and alighted upon the head of the bridesmaid, Miss Mary Brennan, a sister of the bride. The bird then flew to another part of the church, and fluttering a moment above the head of Mrs. Brennan, mother of the bride, rested upon her head, then flying, it settled upon the shoulder of the bride and remained there during the ceremony, then took its flight through the open window to its native field and wood, perhaps to chatter to its mates the news of two hearts made one, and another home nest begun. Whatever the mission of the uninvited feathery guest, or whether it had a mission, or what it omens, good or MI, the incident is said to be true and vouched for by scores who saw it.



Oplum Eating, Seminal Weakness, Impotency, Syphilis, Scrofula, and all Nervous and Blood Diseases.

Merchanta, Bankers, Lawyers, Literary Men, Merchanta, Bankers, Ladles and all whose sedentary employment causes Nervous Pros-tration, Irregularities of the blood, stomach, bowels or kidneys, or who require a nerve tonic, appetizer or stimuleut, Samarilan Ner-time is invaluable.

The great the most wonderful Invigor-ant that ever sustain-NERVE ed a sinking system. \$1.50, at Druggists. TheDR. S. A. RICHMOND MEDICAL CO., Sole Pro-prietors, St. Joseph. Mo. For testimonials and CONQUEROR





effectually cleansin ad of cataerhal viru canalng healthy secretions. In allays inflammation, protects the membrane of the name passages from additional colds, completely beals the norms and restores sense of laste and smell

NOT A LIQUID or SNUFF

tow applications, reli--FEVER HAY Agreeable to us Price 50 cents. by mall or at druggists. ELY Druggists Owego N. Y.



firmed by human experience.

Spirit friends may aid, incite, advise; but we have our own salvation to work out in the practical application of those modern influxes as well as in every other line of growth. Whether it will be a long of a short time that the world will have to wait for the share of its salvation that will inure by the proper digestion and application of the grand truths bursting upon this generation, will depend largely upon the immediate, active, unselfish and efficient co-operative action of its people.

There is some truth in the old writing. "God's spirit will not always strive with man?" We now have eaough of truth for the time being, if we will only use it rightly, and this can only be done through organiza-tion for assisting its promulgation and en-hancing its practical efficiency.

Fear not; nor become birds of ill-omen because a few previous efforts have failed-one of them (perhaps the most marked) because it was an attempt to tie to our angel of spir-ituality the putrid form of free lovelsm. The time is riper now and earnest, self-sacrificing efforts will succeed.

Let our motto be: Try! try! try again! This "permeation" business is, after all, but a "putting of new whe into old bottles." Should it not burst them R may for a time add new life and ferment to obsolete creed and dogma; but newer, more rational and extensive organizations can alone guarantee the preservation of the true "Wine" of Truth's coming kingdom. coming kingdom.

Perceiving clearly the darger of unyield-ing creeds and that the *nc plus* ukra of the human spirit is never reached; seeing how often in the past simple and saving truth, has been corrupted and has become an engine of oppression, we are all the more intelligent-ly able to feel our way towards realizing in fullest possible measure the benefits of our fullest possible measure, the benefits of our freshly rising sun of righteousness

J. G. JACKSON, Pres. American Spiritualists Association. Hockessin, Del., U. S. A., Oct. 15th, 1883.

Materializations at Memphis, Mo.

To the Editor of the Religio-Philosophical Journal:

Believing that an account of a visit I re-cently paid to Mr. Mott, of Memphis, Mo., might prove of some interest to your readers, I have taken the liberty to place it before

you for approval. My object in going to see Mr. Mott, the materializing medium, was for the purpose of removing, if possible, a load of doubts from my mind in segard to the fate of one of my conditioned of the fate of one of

my sons. His death had been first announced through the mediumship of Mrs. Simpson in Chicago, to one of my daughters visiting your city some five years ago. I have also had informa-tion from other mediums, of a conflicting nature, and lastly a blackmailing arrange-ment from some parties in Hot Springs, Ark., connected with other parties in our city. Their game was transparent and was not a success in a financial point of view, but a success in a financial point of view, but a

The Woman Suffrage question has made its appearance even in Holland, where woits appearance even in Holland, where wo-men occupy an exceedingly low position. Miss Alletta Jacobs, M. D., has petitioned the municipality of Amsterdam to recognize her right to vote. She expressed her surprise at the omission of her name from the voting lists, as she lived in Amsterdam, paid theare-quisite taxes, and possessed civil rights. She has requested immediate redress.

gress. She prayed devoutly during the reading of the mass, and before it was concluded she arose and walked out of the church. sound and well, the first time in eight years she has been able to take a step unaided. 'The worshiping Tessembly, who knew of her affliction, were astonished beyond description, and all unite in ascribing it to the power of prayer.

For the past two or three weeks the Tribune has been exercised over an alleged "haunted" house on the South side. It seems to have solved the mystery-not much of a mystery it confesses, but just mystery enough to make a readable notice-in a manner apparently satisfactory to itself, and in a way it evidently desired to solve it from the first. According to the Tylbury the house was "haunted" by rate. Whether or not the "haunting" of the Anilstrup house was done by rats those who have been investigating the matter can probably tell, if they have done their work thoroughly, intelligently and well; but the JOURNAL can point the Tribune to scores of "haunted houses" in Chicago, and cite hundreds of them over the length and breadth of the country where the "haunting" is not done by rats, where no policemen need be called in to solve the mystery, and where the residents are neither frightened nor annoyed at the "haunting." On the contrary, they are devoutly thankful that it is their good fortune; to live in a "haunted house," is one of their greatest earthly blessings. Their houses are "haunted" by those who come back to tell of their continued life, interest, love and happiness, bringing enlarged and perfected views of the creation and its workings, broader conceptions of its creator, healing to the sick, comfort to the sorrowing, and a more sweet and gladsome life to all who will but receive the light. These haunted houses are blessed houses and peopled by blessed inmates. Is the Tribune strong and brave and honest enough to investigate these "haunted houses" and truthfully publish the result of its investigations?

The JOURNAL is paid for inserting the following notice:

"Any one can obtain a copy of Mediumistic Instruction to sit in the light—any light— and communicate with spirits by sending 25 cents to Medium We (Mrs. Anna Whitehead Bodeker). 2901 corner 28th and Grace, Rich-mond, Virginia. The time has come for every individual to commune, with God di-tract. Amon and among rect. Amen and amen."

ty, depicting in glowing language t life of the child Nora, and the pha-the manifested. Paper, 170 pages. Price, 50 cents, postage free.

sale, wholesale and retail, by the RELIGID-PRIL VELLERING HOUSE, Chicago,