## RELGGOLUTH JOURNAL HEL PHILOSOPHICALYEve <br> 

VOL. XLI.




 Respagr -what Con Tritan STs.





 cellimeens sumpects.

 Lectuce Dolivered by Hrs. U. N. Geste-
foll before the Psychieal Research soclety of Ghicago, on Tuosday Evening, Sofember Snd.
Orittism by Rt. Rev. Samuel Nallowe, D. D.

On Tresday evening of last weok occurred
the regular monthly meeting of the Western The regular monthly meeting of the Western
Society for Psychical Research. As psychical Society for Psychical Research. As psychical
problems seem to bo involved in the system of healing known under the several names ment," "Mind Care and" "Mental Healing," tive practitioner who follows her profession under the banner of "Christian Sclence," an the theory before the Societs
At the appointed hour a woman with a modest, but self-possessed, and cultivated air
arose to deliver her paper before the largest audience which has ever attended a meeting of the Society. The Journal gives the essay comp. Mre Gestefeld spoke as follows: Th The question, "What is Christian Science" Bo one among others which are given to the
nineteonth contury to answer. This question naturally includes the others, "Where
did it come from" "II it
ery" "What does it teach?" and "Ig it itragep" As must inevitably be the case-and for-
tunately so-whonever there is a new theory
advanced for pnblic ace tanately so whenever here it a nee theory
advanced for pablic aceeptanee, there is
much controversy over the auch controversy over the $\begin{aligned} & \text { eettiement or these } \\ & \text { questiong fortnnately, because only in that } \\ & \text { way the trith itself, the essence of the the- }\end{aligned}$ ory, that which not ony keeps it alive, but
Which cuabes it to row into fuch farir pro-
portions that it makeg and keeps for itselt a place among those subjects which occay
thinking world. is brought to light. It is a fact which any nnppesuaticed observforraristian in theience, hast fow made rapia strides
ject which it is angrosses a large share of public
jot notice, and does so becanse it speaks for it
self, and commands attention through the
resilts of its practle results of its practice.
The demonstrations as appeal to every one; to the the are sunker and
scholar, an well as to those whose whole time and attentlon are taken an in tho acquire-
ment of those things which are necessary apparentiy-to sustan white, ard wecessary-
quently leave to others the settlement onteguastions involvedi, content to accept their As a help toward the solntion of the first us look at the meaning ot the two words sep.
arately, and ti combination. Webster denuderstandinim of trathe or factete trath ancen and tained; that which es known; heace specia to genoral tratha and prrinciples on on which it
to founded, and from which it ts derived.?
 Christian-the adjective-" pertaining to Looting for thit difintion of religion, wo
tad that the Latin word relipio, trom whie


perly to Jessus, instead of to the curist.
was the




 of the christ, the only begotiten son of foil


 enze" by the individual, is also the ander-
otanoun ot hat priniplos and the ontome
ot the understanding. is the evolutionary



 gother those recogutitiongof God as an ob ojeet
of worship, love and obedience which con









 anch manarer that aill ean have a practicieal
 The Edy of Baston.






 ual growth and developmentit and throngh
 nables him both to prevent and overceme The haaling of of ding.


 inn Scientitis" who proclaims the doentrine







 Inim to urdertand the phenomena, betongs

 true or exiast, that is not cognizable to the senses? The real seientist will holl
rmy to that which is proven to him to be




\section*{$|$| arriv |
| :--- |
| ir |
| erat |
| erat |
| ad to |}


Man, thes gay, is limited in capacity, he
can, theforon ho compretend the Iainite. greater tail than this could hot be com
gitted by athiniog being. For Infinity


 acious impressions of illusory things to his















 discerned, and the sizth sense, ihit spir
dal perception, must bo exercised in order

 dyge acquired through that development ap-


 Golle physieal organism is but a connter





 in biery reanse aud bower bilonging or or man










 orror Spprinit it the real and eternal; matter















## have ndiderstond to to elaims that what wo

 Mash, blooi, bonesand massele, with anadmix man is, always:was, and almays will beb; what

 Thero io but one eubetane--Spirit, hat



 telopmont of the higher senses. of those per-

 ne and ondy indivisisibe subestanco. As dibe erraed, and it is from that standpoint that


 cort is in mater.
An other thatement of this science which
is generall mismanderatoon, is, that man is he manifestation or axpression of God, nie sipe Me Intetilignee, the one and onis Sirititar boing, or the being of Siritit-Gi, God
Understand me distinety to say, that in this
 Goil is not man miniritaalzzed. Good and man
 neeseary to God as God is to man. God and

 copisistent and coeterral with God, bat is
not God
We enter the light, bit we never tonch





 outide the man, which comenes to thim whether



 pontrave
andidbec
and toca
natur)
tal orig II
rom that altitude, seoing



 sthe materiailization of thonght, and adi



 Can all diseases be eared by this methoif
Cothis question $I$ amm obliged to answer zes





 Caristan Science does nat result tia



 surgeon would be of more use in the firstitan
or intoon mintes than I conld. Neverthe-
 is to grow an to theme, wast wa thave to do, lame in some measure for the erroneous cerning them and their claims. They care make
mistakes when they tell people there is noth ing the matter with theme that thero is no
snah thant and disasas; that all which hey
geo and



 with yon there is no no noch thing tha mas miseaser

Nopre practitioner or tencher known to tho
Goneral pubilit to-day, has 80 far fuvelopod
 matter or material sense. They all eal pearance, very mueh as thay, did hefore they
haidany knoweldge of Curistin Science, and cangequently, to those who ora ignorait
of it, their way ot livink seems a direet con



 fhysieal sonseg do not Enow. The denial,
 ventnaty anrive at that puint white he ap
 We iidual assent which is the resalt of Indididi-







The Spiritualism Beffore "Modern" Spirtianism.
By troe hardina.
by thoge harding.

"Heway astanger hener below.


 Ioper resignation, alation ,and atone-














 Saying sace betorat meat and ameling

















## 




## 

## 

Hancient Spirturibum did not acommplith




















 TYaos fherent? , omanatided Reagou. will goit









 ool
 saon are vert urreasonable, wrf. Reason,



























 aill thiri bosted reilition, they tateret to dile












 Iesson to last
Sturgis, Mich.

## The spiritual Pultosphis-Revivalso

## 





























 Te best golvents of any given sabstance are In respect to opintion and culture, are nearest













## 


 nigher religiod could be deaired? Under the iogincrease fot the moral natare, which, orates existence and renders moral conduc

 simply the $\qquad$
cuel Bigotry Shown Cp.
Thi Rev. Dr. Fexfrod at the church of of on












 crating innamerable multittddes of gens



 dund the was. He vote



 this time-hare gone to the thernal flame

 ara think humanant the ilines of ong oicont than
dead traditiong. The editor of the New Tor














 such a decision can infil
love and would defond





1

## 1 im




 ges down to hell."

## Promficsex

## prompicacy.

There seems to be a sort of strife among nowspaper correspondents to record cases
reat protifacy, and by the style in which
hese cases are heralded it is nade to appeat badge of honor. One instance reported to
leading city daily, and spread before hun
 rothers in the same connest and of thro of whom
reliving with thir third wie, and fathers
otwenty three childrein Vith his fourth wife, and fathand one fiving
ix children. one of these fathers whenty tioned as to the number and names of his
dhildren was quite anable to answer. Wo
reaid of the slaughter of the innoeents. The
 ruthessly destroyed, Who shall paint in
wordd that obrn with the ntiter wretchednegs
of betrayed trast, and love blasted by selfigla Tenine is other businespin this world than
cearing a numerous progeny, Haman be hge canat hope to rival of ofsering. The
animas in the number
coifigh has a yearly increase of a million er
 hemselves, and of as much consequence to Aside trom the question of the value of were they each and all embryo saints and
hilosophers? Thil question reaches beyni
hege ignorant cowns who nothing
igher than brute instinct. Insteai of praise and pablic flattery whereby they become'ox
mples for others no words of condemuation ave suflicient sting and omphasis to brand
them as they deserve with ineffaceable ignoThe question of import is: What right has
ny one to assume the tremendous responsibilities of parentage uness they are reason-
abty assureer of being abbe to give the child a 0 care for its growtirand culture? Assured
y none whatere. The world has no need of has too much already, ana is constantly inThe world is in need, direfal need, of men
and women in the true sense of those words. pair of sparrowa allowed to increass with-
utt restraint would in a fow years overran the earth with sparrows, and two hering
nder the same conditions would frilt the
ocean; yet there would be only sparrows and cean; yet there would be only sparrows and
herrigut Dulimited, unretrained multili.
cation, instead of a blessing, is an evit zaught with dire consequences, for as pron te.
ceacy is in nature the inverse neasure of te.
elopenent, the tondency constanty is for the rain. It is from this prolificacy which pro-
dnces. human being instead onen and wo
nen, thatour institutions recelve thair sever st strain, and are threatened with greatest danger. These human biaing by their votes
macg or namake the governgent. They vote
becanse haman beings, not beenuse they are because haman.
hinkine men.
There should be praige, not for those who
have the greatetet nmber of ehildren, bit
for those who have the best, fewer and botOr. And while we talk of "pre-natal" inflobres, ana of the impress given by the moth-
er, let us bot only jut, bit correct, nad
speak of still earlier paternal finfuences. For malformation, deformity, physical or men-
tal weakness, the mother has borne blame,
Mhite in nietenths of the cases such inflic-
tions are the resalts of seret vices on the
part of the father.

## Will be sent Back to the Ola sod.

A dozen or more Chinamen went out to Oakwoods Cometery yegterday in a very hilh-
rions mod. They carried with them omome
roast chickea and pork, boiled rice and cigaets, and chatied and langhed as though bent ery, they proceaded to the grave of Chin Fan
and spread their eatables about the ground
One of the party, a benevolent looking old
Celeatial, muttered an incantation, and lightng a conple of candles, distributed a lot of
orn paper, sitting it out with his fingers as
farmer sows wheat mony over, the wraate. was opared of and the rere-
maing of Chin Fan taken out and deposited na sack. As Chin died some air yeposited abo and his countrymen tanblede to tom inittotethe
bag with barely a show of reverence. Their object is to sead them back to the Flowery
Kingom with as litile opange and tronble
as possible. Ha Wan, nan, starts for his native land today, and Chin's bones will go with him, checked
throngh parat of his baggag.
Thedeceased was a brother laundryman Tho beeame so saturated with plinum that he
cold not work, and is suppoeed to have been




Hoyt Sherman, of Des Molnes, Iowa, a
founger brother of the general, if a proopar-
ous banker amd an infuential citizen. M. Poure-Hopking, who introdnced eteal
pent into France, is now having his obituary
written with one of hise own points, Sunset Cox was not ldie whife he resided
the subllme portt. He constraeted about
thousand now jokes, Rad wrote two litule It is said that there are numerous masonic



*)
 a last prayer.





## 

## 

## To putbity of Thy kinquams vats


This noble woman has seeraed flame nos
 she hegaia nursing a brother, when obly
olfen yearb of aua. For naarly two years pathieg wero Yili in training tor the ratiof ot dariod she ouly left him tor one-hilt day. to teach a pursgit in whith hhe was omininit

 Hear of her at Washington, asa a clerk in the
Hatont Once; the irst woma so employed.

 Erristed to tite e ond.
 outre thein two long fines in the corriolor ana stared at her as sile went through, whisthing
at the same time The genale womat teft the in sumbtit butag ware baynd kepton her way
Then thay tried slander, bat those who did so fonla thing were dismissed. Merit con egme aware that there were disloyal clerks offered to io the work of two ot these, it they
 When the sixth
 rent dayger, The paor fellows were hangr. She weat to the market and to hotels and


 private stors, and Aired others; she wrote



 The retord of some other rood work is told
 bending orera adying boy whot tok har hap sip
norting arm and soothiny vole for his sister or falling in toa hrief sliep on the met ground avalry; or riding in one of her train of army he way, thard of on onitinous teamsters into battio of Antietam, in bussence of ther revalar
 ng gruel tor the tainting men from neng mal ractivg with her own hand a bailet trom

 mid thousands of bleoting. dinging cana, ile. mining the filad with aandies and landernthy called her "The Angel of the BatInt was the same story of courage, help-
 r prored. she was neror woinded. At the head of a wounded man a ball passed bo- beo It will be seent that Miss Barton hiad re. dived permisision from the Qastrermastor:s serer toreses she conld gather.
At the
intment from Prealient hincolvod an ap. ond with the friends of miesing prisonerss,
 Ipense, Mitas Barton eetablishod A Brean of Reordid of miseling men, emploging seeveral Arksto help har, From that she went to

 and a headboard stat oash grave, Congrose The ordinary officetolider, Catara. Bartion reWhon all wis orer, est maxy be imagingo,

 ain war, a posetey for the rillef of all who






 Crossger several weeks oni heroing went back
to Cariruhe, summoned by the granil Dueli

 Hey worked togethar, , antit our eonantrywo
mani was neaded in ther parts of the coun-



On returning Miess Barton went to wort
to establet the Amprice Aspociation of the


 or Women atit Sharburne, Mass. Whare Her


 Late November Magazines Received.
 oin, by yis privitate seeretatios, this magarefaces give ampleaceeontof the work and
 Afa-simile of a pasasgeoo Mr Lronwilts Com faresimiles throw new ilizht pant the early
 vith referenene to what is bing done inh series at thi battle of Gettysurg. Besides
the above, ifition, poems and eidtirial topies make
THe Popplas Solever MonPhiv, (Nequ America in the ITe Period, Protesar Chass



 ciations, are treated of in the Editor's Table






WDe Awake (Boston. This the closing
 and there are several dolightefl short stories Mrss Sharwood eoncludes har Royal Girisiand
Ropal Courts with a pleasant paper relating
 Remarkabie attrations have bean seared
for the next volume which begins in Diecem-
ber
 illuatrations, is followed by good reading, as
the tollowing will show: Spanish facts and Eagiso fangies, Coventry; ${ }^{A}$ Seceret Inheri-
tance; Some less known town of Southern Guut; ;and An Unexpected Denouement. Tig Jourvai of Speculative Philosopry


 Raal and waglan; Egyptian Divine Mythe


## DISPEPSIA

##  Whiec does not get weil of itsent In requires   "Thiay taken Hoods Sarappartlat for dys  

Sick Headache "Yor the past two years I have pen


 toumdit the best remady she ever ussdila


 The above Trade Mark is a Guarantee that Every Article bearing it is BEWARE OF IMITATIONS. THE COODS $\frac{\text { Br }}{\text { BRE }}$ CONTERFEITED AS WELL AS THE TRADE MARK. The Michigarestove Company, SOLD EVERYWHERE.

MIETIMIN's FOOD


Mm RAREDNHITRPTU

STOP \& READ BEFORE YOU LOCATE. Splendid Chance to Help Build a Great City.


## HOLIDAY BOOKS.







CURE ${ }^{\text {gim D D }}$ DEAF


 CONSUMPTION QUREU


w. W. C00K \& 00., 161 Le Galle Btreet, Ohiongo, IH.

Railroads.
Mighigan Cemtral


THE NIAGARA FALLS ROUTE:"





## (AMA:



CHICACO, ROCKI ISLAND \& PACIFIG RAILWAI

 temms of suischiption in hovange.



 1


## Tenderdese of the A.feo







## 









 One corner, anit warped aid wore it in



 honest workt of the bride herealf.
Thuer weie no thator-aving phplianees and things hat io bo simple, ,uless in harge mat
 the etrength of the nation. Theen, as now,
 ot the country. Men wrought with priml. adrantage. Thero were no ottaam plows, no


 to mate, rongh landit smoth int meations.
 romember, neededed to be done
There was the school house, small, overcrowded, set in the midst of a bleak, treelesa,
and shythless waste, where suffering papils and shpabless waste, where saftering papils
Weatifed with the elements of learning and often were thrown in the content. The food
of the commanity was salt port, beans and potatoes, rye bread and often rye colfee and molusees. The churches were cold as the berng, the women only carrying foot-etoves. With eonle recting on a bed of ashes, which
burely kept them trom freesing. Peitiap marely kept them from freesing. Perisips
 bong eermena, unrolievoit by allualonetion may
and made one day seem the twin of its dreary
prediecessor. Superiors exacted obedience to the letter, and the law knew no merey for
offences, small or large. Only the natural offences, small or large. Only the natural
effervescence of the yonthtul heart could ake life seem worth the living. Througl social development, human powe
8. constantly increasing. The xelation ot each to the other and of each to all, grows nore intimate and complex. A higher in elligenee is required for man to keep at the
level of his fellows. Work is taken from the housand sindes swittly whirr in place thousand spindes switty whirr in place of
the slow treadle of the loom. The present
centary compared with the past, is like the antary compared with the past, is like the lamberiag gait of oxen. Mighty works ar he throbs of human hearts; delicate ima Forksinges turn out pins, needles, shoes ani boots, barrels, watches, locks, farniture, fne
ailhz and coarse woolons, and a thousand aillis and coarse woolong, and a thousand izad hoase can bo boaght, shipeed to Aus
Graia or South America, set up with all mod ori convenionces and the owner begin house-
zeoping to it within a month from the day it was buaght, and than send greetings ilying
beek on the wings of an invisible force. housand newepapers circulate where oue days's en last night's earthquake or yeste lay's eruption of Vessuins before to day
breakfast. Children's books are illustrateà with sueh engravings as the Queen of En-
gland conid not buy for the baby Prince of Wales, aud that home is squalid which does had not then been made Sach are some of the conditions of matorial bare. Thicre is poverty and distress and dis tarbance, but there is no possibility of a re-
tura to the old, slow going gait of our fere-

Bat this outward progress is only the clif of spirital growth. Every invention preeaded hy its mental prototype. It oxist rought in wout or motal. The nerve ganglia in man has hot only growa in aize but in
oasibility. It he feels pleasure more keen1y, he alse suffers more pain, The vail in
Iaily growing thinuer that separateg matter from spirit. The air is fall of thongatt; it
ingles with vital electricity. The bondar Ges of ome worlid impluge upon asother, and comptimes they appear to coalesce. The ad vance has been made more quitekly than a
comprehension of it, jnst as a chind learns to walk before he understands the nse of his
muscles. We are still in the realm of the ntelleet though many excursionists tak fights into celestial regions, and retarn to
ell us what they see. Sometimes their rol ports are tinctured with preconceived views or prejudices; sometimes they catein glimpses here and there, and join together with their wn imgainings things that are widely sep
arated. No one can take ont a patent for bsolute correctness. Not one can say, new stopping places, and this thing ond that will always be found in this place and in hat place. Nor are there spiritual rulers to y, -Go on this track and in no other. There nd Greeleys who explore unnamed regions, picked up on the journey. The way is onen picked up on the journey. The way is onen
to all who have the inerer eye, the inner ear, the inner consciousness suffieiently developed and sensitive to transcend the limitations
of the orgains of matter through which the of the organs 0
Not in material progress lies the hope and rgy from whesent, but in the spiritual en now works more through the intellectasa than the coronal region of man's brain. Not antil the apper portion receives greater il lumination can we hope that intricate anत perploxing social problems shall receive any to all ranks and parties, Projects withont nablic ate have ben and will be presented asserted that an adjustment of difficulties i matter of growth, not mathematics. Tha phers and philianthropists are deeply conphers and philanthropists are deeply contion of our coantry, we can bat bolieve. The part, and so, the growth of justice and sym pathy shall increase with the decrease of Iriction and selishness. Then, and not tin
then, will the moral condition of the masses approximate to that physical condition whict clence to common abont ay

Atred Russel: Wallac
This distiagaished Englith scientist is now In this country in pursuance of an engageof Boston and the Johns Hoplins University of Baltionore. In addition to his fame as a cientitit, Spiritaaliats are ospecially intor-
eted in Mr. Wrallace for his open advocacy ated in Mir. Wrallace for his open edrocacy
Splittaalism after having stadied its phe-
comena. We have been solicited by repre nomity, we paple holaing poititione in Chureh


Such is the title of a diseonrse by Charles
Ames, a liberal a Ames, a liberal Unitarian elergyman in
Philadslphia, published in the Unitarian in this city. Mnch of value is well said by its
author, and it is a plea against the agnostic m , which answers "I do not the great questions tonching our nature an other great matters are settled in the mind
of the preaeher. The immortal life of man is not put among the things that are settle One hardly kuows, indeed; where to put We are told: "I am interested sometimes to
intensity, in all those modern diseussions. origins an
concernfu

Thtortifes my soul to hrow is so.
This looks like a query as to whether one
come glowing words of "the afirmation of continually receiving a life we canuot give, and the question is asked, "With these awfu trust the ereative faithfainess hay mor tace outlazaling the suap? We lave tho statoment that "Power, Wistom and Good-
ness are the only thinge we can trast; and they are spiritually perceived, and verified
by thair carrespondence or identity with something in our spiritss'
The grand processes of atare, the rolling years with their ehanging soasons, fowers
and rocks, bubbling brooks and the wide ocean, the lessons of history telliag the surses, and so reach the soul and are spirituall infallible, yet valuable, and without the de monstration of power, wisdom and goodiess in the world of mind and matter which the
bring to us we should be poor indeed. stil tarther the preacher says: "If the fact of on
spiritual nature, our kinship with the Eter nal, does not mean that we are in the wn verso to stay, no amonat of worry or pretence
can change the order. If we belong herf and are wanted, there is no danger that we ghal
fall out of the strong, safe hand: This puts fall ont of the strong, sate hand, This put
the matter with an it, but not as an aflirms tion. Would a vicie out ot the sky harm the
world or weaken the truth of immortality wond or weaken the truth of immortaity
The aniety to ignore the world's experienc of spirit-wesence, an oxperience coming
down from all ages and growing in the latg er lifo of to day as never betore, drives even
men like Mr. Ames into dim obseurity and donbting hesitancy in thair thought of im
mortality. The Unitarian anid its writar stand for an affirmative faith, and criticis what they hold to be the hesitant uncertain ty fot someothar Cuitarians as to great rell
cibus truths. cipus traths.
Cannotimmortality be oneamong the things that are settled? Is not the consensus of the
faith of the ages and the world's experieace truth? How long shall a doubting if stand instend of an uplifting amrmation

## Ifome Seances.



 This is the work which the Journat he been emphasizing for many years, and it
therefore with special pleasure that we see ond the endorsement of our esteemed Bosto contemporary
More real
seeker in one winter's home circles than wil be got by a life-time of unmethodical an desnitory investigation. Again, if one is no
deeply interested, if he is not ready to give as much time and thought to the subject a or if the pursuit is begun in the hope of being entertained merely, then it had best bo de
ferrei, as a rule. Unless with the acguire ferran, as a rule. Unless with the acquire
ment of psychical knowledge there also task had not been undertaken.
There are in Chicago, and in
cittes and towns, many home circles and many private mediums. In the tamilies o ministars, judges, lawyers, doctors, banker merchants, tarmers, mechantes and laborere wh know of mediums through whose powers,
sweet consolation, encouragement and spir itual rest come daily or weekly to those so fortunate as to belong to

## Tests or Materializatio

Mr. Henry J. Newton, of New Yark Clity Writes that he is conducting a series of ex-
perimental seances under crucial test condi perimental sesaces ander cracial test condi-
tions with Mrs. Wells. Satietactory resulte are being obtained, from twelve to eighteen
torms appearing of an evening. Mr. Newton forms appearing of an evening. Mr. Newto of the experiments when completed.
E. H. Dunham of Providence, R. I, writes: "To-day we have been exceedingly fortun ate in having with us Mr. Bben Cobo or Boe Worklag Lave of Nature" wes henditism manner that gara the higheet satistretion to his a adionce. His theme tor the orvening was, "Hellgion and Dogman," and it is aisfe
to say that all who have hoard him to-day to say that all who have hoard him to-diay
will be carefal not to mies noxt 8unday will be oarefal not to mife mort gondey
When ho is to bo with ves geila. rili wae

The Family is a Civil and Normal social Although the following letter was not
written for publication, yet it so well expresses the views of numerous readers, views which we hope are those of the great body of
American people, that we venture its use Mr. Powell, himselt a preacher, a man of
aperior cultare and alvanced thought, has for many years done nolle service in helping
the world toward a rational relighon. Here os what he bays:
Thanks for the


Clinton, N. Y, Nov. 1st. E.E. Powen. Frites: "Mr. A. E. Brigze, who says he is from Boston, who has a notorigu repatation as a
gneak-thief, and who looks like a tramp, has rought Spiritualism into disgrace in thi writer and pliysieal medium, bat his stanees empt. His plan is to obtain valuable rings
and jewels frem his sitters under pretenge apirit influence, when he decamps and clavims to he a rriend of yours. He is now in Chicago, and is belioved to be heading for he is a miserable "eritter", and should go to The papers here exposed him." The Joun
vaie thinks Mre Briggs is nolin Chicage. nu Las thinks Mr, Briggs is modin Chicago, ouGENERAF renMs.
The Brooklyu Spiritualists have again done their cause good service by deteating eariy ing his careter a fellow who hat fitted himself
to simnutate mediamshiv. See an account on he sixth page.
Mr. Reginale Nattall or Victoria, British columbia, spent last webk in chicago hid contributions to
his name wilely
the Pacife Coast.
Mrs, Eimma Hopklas opens her next series of lectures apon mental healing at a P, M. on Thursday of this week in Apollo Hall, Cen-
tral Mnsic Hall Bailding. The coures consiste of twelve lectures. Those interested
can apply for farther information at 2210 can apply for farther information at 2210
Michigan Boulevard, or in the hall at the hour of the lecture.
L. W. Houston writes as follows from Keo short visit from the noted Mre. Maud E Lord. She lectured here twice, and gave
several Beances, It wonld take servaral pages sevoral seances. It wonld take several pages
of your- paper to relate all her descriptions f spirits (fhat were recognized. She was unusually well received, and has accomplished great and lasting good for the truth, and of her.'
Miss
Miss Jemnie B. Hagan has just completed peak for the Fall River, Mass, She will Nov. 7th, 14th, 21st sond $23 t \mathrm{th}$. She will make veek evening engagements in the vicinity. th. Stoneham, Mass.; 12 th, Fall River, Mass. 9th, Dover, N. H. January 1st, 2nd and 9th ter, N.H.; 30th, Woonsocket, R. I. Feb. 6th Haverhill, Mass. March 6th and 13th, Dover, 9th, 30th, 31st, and ApriI 19t, 2nd, 3rd and th at Cinclungti, Ohio. April 11th, HaverApril sth, 6th, 7th, and 8th, between Cincinnati and Buffalo, N. T.
Lyman C. Howe writes as follows from
Binghamton,N. Y, Nov, 3rd: "I am entrontefor Sewf York and stopped here to visit my old pa(7th and 14th) I rotorn to (the and 14th) I return to Elmira for the brought ont the larcest audionces, day and vening, of any bince I commenced my work there last January, and apparently the best feeling prevails, I have accepted a cal Kor three months (Jan., Fob, and. Mar.) in Kansas City, Mo. Ts the time at hand when zether?" It looks that way, Missionaries nd hell a poor ingpiration among the heathon, Beepher shakes the foundations of orthoocently a Jewish synagogue was dedicated o Johovah by Jews and Christians in loviac fellowehip! The Christian clergymen who or among them, made no issues ( 80 far as re ported) between Christ and his cracifiers, on indly commended the Hebrew and his re igion to the tellowship and good will of all, irreapective of falth or doetrinal differences o far as heara from, no Garistian attempted his 'Lord and Master' as a moans of grace It did weom, howover, rather berren ground for Chriotian orator to enrich and adorn hi 8
6
6
6

Mrs, S. F. De Wolf, 229 West Madison St.,
will auswer calls to attend funerals at any Mrs. J. Anson Shepard writes: "I lectared conitesy of Mrrs. Watoon, at Metropolitan very large andience, on the subject,ril will, we are intormed, lecture in otice parts of California.
That a person may be intelligent and still in a case that occurred at hong Branch, No
J. The doctors there are pazzele over the phenomenal vitality digplayed by Augnst was thrown trom a carriage Iately, recaiving a componad fractu The opening in the skull is suffeciently large
to admit a finger. An examinetion of the wound was made by four phyiclays, and they
were unanimous in the opinion that death would result within an hour, Since that ness several times nas lias convected intenillo gently with reembers of the tamily.
The Amorican Exiubition in London, oposs
ays zad, 1887. The Dapartment of Fine Arts will be presided over by John Sartin, 628 Chestnat street, Philadelphia. The Depatio f art work of Americans, irrespective of admitted for exhibition whether precionsly chibited or not No charge will bo made for space, or for the storagg of cases. The
exhibition association will asgume all egats of freight, packing and insurance, All works
of art must be of a high order of merit, and will be admitted to the oxhibition only on the approval of the committee on selections amposed of artist. this country will probably be extibitea in the City of New York preceding shipmont to London
The Chicago Tribune tells of a woman in a
hospital subject to cataleptic fits, during which her limbs and head could be twistedinput back, she " lying as if frozen" position in whici she was placed, "wlthout volition or consciongness", untll, fearing to
nse the vital energiea in this unequal and abnormal conflict with human musele the doctor struck his hands violently together, When the woman collapsed like an empty
saek, and with a slight shadder and groin sack, ant with a silght ghadder and groan
became hercelf, only to relapse in a few no ments into her strange condition. Thisrade and violont method of bringing the poor pa=
tient out of her abnormal condition shows the ignorance of pgychical laws and powers or which the medical facalty is distinguish ed. A stilled magnetizer conld probably
have wrought the desired change without the fearfal risk of the woman's health and ife involved in the doctor's noisy process. A story that comes from Baltimore, Mi.,
indicates that the "Flving Datchman" still survives as an apparition! "The offieers and
crew of the brig Mississipni, Capt. Powell, from Rio Janeiro, report a queer incident on an optical dalaion. Shortly nofter adalt was October 16th, in latitude twenty degreas north, longitude forty-iight degrees eightean seconds west, a bark was reported under the
weather quarter. An observation under the aaked eye showed her to bo deap laden, but
what excited cariosity on the Mississippi was her strance movements. She was steering of time to were farled, but the topgallant sails were only clewed np. Capt. Powell went below to Coming on dert he asked the man at the wheel where the strange bark was. The man said that she had not been seen for three
minutes. Capt. Powell took the glass and searched the horizon for the bark, but it and bright strong enough to give the Mississippi stegr. age way:"
It appears from the Iribune that the preBentment of the grand jury in the case of
Charles B. Reynolds, a protessed atheist, who astonished the poople of Boonton, N. J., two weeks ago by his blagphemons utterances and pamphlet, is a remarkable document. It
sets forth that the accused "nalewfully ani wickedly did blaspheme the holy name of and by contumelionsly reproaching His being and providence, and by contumelionsly reproaching Jessas Cariet and the holy word of God-that is, the canonical seriptares con-
tained in the books of the Old and taimed in the books of the Old and New Tes-
tamente, and by profane scofiag at and ex-

## New Theology Herald is the name of a now paper represeating one of the many

 varying phases of modern religions thought． The paper is edited by Rev．J．G．Townsendand Mr．Solon Lauer，and published at James－ and Mr．Solon Lauer，and published atJames－ Methodist minister，but grew too broad and humane for that pulpit．In his salutatory Mr．Townsend defines the purpose of his pa－ per thass



 The of Eleines and medern thonght， auer as an occasional contribitomber Mr foung man of sincere purpose and high con－ pictions，well grounded in spiritualism and interprets the＂New Theology＂by its light． The Jompaik velcomes this new anziliary in the movement which is pushing toward a grand，nuiversal，rational religion pos
aseientife basis．

Mre，Dwight r．Smith of Dobaque will，in November，take cilitorial charge of the IFonse eeper，a domestic journal published at Min neapolis，Mrs，Smith，nador her nom a mast heon known ss a weiter both in poetry and prose of acknowledged ability，her con－ tributions
eations．

CHE MLLEGED HINDU LLGEND

 Bth，in his article headed，＂The Alleged
lidin Legendi＂，I feel impolled to say that
ge iike many other elassical scholars is too
 MMr．Patnain evidently in order to thake the
regemblance cooser to the Biblical Alam，has
withona withont any warrant therefore，arbitrarily
changed the name from Adim，to Adami．＇ How true this may be I do not know，as I am
wholl viaccuainted with the sanskrit language．He furthermore saye，＂The name
Addamis is pure cinage oo Mir．Putnams
brain＂ete Now，if Mr．Coleman will con－
 sults the key to the Polylot edition，he will
find the interpretation to signift，＂My man．
sod earti，or human，＂which interpretation makea an，Adam，and nothing else ont of it．
Goreover，if we consult the Polyglot edi－ tiren，We find that＂Adam，Adamah，Admah，
gad Edom，＂all sigit the same thing in to the same great principle，viz，the great
©ity of Adam．mantionedin Jovhna 3ibb．Bat how long will haman intelligence look ypon
this Adam of Bible mytholog as one iltile
man？Not long，I am quite sure，if they will read the Polyglot edition by the aid of the
cey，the margin references and the figures employed by the writerg，a part of which are
to bo foumd in the Polyglot Bible． tion of Polyglot，to for me to Mr．Gole the defini－
such a word exists ontside Mr．Patmants Buch a Word exists outside．Mr．Pat Man＇s
Brain，Soflice it，that we find it frt tin the
Bible，and second in the key to the Polyglot pdition，where it is defined as Adam，but craed，is not for me to say，as I am not a
clagsical geholar．I have become convinced， however，by a careftul study of the Bible，and
applying the same to the mythological gods and thence to the starry heavens，that Adam，
as well as many other Bible charectarg is name applied to all mankind under certain ages and conditions in the earth＇s histary．
Wer read in Genesis． 5 th chap，ad yerees： nade ham，maie and female made he them，
and blessed them，and called their name
Again in Job， $31: 33$ ，we read covered my transgresgions as Ad ram．＂：＂If I
at the word Adam the reader is refrred to the margin，and there it readds＂or after tho the
manner of man，by hiding mine inituity in my bosom，＂ett．And again in Hosea $6: 7$ ，
＂But they the reader is again pointed to the margin， phich reads．＂or Adam，＂＂have transgressed imply one man．To me，Adam tand simply a
impor the fall of mankind and women deny that host seientife men now occupy．Bnt how thay that which they dilepidation of the present age and not nee thet＇mankind have fallen，through their
own or their forefathers＇transgressions，is own or than I know．I wonla like to show
mor readerg how the fall of man was brongt tonait by ont solar cyileg，and through the pad speev forbid，of I will only gay，that the
Bibie when cempounded with mythology and Bantrono
geology
and
Mr．Editor，please atlow me a Hithe apace I made in a previons atatement．I said in
that，that I belleved the God Pan to extend






## C lactated Fod



The Physician＇s Favorite！
 The Most Noirishing．解ost Elatablat



## GRANULA

HRAN．．


SONGS

HWW？

Mrs．Abbie M．H．Tyler，

Mrs．A．M．Glading，
Pジvavivave

## THE HOME，



Poultry Raising


The Ideai Hair Curler．


Prahlie city hoveity con
HOME CROLESS．
How to Investigate Spiritualism sugaestions and rubes， nimugtion for trom Leators，spirtialitis and scoptles OFFER TO EXPOSERS AMD COMUURERS OF



## TERMS OF SUBSCRIPTION．



## The Religno－Prilcosphiciel Joumal，

<br>CONCURRENT CONHENDATIONS FROM WIDELY OPPOSITE SOURCES<br>TRETS












|  |  |
| :---: | :---: |
|  |  |
| lememit |  |
| mudumumau wid |  |
| Wuaw wdumudumuwud | \％umidid |
|  |  |
| Some Eeasomen wis Hestana | samamin |
|  |  |
|  |  |
|  |  |
|  |  | Remittancess sllould be made by P．O．Mones Order，Yostal Note or Draft on Chieago or Nen Yorts，pavable JOHN C．BUNDY，Ohicago，III．

## 40 TALTABLC BOLSS PREE！

AN ENTIRELY NEW SET I JUST PUBLISHED ！


| Taitrs from the ex tryit． Iuramanton on Mhatous sumeras： | Bret 1 oodworth starts of an a platform Tes |  |  | Lotter frent an Aced spiritunilio <br> 10 the Fraitor of the Holisio－Phillowophical Journal |
| :---: | :---: | :---: | :---: | :---: |
| Compensmituo． |  |  |  |  |
|  |  |  |  |  |
| Theme |  |  |  |  |
| 为 | 龶 |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| whed |  |  |  |  |
|  |  |  |  |  |
| Itiole | 隹 | sout |  |  |
|  |  |  |  |  |
| Hex |  |  |  |  |
| grat and common well wiodry |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  | din | 何 |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| Prixitid |  |  |  |  |
| ni Prigsicians． |  |  |  |  |
| Tid Traij sumeal in |  |  |  |  |
|  |  | and |  |  |
|  |  |  |  |  |
|  |  | sam sman amin mis |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | maion atare |  |
|  |  |  |  | ${ }^{1}$ |
|  |  | Toextarge moun |  |  |
|  | trate ders．Wi |  |  |  |
| alaliega and | Hiriot |  | lithas inde and |  |
|  | iniai |  |  |  |
|  | de |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | ata |  |  |  |
|  |  |  | nimat |  |
| 込 |  |  |  |  |
|  |  |  | \％ |  |
|  |  |  |  | 别 |
|  |  |  |  |  |
|  |  |  | motitity of God and aro anil sate in the arma ot in－ |  |
|  |  | explatato， | est |  |
| mean |  |  |  |  |
| ram howerar at |  |  |  |  |
|  |  |  |  |  |
|  | intura a ahb owne expeitat and |  |  |  |
|  |  |  |  |  |
| anja bare osithaces |  |  |  |  |
| Hind |  | daik Look and mate restitution |  | A vienaa writhon |
|  |  | 边 |  |  |
| atidex |  |  |  |  |
| Mrs．Jutha $\boldsymbol{m} . \overline{\mathbf{w}}$ |  |  |  |  |
|  |  |  |  |  |
|  |  | tat |  |  |
| Suif uruilim |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | tiv ratit | cota |  |  |
|  | Sua reamot the pringor cond |  |  |  |
|  |  | man |  |  |
|  | der |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| ${ }^{\text {dratitu}}$ |  |  |  |  |
|  |  |  |  |  |
|  |  | dind |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |

Spinit Power Mustrated.



 cotaro Datota, while on hia way home troni













 susy at some out-doro work, as is th


 ut or every lingamont of her young tace, pointer te




 Wondertul Tests Given Throughe the Medinuship of Dr. H. E. Towne. M. S. Twining, of Broilhata, Wia,
ows in reference to Dr . L. E. Townes
"Leaming that Dr. L. E. Towne, of Broilicad,













 conversadion, when suddenligg engagead in ordina






Horsford's Acid Phosphate. De. J. J. Ryan, St. Loulis, Mo, seas: "T Invariably







Delshazorg Wherulug
Tried in the balance and fonnd wanting", to the
 Mever beon wiven aralnes Mr. R. V. Plercot's "Goluen It thoumande who have triod tit, to bo the only ream





EPPS'S COCOA.


For "worn-0ut, "run-down, debilitate









BIBLE STUDIES
Bible Readings.

 PARALYSIS
 GILES B. STEBBIS'S WORKS. Chapters from the Bible of the Ayes





After Dogmatic Theology What?



## CHARTES H. MERER AF CO.

Meital bymusticies OR,
MEMORY CULTURE.
 THE CLERGY, Their Sermons THE STUDENT, His Lebsons; The business max, Items of Business.




math mat, writa,

The GROWING TOWN of

## Kanopolis!

The Future Great City of Kansas.








railroad, commercial and manufacturing center.


 PUBLLC SALE OF LOTS Stuhasiony October 14 \& 15,1886 pon't wait for the public sale, but eome now and make your own seleetion of tots,


KANOPOLIS LAND COMPANY, KANOPOLIS, KANSAS.

## VIOLIN OUTFITS.




PRAIRIE CITY NOVELTY CO.



#### Abstract

 What do you fand Mase apon the astonad- ing forces at wors to natane, whether in the storms that sweep the sun or the silent ator- age of a drop of wnter with electrical energy age of a drop of whter wilth eloetrical energy anough to ohatter the proud ost builiding man has reared. or tha subtle leseh whla the has reared, or the subtle leash which the moon throws over the mighty ocean, und then ass yourselt what is this Indinite Powar mov ing throug nature-this one nachanging Reality no Reality pnder these changing formy of forte, and you will ond yourselt riven to interpret it as the stresming forth of will. Pon- der the myatery of law everywhere diselosed Watch the fathhary tiakes of gnow forming Bymmetrically prerfect in form and as beas tifully artisticenly and urfuly artistically, and reflect apon tbe pow- or which stamps apon the rarefled water of the atmosphere these exquisite dealigns. the atmosphere these exquieite deaigns. Consider the threading parpose which gleams here and there through nature ilike frash of water in the gonilight, -among the shadows of the dark woods; the pationt, in- sistent push of 11 ite ap and on, from the fimy  moves, what do you tady Muse apon the Bingalar fact of the beanty which every- where to bo found, which manties overy hill  been gubserved without transagaring earth with this daily glory. with this daily glory, Most of this 10 oliness is wasted, as wesa no eye capable of enjoying it, balolding it no oye capable of onjoging it, beholding it nuless the spirit thinking out its dreams in nature delights itself in these fair creations and hads them very goi. Is there in every then glorions canass of the skies the  works of its own hands? Find oat thes mysteries of Power and order and Pupos and Beanty in nature and you find and Beanty in nature and you fini-God. Tarn to the deepper deptha of man. What do you find when you open the wonders and the oeantios of the affections? Not merely instiacti of the animal world. Even in the lowly creatures round us the depth of affec- tionateness wakens in us at times a hush of for a watif, ofeeing a mother sparrow caring of the woods as one of her own Orood, asked cekerman Whether any one conld there dont that the ninite Pooer was Love. When Livingstone telli is of a sarage brack woman, in the heart of Africa, throwing her a monster the river to divert the attention of he was making is there ner reveliandion whom the sonrce and spring of this beantifil tisaith ness? What do you find when you nnlock the mysteries of conscience? Simply the curious and cunning themes of our wise men, fellin  bows bry $\rightarrow$ the prysence or an wherein one Eternal Goodness, the Eternan onite, an Eho Ioveth righteonsness? Find out the mystary hidden int the absana depths of personaticonscience, and you ind-God. , Mhas rmin an Arabic golien word: Moses  consulted together to diseover what wate was, oritindegd was at an, wat were um and to resole their


## 



Mrs. S. F. De Wolf, and her Work. Comanameation from. Her Shalst Controt Among the many mediums of this city who itualism, is Mrs. S. F. De Wolt, No. 229 West Madison Street. She is always ready to re-
spond to any demand made unon her servi ses whenever she tinks she can accomplish some good thereby. Whether in the capacit fanerast, attending a social gathering wher words of eneouragement are needed, or sit ting in the private circle, she always acquits herself in a manner that rellects credit on hersolf as well as the Canse. She is clatr
voyant and clairaudient; and is also entrane ed by her spirit guides when giving tests o demand for private sittinges are the great ness of her clairvoyant vision makes her a avorite in that respect. When her medi the was apparently dying with consumption of over caring her, and with them it was only a question of iittle time when the wand condition the denizeng wh in this critica saw, that it relieved of her distressing malador, sha would make an excellent instrament truths of Spiritaalism. They pointed ont to hlly directing honld eare her, and care pulation, in a short time she was entirely relieved of any alarming tendency toward been a willing ageat in the hands of spirits to advance the Cause. She is ottent Controller
by Joseph Wicker, who in earth-life was a rominent Elder among the Shakers. O one oreasi
Shakers, as a selct, had communications with he Spirit-worin. They had aming thir nim bing entranced, and thos, too, who hat
visiong. I was ally prepared to realizg then
hat I wonld live again; not, however, cause of the varions tranitions of not be cause of the various tranilions of the dim
and mist past, but the livin trath within
me pointed to this as a glorious fact. The



 and anfoldilig more rapididy an it ar aroe abover
the condilions that boind it to the body;
 ness, sickness and waitligg, there carme to
mo no fear. As a Chigin, believing in th power of Gor to save, Itrustfully drifted ou We have heard it mailis that the dyling are
Wquit conscions, In the hour of sleep, when th
pirit is not exerciging the facalties oo hought throngh the instramenta It is, how ever, active in another condition. So the ot life, finds no moment of nncongciousuess to xternalis; but there comes to the soul a sans
peace and rest like a boat allently drifting ont apon the still watere. When you com-
mence to awake on the spirit sideof existence, yon see dimly the faces or those you hase
known in oxterai life; you hear the volces nown in external life; you hear the volces
fthose whoe lips have been gealed. The
air, seems balmy and beauitiful. You feal air, 8 gems balmy and beautifnl, Yon feel
then the consciongines of your own strength
and the transcendent glow of ife. Yon grow strong with the power of comprehenion.
It was this that flled my whole being with nech a grand sense of lite, sind which men
throughont anl gyes of the worli have so hrougnont all ages of the worid have
roulded and whice they have been so care-
rally pring for. And as I stood strong hen, as I stoo strong in my manhood-nin
morar of pain-the old body laid adide. Ifond
the new body exaetly in the condition that the new body exactly in the condition that
had made it triongh my own conduct and cits of life. You see this peculiar maitesta
ion in earth life in the physical bodies o those whom yon meet on your street. partic-
naly the expression of their respertive caces. While one has carefully cultivated
he gioriong gitts that were given him, and whe glorious gitts that were given him, an
whe reverse. We notiligent othere are right
What that we can jugge
 the exterual body, is also true of the spirit
body If the methods of iffe cen so effect
this body not effect to i g greater extent the spirit
body so we ound that those whose spirit al by caltivating all the higher facalties of the soul whill on earth, were fitted to take
an elevated yoistion in spirit life. Growth and development on earth prepare
ne for the realization of bettor things in the mo differently from what I anticipated, jond that those who wore just, who werg
very good man and women, and who, 1 sup-
posed, would have gone on hayond, were un-
 essary to the laws of earthly thinge, has siar
da away beyond the limits of nateriality
ond that was not so. I was still bonnd with the material relations that composed in part
my spirit body. My experience and unfoldtmenad not taken me entreely me from:
ense of material thingry. Ifomid that the
 that I still bore relations to it; that I was
stili
riality sympathy with it. The law of mate. made it posible for me with that fealing to
easily enter this realm of material life; made easily enter this reaim of material life; made
it posible for me to greet the friendig loved
on earth. To be snre there were limits to my
 oxternal life; bnt I fonnd that the law of spir-
it and the law ot matter were so conditioned
that I conld still work on the lower strata of ypirit-life and educate on the lower strate and others. Soling wilh startling accuracy the fature on one occasion she was conversing with e ady who was engaged to be married at no
distant day to a young gentieman. The veil it the fature was then lifted, as it were, and he person designated, she wonld marry a professional man, with two children, and that within a year foth of the children hecy she made on that oceasion proved trie
$\qquad$



## 

## 



## 

MOST PERFEGT MADE
Preared itha frict reged to purt, strenghi, end



MOST PERFECT MADE.
Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime, Alum or Phosphates Dr. Price's Extracts, Vanilla, Lemon, Orange, etc., flavor deliciously. PRICE BAKING POWDER Co.

PIANO AND ORCAN PLAYIHG


PSYCHOGRAPH,
DIAL PLANOHETTE.


Entertaining and listructive.
PRICE, \$1.00.

CHESTNUT BELLS.

Ringing Down the Curtain on Stale Jokes, Worn-Out Stories and Threadbare Yarns.






HOW TO DO IT:

Pradre ciy howhy co

