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

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

CONTENTS.

EIRST PAGE.—A Day by the Lakeside. The Hand of Man. A General Review of the Cause of Spiritualism. The Brockton Fire Predicted.

SECOND PAGE.—The Mother. The Endowment of Psychical Research. Woman in the Church. The Sudden Appearance of a Spirit. Hypnotic Phonomena. A Chineso Medinm in California. THIRD PAGE.—Woman and the Household. Late Decem-

ber Magazines Book Reviews. New Books Received. Miscellausous Advertisements FORRTH PAGE.-Christ's Second Coming. The Power of

Spirit. Police-Made Law. Blind Tom, the Celebrated Negro Planist. General Items.

FIFTH PAGE.—A Railroad Abates a Nulsance. Two Classes of Mind. Mind Reading. In Honor of the Ascended. The Psychograph. Opinion of a Live Country Paper. General News. Miscellaneous Advertisements.

SIXTH PAGE.—Lines Suggested on Finding & Gray Hair. The Talmagical Lyre. The Angel Gabriel-A Strange Experience. Back from the Grave. The Cause in Elmira. Kate from Lyman C. Howe Letter from England-Walter Howell and his Work. Prophetic Revelation. A Medium Artist. Notes and Extracts on Miscellaneous

SEVENTH PAGE. Scientific Truth. Miscellangous Adver-

EIGHTH PAGE.—Dawbard vs. George. Mand E. Lord in Kansas City. The Western Unitarian Conference Letter from New South Wales. Mai's Quaint Funeral. What is Man? Miscellaneous Advertisements.

For the Religio-Philosophical Journal, A DAY BY THE LAKESIDE.

BY CAPT. H. H. BROWN.

.It was 10 a.m., this 26th day of August, 1835, and the lake lay clear and calm as a mirror before us. What so tempting as a bath? Some twenty rods from our camp we discovered a strip of beach composed entirely of disintegrated granite. It was unlike anything I had ever before seen. We had our bath and swim, and were taking a sun bath on the sand when Gulillimus began to pile it up about himself; possessed by the spirit of the hour, I assisted him, till he lay buried, all except his head, several inches beneath the clean, pure, white sand.

Soon he said: "Cap'n, I feel peculiar!" "Describe your sensations!" said I. "I feel," he replied, " as though I was solid rock, and water was rolling in huge waves over me!

'Ah! glorious," thought I, "here is an opportunity often wished for and never found," and my heart beat with joy, for I discovered by this remark that Gulillimus was a psy-

chometrist. I had previously experimented to a considerable extent, but my psychics had all been ladies. Here was a sensitive in a rugged, healthy, stout, farmer's boy, just in the twenties, who was never sick, nervous nor blue; whom I had never seen discouraged, and who was a veritable Mark Tapley, to whom no circumstances were ever bad enough to give him any credit for being jolly under them. With him all the charges of the M.D.'s and the explanation of the wiseacres as to diseased nervous system. etc., would appear, as they really are in regard to all psychics, utterly worthless. But his cool, clear head would give me something of value I knew.

I, therefore, in gladness sat down by him and said, "Say on!"

Observe, all the necessary conditions were here. First, perfect quiet and freedom from interruption; next, freedom from all care or thought of the external life. We left that behind before we entered our camp so far removed from a civilized life; and next-a most important condition—perfect confidence in each other. I knew he would not deceive me. He knew I would not doubt him. He had been no student of geology. For this I was thankful, for had he been, it would have destroyed the original beauty of his description, as he portrayed the gradual emergence of the granite from beneath the waters; the great earth sphere swinging in the darkness of thick mists; the gradual cooling of the earth and lightening of the mists, till "the first glad morning" broke over the earth, in the first sun-burst through the clouds, and Sol looked upon a world he builded and till then had never seen. Surely there is a royal road to some kinds of knowledge.

... While lying comfortably on our blankets after dinner, chatting confidentially, as only camping friends can, I tried other experiments. I gave him a letter in its envelope. He accurately described in person and character the writer, and described surroundings, then unknown to me, but after-wards found to be correct. A ring, placed in his hand, gave me through him its history, reminding me of N. P. Willis's lines "On a Stolen Ring:"

"O for thy history now! Hadst thou a tongue To whisper of thy secrets, I could lay Upon thy jeweled tracery mine ear And dream myself in heaven!"

The poet's prayer, modern investigation has answered. Carefully rolling in paper and concealing from him what it was, I placed in his hand a flint arrow head. He said: "This carries

me back beyond all written history. This is

something made by the people who lived here before the Indians—the mound builders. It gel of Death shall lead us home, and would was made to ornament their buildings, etc. we proudly look in the faces of those who Certain it is that all of these things were O, I see it is a hieroglyph! As we hope to perpetuate our history by printing, they hoped to perpetuate theirs by such as these. They vary in shape, and are put together as the Egyptians put their hieroglyphs on their manufacture. In fact they are described.

monuments. In fact they are descendants of people of the far East and their ancestors brought this art with them." *

"Now, Cap'n, something from Emerson!" A few pages from "The Over Soul," and we will be prepared for the siesta that followed.

"New for an exercising to Dayles Head"

"Now for an excursion to Devil's Head," he said, waking me from a pleasant dream. This was a bold, rocky headland some miles or more away. It overlooks a vast section, and is a landmark for miles around....While we were seated on its summit viewing the widespread landscape, we discovered some marks on the rock which I called glacial grooves, but as I cleaved the moss from one. Gulillimus touched his fingers to it and said:

"This carries me into the same influence that the arrow-head did, only older I think. A well developed people made them; a horde of ruder savages swept from the north upon them and drove them southward. These marks are inscriptions to guide them or their descendants on their returns but they never descendants on their return; but they never came back, far to the south-west they wandered and grew into power, then perished?"
....Supper was over, and Gulillimus had gone a little distance, and sitting by the

shore, was singing: "I stood on the bridge at midnight."

While I was awakening, the beautiful echoes came four times, repeated from the hills around. Then I became quiet as I looked into the starry depths above, and asked the question Byron asked by Lake Leman's side: "Are not the meadows, woods and skies a part of me and of my soul, as I of them?"
"Stars," I exclaimed, "that shine so brightly above and gleam so beautifully from the lake below," he called you "the poetry of heaven," and said:

"If in your bright leaves we would read the fate Of men and empires, 'tis to be forgiven!"

"O can we read your leaves? Ye have looked upon earth so long, can you solve this mystery of life? Can we come en rapport with you?" With this last thought I called to the singer-" Stop a moment! Quiet yourself! Now catch the beams of the North Star and tell me what you feel!"

He was silent a moment, and then said: 'Light comes from it in tremendous billows. O now I see it is a sun many times the size of our own, and has a large number of planets revolving about it!" I changed the conversation and brought him to scenes of earth again. My question had been answered.

We now drew near together and talked of this mysterious human power, this soul-con-sciousness. To us it had demonstrated that space and time belong alone to flesh and sense, and that the soul dwells only in eternity. It seemed to us to verify a saying of the Jewish Cabbala, "All things that ever were still live in the spirit." Longfellow truly said,

"Death and time shall disappear." and consequently the soul knows only life and eternity, or in other words, man is im-

He had gone from earth to star; space was no barrier to his soul! Was the soul of man "Immortal as its sire;" also like God, omnipresent? It must share in all the attributes of infinity, and this power seemed like a conditional omnipresence.

Thus we speculated upon all human development being only soul-growth, the mastery by spirit of physical conditions; a position John Fiske has since taken when he says: The progress of man consists in the ever increasing preponderance of the life of the soul ver the life of the body."

During our discussion we asked ourselves f this was not what Jesus, that wonderfully developed man, meant when he said: "There is nothing hidden that shall not be revealed? Speaking of his revealing hidden things in the life of the woman of Samaria, probably by this same psychometric power, I said, "These solve the problem! Take my hand and read my life before you knew me." Taking the offered hand, my western, army and school life was read as clearly as ever a

life was by Scotish seer or Gypsy queen.

This made us still more serious. Was this the meaning of the Apocalyptic vision of the reading of the Book of Life, and the Day of Judgment? Surely the book of my life had been read by my companion as his soul met my soul. Sometime I should stand a soul, disrobed of flesh, before the whole Spirit-world and be thus read. Each act, thought and emotion writes itself upon my soul for eternity, and when I return to my Father's house, bearing my sheaves of earth-life, labelled "Character," every soul with whom I scape from my window now. My companion, looking "as through a glass darkly," has read me thus clearly. How much more clearly

face. These thoughts uplifted us above the philosophical, and we ceased to ask--"How?" content to know the facts and learn the lessons viz.:—We would be careful how we wrote our book of life; for as sure as God, soul and eternity are, the judgment day will come when

* A member of the Essex Institute read a few years ago before that body a paper taking this same position, i. a., that the arrow heads, found in America were for the purpose of writing, and from arrow heads in his possession he copied on pasteboard one of the arrow head [Cunciform] inscriptions of Assyria. This fact the young man did not know.]

thus read us, we must put therein only those lines that come from truest, purest and holiest of materials!

Meadville. Penn.

For the Religio-Philosophical Journal. THE HAND OF MAN.

BY GEO. A. SHUFFLDT.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground." "Therefor the Lord God sent Him forth from the Garden of Eden to till the ground from whence he was taken."

The Hebrew Bible represents God as imposing labor upon man as a punishment for his disobedience, as a penalty for his sin. This childish fable has for many centuries been impressed upon the world as one of the infalimpressed upon the world as one of the intal-lible truths of God. It has been taught to children in the Sunday schools from imme-morial times, and has been made a part of the education of all Christian people. The serpent tempted Eve to eat of the fruit. Eve tempted Adam and he ate. God discovered the fact, and then imposed the penalty of la-bor for the sin of disobedience.

It is scarcely worth while to refute such idle tales as this to the reasoning mind of the present day; but lest there be yet those who attach the weight of authority to the oft repeated story, let us take a giance at the history which marks the rise and progress of the human race from the dawn of human life and see whather labor is a nunishment life, and see whether labor is a punishment for the sin of man, or whether it is a necessity of his existence.

It is a demonstration from all the gathered facts in the history of man's life upon this planet, that labor is the one essential and necessary element upon which he depends for development and civilization; and that without it no such things as progress, advancement, learning or growth would be pos-

all the elements necessary for man's life, he would stagnate and die, or he would fall into a place but one or two removes above the brûte creation. We need not go very far back in the book of human history to prove this fact; there is ample demonstration of it in the living records of to-day.

In the tropics, where the flowers ever bloom and the sun ever shines, for a space which encircles the earth fifty degrees in width at the equator, spontaneous and profuse in her substantials as in her decorations, nature has provided for man without labor and without toil, all that he needs to live upon, to wear and to enjoy. With a most bounteous hand she has spread the carpet upon which he walks; she builds the house within which he lives; she brings to his hand the fruits and the meats upon which he subsists, and pro-

vides for his every want. The scorching rays of a perpetual summer sun enervate his frame and debilitate his body. He is incapable of labor, and so nature provides for him without it. But what manner of man is he? The lion that lingers in the jungle while man roams upon the plain is a nobleman beside him; a blackened skin and a sodden brain are his inheritance; brutal instincts and a debased savage nature are his portions; he fights, eats and sleeps, and this is all there is of him. He has not been punished for Adam's sin by the inflic-tion of compulsory labor, and this is the result. He counts for nothing in this world, and will count for nothing in the next, and so would all the human race have been, if

they had not been compelled to labor. In the low down savage state, centuries and centuries ago, in the countries where nature did not provide for man, and where he was obliged to look out for himself or die, labor became imperative, and the savage began his growth toward manhood. Not being able with his hands alone to procure the necessaries of life, he fashioned in his own crude way such implements as would aid him in the struggle for existence. He made the ax of stone to cut his wood and build his home; he made from flint the spear and the arrow to kill his game, and thus his labor began. These were succeeded by the bow and arrow, the dressing of skins for the use of clothing-the needle from the thorn bush, and the thread from the sinew of the deer. As he acquired more he needed moze; or as his means increased his wants increased in the like or a greater ratio. As the world grew older, competition for the means of living became more pressing and man had to struggle and fight with man for food, and this opened new demands for labor.

Thus one by one as the centuries passed and rolled away, were added the achievements and the results of labor; man grew from his savage state through the barbaric come en rapport shall read me as I do a land- and semi-barbaric to one of comparative civilization. Here, still laboring, he began to build boats and ships to traverse the seas, to gather articles of commerce and seek comwill he read when we meet as spirits face to | munications with other nations and peoples.

The spirit of invention arose; implements were fashioned to reduce the amount of manual labor to till the soil or to weave his garments. The products of labor multiplied, and as they multiplied the demand was increased; as the brain expanded to the new wants of a growing civilization, these wants

were supplied by new productions. When man reached that stage of existence at which his power and his surroundings became fixed, and he became able to take care of his mere physical wants, then art came to him-painting, sculpture, architecture—the

the result of the growth of countless centuries. Every thing in nature points to the one conclusion, that in the grand economy of the universe, all things are in a state of growth from lower to a higher order of existence—rocks, earth, plants, animals and man. By the flat of some power which cannot be made intelligible to the senses of man, it is

decreed that the lower shall unfold the higher; that all objects and things in nature, including the human race, shall grow from the inferior to the superior life. Attendant upon, and a part of, this growth, and a necessity, without which man would not be man, is the greatest and grandest of all his powers, the power to labor and to do. The bible bestows it upon him as a curse, but nature gives it to him as the choicest of all her blessings.

In all the lands where man exists as he did before the fall of Adam, before he was condemned to labor for his bread, there savagedecreed that the lower shall unfold the

demned to labor for his bread, there savagery and barbarism prevail. There the human being grovels in the dirt out of which he was born, and there is indolence, degrahe was born, and there is indolence, degradation and brutality. On the other hand, in the zones where man labors for his life, where the hand is instigated by the active powers of the brain, there is intelligence, peace, plenty and civilization. The barbarism is the result of obedience to the law,—of not eating the apple. The civilization is the result of sin and disobedience.

Sin built all the great cities of the world, with their towers, walls and monuments. It filled the palaces and dwellings of these cities with works of pleasure and of art. Grand architectural designs, wonderful pieces of sculpture and gorgeous paintings, are all the

sculpture and gorgeous paintings, are all the consequence of man's condemnation to labor, All the products of mechanical genius and invention were born of Adam's sin. If man had lived as God made him, sinless and obedient, we should have had no railroads, no telegraphs, no steamships, no churches, school houses or dwellings in which to live. We If nature were to produce spontaneously should have had none of the elements of that civilization in which we now live but should have been wandering still in some—perhaps beautiful-garden, without understanding the capacities of our nature and without the power to enjoy the life bestowed upon us. Need I say that all this is nonsense, which if it were taught to us in our childhood, should

not be taught to our children. The power and beauty of man is in his brain; brain is the result of developed labor, and man must labor or pass backward to the condition of the beast.

A General Review of the Cause of Spiritualism.

To the Editor of the Religio-Philosophical Journal: I would like to say a few words about our

cause that have taken shape in my mind during the year now closing. Many perplexing problems have demanded solution, but few of which are yet out of doubt; but I am sure of one point gained that is in no danger of reversal when tried by a higher tribunal I refer to the fact that our recognition is fully secured in the ranks of the wisest and best people of our time. The strong hold has been fairly captured. It is no longer an evidence of a weak and unbalanced judgment to discuss our claims, or admit their justice and high authority. Faith is giving place to knowledge, and most of our teach ings are so fully conceded that there is little cause for anxiety about the final issue. The hot part of the battle has been in our own ranks, to decide upon the phase of our cause to be made the "chief wing of the service." Much of our vitality has been exhausted in a "cross fire" among ourselves, but caution is now fast taking the place of credulity. A wiser and more conciliatory counsel now prevails in our midst, and the chances for discord, over minor and unsettled matters. are fast disappearing. Enough has been made clear to us to engage all our powers, and there is so much that is now beyond peradventure that our armed sentinels may be sent to their "quarters." They that are for us are so vastly more than our enemies, that we may lay "down our weapons as we build over against our own house." We have learned to seek phases of instruction, whose first elements are not suspicions of fraud. We have no need of teachings that require so frequent averment of candor and honesty. The tree is coming to be "known by its fruits."

I have no longer any sort of anxiety as to whether a given person is honest or a fraud. Honesty and dishonesty combined cannot overstate our cause in the face of so many well ascertained facts, or too highly picture its virtues. If the devil can imitate "angels food," he is to be commended for not engaging in a worse business. We have seen periods in our history when we could illy afford to sit quietly and see popular frauds sweep a community clean of every dollar that ought to be used in promoting the truth but we are no longer made uneasy over such disreputable proceedings. The people soon learn to put a correct estimate upon all persons claiming their confidence.

There are certain natural phenomena that "cannot bear the light"—so with frauds. They know how to cover every window and plug every keyhole lest a ray of light might reveal their tricks. We don't care to deny that we have many of these "wolves in sheep's clothing" prowling about among the flock, but we are able now to carry all these burdens without harm. I offer no premium to

"false teachers" or to pretended mediums, but I say to them all, if you will risk your eternal peace by "stealing the livery of heaven to serve the devil," the sin shall be at your own doors. Your tricks have mostly been remanded to oblivion by intelligent Spiritualists, and you thrive only as you feed those who "love a lie." We have ceased to do you the honor to call you by your justly merited title, and we will not cause division in our ranks by warning our week brethren to beware of you. They will reach your case in due time. Meanwhile you may profit by a few illy-gotten dollars, but they "will corrode as doth a canker." Our cup is full to the brim of the oil and fatness of a conscious immortality. Our feet have been blisto the brim of the oil and fathess of a con-scious immortality. Our feet have been blis-tered as we traced our way to this heavenly gift, through the smoldering heaps of preju-dice, superstition and perishing creeds. Our hands and arms to our shoulders have been reduced to whitened skeletons as we dug the precious jewel from beneath its rock bur-

precious jewel from beneath its rock burden of error. We have reached the goal and obtained the prize.

Now, Mr. Editor, if I am guilty of too strong expression of my honest feelings, please put it to the credit of my perfect right to wave our flag over the recently captured fort. A few veterans like yourself have wisely and bravely fought the battle and led the van, but your existence has been ignored by the multitude, and your safety has come of the but your existence has been ignored by the multitude, and your safety has come of the insigificance of your numbers and your cautious hiding under the din and indifferance of the enemy. Our soldiery in numbers to take and "hold the fort." have but recently overtaken you. Our flag is now safely planted on the very top of Lookout Mountain. We have no need to spike the guns of our enemies. They have long been in doubt about which way to fire, and since we have given such direction to public thought on this subject they claim to have always been our allies. I am not quite sure that either our leaders or these of us who are the rank and file, deserve any special credit for the and file, deserve any special credit for the victory over which we now boast, for the reason that there is nothing in all our teachings that has not been in the reach of the unprejudiced investigator since time began with our race. It is rather to our disgrace and the disgrece of our opponents, that these facts have not long ago been embraced and lovingly appropriated to human advance-

ment. What a cloud of darkness and harmful superstition has come over the people by the rejection of nature's most clearly demonstrated laws. The fear of death and an angry God have poisoned our most innocent thoughts. But we are now within the fortress and abide in peace. It is now clear to us that whatever may he our external condition we are living by spiritual forces. All anxiety about "states" and 'spheres" has passed away from those whose

knowledge reaches beyond a flimsy faith into the domain of a demonstrated immortality. It makes no sort of difference to us whether we are "in the body or out of it," and this to us is the key that unlocks the "kingdom of God." \No man can attain to this exalted possession who has not outgrown a subsidized religion. I was born into, and conscientiously endorsed a religion, whose tedious ceremonies and burdensome exactions kent me in constant fear lest some saving clause had been overlooked or some poor child of Adam would be eternally lost by reason of my mistakes or indolence. But a peace that 'passeth all understanding" comes to those whose eyes have been opened to behold the fidelity and vigilance of our departed friends as they fulfill their "charge over us lest we dash our foot against a stone." The moral nature of man responds quickly to an honest faith, and if he has been made to believe there is a "woe passed upon those who are at ease in Zion." he will give himself no rest day or night till the world is converted to his creed. Not so with those who have been made to see the eternity of things. Spirituualism is fast emancipating the world from a falsely educated conscience; and when disaster threatens all that is material we may "lay down in peace and sleep," knowing that the Spirit-world is pledged for our safety. Kansas City, Mo. S. D. BOWKER.

The Brockton Fire Predicted.

A somewhat remarkable fact connected with the fire in the Opera House Block, Brockton, Mass., on Thursday night has just come to light. On Sunday, Oct. 24th, at a Spiritualists' meeting held in Kingman Hall in that city, a medium named Mrs. Pennell gave a lecture and tests, and among other things said that there was to be a great fire near by in a few weeks, and described the place as a large store where carpets and blankets were kept. The fire of Thursday, as is well known, destroyed the carpet warehouse of Loring & Howard, which was the largest of its kind in Plymouth county, and the dry goods store of Edgar & Reynolds, also a large establishment. The prediction of the medium, which is authenticated by several reliable persons, has caused much comment in the light of events. -Boston Journal.

In the first seven or eight years of a child's life it will probably be settled whether he is to be swayed by superstition or intelligence, whether he is to live terrorized by fear or buoyed up by hope and courage. Whoever sends a child into life permanently anticipating evil, suspicious of every one in authority, with a disposition to lord it over in-feriors by way of making things even, does the child, his associates and society a wrong so great that no counter charity can cover it.

—Boston Journal of Education.

For the Religio-Philosophical Journal. THE MOTHER.*

This is a unique production. Its basis is this: As man was created dual, male and female; as earthly things are figures of the heavenly; as God was manifest through Christ, who therefore must also be dual; and as Jesus, "the second Adam, the Lord from heaven," has appeared once on the earth; so also at the appointed time shell appear from heaven," has appeared once on the earth; so also at the appointed time shall appear from heaven "the second Kye," who is the mother of all living. As he, the Lamb, was offered in the morning, so also shall she, the Lamb, be sacrificed in the evening, of the dispensation; and both being bound together as one in the double work of purification, they shall have away the sin of the world! bear away the sin of the world!

This book has been published to show that the mother, the second Eve, has already ap peared on earth, and has in part manifested peared on earth, and has in part maintested her divine glory. The earthly cognomen of this supernatural being does not appear. It seems that the writer of the book, whose name also is concealed, first met this female counterpart of Jesus in June, 1877, in Lon-don presumably; and, becoming at once convinced of her wonderful and marvelous nature and mission, he attached himself to her and her fortunes-the contents of his volume being devoted principally to a narration of his subsequent experiences with her. Her divine mission is attested by a large number of messages written by the woman herself and her adherents, purporting to emanate from the Lord Jesus Christ, angels and archangels. On one occasion a little child-seer described its vision of her as follows: "I see the methor! She is divided in two! One half described its vision of her as follows: "I see the mother! She is divided in two! One half is herself; the other half is Jesus!" The holy Two-in-One, as she and Jesus are often called in this book, is remindful of the "Two-in-One" of the erratic Thos. L. Harris—the Lord Jesus and the Lady Yessa. To the Mother the Lord Jesus gave this assurance, we are told: "Whosoever accepteth you accepteth ME; and whosoever refuseth you refuseth ME." He also assured her that when she left the earth she would quit it with him. An the earth she would quit it with him. An angel from the heavenly court announced in 1877 that the Mother's number was 5, the Lord's was 9, and that of the author of the book was 4. To the author was given the name of Paul, as symbolic of his work; and he appears to have been specially favored with supernatural revealments, signs and with supernatural revealments, signs and wonders. July 10, 1878, in response to a prayer of the Mother, the doors of heaven were suddenly thrown open, and the Lord Jesus Christ was revealed to him in all his glory; the Divine Father being at the same time seen manifesting in a manner indecessibable through the San scribable through the Son.

On a certain occasion, when the Lord Jesus had announced that he would visit her residence, at the suggestion of the angels she laid down in her reception room two white rugs for the Lord's own feet. She was also bidden to have a new ornamental gate made for the entrance from the public road, and a new pathway made to the house. This seems to indicate that the Lord has parted with a modicum at least of his earthly meekness and lowliness, and is now more stylish in his surroundings and in his tastes.

The Mother, on Dec. 16, 1878, announced that she was the representative of the New Jerusalem; "for 'Jerusalem which is above is THE MOTHER of us all' (Gal. iv. 26)," and Dec. 19, she said, "I am the only person qualified to stand on earth as the representative of the New Jerusalem-because I am not mortal: that is to say, I am from the inner circle of the angelic sphere."

Dec. 25, 1878, the birth of the New Dispensation occurred. Three female followers beheld the Mother transfigured, both her inner and her outer body shining with exceeding brilliancy. Jan. 29, 1879, the Lord Jesus ap-peared in the clouds as king, then descend-ing he appeared as the Shepnerd surrounded by many lambs. The Mother's body seemed to dissolve into bright golden vapor, and the form of the Lord was seen standing within! Not long after this, the mother, in the presence alone of one of the sisters, underwent the suffering of the Crucifixion. Just as her spirit was departing, its flight was arrested, a voice from heaven was heard saying, "It is finished," a sheaf of light changed the crown of thorns to one of diamonds, and the mother emerged from death to life.

A number of miracles wrought by the Mother are narrated. A raging flood, threatening to engulf a house in which she was residing, was stayed simply by her presence in it. A barrel of biscuit distributed by her to the poor never diminished, and when she put her hand in it they increased. A dead tree, at her command, puts forth buds, and sickly flowers and plants revived when she walked near them. A woman in adversity, by wear ing a pair of boots taken off the Mother's feet became prosperous. An old woman in whose house the Mother lodged was aided by unseen hands in lifting damp clothes to the clothes-

From a brief sketch of the Mother's life, we learn that she was a descendant of Israel's royal line, born Dec. 25, cradled in a basket of straw, disowned by the husband, and by the wife and mother declared to have had no earthly father,-conceived out of the normal course of nature. Reaching womanhood, she was systematically and continuously poisoned for eight years by designing parties in order to obtain her property,—her body being swollen by poisons to thrice its natural size. She was at length miraculously delivered restored to health, carried off in a carriage by the angels, while her pursuers were smit-ten with blindness. Thenceforward her divine power became more and more manifest up to the time of her first meeting with the author of the work under review. Various attempts were made to adjudge her a lunatic, but she baffled them all. A skeptical generation will probably come to the conclusion that both she and the writer of the book are not far removed from lunacy.

This book antagonizes Spiritualism. I

states that neither the messages printed in it nor the hands through whom they were giv en have any connection whatever with Spiritualism. Referring to the expression "so-called Spiritualists" used in one of Jesus's letters, the author thinks it necessary to state that the Mother is not a Spiritualist in any sense. She has attended some private spiritual meetings and looked into some of its literature; but her estimate of both is "the very reverse of favorable." The book speaks of "the mechanical jugglery of 'seances,' the fantastic and frequently ridiculous 'phenomens' of 'mediums."

'phenomena' of 'mediume.' The following experience with a trance speaker is narrated. His name is not given but there is scarcely a doubt but that W. J Colville is the person intended. The Mother attended one of his meetings, and took a retired seat on the further side. Before commencing the service, the young speaker left the platform and, going straight to the Moth-er (a stranger both to him and the assembly). he addressed her before the audience, declar-

ing that he was spiritually directed to request her to occupy the seat directly facing a statue of Jeeus in the room, and to which the outstretched hand of the image was pointing. She declined to do so. The speaker, prior to his lecture, read a long selection of

Scripture texts, all having a most marked coincident bearing upon the Mother's spiritual works. During his following trance address, the influence was seen to be changed several times, and part of it was inspired by "angels" unknown to himself; this inspiration culminating in a positive prophecy, under a higher and brighter Intelligence than the rest, in these words: "A Mother and Son will soon appear on the earth as the Messengers of God to man in the latter days."
Through an interview with the young man the next day, the Mother learned that his own views were in direct opposition to those expressed at the meeting, and he declined all responsibility for the utterances of the "engals" while he was in tranca. After his "angels" while he was in trance. After his departure the Mother declared that he would departure the Mother declared that he would be used henceforth, though intermittingly and unconsciously, as a mouthpiece for the angels in aid of her work. Almost immediately afterward he left England for America; and in an early number of a Spiritualist organ appeared the following announcement made in America through him: "In 1881 the New Disconscious will be insugurated by a man

and a woman, representing the angel of har-mony; and the 21st chapter of the Apocalypse will begin to be realized." Can it be that Mr. Colville's transcendent-alism, mysticism, idealism, and peculiar exegesis of scripture, are in any manner con-nected with the mission of "the Mother," or due to her psychological influence?

Dispensation will be inaugurated by a man

For the Religio-Philosophical Journal. The Endowment of Psychical Research

BY J. J. MORSE.

Up to the present time the prosecution of original research in psychical matters, has been conducted upon the basis of individual enterprise. Eminently satisfactory results have, undoubtedly, been obtained, but the investigators being, as a rule, widely separated from each other, co-ordination of methods or results has been almost impossible. The per-sistent experiments of Ashburner, Elliotson, Gregory and others, including, of course, the able Reichenbach, presented the world a collection of facts regarding the supersensuous action of the mind, and of the possibility of producing various effects by mental action upon the human frame. Excepting the every way commendable efforts of Buchanan and Denton, it is difficult to point to any attempts in like connection within the ranks of modern Spiritualism by Spiritualists. Reference may be made to the experiments of Zöliner, Boutlerof, Crookes and some few others, but these, at the time of commencing their ex-periments, were not Spiritualists, and the plane of their procedure was mechanical, rather than psychical. Is it not time that we, as Spiritualists, attempted a critical examination of the laws, methods and principles of the phenomena in our midst?

Lest the reader should hastily conclude that all that needs be, has been done, and therefore, the above query is out of place by one who is a Spiritualist and a medium, let the admissions and claims to be stated suffice to disarm needless criticism.

We affirm as a body that we know: 1. That we hold communion with the so-

2. That mediumship is a fact.
3. That the personal identity of the communicating spirits is demonstrable.

4. That we are thus assured of the life after "death," of our departed fellows. The foregoing are questions of fact that involve methods, laws, conditions and principles. Such call for cool, deliberate experiment for their discovery. At present we still remain in the age of facts! Our phenomena are related to various phases of science,chemistry, physics, statics and dynamics, physiology, animal and mental; and certainly are related to the department of imponderable forces. The safe rule is, the more remarkable the event the more careful must be the scrutiny. In a field so new and altogether novel, as is most of that of our phenomena, the difficulties, dangers, confusions and perplexities to be overcome will naturally be innumerable. Among our difficulties in the way of critical inquiry has been found a dislike to have the subject treated in the light of a cold scientific investigation. This distaste is, in the main, honorable to the hearts of many, who, cheered by the knowledge they have obtained of a life hereafter, added to which is a sense of almost religious veneration with which many approach the subject after conviction, undoubtedly feel it is too sacred to be subjected to rude criticism. The spirits become "angels"; the circles an "holy of holies"; the manifestations are exhibitions of "divine" providence. Such sentiments are truly honorable when honestly entertained, but they do not materially

tained in the problem, and from the point of scientific materialism they are valueless. Again, there is an increasing opinion among all intelligent classes in the community that in so important a series of matters as are included within man's hereafter, that all elements of chance and incertitude must be definitely eliminated. The subject has too long been surrounded by superstition, delusion and illusion; therefore, to-day the intelligence of the time demands that we be able to draw the line, as far as possible, between occult phenomena, that are the result of intricate modes of mental and psychical action pertaining to the embodied spirit, and similar results arising from the action of dis-bodied spirits. Hysteria, in its varied forms, mental predisposition, and subjective illusion, are points to be taken up. The fact that media, as sensitives, are liable to the mental and psychical influences of people in this life, must be kept in view; for the path of inquiry in the subjective department of Spirit-ualism has many pitfalls, perplexities and disappointments for the hasty and unwary. Vast sums of money are annually expended

help in determining the exact factors con-

by many who "go the rounds," with more or less (oftener less) benefit; simply because, in most cases, there is little or no method in the inquiry, also because the inquirer is advised to go to many utterly unsuitable places, and because he is just as likely to encounter mind reading, or the transference of mental states, instead of spirit communicaion.

We may disguise the fact as ve please, but it is nevertheless true that the grea body of thoughtful people—religious, scientific or social—are demanding a calm, critical investi-gation of our facts (not for our facts) and their relationship to the possibilities previously stated, so that such elements of confusion shall be differentiated and the point where spirits come in be more satisfactorily determined.

in it. It is emphatically a question for Spiritualists to deal with. The time has come when the flowers, froth and folly that so often afflict us be dealt with. Every earnest Spiritualist and upright medium will welcome and help such work. Superstition must not linger in our ranks as its final stronghold. We have abundantly accepted and affirmed our facts—let us now investigate the matters on which our facts depend for existence. The moral advantage of a body of honora-ble and independent men conducting such

inquiry as above suggested, would be great; but experience has taught us that such a body of men is an impracticability. Prejudice has ever been their rock ahead! Let us do the work, conduct experiments, investigations, and proceed on exact and scientific methods, and so endeavor to discover what is due to mundane causes, and what is due to spiritual causes. Expense would be entailed, therefore why not create a fund to meet the cost? Colleges are endowed, institutions of all kinds are endowed. Let us establish a department of research that shall be in harmony with the most advanced discoveries of science. Chaos will become order. Hysteria will not be confounded with inspiration. Self-delusion and wilful imposition will be reducible to their minimum, and an approach to an exact psychology can thus be made. We should thus become the pioneers of the new psychology; demonstrators of the occult powers in man now, and how he or the spirits can utilize those powers, thus avoiding confusion and other evils in their exercise. Undeniably we know the "dead" live and return to us; but the great problem of mediumship is still almost a sealed book. Experimentation is not dogmatizing. The facts contained in our facts are the matters called for. Let some earnest souls help to endow psychical research; see that it is conducted honestly. It will relieve us from the re-proach of being dreamers only.

An intelligent scientific examination of our facts, combined with a just and discriminative presentation of them to the world, is our best and truest salvation against attacks from without, or from evils within. But this task must be pursued in a persistent, determined and impersonal spirit. It must be devoid of fear or selfishness. It must be for the truth at all costs. Science—ascer-tained and classified knowledge—is as essen-tial to Spiritualism as to any other depart-ment of human action.

Woman in the Church.

Rev. R. Heber Newton Gives Utterance to Some Important Truths, not Likely to be Relished by all his Brethren in the Episco pal Ministry.

[Special to the Religio-Philosophical Journal.]

Victor Hugo said: "Man has been the prob-lem of the 18th century; woman is the prob-lem of the 19th century. The woman's move-ment is the endeavor to win equality before the law, freedom from the bondage of custom, access to the opportunities of self-support, intellectual education, the just rights of person and property."
Our century is to introduce woman to a

power never known before. As runs an ancient mystic saying, "The reign of woman is at hand." The traditional man-thought of woman has been thoroughly superficial. Planta and the same of to deemed women the re-incarnations of weak men. The Talmud directed men to thank God that they had not been born Gentiles, idiots or women. No wonder, then, that Rosseau should say, "The reign of women is the degradation of man." The deeper thought has found in womanhood a secret diviner than that bodied in manhood. The wisdom religion of the ages has found its symbol of the Divine in women. It has phorpheled the the Divine in woman. It has phophesied the day of woman as the day of God. "When the woman shall be created, God shall give unto her the kingdom; and she shall be first in rule and highest in dignity. But the creation of woman is not complete; but it shall be complete in the time which is at hand." Let me, then, speak to you in this Advent tide, when we are thinking of how the old order changes yielding place to new; of the dangers involved in the growing influence of woman in the church, the family, society and the State; and of the benefits that may be expected to issue from this growing influence.

In the Church, that influence tells both for present over and far all instead of the

present evil and for ultimate good in the spheres of worship, discipline and doctrine. The characteristics of the sexes will color worship. In man it tends to become the expression of the feeling flowering forth from thought. Its type is found in Linnseus on his knees before the heather in bloom; in Kepler concluding his great investigation in

a lofty invocation.

Woman, thus far representing excessively the emotional nature, has tended to make worship the expression of sentiment not sufficiently vitalized by thought, which has de-generated into sentimentality. Our hymns show this influence. There are plenty of hymns kept to the effeminate feeling of,"Safe in the arms of Jesus," but how few pitched to the virile aspiration of Samuel Johnston's, "Life of ages richly poured." The tender longings of the heart find ample utterance, but the valiant desires of the mind find scant voice in our Hymnal. Symbolism is needful but it is in constant need of being clarified by thought, lest it becomes not a window into the unseen but a veil over the spiritual realities, all the more dangerous in as far as it is beautiful. Mere estheticism in worship gives us a bric-a-brac religion wherein colors and tones are of more importance than the weightier matters of the law; a churchmanship whose prime interest lies in altar cloths and antipendiums. These are the high offices to which a distinguished presbyter of our church called woman not long ago, as to

the sufficient sphere for her powers in the church. From an increase of such womanly influence we may well pray—Good Lord, deliver us! It is to such woman that we owe the effeminacy which so good a churchman as Dr. Littledale says characterizes too largely our clergy. Everywhere worship is waiting to burst forth from the lips of knowledge, if the priests do but unseal its lips, but their preoccupation with the sentimentalities rather than with the intellectualities of religion renders them powerless to make our age show forth the praise of God. If the growth of woman's influence were to heighten this effeminacy of worship, we might well deplore the coming of the day of woman. But the growth of that influence will accompany the growth of woman herself, and when the wo-man whom God is creating, stands forth in developed mind, she will lift our worship to

a nobler key. Conscience has a high place in religion. To create character and mould conduct is the end of religion. Wisdom is to be learned through a patient drill in the principles of righteousness. This drill may be imposed from without or within. It may lead to the subjection of the soul to a spiritual director-Not only is there this demand outside our ranks, but it exists within them also. Spiritualists and mediums are alike concerned lating conscience. Each system finds its

place in the divine curriculum. The boy begins to learn obedience by being told-Do this. But he ought to learn thus to give himself this command of duty. The ideal of a well trained youth is not a lad tied to his mother's apron strings. In the infancy of the race, man needs the papa or pope to guide him in the way of peace. There are plenty of children of a larger growth, who still need a 'Father.' But surely we ought all to have learned by this time, to walk of our-selves—man having first won freedom and selves-man, having first won freedom and self-development, has first learned this lesson, while woman still too commonly leans upon the arm of the spiritual nurse. Women are still found on their knees before an external authority, facing outwards for the light of duty. They crave yet spiritual directorship. They keep alive the priest. They crowd the confessional which men have deserted. Their hands lift these ugly boxes which are re-appearing in our churches. No change of creed breaks down as yet this dependence of the soul.

The greatest genius of womankind in our day makes Romola lean on Savonarola, and Gwendolen turn Deronda into an unordained confessor. It is not reproach to woman that it is so, seeing the influences which have been at work through ages upon her. The danger of this influence of woman in the church is obvious. It is the danger which our own church is so sensibly experiencing, the prolongation of the lower stage of spirit-ual culture beyond the time Providence has set for it in the curriculum of spiritual edu-cation. It is the danger of the revival of the priestly type of religion with all its ancient perils intensified in its becoming a survival of the unfittest. Woman herself suffers in this survival of an outgrown system. She misses her freedom in Christ Jesus Men are alienated from the churches which represent to them a childish type of character culture. The clergy are endangered in this role of the father confessor. It is too great a temptation to impose on them. Even Protestant pastors know how delicate is such a

pastoral relationship.

If women will have confession, let them ask for a woman as associate pastor. Reask for a woman as associate pastor. Religion itself suffers from this sort of feminine influence. The priest has had his day but does not know it. He stands in the way of the Christ that is to be, as his Jewish ancestor stood in the way of Jesus. Is the reign of woman to perpetuate this danger? Surely not, since, in winning her throne woman is to win her true self. She who finds her freedom and education will no longer need a spiritual directorship. The coming woman will dismiss her confessor, and will find her priest within her own soul. An emancipated and educated womanhood will pronounce the knell of ecclesiasticism.

For the Religio-Philosophical Journal. The Sudden Appearance of a Spirit.

While reading accounts of bogus materializations, and their deserved exposure, one is led to doubt, and almost to reject, the idea that there can be any really genuine appearance of the departed so that we can become cognizant of the fact; yet the concurrent testimony of the recorded history of the race, as well as the experience of many individuals in different places, and under nearly all circumstances, goes to prove that we do have such manifestations, and that, too, when least expected; or, perhaps, in some instances where the recipient was an utter disbeliever in continued life. It is a case of this char-acter that I desire to detail.

While practicing medicine in Alden, Erle County, N. Y., I became acquainted in 1856 or 7, with a young man named Andrew Brown. From an excessive use of tobacco he had nearly wrecked his nervous system, and was subject to attacks simulating inflammation of the bowels, but which were far from the extreme tenderness accompanying an attack of inflammation of the bowels. Before his case came into my care, he had had two or three such attacks, lasting from one to two weeks, during which the suffering was severe. I attended him through two, both severe, but not of so long duration. It was dur-ing a third attack that I was called about midnight to his bedside. As soon as possible I had him under the same treatment as before, hoping to relieve him in at least a few hours, but did not succeed. After about four teen hours of hard, unremitting work, I told the parents I could do no more. Dr. Denni-son was then called in to counsel and assist but with the like result, when Dr. Pride was also connected with us in the case. About midnight of the third day, he died, then being in my sole care. Immediately upon the occurrence of this event I left for home, only a few rods distant, as my wife was assisting to nurse the patient, to see how our three small children were faring. It was a partially cloudy night. The course I must take to reach our children's sleeping room was through, in part, a dark passage leading to another part of the building. In this pas-sage, as I was passing through, intent up-on reaching our children's sleeping room, there was presented to me the appearance, in spirit form, of him who had so recently died. Every line of the features was as distinct and real as in healthy life, and a voice came from the unexpected visitor, asking for information as to the transition, and immedi ately upon receiving an answer according to the facts in the case, a look of satisfaction came over the hitherto anxious features, and

the form passed from sight. I have been thus minute in giving my con-nection with this case, to show the reason why there should exist a cause for his spirit to so soon appear to me. Between him and me there existed a strong bond of sympathy and unison that had grown up between us for several months of intimate association, from which sprang the confidence he felt in me to the last. It may be said that this appearance was imagined by me; that it was not real. I admit the force of this objection, but at that time, and for some years after, I was thoroughly atheistic. If ever man believed that death was the end and what went into the grave was the all of man, I did. And here the question arises, are we likely to imagine we see and hear what we do not believe exists? To me it seems impossible. So certain was I at the time it was the spirit of my friend, that while the vision lasted it seemed the most natural thing in the world it should be so, and I felt as free from any fear, dread, or excitement of any kind, as though it had been an occur-rence of daily life. The effect it had upon me was to attempt an explanation that was satisfactory to myself, without for a moment admitting the possibility of continued exist-ence. This I never did, and so set it down as an inexplicable occurrence instead of admit ting it to have been a genuine materialization. How could 1? It was more reasonable to doubt the evidence of my senses, than it was to have a firmly rooted belief scattered to the winds by the appearance of any one phenom-

S. F. DRANE, M. D.

Carlton, Neb.

HYPNOTIC PHENOMENA.

The November meeting of the New York Academy of Anthropology was occupied with this subject. Prof. E. P. Thwing, M. D., the president, read a review of Dr. Tuke's new work on Sleepwalking and Hypnotism, published by Churchill, London. The author belongs to a family which has for generations been busy with these studies, in their relation to the insane, particularly. The relation to the insane, particularly. The genial temper of the author, his candor and caution, appear in all he writes. He can be learned without being tedious; profound, yet lucid and vivid in statement—free from dogmatism and pedantry. This book, like his "Influence of the Mind upon the Body," is rich in illustrative facts and quotations.

Prof. Thwing remarked that it was well to be busied with pascent thought rather

to be busied with nascent thought rather than with effete, decadent ideas. His observations abroad during six summers convinced him of the growing interest shown in the phenomena of the nervous system. Philosophy and science, medicine and surgery, are making constant contributions. The investigations of Dr. Tuke in mental pathology are varied and extensive. In this monograph on sleepwalking he distinguishes between the spontaneous and the artificial. In both however the cortical capacitonic cells

tween the spontaneous and the artificial. In both, however, the cortical ganglionic cells are inhibited in certain regions while other functions may be exalted. Tactile and visual sensibility are often quickened; nyctalopia noticed; mobility and somniloquy with other patients; occasional suicidal and homicidal tendencies in this condition which are not revealed at other times.

Passing to the matter of artificial sleepwalking, Dr. Tuke classifies his date thus: I. Conditions necessary to produce the hypnotic state, to wit: voluntary, surrendry to the operator; a sudden blow of a gong that is concealed or glare of an electric light thrown unexpectedly on the face, or slower, monotonous, sensory impressions by passes or by sound. II. The stages, lethargic, cataleptic and somnabulistic. The pupils contract and then dilate. There is cerebral anemia, according to some writers; increased vascularand then dilate. There is cerebral anæmia, according to some writers; increased vascularity, according to others. The respiration is often accelerated, as shown by the pheumograph, the tracings of which tests the fact of simulation; the pulse is unaltered and the muscles placid or rigid in the different stages of the process. III. Subjective symptoms, analgesia, yet tactile sensibility and muscular says are continued: special sayses cular sense, are continued; special senses heightened or suspended in activity according to the suggestions of the experimenter; a duplicate or divided consciousness, with loss of memory, possibly of personal identity and of volition. Dr. Tuke says that this ideoplastic state finds its analogue in the disordered perception of the insane when dominated by hallucinations. These impressions may persistently remain after wak-ing. The Journal of Inebriety records cases where the victims of tobacco and alcoholism have been successfully treated by creating disgust at their actions, which impression is made to abide in the mind. Consciousness may be partly retained and the perception of automatic action convey the idea of two Egos. Reflex mimicry may exist and the subject faithfully copy all the experimenter does or says. Degrees of hypnotism deter-mine the exaltation or depression of sensation and of the special senses. Patients are educated by repeated experiments, and phenomena developed perfected and multiplied by practice. Sleep comes quicker, is deeper, and neuromuscular excitability requires little or no massage. As to amnesia, it is absolute, beginning with sleep, or evenbefore, when the light or sound commands attention. Even the fact of sleep, is stoutly

Finally, the experiments in hypnotism are affirm. Multitudes declare themselves permanently benefited physically and mentally. Dr. Tuke only suggests that the subject should not allow himself to become so susceptable that sleep comes uninvited. This would argue either an incautious operator or a weak-minded patient.

Dr. Holbrook, editor of the Herald of Health, 13 Laight street, New York City, then read a synopsis of the doings of the recent congress at Nancy, which he had translated from the French. It was an intensely interesting paper, and will probably appear in his monthly. The probable use of hypnotism as a definite factor in the reform of the victims of various vices and inherited perversities is at once startling and exhilerating to every well-wisher of his species.—Mind in Nature.

A Chinese Medium in California.

To the Editor of the Religio-Philosophical Journal:

Several years ago I was spending Christmas in California with a sister and her family, which consisted of three sons, one marhad a Chinaman to work for them, a boy seventeen years of age. He could talk English, and was bright and intelligent. The dinner being over the question was, "How shall we spend the evening?" Some said, "Auntie, will you have a circle?" ried, then at home with wife and child. They

The Chinese boy Charlie wondered what a circle meant. They told him it was for the purpose of inducing the presence of devile. The Chinese call all departed spirits devils. I arranged the circle in the usual way. Charlie sitting at my left hand. The table was round, made heavy and strong of sugar pine. There were eight sitting around it. I made them a speech and gave some communications. Then I asked if the spirits could rap for us? When the raps came, they spelled out names, and then the table began to move, and answered questions. I then put my hand on the head of Charlie, and he became clairvoyant—saw and described many spirit friends. At last he said, "Oh! I see my mother." She died in China several years before. He was quite excited, and all arose from the table, when he laid himself on top of it, and it walked across the room. There was no carpet on the floor, and it hopped along very easily as he laid on his breast; it carried him over twenty feet and back. This shows that the influence of spirits is not confined to any nation or people, but where conditions are right, they will show their power. Charlie sent me his photograph after I came back to Michigan. I can have no more seinces in California, as my sister and her husband both have passed to spirit-life. I may never visit the land of sunshine and flowers again, but I shall visit them in their home "over there" some time. Grand Rapids, Mich. San. SARAH GRAVES.

The one heresy is the want of faith in man. To doubt his ultimate triumph over

himself is to strike at the scaffolding of past achievements, on which he stands, and from which he still builds and reaches upward.

A noble heart can not live dishonored ...

*The Mother: The Woman Olothed with the Sun. Part the First, 907 pages, 16 mo. London: Field and Fuse, 1885. Frice, two shillings and sixpense.

Woman and the Mousehold.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

DAY.

Tis sweet indeed to sleep, Beneath the shades of night, But sweeter far to wake Into the morning light.

To rest from sin and toil. From weariness and palm, Is blessed rest indeed, Beiter to wake again.

Better than unknown peace Unconscious, deep and sweet The thrill of the warm, fresh blood Throbbing from head to feet.

Better than idle dreams The labor of the day, The good deed we can de The kind word we can say.

Better, far better, than rest When shades and darkness flee, To hear, to feel, to think, To know, to love, to be.

—Edith L. Willis.

Medicine Lodge, Kansas, has a lady notagypablic in the person of Mrs. Eugenia Brand who was lately commissioned by the govergor. Mrs. Brand has become an expert typewriter, and is of great assistance in her husband's law office.

A contemporary says Lucretia Mott recognized her husband as the treasurer of the family firm, but she did not hesitate to draw "orders." Miss Anthony tells how Lucretia once said to her: "Sister, I am going to give you fifty dollars to carry on the work." Then turning to James Mott, she said: "Out of that corner of thy pocket-book where thee put my pay for keeping thy house, mending thy clothes, etc., please hand Susan the money." James was too just a man to withhold his

It is said that Miss Cons is the successful manager of the Royal Victoria Coffee Hall, London, England, and to her is due the credit of transforming it from a dance and music hall of the vilest character to a wholesome place of entertainment for the working people. Here they can enjoy warmth, light and varied amusements, such as lectures and concorts, at a small expense, and be free from the evil influences of the ordinary music hall. During the last year not less than one hundxed and seventy thousand persons have availed themselves of its advantages.

Miss J. L. Gilder is editor of the Critic, and its business manager; she is also the New York correspondent of the Philadelphia Press over the signature of "Erasmus," and for the Boston Saturday Gazette. Miss Gilder finds time to do occasional literary reviewing for the New York Herald, and has edited a large volume of "Representative Poems of Living Poets," each poem being selected by its author for the work.

Miss Julia Eastman is principal of Dana Mall at Wellesley. This school is for young ladies preparing to enter Wellesley College. She and her sister and an able corps of teachers, have charge of fifty pupils, give them a delightful home and surround them with wholesome influences. Miss Eastman has written a number of books, and among them is "Striking for the Right," for which she recelved a \$1,000 prize.

Miss Kin Kato, a graduate of the Normal School of Tokic, has been chosen by the Japanese government to receive three years' training, at the government's expense, at the Salem, Massachusetts, Normal School, for the purpose of taking supervisory charge of the Normal Schools of Japan. She will be the first Japanese woman educated at the govornment's expense in America.

insurance office last Oct. in that city. She began work as solicitor for all the local and several foreign companies. Miss Young was qualified for the work, having served as clerk for five years in the Fireman's Insurance Office. It was a new departure for conservative Dayton, but Miss Young has met with universal good will, and in a business point of view has succeeded better than she had reason to

There are now thirteen women living who are Cheveliers of the Legion of Honor, all of whom except Rosa Bonheur, the painter, and Mme. Dieulafoy, the antiquarian, received the decoration for actual service on the field of

Mme. Disulatoy, wife of the head of the Archæological Mission at Susiana, has been formally decorated at the Louvre. She has in the last five years made several archæological journeys in Persia, and has enriched the Louvre with some ancient and admirable friezes. M. Goblet desired the ceremony to take place in the room where these treasures are deposited. Mme. Dieulafoy is a young and delicate looking woman.

Mrs. Kingsley of Michigan, in an address upon the Higher Education of Women, argues for the appointment of regents in universities. She declares that:

"One of these regents of the State University of Minnesota, an eminent jurist, says that the appointment of women regents is the next advance that ought to be made. The position is theirs by right of State law-by right of work they have done, and the work they are able to do all along the line. Perhaps it is through them alone, that coeducation will be able to overcome the preju-dice that has clung to its skirts, and chilled its life-blood.

"With women in the board of regents it would naturally be detached from the political machinery of the State, and this in itself would be a great advance.'

Through the kindness of a friend we have received an account of the philanthropy of Madame Bouckaut of the famous Bon Marche of Paris. She has increased the pension fund established before the death of her husband to over one million of dollars. This fund is available to all who have been in her service twenty years, provided the men are at least fifty and the women forty-five years old, and not among the shareholders of the establishment. Mme. Boucleaut has in addition paid the fee which the State charges on legacies amounting to nearly one hundred and forty thousand dollars. She has, more-over founded a home for old men at Fontenay, aux Roses, where she spends the sum-mer; built schools and a bridge at Verius, her birthplace; endowed hospital beds at Belleyne, where her husband was born; presented three thousand dollars to the Pasteur Institute, and given six thousand dollars to the Society for the Distribution of Blankets. The house of the Bon Marche has the patronage of the clergy and of the religious party in Paris alike in the higher and middle classes.

An editor of a city paper declares that the employment of young women as ticket agents on the Staten Island Railroad is a new indication of the advance of the alleged weaker sex on what has been regarded as

men's work. Were such a change made generally in the city and throughout the country, the invasion would be one of some importance. And there is no good reason why a woman should not earn a living in this way if she wants to and can secure the occupation. In a comfortable room behind the customary little opening through which the sale of tickets is transacted, she would be secure from rough usage, and she is naturally quick and correct in making change when accustomed to it It would be well for the process to continue in, all reasonable ways until the pressure of competition which forces sewing women, shirtmakers, ect., to work for a pittance is relieved, and a fair remuneration conceded. The more ground female labor can be made to cover the better for the poorly paid. As school teachers, phonographers, telegraph operators, secretaries, cashiers and clerks, women have come to the front of late years with marked rapidity. That they have come to stay and will come in still greater numbers does not admit of a doubt.

WOMAN IN TEMPERANCE.

The last meeting of the W. C. T. U. was the most representative convention ever held Nearly 300 delegates from forty states and térritories were present, besides répresentatives from England, Canada and the Sandwich Islands.

The woman's Temperance Publication received \$52,220 last year from their publica-tions. They issue nine periodicals besides many leaflets and books. Connected with the Union are 2,073 juvenile societies, con-taining nearly 10,000 members. This is the most promising of all the work undertaken by the society. It is hard to affect the mature, but children are so impressible that they may make an improvement upon the generation now passing away.

The Union has issued, 55,000 pages of leaflets and tracts, prepared for soldiers and sailors, in the form of letters. Its receipts during the last year have been, in round numbers, \$95,00; expenses \$7,600.

The department for work among the Mormons is under the care of Mrs. Angie F. Newman as its head, who has been mentioned in this column. It will be remembered that through her influence Congress appropriated \$40,000 for an Industrial Home in Utah, for women who wish to abandon polygamy. A missionary is to be sent out by this depart-

ment to do work among Mormon women.

It may be mentioned here that the first temperance society ever established in Russia was formed by a Swedish missionary. The Swedes have taken up the work. A portrait of Miss Willard and a sketch of her life lately appeared in a newspaper published in Stockholm

Late December Magazines.

MIND IN NATURE. (Chicago.) This popular journal of psychical, medical and scientific information, has the following table of contents for December: The Brain, and its Functions ; Heredity: Hypnotic Phenomena; Pre-Natal Impressions; Darwinism and Mind in Nature; Evolution; Psychology, etc.

THE FORUM. (New York.) Contents: The Present Outlook for Christianity; How I was Educated: Broadening the Way to Success: Woman's Legal Right to the Ballot; About Wills and Testaments; The Cause of Earth-quakes; An Interviewer on Interviewing; Confessions of a Methodist; A Letter to the People of New York.

THE ECLECTIC MAGAZINE. (New York.) Many interesting articles from the leading foreign magazines appear in this issue as the following shows: England Revisited; Our Craftsmen; Thoughts about the Comets; The Higher Education of Woman; Music and edicine: Women of Indian History: New Miss Emily Young of Dayton, O., opened an | Papal Hierarchy in India; Foreign Literary Notes, etc.

OUR LITTLE ONES AND THE NURSERY. (Boston.) The children will find plenty of short stories, poems and pictures to amuse them this month.

THE HOMILETIC REVIEW. (New York.) Articles of interest will be found under the following heads: Review Section; Sermonic, Miscellaneous and editorial.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) The usual good stories and appropriate illustrations comprise this month's

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) A contents double the size of the usual issue is placed before the readers this month and may well be called the Christmas double number. The frontispiece is a study of a head by L. Alma-Tadema, and is followed at intervals by several fine illustrations. Algernon Charles Swinburne contributes the poem In a Garden. Venice; A Siege Baby; Surrey Mill-Wheels; The Young Princess; Jac quetta; In the heart of London, and A Se cret Inheritance add to the interest of this month's contents.

THE BROOKLYN MAGAZINE. (New York.) The Christmas number of this magazine appears in a new cover most appropriate for the season. The contents partake of the same spirit, and many good stories, poems, short papers and notes make an attractive issue.

THE AMERICAN JOURNAL OF BIOLOGY. (Chi cago.) Contents, for November: The Evolution of Life: Experiments in Color and Light; Origin of Animal Temperature; Mechanical Equivalent of Animal Heat; Evolution of Blood Circulation, Etc.

THE HERALD OF HEALTH. (New York.) Good reading is found in the following departments: General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

THE SIDEREAL MESSENGER. (Northfield, Minn.) Contents: Rotation time of the Red Spot of Jupiter; Astronomy and the Ice Age; The Six Inner Satellites of Saturn; Edito rial Notes, etc.

THE PHRENOLOGICAL JOURNAL. (New York.) An article on Red Cloud, Chief of the Dakotas opens this number and is followed by many papers, poems and notes.

BABYHOOD. (New York.) Many suggestive and timely articles will be found in this is-

THE BIZARRE. (Manchester, N. H.) The Bizarre is devoted to Notes and Queries in History, Folk-Lore, Mathematics, Art. etc.

DORCAS. (New York.) Woman's handiwork is well represented in this monthly; and it will be found useful in the home.

BABYLAND. (Boston.) The youngest readers will find as usual much to please them.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

BOOK REVIEWS.

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

MISTAKES IN WRITING ENGLISH AND HOW TO AVOID THEM. By Marshall T. Bigelow. Boston: Lee & Shepard; Chicago: A. C. McClurg

Mesers. Lee & Shepard have issued No. 36 in their hand-book series—of the classic style in size and appearance, entitled "Mistakes in Writing English, and How to Avoid Them," by Marshall T. Bigelow, author of "Punctuation and other Typographical Matters." In this book the writer, who has had an extensive expression in proof reading at the allege. extensive experience in proof-reading at the cele-brated University Press, in Cambridge, Mass., aims to point out the errors to which accomplished writers of Engish are liable; and while admitting that a mere slavish following of the rules of grammar does not necessarily constitute elegant English, he insists that no writer, however brilliant his or her atansies that he writer, however brilliant his or her attainments may be, should be excused from grammatical errors. The volume has twenty-one concise chapters, besides an appendix on the "Formation of the Plural, "Compound Words," and "Some Typographical Matters," and contains an index to certain words, the proper use of the latter being learnedly explained.

YOUNG FOLK'S PICTURES AND STORIES OF ANIMALS. By Mrs. Sanborn Tenney. Beston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, six vols., 35 cents per volume.

Among the forthcoming volumes none will please young people more than the series of six books, called Young Folks' Pictures and Stories of Animals. Each volume is complete in itself, the whole series Each volume is complete in itself, the, whole series containing more than five hundred attractive wood engravings. Mrs. Tenny has so arranged these delightful little books that together they make a juvenile library of the natural history of animals. The first number contains pictures of mammals or quadranged the accord back sixtures and stories of rupeds; the second book, pictures, and stories of birds; the third, of reptiles and fishes; the fourth, of bees, butterflies and other insects, and of crusta-ceans and worms; the fifth, of shells and the ani-mals which live in them, and the sixth, of sea-cu-cumbars, second by straffishes, islingforms cumbers, sea-urchins, star-fishes, jelly-fishes, sea-anemones and corals. While the series is especially for young people, the vast amount of information they contain will readily commend them to more advanced readers.

HIS ONE FAULT. By J. T. Trowbridge. Boston: Lee & Shepard; Chicago, A. C. McClurg & Co.

His One Fault, is the title of Mr. J. T. Trowbride ifth volume of the extremely popular Tide-Mill inth volume of the extremely popular The-Mill Stories. Young people in every country have been always delighted to read Mr. Trowbridge's captivating stories, drawn from everyday experiences, in the lives of boys and girls. His One Fault will be found one of this gifted author's most fascinating stories, sure to benefit its readers, having a wholesome moral so plainly set forth in every chapter that the dullest how will be impressed with the impressed. the duliest boy will be impressed with the im-portance of correcting "his one fault," should be be afflicted with the weakness which caused the chief subject in this entertaining book so much real

GOLDEN MINIATURES. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, 50 cents,

For holiday gifts, especially for Sunday-school purposes, Messrs, Lee & Shepard have issued some of their illustrated hymns and poems, reduced to a size for the "vest pocket," entitled "Golden Minhatures," with all the original illustrations of these beautiful series. Included in the series are, "Curfew Must Not Ring To-Night," "Rock of Ages," "Home, Sweet Home," "Abide with Me," "Nearer, My God, to Thee," and "My Faith Looks Up to Thee." These little books, are made to meet the popular demand for low-priced books, and are very popular demand for low-priced books, and are very tasteful. The familiarity of the hymns renders them peculiarly adaptable to Sabbath schools and kindred

THE YOUNG WRECKER OF THE FLORIDA REEF. By Richard Meade Bache. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

The Young Wreeker of the Florida Reef, is a strikingly realistic presentation of the experiences of a boy who, without any apparent and premedifated design of his own, found himself out at sea on his way to the West Indies, and finally engaging in the exciting vocation of a wrecker on the reefs of Flonarrativ exact truth, and will attract the eager attention of boys who admire incidents that are drawn from actual occurrences.

GEORGE ELIOT. Suggestions for Clubs and Private Reading. By Celia P. Woolley. Chicago: Charles E. Kerr & Co. Price, 10 cents..

This is a brief guide to the study of George Eliot's prese and poetry, designed especially for reading clubs and classes in literature. It gives a concise outline of a course of study to be followed in George Ellot's works, and an exhaustive list of books and magazine articles affording collateral information. Mrs. Celia P. Woolley, the author, is well known as a newspaper writer and book reviewer and needs no introduction. She has been an indefatigable worker in cultivating the literary taste of young people

LITTLE MISS WEEZY. By Penn Shirley. Boston:

Lee & Shepard; Chicago: A. C. McClurg & Co. Little Miss Weezy by Penn Shirley, is brightly written. It is the merry exploits of a rollicking little girl who was full of health, and just as full of fun and mischief. Each chapter of the book contains its own especial story. Indeed, even older people will find their rieibilities stirred by a perusal of the volume, which is neatly bound in cloth, and has a very clever representation of little Miss Weezy on its title cover. For a holiday gift for children it will be a tempting little book.

THE MESSAGE OF THE BLUE BIRD. By Irene E. Jerome. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$2.00

The Message of the Blue Bird by the author of the charming "Sketch Book" and of "Nature's Hallelujah" is one of the daintiest combinations of song and illustration ever published, exhibiting in a marked degree the fine poetic taste and wonderfully artistic touch, which render this author's works so popular. The pictures are exquisite, and the verses exceedingly graceful, appealing to the highest sensibilities. The little volume ranks among the choicest of holiday souvenirs, and is beautiful and pleasing

FIVE MINUTE REALINGS FOR YOUNG LA-DIES. By Waiter K. Fobes. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

Five Minute Readings for Young Ladies, a well known Boston Elocutionist, is a well-chosen collec-tion in prose and in postry, from various authors, es-pecially adapted to the tastes and requirements of young ladies.

New Books Received.

GOD AND HIS BOOK. By Saladin. London: W. Stewart & Co. ROBERT BROWNING'S POETRY. Ontline Studies

published for the Browning Society, Chicago: Chas. H. Kerr & Co. LONG SHORE. By Elisabeth N. Little. Boston.

S. E. Cassino. PHILOSOPHICAL REALISM. By W. I. Gill. Bos-

ton: Index Ase'n. COMPLETE POULTRY MANUAL. By F. D. Craig. North Evanston, Ill.: Published by the Author. HABITATIONS OF GOD AND HIS WORSHIP-PERS. By Elisabeth N. Little. Boston: S. E.

THINGS THAT BEMAIN. By John W. Chadwick. Boston: Geo. H. Ellis.

PSYCHOMETRY AND THOUGHT-TRANSFER-ENCE, with Practical Hints for Experiments. By N. C., F. T. S. Madras, India; Proprietors of the Theosophist.

THEORETICAL EXPOSITION of the Law Under Which Life is Manifested in the Vegetable Kingdom, and of the Economy under which Hybrid Phenomena occcurs in the Animal Kingdom. By Philadelphia.

Suitable Books for the Holidays.

NOW IS THE TIME TO ORDER.

Can we find a Christmas present more to be enjoyed than a book, especially one with golden words as well as gilt cover? Our list embraces the best works by the most popular authors. If science is sought for, what better than the instructive works of William Denton? The Soul of Things, Our Planet and Radical Discourses.

In poems, Lizzie Doten's admirable volumes, Poems of Progress and Poems of Inner Life, Poems of Life Beyond, compiled by G. B. Stebbins, Barlow's Voices, and Immortality, lately published, are excellent. The Missing Link, a full account of the

Fox Girls' Mediumship, written by Leah Fox Underhill.

The Records of a Ministering Angel, by Mary Clark.

The Next World Interviewed, by Susan G. Horn-Messages from well known authors, statesmen, thinkers, etc., etc.

Wolfe's Startling Facts in Modern Spiritualism needs no commendation.

Chapters from the Bible of the Ages, is out in a new and handsome edition, only \$1.00. A New Edition of Psychometry, by Dr. J. Rodes Buchanan, also Moral Education, by the same author.

Mrs. M. M. King's inspirational works. Principles of Nature, and Real Life in the Spirit-world.

The Arcana of Nature, 2 vols., and Physical Man, by Hudson Tuttle; also Stories for our Children, by Hudson and Emma Tuttle. Dr. R. B. Westbrook's The Bible-Whence

and What? and Man—Whence and Whither? The complete works of A. J. Davis. Dr. Babbitt's The Principles of Light and

Color, and Religion. Epes Sargent's The Scientific Basis of Spir itualism, which should be in the library of all investigators and thinkers, also Proof

Palpable. . A Study of Primitive Christianity, by Lewis G. Janes. The chapters herewith presented were prepared for lectures and are strong expressions of the best results of the higher critcism of the New Testament, and the origins

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of Christianity.

Space forbids further mention, but any and all books in the market can be ordered through this office.

Partial price list of books for sale, postpaid: Poems of Progress, plain \$1.60, gilt, \$2.10; Poems Inner Life, plain \$1.60, gilt, \$2.10; Poems of the Life Beyond, plain, \$1.60; The Voices, plain \$1.10; Startling Facts in Modern Spiritualism, \$2.25; Chapters from the Bible of the Ages \$1.10; Psychometry \$2.16; Moral Education; \$1.50; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-world, 83 cents; The Bible—Whence and What? \$1.00; The Complete Works of A. J. Davis, \$30.00; The Principles of Light and Color, \$4.00; Religion, Babbitt, \$1.60. The Scientific Basis of Spiritualism, \$1.60; Proof Palpable cloth \$1.60 perger 75 \$1.60; Proof Palpable, cloth \$1.00, paper 75 cents: Arcana of Nature, 2 vols., each \$1.33: A Kiss for a Blow, a book for children, 70 cents: Vital Magnetic Cure, \$1.33; Animal Magnetism, Deleuze, \$2.15; Diegesis, \$2.16; Future Life, \$1.60; Home, a volume of Poems, \$1.60; Heroines of Free Thought, \$1.75; Incidents in My Life, 50 cents; Leaves from My Life, 80 cents; Pioneers of the Spiritual Reformation, \$2.65; Mediums, by Kardec, \$1.60; Nature's Divine Revelations, \$3.75; Our Homes and Our Employments Hereafter, \$160; Transcendental Physics, \$1.10; Records of a Ministering Angel, \$1.10; Mind Reading and Beyond, \$1.35; The Missing Link, \$2.00, Primitive Mind Cure, \$1.60; Divine Law of Cure, \$1.60; Immortality, Barlow, 60 cents; Physical Man, \$1.60; Stories for Our Children, 25 cents; A Study of Primitive Christianity, \$1.50; The Next World Interviewed, \$1.50; Our Planet, \$1.60; The Soul of Things, 3 vols. \$1.60 each; Radical Discourses, \$1.33

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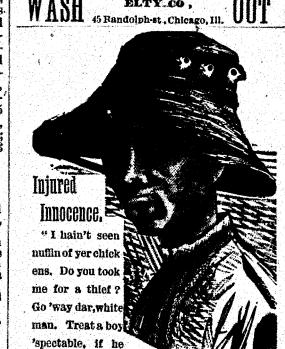
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The Religio-Philosophical Journal desires if to be distinctly understood that it can accept no responsibildty as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RE-LICIO-PHILOSOPHICAL JOURNAL, are requested to distingulah between editorial articles and the communica tions of correspondents.

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

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

CHICAGO, ILL., Saturday, December 18, 1886.

Christ's Second Coming.

During the week ending Nev. 20th, a conference was held in this city to consider the question of the second coming of Christ. .It was not, as might be supposed, a meeting of those called Adventists, but of well known clergymon of different orthodox sects, and of large audiences from the leading denominations of evangelical believers. It was a singular sign of the times. Possibly those who met had grown discouraged in the hopeless task of converting the world to Christianity by ordinary gospel preaching or missionary effort, and came to think that only a miraculous personal second coming of their Redeemor, "In great power and glory," could accomplieh that result. Perhaps some earnest men and women among them were heart-sick and weary, not only of the wickedness of the outer world, but of the coldness and mammon worship in the churches, and felt that only the mighty power of the Son of Man, again visible in personal majesty, could purge and uplift those churches, and fill them with a spirit largely lost.

They were in earnest for a higher future in this life, as well as in the life to come, but their thoughts and hopes went back to a few words written centuries ago by different men and gathered into one book called the Bible. Some of these words were very good, full of grade and promise; some were of very doubtful meaning. At best they gave but narrow range and were a mere small fraction of that truth which fills the world and inspires great souls in all ages. The speakers had glowing words to tell of the angels who appeared in Judea 1900 years ago, but not a word of the angels-messengers from the higher life. men on earth first and then angels, spirits in heaven and in celestial bodies-who manifest themselves to-day. It is a calamity thus to limit the truth, but they did their best inside their traditional limitations, and their coming has awakened thought on some vital topics, and is so far good.

The Sunday after the conference closed sermons were preached by Bishop S. M. Merrill in the First M. E. Church, and by Rev. L. P. Mercer in the New Church (Swedenborgian) Temple, and reported in the Inter Ocean. They both had the second coming of Christ for subject. Bishop Merrill seems to have large sympathy with the thought that there is to be a second coming. He says: "The one great "event which stands out in the New Testament "as of transcendent interest and importance "is the second coming of Christ. No other fact "is mentioned so often, no other event is de-"scribed with such minuteness and in such a "variety of ways. It is the central fact around "which all the 'last things' are gathered, and "on which they depend." This coming "is to be "personal. literal, visible, and in the clouds "with the angels." But there is to be no millenium afterward, as some suppose, for "He "will finish his work, judge the world, punish "his enemies, and burn up the world, and re-"new it again in righteousness." With such thorough work, and the world in ashes. of course the millenium, if any where, cannot be here.

But we are also told that "the kingdom of God cometh not with outward show, not with trumpets or angels," but is "righteoneness and peace and joy in the Holy Ghost;" is "a spiritual kingdom, its domain in the human soul." This is a deeper and more spiritual view than the other, but hardly agrees with it, and so creates, we confess, some confusion of mind. Beyond this second advent and final day of judgment is to come "a new heaven and a new earth wherein dwelleth righteousness. and there will "the saints enjoy perfect bliss."

We are not told whether or not Rev. H. W. Thomas will be there. Having been expelled from the Chicago Methodist Conference, he can hardly hope for a seat in that high place. unless we assume that Chicago Methodists are better than the saints in the new heaven. In this case the good heretic mentioned might be held fit for a place there; or perhaps those saints think less of church disciplines than do the Methodists in this city. If so, this would open another hope for this good disbeliever in certain dogmas, who is a most devout believer in great religious truths.

We are also left in painful doubt about Prof. Swing, who has swung out of the Presbyterian Church, and about such Spiritualists as lead good lives and actually believe, and know that those called dead really live and come back to us sometimes, just as the Bible eays they do.

We wish the Bishop had given his views and hopes on these matters. He tells us that "There the separating veil between earth and heaven shall be drawn aside, and earth shall be merged into heaven." This looks like Spiritualism at first, but a second thought reminds us that our earth will then be burned and of course depopulated, and this veil drawn sside cannot affect us.

Substantially Bishop Merrill holds to the old theories and limitations, and while showing a laudable wish for righteousness on earth, fails to realize that no miracle of a second advent of Jesus can ever so bless and enlarge and uplift humanity as will the creat truth taught by Spiritualism, of man's immortal life and progressive culture and real presence and guardian care and return to us in hours of need and darkness.

Mr. Mercer asks: "How can He, who is 'always and overywhere present, be said to "come? * * When Jacob slept in the desert at night on his pillow of stones, his eves were opened in a vision, and what he be-"held forced from him the confession. 'Lo! "God is this place and I knew it not." Jacob had a sense of the Divine presence from his vision. Does Mr. Mercer think that such visions come now? He believes they came to Swedenborg, but was the Swedish seer the only one with such opening of the spiritual vision since Bible days? Such a supposition marks the narrow limits of Swedenborgianism. He says:

"This is not the world of judgment, but of proba tion. The scene of all individual and general final judgments is the world of departed spirits where those are who are to be judged. In the declining iges of a church, when the divine oracles are no nger understood, nor obeyed with power, the good and evil passing over into the world of spirits inter-mediate between heaven and hell are retained there until the fullness of time for the Lord's new revela ion which shall explore and judge them. Th wheat and tares grow together until the harvest. In this state of the church the good in the world of spirits are "prisoners of hope," held in bondage to the falsities and power of the evil, waiting for the coming deliverance of the Lord. The wicked from the hells rise up into the world of spirits and seduce and torment; they attach themselves to the spirits of men and incite and confirm their evils and falsities and at the time of the incarnation had come down and out to possess the very bodies of men."

The rational idea that this is a world of probation rather than of judgment, is marred by the strange conception that only bad spirits can come up from the hells and posses the very bodies of men. What a strange absurdity and imputation of Divine goodness to suppose that denizens from the hells can pos sess us for evil, but no saint can possess u for good! Is this New Church orthodoxy? If so, good angels deliver us from it! Other views of Mr. Mercer are more spiritual and less external than those of Bishop Merrill.

The Power of spirit.

The world is growing away from creeds. It simply lets them alone. In the past there was too much talk and too little work. Volumes were written upon words misunderstood or mistranslated, which had been indited a generation after they were spoken. The thought which animated them is the vital point.

Tremendous energies, latent in human nature, seek expression on every side. The world sparkles with electric thought; not the thought of the cloister but of the workshop, the laboratory and the philosopher's study. Following the irrepressible effort of spirit to take on material form, the ultimates ways. Like a statue roughly hewed out of a block of marble, subject to the finish of the | and in either case should be annulled. master's hand, the conception, once clothed through the flash of intuition or the slow | for all." brooding of reason, and the result is an invention which people wonder they could have done without before. How easy it all seems after the conception is clothed in matter! When Columbus showed his visitors how to make his egg stand on end, every guest marvelled that so simple a process had not occurred to him.

It follows that the finer the instrument the nearer it approximates to the thought which it expresses. The gulf separating matter and spirit once seemed impassable. or, if the two were connected it was with : thread so attenuate that only at rare intervals could it be perceived. With an increased refinement of matter the result is merely what the spiritual philosopher might expect. That was a great feat when a slender cable stretched from tower to tower, and New York and Brooklyn were united over the tide that flowed below. How much greater when the gulf of death was spanned by mediumship. and that "undiscovered country," seemingly so far away but really so near, proved to be a substantial and glorious reality.

It is true that now and then visitants from its beautiful shores had given tokens of their presence on earth, but the reports of such occurrences had not then obtained general eredence or engaged the attention of scientific | years.

observers. Now the facts of such visitations have toe substantial testimony to be disproved; and a knowledge of these phenomena has penetrated every household through the experiences of some one of its members or its friends, till there is hardly a hamlet in the land where there does not exist a widespread knowledge of, and sympathy with, some form of spiritual manifestation.

Taking into consideration the universal knowledge of spiritual communion, it seems strange that religious councils should still potter over anise and cumin, and neglect things of weightier import. As a prepara tion for that other life which is separated from this only by the thinnest of veils, the need of elevating and purifying society is painfully apparent. The lesson is to make this world better, and to recognize duties and responsibilities to others in practical ways. Dishonesty in places of trust, paupers roaming over our rich and fertile country, vice and crime rioting in cities, rum counting as its victims, not only the drunkard but his innocent family—these are evils which appeal to the ethical philosopher and church-

It is gratifying to note that a fair proportion of churches are awakening to these things. On the whole, society is not growing worse, but better. Discontent and commotion show life in the body politic, and are a sign of progress.

In the fight with evil we expect more from an organized army than from guerillas. If they are not afraid to accept the vital points of Spiritualism, the churches will find within them the most helpful and healthful of all the stimuli which human nature can appropriate. Spiritualism is eminently ethical, and can be nothing less. It appeals to every faculty, and quickons every aspiration toward holiness, for it has as its object the eternal unfolding of the human spirit and its progress toward that divine cause to which we are continually attracted, and of whose laws we are forever pupils.

Police-Made Law.

Every now and then something transpires to show how difficult it is to break the chains of superstition and idolatry. A class of clergymen and religious devotees still imagine that a statute discriminating in favor of Sunday as a holy day will in some way please God and help to increase His sway on earth. While most people believe that one day in seven should be a day of rest, their belief is posited on other than purely religious grounds and they do not believe that statutes will create additional holiness for one day over another. Those who are clamorous for the revival of the "Blue Laws" of an hundred years ago still retain some hope, in that certain States keep on their statute books laws which with the present changes in the methods of living are absurd, oppressive, and conducive of more downright blasphemy—of the orthodox sort -than the clergy can expiate, if they had

Another spasmodic effort has been made in New York City. Speaking of this, the New York Telegram of the 6th talks after this fashion:

Mayor Grace's experiment of enforcing the "Sab bath-breaking" statutes yesterday resulted in one o the most odious of all varieties of political oppression—the substitution of the individual caprice of the Police for the impartial mandate of the Law In some quarters of the city men were prevented b the police from doing precisely the things, which i other quarters they were allowed by the police to do. During one part of the day the police threat-ened employes of the surface railroad companies with arrest if they should clear the snow from the tracks. During another part of the day they encouraged them to clear it. In one precinct barbers whose customers were poor men, were arrested. other precincts barbers whose customers were rici men were unmolested in working with brush and razor. The same caprice signalized the conduct of the police toward the grog shops. In forty-six cases arrests were made for selling intoxicating liquors In four hundred and sixty cases the sale was winke at. After nightfall the police adjudicated what is a religious service, and broke up a Spiritualist meeting in the Academy of Music as being a necromantic entertainment. We don't believe that the common sense of the community approves of police-made law. Let there be one law for all, and let that be a law superior to a policeman's individual caprice.

Any law which, on religious grounds, restricts men from acts on one day that are of thought blossom in wonderful and diverse | perfectly proper and commendable on other days must ever be a failure or an oppression.

The Telegram says, "Let there be one law in matter, is subject to the refining process of for all;" so be it, but let us see to it that the spirit in which it first existed as an ideal. such law works no hardship to one class Many minds work together or in sequence, more than another, and really is "one law

The Journal seriously objects to the Tele gram's language in calling Anna Eva Fay's show a "Spiritualist meeting." It was nothing of the sort, and when that brazen hussy and her confederates style it an "illustrated religious lecture" they utter a false pretense. If there is no law to reach such charlatens, then it were well to allow the police to make a law to suit the emergency. There is, however, an unwritten law as old as civilization which morally-if not technically, justifies the police in breaking up such shows.

Blind Tom, the Celebrated Negro Pianist.

Many Spiritualists have taken great interest in Blind Tom, as they believe that he is controlled by highly gifted spirits when giving expression to music at the plane. The report now comes from New York, that Dr. James W. Ranney, as a Commissioner in Lunacy, and a Sheriff's jury heard testimony Nov. 26th in the application of Charity Wiggins, the 80 year-old colored woman, who is the mother of Blind Tom, to have her son adjudged insane and incompetent to care for himself. Blind Tom is now in Virginia under the care of Gen. James N. Bethune, who owned the Wiggins family while in slavery, and has had charge of Blind Tom for twenty

Tom was born May 25, 1849, in Georgia. He was born in slavery. Slaves could not legally contract marriage, but Tom's parents were married. He left Georgia directly after the emancipation. His mother said that Tom did not have the knowledge that other children had, and does not to this day. He was born blind. He never could dress himself, and always had to be led around. He knew nothing about the war, and the witness thought he knew nothing about slavery. When he was two years old if he heard a dog bark, a rooster crow or a bird sing he would imitate it. The family were astonished at his first trial of the plane. While sitting at the table the piano was heard. The family ran into the room and found him playing. After that whenever he heard the girls play he would play as they did.

Mr. John G. Bethune took him every day to have him taught. He was then a little over two years old. When he was seven years old he was carried away. He was never taught anything but music. When the witness saw him last, one year ago, he recognized her. When any money was given him he would throw it away. He never forgot anything he learned. He was always amused by hearing other children cry when they were whipped He always listened carefully to the ticking of the clock. He would imitate the pattering of the raindrops, on the piano.

In describing the way of teaching Tom, Professor Pozaucki said he had two pianos in one room. Witness would play a selection on one. Tom would listen for a while, get up, walk around, stand first on one foot, then on the other, pull his hair and knock his head against the wall. Then he would sit down and play a very good imitation with additions of his own. He had a prodigious memory, and was a powerful man. He was offended with a professor of music and began to rub his hands together. Tom knocked the professor off the stool and threw the witness out of the room. The company took in an average of \$3,000 per month clear profit. He believed the profit was about \$25,000 per year. Tom never received a cent from the company.

GENERAL ITEMS.

Mr. Lyman C. Howe will speak at Benton Harbor, Mich., Sunday, Dec. 19th, afternoon and evening.

Mrs. Helen J. T. Brigham is very acceptably speaking to the Spiritualists of Brooklyn,

Milton Allen of 2411 College Avenue, Philadelphia. Pa., writes that he will again resume the practice of healing the sick by spirit or divine power.

Owing to occasional complaints that pages of the Journal were mutilated by drops of paste, we have for several weeks omitted its use, simply trimming the edges. We should be glad of a general expression either for or against pasting.

Wm. Barker writes as follows from Millwood, unio: "I nave derived a great amount of satdesire right here and now to thank Mr. Coleman for some of his able and scholarly arti-

Dr. Hale, the publisher of Health and Home, desires the Journal to state that he has been sending out two sets of "40 books," and fears that in a few cases he has sent the wrong set to parties ordering. In all such instances the correct set will be sent without expense. on notification.

This issue closes the second volume of our paper. For 104 consecutive weeks it has not failed of appearing on time. Now we will take a week's rest: during which time we will be pleased to settle accounts to date. If we see any prospect of a living support it will be resumed here, if not it will be removed either to Grand Rapids or Cincinnati, and enlarged.—Social Drift, Dec. 5.

Mrs. Sarah Graves writes as follows from Grand Rapids, Mich.: "The hall here is now decorated and warmed, and will seat from one to two hundred. On each Sunday night it is filled. We choose a chairman (or woman) to preside each month. This month a woman presides. Sometimes we have five or ten minutes' speeches. Mediums who are in the clairvoyant state see and describe spir-

The following by a Kansas saloonkeeper is a curiosity: "I. Mons. Ed Faber, wish that all frequenters of my line of business (particular friends as well) will distinctly and emphatically understand that I will do no business on Sunday, and this shall be the last in regard to it. The Sabbath is my day, as well as the most sincere Christian's on earth, for I know whereof I speak, and no matter to what creed you belong."

A correspondent writes from Kansas City, Mo., under date of December 9th: "Mrs. Maud E. Lord will leave here to-morrow, and will go to Los Angeles, direct. She will make a short visit at San Francisco, Oakland and Sacramento, and, returning in about thirty days, will stop at Ogden, Salt Lake City Denver, Colorado Springs, Pueblo, Col., and at Larned, Hutchinson and Newton, Kansas, nad possibly at Cheyenne, Wyoming Ter."

It is said that the latest religious sect in Russia has been founded on the dogma that it is a sin to let a fellow-member suffer the martyrdom of disease. Accordingly, when anybody falls sick, one of the believers goes to him and chokes him to death. The person commissioned for the deed is clad in red clothes, and is known as "the red death." Unfortunately they do not confine their delicate attentions to the members of the sect alone, but impelled by a broad charity, seek to cure in their peculiar way every one, whoever he may be, who has the misfortune to become ill.

Mr. Warren Thaxter, of the Crawford House, Boston, and Mrs. Thaxter spent last Saturday and Sunday in Chicago. They attended the People's Church at McVicker's Theatre and listened to Dr. Thomas, with whom they were delighted. They pronounced his discourse a spiritual feast. True Spiritnalists always find a congenial soul in Dr.

The Supreme Court of Iowa has given a decision declaring that the reading of the bible and the singing of sacred songs in the common schools are not prohibited by the clause in the constitution of that State which says that taxes shall not be levied to support any place of worship. The decision admits that such exercises in school houses are in a certain sense worship, but denies that they add anything to the burden of taxation.

At Akron, Ohio, the clothing of Bertha Cook, aged 19, while attending an old woman long an invalid from paralysis, caught fire from a stove. Seeing that the girl was too much terrified to help herself the woman forgot her paralysis, jumped out of bed, threw a blanket about the girl, whose clothes were blazing, and fell back exhausted and unconscious. The girl, though very badly burned, escaped with her life, but has been prostrated and hysterical ever since. The sick woman seems better than for years.

Mr. A. A. Allen, 73 West Adams street, Chicago, has a singular accomplishment. Any ordinary word pronounced to him and these words he does not know, if spelled to him ever so fast, he will at once reproduce inversely. Mr. Allen is able also to name instantly the number of letters in a word. For instance, the word "nutritious" he at once said had ten letters. Walking the streets, he finds himself unconsciously spelling the signs forward and backward indifferently and is not aware how he does it, as he does not first spell a word in the ordinary manner to be able to spell it backword.

A Philadelphian was talking recently about an old Philadelphia undertaker who was given to "improving the occasion" whenever in his practice among the poor a clorgyman didn't appear at the funeral. One day a 'longshoreman, a hard case, was picked up dead in the Delaware, into which he had tumbled while drunk. He was buried without benefit of clergy, but our old undertaker, who was in charge, could not restrain his generous eloquence. When the grave was reached and the coffin was about to be lowered he turned to the motley crowd of men standing around and said feelingly: "Gents, you may think this poor devil was a pretty bad citizen, but remember what the Bible says: 'Let him that ain't done nothing himself fling the first brick at him."

The Nineteenth Century says: "The Chidese have a firm belief in marriages being made in Heaven. A certain deity, whom they call the 'Old Man in the Moon,' links with a silken cord, they say, all predestined is faction from reading the Journal, and I | cated. One of their maxims states that there are three cardinal sins, and that to die without offspring is the chief. As in other countries, spring is the time when young people's minds turn to thoughts of love, and most marriages are celebrated in February, when the peachtree blossoms appear. Among the marriage presents are live geese, which are supposed to be emblematical of the concord and happiness of the marriage state. A Chinaman may divorce his wife for seven different reasons, and in the list are ill-temper and a talkative disposition. The birth of a son is the occasion of much rejoicing, for without sons a man lives without honor and dies unhappy, with no one to worship at his grave and none to continue the family line."

The New York Examiner strongly opposes many modern devices of the churches for raising money, such as bazaars, fairs, ovster suppers, garden parties, and the like. It says: "These methods of raising money are destructive of any true Christian benevolence. The teaching of the New Testament on this point is as brief and simple as it well could be. We are exhorted to give, not to buy. We are not to cherish any expectation of receiving quid pro quo. Value received is not a condition of the Christian's parting with his money for the cause of his Lord, at least not in the business sense. He does receive value for every dollar, but it can not be measured by a coin standard. And the measure of obligation to give, according to the New Testament, is not what a neighbor does, not what advantage to self may result, but 'as God hath prospered him.' The system of raising money by offering a material return for what is received is directly opposed to the spirit of this teaching."

The Chicago Tribune sets forth that another heretic has been unearthed -A. C. Armstrong, recently appointed to the Chair of Church History at Princeton. It is said there is no question of his scholarly qualification for the place, but, as he is only a licensed preacher and not an ordained minister, it was decided he should be regularly ordained by the presbytery before he took the place. When he was presented as a candidate for orders before the New York Presbytery the mischief came out. The Rev. Dr. Howard Crosby took him in hand, and after a very brief examination discovered that he believed there were discrepancies of statement in the Bible, as well as contradictions of natural law, and that he even went so far as to aver it was possible that errors had crept into the original revelation, all of which led Dr. Crosby to declare that if Princeton indorsed such views then the seminary was rotten. The heretic's further experiences were almost humorous. The Rev. Dr. John Hall, an eminent light in the denomination,

thought that perhaps Mr. Armstrong was all right on the essentials, and merely recognized apparent inconsistencies, and the Rev. Dr. Booth was of opinion that Crosby and Armstrong did not understand each other. The heretic was then turned over to Dr. Booth to see if he understood him. The latter's examination had still more disastrous results. for Mr. Armstrong went so far as to say that, whatever may have been God's intention of making His revelation infallible, it had been a failure, for errors had crept in. The heretic still further shocked Dr. Booth with the declaration that St. Paul's Epistle had no application except to the people of Corinth, to whom it was addressed. Thereupon, before finally dismissing Mr. Armstrong, it was agreed that he should have one more hearing, and a conference committee has been appointed to get his exact views. Thus the matter stands; but it has progressed far enough to show how difficult it is to get scholars to conform to the ideas which prevailed about the time Edwards' "iron heel" went stamping round.

The Western Unitarian S. S. Society, 175 Dearborn Street, have issued a Christmas Drams, entitled "The Minstrel's Carol." It is, short, easy, and requires no sconery or costuming. Price, five cents.

The Medium and Daybreak says: " Few of our public Spiritualists have a profound knowledge of Spiritualism and mediumship. Mr. Massey has had remarkable opportunities in his own house and elsewhere of knowing the deepest merits of the question. He also knows the value of 'normal mediumshin:' and as a normal medium, laboring to unearth long-hidden truths, he has achieved what all the abnormal mediums have failed in doing. It is not intended that the Spiritworld should do our work for us in these important matters, without labor or effort on our part. We never know whether what is told us be true or not till we find it out for ourselves. It is self-development, self-knowledge, that is the true principle of Spiritualism. Then are our abnormal mediums and our spirit friends of the greatest use and assistance to us. God helps those who help themselves."

A new method of cure is now being introduced in Washington, D. C. The new Orleans Itom says: "The fasting cure, which has had such a run in Europe through the promulgation of doctrines advanced by Succi, is having a beginning in Washington. Dr. R. C. Fisher, of Sharon, Pa., whose claims of marvelons cures through the fasting process have already been noticed at some length, is in Washington conducting experiments and hopes to receive recognition and attention at the National Capital. His most noted patient since his arrival there is the wife of Judge Mannypenny, who is a sister of Justice Woods, of the Supreme Court. Mrs. Manof fasting without any apparent loss of pearances that by physical contact with some strength. She says the only thing in the shape of nutriment that has passed her lips during the past ten days was given to her by the doctor once a day. He placed a teaspoonful of his nutriment, the composition of which is a secret, in a glass of hot water, and this had been her only support for eight days. 'During the last two days she has moistened her mouth with a little lemon in part of a glass of water. Mrs. Mannypenny says she has not suffered any weakness, nauses or torments of hunger. She has been taking the treatment for reducing her flesh, has lost 21 pounds within ten days, and has each day been able to take more exercise than she has ever done before. She has promised to go to the limit of two weeks without any food beyond what has already been indicated."

A Railroad Abates a Nuisance.

One of the annoying extortions travellers have imposed upon them is the payment of salaries to the employes of sleeping car companies. It has long been a rule with these corporations to pay porters mere nominal wages, not enough to furnish them with meals, and then leave them to the charity of the public. Even the pittance paid these men is still further reduced by charging them up at exorbitant prices, for lost towels and other furnishings, the disappearance of which porters are usually in no way to blame for. Twenty-five cents a day is the minimum tax upon sleeping car passengers, for a porter's salary and its payment has become almost as obligatory as the car fare. While few begrudge a tip to a polite and faithful servant, all protest against paying the salaries of employes of rich and prosperous corporations. The Wisconsin Central Railway Company which owns its own sleeping cars has inaugurated a reform in this particular. It proposes to stop this nuisance and has issued rigid orders forbidding porters to accept a fee. They are permitted to black boots upon request of a passenger and to charge therefor not to exceed ten cents.

The Wisconsin Central is entitled to a gratuitous notice for the reform, and the JOURNAL is glad to chronicle this step toward decency and dignity.

The most beautiful and the most danger-

ous of our passions is pride. Churches in this country are estimated to

use 60,000 gallons of wine every year for sacramental purposes. A German entomologist declares that spi-

ders destroy more insect enemies of trees than do all the insect-eating birds. A wealthy New York physician declares it as his belief that "the oyster is the most

healthy article of food known to man." There is an artesian well 1,000 feet deep in Aberdeen, Neb., that throws out numbers of fish that look like the ordinary brook minTWO CLASSES OF MIND.

To the Editor of the Religio-Philosophical Journal:

My own Spiritual experiences have been scant indeed. For fourteen years or thereabouts, I have been walking all most entirely by faith. My Spiritualism has come to me through the experiences of others as nar-rated in the "Journal," and in the general literature of the subject, such as contained in "The Scientific Basis of Spiritualism," "Transcendental Physics," etc. In lieu, therefore, of any Spiritual experience of my own, I beg leave to present for your consideration the following leading editorial of the New York Medical Monthly for October. It seems to me that this Editor has unconsciously sounded a key-note, and that you might elaborate a strong article upon Spiritualism, from what he says. The article is as follows:

"There always has been, and in all probability there always will be, two strongly dif-ferentiated orders of mind in the world. The tendency of one of these orders is idealistic, and that of the other realistic. Between these two classes of mind there is an antagonism, which is but one of the modes of expression of that conflict at all times visible between things material and things spiritual. To the realist a flower is "but a flower," and though its intrinsic beauties are admitted, they fail to carry the mind out beyond the confines of the purely material. The idealist on the other hand, perceives in the material things about him, but the expression of an omnipotent spirituality. Consequently, to him the elucidation of the manifold relations and wonders of matter is but the means to the end, the stepping-stone, as it were, from earth to sky; from the mutable to the immutable, from the material to the spiritual. The old botanists and chemists were imbued with this essentially spiritual function of material research. The anatomists of the mid-dle ages, too, were full of it, and therefore looked beyond the point of the scalpel for inspiration. In our own day, it would appear upon a superficial view that this coupling of matter with spirit had come to an end, and that in future we should have to do with the reign of matter only. "But there are not wanting signs which point to a revival of the spiritual instincts of society, with a consequent return to a broader and more comprehensive philosophy of being. The medical profession, by no means backward, has welcomed this influence, and to-day it may truly be said that among the best minds the conceptions regarding the functions of the scientific physicians have never been broader. Duty to God, duty to the state, duty to home, duty to friends, duty to self, are written upon the conscience of the highest exponents of modern practice. Research, the highest institutious of genius, the most masterful generalization, are as nothing if they do not serve to place us in more perfect harmony with our fellow-men and with that true inwardness of the universe, a knowledge of which has ever been the dearest ambition of the most ideal types of man."

ARTHUR M. DENT, M. D.

Mind Reading.

We had an opportunity of witnessing, last Saturday afternoon, at Hotel Vendome, one of Mr. W. Irving Bishop's exhibitions of mindreading, such as have been described at length in English and American papers. They are certainly remarkable, and although conduct ed under conditions of his own choosing, which do not always meet the requirements thing, what is in their minds,-in other words, what they are thinking about. One of his feats was reading the numbers on two bank bills, known to the person whose hands he held, but unseen by him. Another was driving from Hotel Vendome with three wellknown, reliable citizens of Boston, to a house several squares distant, and finding an object which had been concealed by the gentlemen accompanying him, without conscious intimation from them as to the locality, or direction even, of the hidden object. Mr. Bishop claims that the power which he possesses, and which in him has been developed by years of cultivation, belongs in some degree to all persons, and may, in any individual, be increased by use. His personal bearing toward those invited to investigate his claims is not always courteous, indeed, is sometimes positively rude. He is extremely impatient of criticism, and even resents ques tions designed to elicit the truth, as attempts to "discredit" him, and sometimes his behavior is more like that of a charlatan than that of a fair-minded experimenter. After all this has been said, however, his ability in some cases, and under some circumstances, to ascertain definitely the thoughts of other persons, without any word or voluntary sign from them, seems to be well established by his experiments.—Index.

In Honor of the Ascended.

To the Editor of the Religio Philosophical Journal:

On Thursday evening last, the 9th inst., a numerous company of Spiritualists in New York City assembled by special invitation of Mr. George D. Carroll, in the spacious and handsome parlors of the "Church of Human-

ity," 251 West 23rd Street, as above.
The invitations read, "In memory of his father, mother, and son, in spirit-life," and the company assembled under a profuse decoration of choicest flowers, banners, emblems, etc., which tastefully adorned the rooms and platform. Mr. Carroll having been brought from the deeps of materialism to a conscious knowledge of, and communion with, the future life through the mediumistic gifts of Mrs. T. B. Stryker, who is the regular pastor of the church, feels that there is nothing he can do to express his gratitude that is beyond his desire. The present gathering, therefore, was an expression of gratitude on his part for knowledge and light received, and an annually recurring tribute of loving respect to those whom he held dearest while alive, and of whom, he thought once death had eter-

nally deprived him. Mr. Charles Dawbarn in a brief but felicitous speech, opened the proceedings, after which a lengthy, but highly artistic and successfully accomplished programme of music song, recitations, and a very funny ventriloquous entertainment was gone through; the artists including Madame Hills, contralto; Miss Lizzie Middleton, soprano; Miss F. Vanderbilt, reciter; Col. Geo. M. Dusenberry, elo-

cutionist, and others. The writer also responded to an invitation to make a few remarks, which were apparently quite acceptable.

No mourning, regrets, or fears prevailedlight, flowers, music and song instead. Death, to Spiritualists, is not a curse, a robbery, or a dread. Therefore it seems right and good that we should in our memorial services to our departed loved ones, offer them our cents. For sale at this office.

heart's love amid sweet flowers, the strains of music and song, and under the kindly greetings of fraternity and good will. Such offerings must, indeed, be most acceptable to those gone before. Mr. Carroll closed the gathering—a most enjoyable one in all respects—with a few warm-hearted words of thanks to all who had freely contributed to the enjoyment of the evening.

J. J. MORSE. New York City.

The Psychograph.

To the Editor of the Religio Philosophical Journal

Something that every one should have is Psychograph. Speaking of this wonderful little instrument reminds me of an experience which I was an eye-witness to, and can vouch for its truthfulness. A friend of mine in Ohio who had one, put it in the cen-ter of a table standing in the room, and a gentleman, a lady and myself sat down, and putting our hands upon it, it commenced moving slowly around, the pointer stopping at each letter, thus showing the spirit was ready to communicate.

The lady who had her hand upon the instrument with mine, and who had buried an only son less than two weeks ago, asked, "Spirit, are you here?" It moved around and stopped at the word "Yes." Then in a rapid manner the name of her son was spell-

ed out.

She fthen asked mentally, "What was the first letter of your middle name?" Immediately it moved around, giving the right let-ter. Then she conversed with him in an entirelyk satisfactory manner. A gentleman sitting with us asked of the same spirit, "Where did I see you last?" Immediately it spelled out: "At the little gate with the pony and the dog cart," which was correct. It operates differently with different peoples to provide the state of t

ple; for instance, one lady on putting her hand upon it, passed under control, and the spirit controlling, used her index finger as a pointer, passing it slowly around to each etter, spelling out several communications. I think the Psychograph is an invaluable

instrument for every one to have in the home for it will soon tell you who can be developed as mediums, and also help to develop them Mason, Mich. MRS. M. J. MEAD.

Opinion of a Live Country Paper.

In these days of Psychical Societies and increasing interest among educated and thinking men and women in psychical research we know of no journal so well calculated to ive the reader a knowledge of what is actually transpiring among modern Spiritualists s the Religio-Philosophical Journal, published weekly in Chicago by Col. John C. Bundy. Unlike most other journals of its class, this paper demands scientific verification of what is published concerning the continuity of life beyond the grave. This journal has taken for its motto: "Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. And though we cannot endorse much that appears in the Journal we can but respec the candor, earnestness and sincerity with which Col. Bundy conducts his paper. It is no mere echo of the silly superstitions and exaggerations of the disordered imaginations of ignorant and weak minds. Probably no paper in the United States has done as much as the Journal to expose the frauds and deceptions practiced by unprincipled men under the name of Spiritualism. It has eet itself to the task of sifting out the grains of pure wheat which exist in the bushels of chaff which an unthinking or an ignorant public classes under the head of Spiritualthat Spiritualism shall stand the most vigorous scientific tests .- Ogle Co. Press, Polo, Ill., Nov. 20, 1886.

General News.

The woolen-mills at Clinton, Mich., valued at \$180,000, and employing ninety persons, were destroyed by flames originating in an explosion of gas.-Mr. Rogers, deputy commissioner of internal revenue, will next week suffer official decapitation.—The new French ministry formed by M. Goblet is pronounced the most commonplace since the war with Germany .- J. S. Cornelison, the attorney who cowhided Judge Reid at Mount Sterling, Ky., for making an adverse decision, causing the latter to kill himself from mortification, has been ordered by the court of appeals to spend three years in fail.-The police of London, by arresting seventeen persons, prevented a prize-fight for the championship between Jem Smith and Jack Knifton .- A jury at Milwaukee acquitted Mrs. Chadek of the murder of her husband.—The Gate City Guard, of Atlanta, the most famous volunteer company in the Southern states. has closed a contract with a steamship company in the southern states, for transportation to Antwerp. Thence the command intends to make a tour of the continent, including a march across the Alps from Switzerland into Italy. Eighty members will probably take the trip.—William Reed, formerly treasurer of the South Boston horse-railroad, pleaded guilty to the charge of embezzling \$160,000.—The Woodbury mill in East Cambridge, Mass., was blown to pieces by the explosion of the boiler. Six men were badly injured, two of them almost beyond recovery.—Treasurer Jordan asks for an appropriation of \$30,000 to pay for recoining \$27,000.000 in subsidiary silver and nickel.-A young man in Nebraska, desiring to marry an educated daughter of Standing Bear, has requested from Secretary Lamar permission to live on the reservation with the girl's relatives.—A dispatch from Aiton claims that the Chicago and Pekin road was purchased by the Vanderbilts by the Bee line extension to Kansas City, in connection with the Missouri Central bridge at Alton.-Dr. Barth, a liberal member of the German reichstag, was last Saturday accorded a special interview with President Cleveland and entertained at dinner by Abram S. Hewitt.—J. L. Rockafellar, president of the Standard Oil Company, is arranging to furnish the manufactories of Cleveland with natural gas.-Matthews, the colored recorder at Washington, is receiving fees at the rate of \$35,000 per annum through the activity in real estate in the district—The czar of Russia has ordered that next month new names be given to all towns and villages bearing German names.

The author of "Immortality Inherent in Nature," W. S. Barlow, has become well and favorably known in some circles through a former volume, "The "The present effort is devoted to an argument usually presented in a series of dogmas sharply defined. The author has done his work well. The argument is logical and the subjects are irected in a careful, sympathetic and thoughtful manner, and are marked by boldness and breadth of thought, as well as by reverence and deventuess of tone and style. To many who are perplexed over the prob-lems of the future life this poem will bring light and comfort, and deserves a wide reading." Price 60

"Petroleum, Its Source and Productiou."

This title indicates to some extent the character and scope of the new Holiday Annual for 1887, by "A Man," which is now in press and will be ready, on or about the 20th inst, for delivery by the Chi cago, Rock Island & Pacific Railway. It is to all intents and purposes a GIFT to the friends and patrons of that road. The subject is ably handled. and discussed in a clear, colloquial vein that will captivate adults and youth alike, although especially "dedicated to the Boys and Girls of America." It embodies a vast amount of scientific and practical information, is profusely illustrated with diagrams, sketches and full page engravings from original drawings true to fact and nature—with beautiful and striking design on outside cover, printed in colors. It is a book that will challenge wide attention and comment—something choice, elegant and valuable, that will PAY to read, study, discuss and preserve—and the Company have spared no expense o produce it in first class style. Enclose 10 cents n postage stamps and address

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Dr. A. Jenkins, Great Falls, N. H., says: "I can testify to its seemingly almost specific virtues in cases of dyspepsia,nervousness and morbid vigilance or wakefulness."

Be a Hero in the Strife

says America's favorite poet. All very well, Mr. Long fellow, but how can you, when half your time you feel sick, and do not feel well the other half. Men of noblest principles and highest aims find their effort thwarted by disease. Night-sweats, a hacking cough, and other symptoms only too plainly eay consumption. Heed good advice. Try Dr. Pierce's "Golden Medical Discovery" and the bloom of health will return to your cheeks, soundness to your lungs and you will be a hero yet.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these discases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and oustachian tubes. Microscopic re-search, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamplilet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 305 King Street West, Toronto, Canada.

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Erastus Breoks left an estato worth \$350,000. Pensions called for \$14,000,000 during November

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Saratoga Springs, N. Y.

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INFORMATION ON VARIOUS SUBJECTS.

Lines Suggested on Finding a Gray Hair.

BY MRS. JULIA GREY BURNETT.

What seek ye here, ye snow white thread, Among my tressee bonnie brown? Ye have no right upon my head, And so I pluck ye from my crown; Ye're whiter than the driven snow, What brought ye here, I'd like to know?

Ye surely are unwelcome now, I tell ye this both frank and free; Ye have from me no graceful bow, I do not wish for such as ye; Why come then all-unbidden here, Like frost when Autumn's leaves are sere?

What! do ye say I'm growing old, is the song ye'd sing to me? Y'r wordsseem strange, and harsh, and cold. I relish not y'r melody; I cannot listen to ye—no— Ero others see ye, hasten—go!

Ah, me! I will not treat ye thus, Although I grieve to see ye here; I know ye speak the truth, and trust Ye as a friend for many a year; We will not part in anger now, Because ye're white upon my brow.

Ye took me by surprise I own, When first ye glistened on my head; And if ye saw my angry frown, Or heard the hasty words I said, Pray pardon me, for truth is truth, And teams will fall for fading youth.

The summer-time has come and gone,— The Autumn's mellow glow is here; The creeping shadows, slanting, long. Proclaim the waning of the year; And so to-day this silver thread Gleams like a signet on my head.

The Talmagical Lyre.

Having just finished reading Talamage's great discourses upon "What is to Become of Our Children." I am forced to close my wondering eyes and exclaim: "What a piece of work is Talmage! How simple his language! How incomprehensible his reasoning! How contradictory his statements!" This fusillade of exclamation, is not because this sermon is more unreasonable than his others, but

because this particular one is fresh in my mind. Situated as we are, whenever we do attend church we are forced to listen to the same sermon which was dinned into our ears in childhood's weary hours with the regulation desk-pounding at the same old points, and we naturally reach out toward the "great lights," for whatever there may be of newness in

Each week for months I have been reading the

efforts of the mammoth Brooklyn lamp, hoping to discover, lurking coyly in some remote corner, a faint gleam of logic, but have been forced to lay the paper down each time sorely disappointed.

I may be owing to my intellectual obtuseness, but it seems to me that one portion of each discourse nullifies some other portion, so that when we sum it my the result is nothing. It is impossible to unit up the result is nothing. It is impossible to un-dentand what object beyond that of drawing a big calary, this noted man can have for remaining in the harness.

But let us notice a few of his inconsistences. In one place he gives human beings a fine scolding for being less mindful of the welfare of their effspring than are the beasts of the forest. One specimen of manhood he causes to say: "My son must look out for himself. If he comes up well, all right; if he turns out badly, I cannot help it." Further on, he delis how willing parents are to face death to save their children, and how their prayers are continually going up to Heaven for them. He enlarges up-on the extreme anxiety with which parents watch over their children.

Again he speaks of a boy who was brought up strictly religious, and just as might have been ex-pected, he turned out bad—very bad! Now, in this ine itiiin I do not think that the habit of truth telling with him has, as yet, become a settled complaint. can easily believe this story though, for we have known many such boys. Having related it with a grand burst of eloquence he pours forth the follow-

ng:
"But there is something better than the Bible class, and that is the Sunday-school class. I like it because it takes children at an earlier point; and the infant class I like still better, because it takes child-ren before they are able to walk or to talk straight, and puts them on the road to heaven. You cannot

What would our "beloved pastor" have us to do? He has sanctioned what we knew before, that a child brought up religiously is pretty sure to go to ruin, and in the next breath he tells parents that they cannot begin such training too early.

But he gives us one sad story which is so pathetic that I should think that "Liberty Enlightening the World" would weep bitter tears. Here is the pathetic tale.

"Some years ago there were two young men who stopped at the door of Park Theatre, New York. The question was whether they should go in. That night there was a very immoral play to be enacted in the Park Theatre. One man went in, the other staid out. The young man who went in, went on from sin to sin, and through a crowd of iniquities and died in the hospital of delirum tremens. The other young man who retreated chose Christ, went into the gospel and is now one of the most eminent ministers of Christ in this country."

When I first read the above, telling of the horrible fate of those two promising young men, sym-pathetic and pitying tears flowed from my eyes in torrents. I re-read it in order to restore my emotional equilibrium, and then I consoled myself that it might have been worse, since neither of them was ever sent to Congress.

This anecdote revived in my memory a little in cident somewhat similar to the above, which came under my own observations about ten years ago Two women stood near the entrance to a large hall which the Rev. De Witt Talmage was to speak. days, the little Western town, in which said hall reared its imposing front, had been inundated with glaring posters and seductive "dodgers," calling attention to the entertainment. The two women were debating about going in. One went in; the other did not, but she took her fifty cents and bought a copy of the North American Review. The one who went in, went on from bad to worse, and died The years later, of measles. The one who retreated is still strong and well. She is able to walk five miles a day after doing her own housework. This ought to be a solemn warning to all health-loving

Oh! to be gifted with the eloquence of a Talmage! Oh! that I might reach the ears of all who halt be-fore the great orator's tent! O, sisters, retreat and buy a copy of the Review, before it is everlastingly too late! The whirlpool of pseudo-sloquence is al about you-listen not to its siren voice! Be warned! Be warned!! RETTA S. ANDERSON. Concordia Kan.

The RELIGIO-PHILOSOPHICAL JOURNAL is one of the ablest and most advanced exponents of progresdve modern thought published in this country. It is edited by Col. John C. Bundy, a gentleman wellqualified to conduct an enterprise of the high and somewhat abstruce and aggressive character of the Journal. Cultivated readers will be instructed is regard to all movements of importance in the world of thought by the regular perusal of a paper of this description, which with fairness and fearlessness enters the field of discussion, and treats the social, scientific, religious and philosophical problems of the age with conspicuous ability and attractive-ness. The JOURNAL is doing a good work, and in cordially commending it to the public, we express the hope that continued success may reward its efforts.—Eagle, Saratoga, N. Y., Nov. 13, 1886.]

F James W. Hazmard writes: I have now paid the fifteenth yearly subscription for the dear old Journal, and if I live on this plane of life for fif-tees years longer, I shall continue the paper, if I Has it as well as I ever have liked it. as well as I ever have liked it.

Miss P. B. Logan writes: I love the Journal, and look forward to its coming with intense delight

The Angel Gabriel-A Strange Experi-

To the Editor of the Religio Philosophical Journal

Judging from the interest taken in the all-important subject of Spiritualism by our frequent daily interviews with strangers and plous people soliciting private sittings to our Eastern District Circle of

private sittings to our Eastern District Circle of Brooklyn, we are forced to think the subject occupies much public thought.

A visitor was lately introduced into our parlor by Brother I)—b, as a gentleman who had lately become interested on the subject of Spiritualism, and who would like to make some remarks of late occurrences which happened to himself, if the members of the circle would grant him a hearing. Ever anxious to increase their stock of knowledge, there was no difficulty in laying his case before the presented. was no difficulty in laying his case before the present members. The visitor had rather a careworn face, pale, and of a cierical look. After mutely scanning the countenances of the members present, heslowly rose and remarked with evident embar-

heslowly rose and remarked with evident emisarrassment:

"Gentlemen, I feel compelled to ask your forbearance and charity for thrusting myself upon your
confidence, which shall be mutual. Until recently I
had looked upon Spiritualism with distrust, and at
best only an unholy species of chaflatantry. But occurrences relative to myself, I would like to narrate, with your permission."

There was no difficulty in procuring a courteous
assent, as our "Eastern District Diary" is replete with
wonderful events and recitals. The visitor arose and
remarked:

"The wide spreading evils of intemperance has always occupied much of my attention, but how to arrest its rapid and distinctive progress, as you are aware, has taxed the ingenuity of every well wisher of our country. Lately I had penned a short article for the Dry Lord Phylosophical, Journal, Aging for the Religio-Philosophical Journal, giving some suggestions thereou—quite satisfactory to myself—and then fell back in my rickety chair to in-dulge in a hopeful reverie. Before me lay a volume entitled Lynche's Explorations of the Dead Sea, and entitled Lynche's Explorations of the Dead Sea, and a revised copy of the sacred scriptures, the whole surmounted by the sacred cross. Of my subsequent condition of mind, if these objects laying before me had any influence, perhaps, gentlemen, you are from greater experience, better able to judge than myself. How long I had been in this pleasant unconscious condition I have no means of judging, when I was suddenly awakened, as it were, by a slight galvanic shock—not unpleasant; but a quickening of my sight and every other faculty.

"My small, humble, attic room, from being a dingy

"My small, humble, attic room, from being a dingy cell, was now illuminated with a light of intense but unfamiliar brilliancy. Sunlight bore no resemblance of intensity, and yet by no means was it painful to the vision. The effugent effect of this luminous at-mosphere gave all within my dingy apartment a richness, a vastness, a golden splendor totally indes-cribable!

"Somewhat recovering from my natural surprise, I observed the personage of an individual calmly standing before me. His costume was unusual and seemed to be inclining on something like a traveler's long staff. His dress was flowing and partook of the loose oriental fashion. He gave a gentle inclination of his person as he looked me steadily in the face. His whole personality betokened the idea of a converted Asiatic missionary; and yet there was an air of unmistakable dignity in his manners and countenance which bespoke cultivation.

"I was sadly perplexed! My visitor was not a tramp who had stolen silently in upon my reverie. He was not a book-agent nor a missionary! Naturally of an impulsive temperament, I have since wondered why I did not once furiously eject him from my research. why? did not once furiously eject initial from my presence. I can only account now for my docility that there was something mysteriously subjective in his presence. However, as it was, I impulsively said (overcoming all embarrassment), "Well, sir, what now? What is it? Another new book, eh?" "In return he smilingly but deliberately replied in cultivated English and musical utterance:

"Helely reverse indeed living in wonderful times."

"Caleb, you are, indeed, living in wonderful times; but humble and obscure as is your station, you are a chosen instrument from whom much is expected. We of the Infinite Republic are aware your mind of late has been much exercised on the vice of in-

"Gentlemen, in spite of my effulgent surroundings I felt somewhat irritated to be so familiarly intruded upon by a stranger-whoever he might be. I briefly made the request that my visitor would give his name and authority at once; for, I added, we are overrun with every species of cranks, financial and religious, who hang around like deadly parasites on every public enterprise.

"My visitor, in no way offended, bowed smilingly. and replied that, in speaking of himself, he was not unknown in history. I am an invisible messenger on a periodical visit to earth to mark the effect of certain divine laws of progression. My name is Gabriel-Gabriel of Moses, and Murcury of the

"Gentlemen, you may smile, but believe me, I was instantly seized with an uncontrollable fit of nervous trembling—the more so when for the first time I observed something like wings and an immense brazen trumpet reaching across his breast with its large bell-shaped muzzle! You can scarcely imagine my conflicting emotions on witnessing this fatal instrument and its possessor! Floods of confused thoughts held revelry in my brain, acutely in-tensified as they were by the recollection of having attended a socialist meeting the night preceding! L was conscience stricken!

"Don't smile, gentlemen. Bless my soul, I inwardly exclaimed, as I took another glance at the brazen trumpet and observed the perceptible halo around Gabriel's head. Could it be possible? Had Gabriel come to give the final blast ! My feelings were too intense for connected reflection. I almost involuntarily repeated the Lord's prayer, when an assuring smile and a gentle wave of his hand produced a pause—he exclaiming, 'There, there—that will do —enough of that—I understand.'

"Startled as I was, Gabriel's blandness of manner somewhat allayed my fears, and I bowed reverently as one naturally would to a personage so intimately connected with divine diplomacy. Gabriel resumed, Don't be alarmed, I understand your feelings; but

" As I remarked. I have descended from the realms of the Infinite Republic to examine and report on the state of human advancement. Instead of finding humanity one vast universal brotherhood of philanthropists, you have drunkenness, gambling, hy-pocrisy, discord, vice, crime and universal wretchedness! To find the cause of this anomalous condition and to mark the effect of the divine law of progres-

sion is my present mission. "His evident sadness had also a depressing effect upon myself, but I ventured to remark, 'I hope, divine sir, any seeming irreverence in an unpretending reporter like myself you will overlook. You cer-tainly do see some evidences of progress—surely?

"Gabriel did not reply, but simply remarked, You are familiar with your Bible, I presume, Caleb?" "From Genesis to Revelations, I frankly replied. I was once a Sunday-school teacher. "Then you are aware that regardless of the repeated threatenings and fore-warnings, we of the In-

finite had finally to wipe out of existence those cities of the plane—Sodom and Gomorrah—for the culmination of their wickedness. "Ah! divine sir,' I ventured to remark, Sodom and Gomorrah were abominable places and deserved

annibilation. "Closing his eyes and giving an oscillating motion to his head, he uttered, Bad, bad, bad, and decidedly corrupt! But, oh! Caleb, I shall be compelled to report to divine justice my observations on the present condition of some of earth's modern cities-

London, Paris, New York and Chicago! I assure you I sincerely weep and keenly realize the cruel, impetuous injustice done to old Sodom. "He paused a moment, buried his face in his mantle, and seemed to be adjusting his trumpet while I looked on aghast! Slowly he drew from his veetment a small scroll, and giving me a steadfast look, handed it to me. Turning to him, after reading

the title, to my surprise he was gone and my ap-partment once more resumed its dingy gloom." Brooklyn, E. D. D. BRUCE. Brooklyn, E. D. J. Dunton writes: I still dearly love the principles you advocate. A Spiritualism that does not reach the soul, that does not make one a better man, woman, citizen, or neighbor, is of very little value to the individual or to the world at large.

The Empress of Japan recently gave permission to the ladies of her court to appear before her, upon state occasions in European dress. The Japanese have hitherto been remarkable for their moral and social plasticity, and the effect of the new order will no doubt result in a short time in the whole of the upper classes of Japan affecting European or American costumes,

Back from the Grave.

The Hiding Place of Buried Treasures Revealed by a Ghostly Visitor.

One of the most remarkable and apparently best authenticated ghost stories ever reported at Louisville, Ky., is the talk of the street to-day. For a number of years John Dewberry, an individual remarkable for his many eccentricities, kept a saloon on Sixth street, between Market and Jefferson. He had many friends, and, notwithstanding his peculiarities, had a deal of generosity about him. He was a free thinker, and did not believe in a hereafter. Among his many peculiarities Mr. Dewberry would not sell mixed drinks in his house, and always drank with avery contensor. not sell mixed drinks in his house, and always drank with every customer, no matter how many came in during the day; moreover, he never drank without touching the glass to his eer and muttering some mysterious words. Finally Mr. Dewberry took sick, and, after a lingering illness, died about five months ago. He left a widow and two children in very fair circumstances. After her husband's death Mrs. Dewberry sold out the saloon and residence on Sixth street and moved down on Madison street, below Fifteenth. Messrs. Grimes & Strubel took Dewberry's old stand, but the same sign that has hung in front of the bar room for ten years past was not refront of the bar room for ten years past was not re-moved. On several occasions before his death Dewberry is said to have remarked, jokingly, that if there is any hereafter he would revisit the terrest-rial sphere. That he has kept his word few who have heard the following story are inclined to

Shortly after 7 o'clock the other morning, Tom Strubel and his partner, Pat Grimes, were stand-ing behind the bar, when a woman heavily velled rushed in and, without disclosing her identity to them, asked to be allowed to go into the back yard. Her request was granted. Prompted by curiosity, the men followed and saw her go to the left-hand corner of the yard and scrape aside a lot of rubbish that had lain there undisturbed for years. The woman then took a small flower spade she had con-cealed in the folds of her dress and dug away the earth until she found a cigar box. This she re-moved from the earth and fainted away. The men rushed to the woman's side and found her to be Mrs. Dewberry. The box by her side contained a salt bag full of gold. This they counted and found twelve \$20 gold pieces and a number of smaller coin, making a total of \$250. When Mrs. Dewberry revived she declared that while sleeping in her room the night before she was awakened by the touch of an icy cold hand on her forehead. As she awoke the clock struck the hour of midnight. Turning in the dim light she saw the pallid face of her deceased hyphand. The ghostly right acted by the bedide husband. The ghostly visitor stood by the bedside. He wore his burial robes and his words were few. The lady repeated them, but the two men did not remember them. At any rate the ghost directed Mrs. Dewberry to the spot where she found the money and then disappeared. A large crowd saw the gold, and a reporter visited the spot and saw the excavation from which it had been taken. The excavation phose of the motton is that Margar Gridge. peculiar phase of the matter is that Messrs, Grimes and Struble had ordered an old colored man to re-move the rubbish from the corner of the yard where the money was found, and to dig a two-foot drain. He was to have began work that morning, and would have undoubtedly unearthed the treasure. The story is corroborated by so many respectable gentlemen that it caunot be doubted, and the finding of John Dewberry's money will doubtless remain, whether preternatural or otherwise, a thing inexplicable.— Chicago Herald.

The Cause in Elmira.

The Excellent Work of a Little Girl.

To the Editor of the Religio-Philosophical Journal:

A few words may not be amiss regarding our society. Our society is not large, but we are faithful. The seed has been sown, and we yet hope to reap a good harvest. We still have an eager desire for more light. Many questions are asked us—some that are within our knowledge we can answer; others we cannot until they are clear to us, so you necessive the waters are being troubled. Bather perceive the waters are being troubled. Brother Howe's engagement calls him to Kansas City, Mo. We are sorry to part with him, but we hope to have him with us again to help build up our great cause. His inspirations at times are grand.

In conversation we find many who believe as we do in spirit communion, and that the soul lives on forever, yet have not the moral courage to come out

in public and admit it.

We still hold our socials, and try to make them entertaining; we extend a welcome hand to all new comers. These are private circles held in different parts of the city, also a public circle held once a week. Those in charge are severely censured by some, but we think they are earnest in their work, no matter what others say to the contrary, and we trust and hope much good may result therefrom. During the months of September and October many of our Spiritualist friends and others in private circles received some fine tests through a little girl medium, twelve years old, by name Berta Fisher, of Huntingdon, Pa. Although a stranger she described their spirit friends, told what they did in earth life, and gave words of encouragement from them.

She told one man who was present that an associate of his in the army had passed away. He said, "I don't think he has, still it may be so." She then told his name and a number of things that happened; still he doubted. She then said. that he took care of the colonel's horse, and you and he had pictures put on your arms with ink." He then acknowledged the truth of the statement. She also told him that a spirit friend of his was present who died at Baton Rouge, giving his name and cause of death, which he recognized. Berta has done much good with her child-faith, and has all confidence in her spirit guides. She has been of much benefit in helping others to develop, and all were sorry to part with their little friend when she returned home. She bids fair to be a grand medium.

ing us. Eimira, N. Y.

Note from Lyman C. Howe.

Let the good work go on. Spirit friends are help-

To the Editor of the Religio-Philosophical Journal: We went to Clear Creek, Chautauqua Co., N. Y., to spend Thanksgiving. We attended the Methodist meeting on Sunday and heard some wholesome truth and good advice, and some things quite absurd as we expected. The only thing that seemed at al new, or different from the preaching of forty years ago was the explanation of the enigma, how David, a selfish, sensual, adulterer and murderer, could be 'a man after God's own heart." I was much amuse at the new departure. It was frankly admitted that David was a very wicked man! But the secret of his godliness was in the fact that "He was a first-class repenter." He sinned often, but as often repented and this was what God wanted! Repentance was the watchword. God loved the free repenter. It seemed to me from the logic of this doctrine, that a man that had never committed any great sine, had man that had never committed any great sins, had never lied, cheated, or betrayed an innocent one, had never committed adultery or murder and had none of these to repent of, must necessarily be a poor specimen in the sight of God. If David had not been a first-class sinner, he could not have been a "first-class repenter," and, therefore, could not have been a man after God's own heart! It was also produced with much force and accurate that recoded also urged with much force and assurance, that good works and moral lives had no saving power. To trust in these was dangerous. We could only be saved by the atoning blood of the lamb and faith and trust in Him. Yet the "line of righteourness" was held up as the only one on which we could stand and walk straight to the kingdom. "As ye sow so shall ye also reap," was endorsed as good Gospel! Yet we could sow a lifetime full of iniquity and reap eternal felicity by faith in the atonement! Now these people are afraid of Spiritualism, because they say it is "Antichrist." On this plea alone one of the trustees refused his consent to let us hold meeting in the church. LYMAN C. HOWR. Fredonia, N. Y., Nov. 29th.

Lord Denbigh, one of the well-known Catholic noblemen of England, has ready access to the pope. His lordship states that the holy father has a high idmiration for England, for her laws, and constitution. England is just, and therefore liberal; she is strong, and Catholics have under her rule more liberty than in any other part of the world. The pope, according to the same authority, would like to show his gratitude by helping England not only in Ireland but in the colonies and wherever else his influ-ence extends. But in the present condition of affairs he can not. He has no means of knowing the wish-es of the government. What is wanted is a British representative at the Vatican.

Letter from England-Walter Howell forgot to do so. He found he could not paint the and his Work.

To the Editor of the Religio-Philosophical Journal: Your readers may be pleased to hear a few school from across the Atlantic. It is now about two months since I landed, and I have had some little opportunity to observe the condition of our movement in this country. In Manchester and Pendleton there are four societies. These are doing good work in their way, but if the four could cooperate and meet in some central hall in the city of

Manchester, they would present an imposing front As it is, there are so many petty differences, that they cannot seem to labor harmoniously together. Perhaps it is best that they should be spart, rather

I am informed that the Liverpool society is doing well; their beautiful hall is quite an attraction to the public. Such men as Mr. John Lamont, Mr. Clendening and others of that society, have a local reputation founded upon character which gives reputation, founded upon character, which gives an influence for good to the society, and wins the respect of the outside world.

The interest of the cause is well sustained in Blackbourn, Lancashire, and the debate recently conducted by the Rev. Ashcroft and Mr. E. W. Wallis has awakened thought in the minds of many. I do not think, however, that such a man as the reverend gentleman just mentioned, is a foeman worthy our steel. Such men want to win a cheap reputaour steel. Such men want to win a cheap reputation for themselves, and if we accept their challenge,
we in the estimation of the public concede to them
an equality which they do not merit. We cannot
help admiring Mr. Wallis's earnestness, however
much we may differ with him as to method. While
speaking of our friend Wallis, I would add that he
is about to remove from Glasgow to Manchester.
Mrs. Wallis is doing good service in the cause as a
speaker. Mrs. Emma Hardinge Brittan's services are
in good demand, and she is one of the most welcome of advocates wherever she goes. May she be
long spared in health and strength, to fulfill her
mission, and present the science, religion and philosophy of our cause to the critics of our age.
In Rochdale, Oldham, Bacup, Bolton, and other

In Rochdale, Oldham, Bacup, Bolton, and other towns and cities in Lancashire, the glorious cause speeds on its way. During this month I am engaged by the Yorkshire Committee, and am lecturing every night in the week, except Saturdays, and deliver two discourses each Sunday. In the Yorkshire district, where four years ago there were three societies, now there are seven. We are here greatly indebted to local workers, who are so devoted to the cause that they go out on Sundays and occupy the platforms of various places, for which they receive nothing but the thanks of those to whom they minister, and the conscioueness of having done some-thing towards the uplifting of humanity. When we meet such honest souls as may be found here, who without money or thought of self, go torth to carry the glad tidings of immortality, we feel stimulated to greater activity and nobler effort in the cause. Among these unselfish workers I would mention Among these unselled workers I would mention Joseph Armitage, of Batley Carr; Mr. Frank Hepworth, of Leede; Mr. Kitson, of Batley Carr; Mrs. Carr, of Kelghley; Miss Wilson, Miss Walton, and a host of others, too numerous to mention. Mr. John Shuct, of Keighley, has been doing a noble work in England, and anticipates visiting America next summer. He has won for himself unfading laurels. I hope our American friends will give him, as they have myself and others a most hearty recontion.

have myself and others, a most hearty reception.

Sowerby Bridge, Halifax, Huddersfielde, Leeds, Keighly, Bingley, Bradford, and many other places, have flourishing societies, and in several cities, the Lyceum work seems to have taken a hold on parents and a hildern and a most encouraging outled the proand children, and a most encouraging outlook pre-sents itself in this department. A new Lyceum guide, at a very moderate cost, is coming out, and has been compiled by the joint efforts of Mrs. Emma Hardinge Brittan, Mr. Kersey and Mr. Kitson. It will be invaluable as an aid to Lyceum work. American Spiritualists would do well to catch an inspiration in this direction.

The numerous friends of brother J. J. Morse, inquire kindly after him, and wish him to feel that they do not forget "Auld Lang Sine." He will find loyal hearts and friendly hands open to wel-

come him on his return home.

I have not yet visited the middle counties officially, so cannot give a report of the work there as yet. I presume London is much as in days of yore. The Metropolis never has been a good field for philosophical work. It sustains good physical mediums well. I am full of engagements until the end of June, when I hope to return to my American friends. My discourses have been well received, where encouraging. Phenomenal Spiritualism in the physical department, does not seem to be most satisfactory at present. This applies, of course, here to the provinces, for I have not been to London. I am due in London the early part of December. I shall then be able to speak more fully as to London Spiritualism.

Mrs. Hall, of Gateshead, Newcastle-on-Tyne, and Mrs. Mellon, of Newcastle, are both traveling occasionally, as materializing mediums. I have not visited the scances of either of these ladies, but the re-ports I have received of the manner in which they are conducted, give me the impression that they would not be satisfactory evidences to the scientific mind. I do not here suggest the idea of deception, but what I wish to impress upon all investigators is that they should see to it that whatever occurs as far as possible, should take place under such conditions that the hypothesis legerdemain, etc. should be out of question. I believe the power of the Spirit-world is such that if we demand an exhibition in a truth loying spirit of self-evidencing dem onstrations of spirit-presence, these can be given. They may not be forthcoming every hour in the day. but when they do occur, there will be no mistake as to their genuineness. England never was more alive to spiritual thought than to-day. Thanks to the noble army of workers who have raised the standard WALTER HOWELL, of truth.

Manchester, Eng.

Prophetic Revelation.

Living with a prominent physician of this city and undergoing treatment for a nervous disorder is a young woman whose name it is not material to the story to make public. Soon after she went to live with the family, or soon before, it is not exactly known which, money was missed from the house, but nothing was said of it. One day the patient walked into the parior and informed the family, which was assembled there, that they had ost money, but requested them not to worry about the loss as the money would be returned, though perhaps in small sums. Sure enough in a few days the lost money began to flow back through the mails, \$1 \$2 at a time. When spoken to subsequently about the revelation she had made, the young woman seemed utterly amazed, and denied that she had ever made any such disclosure. Then it dawned upon the family, they say, that this young woman was a somnambulist, if not possessed of supernatural powers. One day members of the household went out to do some shopping. While in a shoestore the young woman talked very intelligently to a clerk about shoes, and finally concluded that she could not afford just then to purchase a pair. Next day she knew nothing at all about the event, and insleted that she had not been out of doors on the day in question. On another occasion she came down-stairs and told the family the house was to be burglarized on a certain night at a given hour and minute, which she named. As usual she afterward declared that she remembered nothing about it. About 8 o'clock on the evening of the night when the burglary was to occur she again sauntered down-stairs, and with the same uncon-cerned air told the family that at 7 o'clock that evening the burglars had changed their plans regarding the time, but that the burglary would take place in precisely the manner already described. A few nights afterward a noise in the front hall a now nights afterward a noise in the front half caused an alarm to be raised. A lamp was lighted, when it was discovered that the door had been forced in just as the young woman said it would be, but nothing had been stolen. This story has been told the police.—Syracuse Standard.

A Medium Artist.

The Pall Mall Gazette has an interesting article on Mr. Herbert, R. A., entitled, "Seer or Painter," detailing an interview with him. Though a Catholic, he is what we would call a medium, his "patron saint" or spirit-guide being Edward the Confessor. When painting his freeco at the houses of Parliament, "Moses coming down from Mount Sinai," he was accorded a working room. He noticed the great age of some portion of the walk, and on inquiry was told that he was standing on the site of Edward the Confessor's own chapel. To this spiritual being he prayed daily. One morning he

stained sheepskin with which Moses is covered: he could not get one to paint from. Then he remembered and prayed. He heard the swelling sound of bered and prayed. He heard the swelling sound of a great organ, but whether from the Abbey or not he could not say. Then the shrill tones of an Italian plifferari struck his ears. He rushed out, and found the dancing, grinning Italian swathed in a sheepskin so etained as to serve as a perfect model. As another extraordinary coincidence he found, after he had bought a piece of ground at Kilburn on which his house is built, that on the same spot Edward the Confesor had lived. Catholics think that these matters happen to none but themselves. In the experience of Spiritualists they are plentiful and non-sectarian.—Medium and Daybreak.

Rights of Individuals.

In his recent address before the Philosophical Society of Edinburgh, Minister Phelps said that in all civilized countries, to-day, the rights of the individual are threatened by class despotism. The despotism of a majority, he said, may be as cruel as that exercised by any autocrat; and there was danger, he believed, in countries having popular government, of attempts to benefit one class by depriving others of their rightful possessions. The result whether the despotism he that of a Sultan in Turkey or of a majority in a Democratic republic, must be a feeling of jority in a Democratic republic, must be a feeling of insecurity injurious to personal enterprise and in-dustry. Only evil could result from legislation which aimed to equalize the condition of the industrious and frugal, and the idle or extravagant. The address contains much sound reasoning worthy the consideration of all social reformers. Government may wisely restrict individual activity when it defrauds the weak and the ignorant, and may, as far as possible, equalize the opportunities for success; but it can no more equalize the results of these opportunities than it can make all men of the same height, or make them of the same mental and moral power.

Mrs. R. S. Lillie.

To the Editor of the Religio Philosophical Journal:

November 28th closed the present engagement of Mrs. B. S. Lillie and her husband with our society, and a successful one it has been in every respect. Without question she stands as one of the finest inspirational speakers on the Spiritual rostrum. She uses the choicest words to express the thoughts given. Her lectures irresistibly charm while they give the listener solid food for reflection. An addence of four hundred people gave their undivided attention to her lecture this evening for one hour and a guarter and then went away hungry for more. May and a successful one it has been in every respect. quarter, and then went away hungry for more. May she be spared many years for the work which the higher intelligences are accomplishing through her instrumentality for the elevation of humanity, and the establishment of the truths of Spiritualism.

Providence, R. I. E. H. DUNHAM.

Notes and Extracts on Miscellaneous Subjects.

The oleomargine/tax yielded \$400,000 in one month. The Leadville mines have produced \$124,000,000 to

Thaddeus Steven's estate, just settled, foots up Mdlle. Rhea has a gown made by Worth which cost \$4,000.

Mme. Patti is to be paid \$150,000 for her six months' singing. The French Government costs 468,000 france, or

bout \$90,000, an hour. King Kalakava bought \$5,000 worth of fireworks in San Francisco last week.

Jay Gould has bought a pew in a New York Presbyterian Church for \$2,000. Senator Heart, of California, is said to have an in-

ome of \$730,000 per year. On the 1st of December the United States Treasury contained \$439,023,740.50.

Jesse L. Williams, a Fort Wayne, Ind., millionaire, left \$25,000 to local charities. Fire losses for November in the United States and Canada aggregate \$10,000.000.

Mrs. Secretary Whitney had \$1,000 worth of flowers at her Thanksgiving Day spread. The shrinking in national bank circulation during this year is put at \$56,000,000.

Francis Palms, the Detroit multi-millionaire, left only \$2,000 for charitable purposes. Mrs. James G. Fair not only got a divorce but she

got \$4,000,000 of her husband's money. The only Unitarian churches in the South are at Charleston, New Orleans, and Atlanta. Mrs. Langtry's first investment on this trip was

\$11,000 in a New York real estate mortgage. Mary Harper, a Cleveland servant girl, has inherited \$250,000 from a relative in Philadelphia. Capitalists in Australia are talking of laying a cable to British Columbia at a cost of \$10,000,000.

It is believed that the Chinese in California "salt" from \$1,000 to \$2,000 in silver dollars every week. Evangelists Sam Small and Sam Jones will com-

mence an evangelistic tour across the continent, commencing with a series of meetings in the Methodist churches of Boston, early in January. Thanksgiving day was celebrated at the American college, Rome, by a banquet in honor of the recent arrivals of Bishope Ireland and Keene, who came to

lay before the pope the plans of the proposed Catholic university. The faster Merlatt is going it on pure grit, without his liquor, and is trying to commit a most courageous suicide. Recently he fell down through

weakness and exhaustion. The medical umpires, who have been accused of conniving at self-murder, have finally declined to have anything more to do with him. France revels in a diminutive gunboat, which has been flying around experimentally near Toulon, cutting through the water at the rate of nineteen knots. with a gun out of all proportion in size. The in-

ventor's proud boast is that the boat is too small for

big ships to tackle, while its cannon is big enough to smach things. The following are the presents wherewith Queen Victoria recognized the Sultan of Muscat's present of six beautiful Arabian stallions: A gold watch and chain, a hall clock, a tea service, and a few odds and ends in the way of rifles, etc. The unsophisticated Sultan will believe her Majesty has gone in for un-

redeemed pledges. Some children take naturally to a practical view of things. A little girl was saying her prayers the other evening, closing up with: "God bless papa and mamma, little sister, and everybody, and keep us from harm this night. Amen." The "little sister," a bright-eyed puss of five years, quietly remarked: "If you'd said 'everybody' to begin with you needn't

have made such a long prayer." First pastor—You have a paid choir, I believe? Second Ditto—Yes, and a very good one. First Pastor—I don't believe in them. It is wrong in principle and is an extravagance a church should not sanction. Second ditto—That's what I thought, my dear that the part is the same of the part of the same of the part of the same of the part of the same of the sam brother, but it got so in my church that we were compelled either to pay the people to stay and listen to a volunteer choir or pay a choir to sing, so on the score of economy we concluded to hire a choir instead of a congregation.

It is announced that Father Kenelin Vaughan is about to found a new order in the Roman Catholic church, the object of which is to promote through-out the whole world a public permanent manifestation of penance for amends for the terrible apostasies of nations and persons, with the view of satisfying divine justice, of averting the arm of God's anger, and propiliating for the world His divine mercy and pardon. The proposition finds favor with the bishops of the old and new world and with the

Anti-Sabbatarian views are showing growth in so nnexpected a quarter as Scotland. A short time ago Principal Cunningham told the Scotch farmers that they were foolish not to take advantage of a fine Sunday to get in their crops; and Archdeacon Blunt, at the late diocean conference at York, said that the movement for Sunday observance "ought to be opposed as unsound and unwise." He added too, that he had "no wish to go back to the old Puritan Sunday, with its gloomy austarity, its rigid formalism, its bigoted uncharitableness, and its oppressive savor of Sabbatarianism." unexpected a quarter as Scotland. A short time ago

SCIENTIFIC TRUTH.

Regarding the Functions of an Important Organ, of which the Public Knows but Little, Worthy Careful Consideration.

To the Editor of the Scientific American:

Will you permit us to make known to the public the facts we have learned during the past eight years, concerning disorders of the human kidneys and the organs which diseased kidneys so easily and the organs which diseased kidneys so easily break down? You are conducting a scientific paper, and are unprejudiced except in favor of truth. It is needless to say, no medical journal of "Code" standing would admit these facts, for very obvious reasons.

H. H. WARNER & Co.,
Proprietors of "Warner's Safe Cure."

That we may emphasize and clearly explain the relation the kidneys sustain to the general health, and how much is dependent upon them, we propose, metaphorically speaking, to take one from the human body, place in the wash-bowl before us, and examine it for the public benefit.

You well imagine that we have before us a body shaped like a bean, smooth and glistening, about four inches in length, two in width, and one in thickness. It ordinarily weighs in the adult male, thickness. It ordinarily weighs in the adult male, about five ounces, but is somewhat lighter in the female. A small organ? you say. But understand, the body of the average size man contains about ten quarts of blood, of which every drop passes through these filters or sewers, as they may be called, many times a day, as often as through the heart, making a complete revolution in three minutes. From the blood they separate the waste material, working away steadily night and day, sleeping or waking, tireless as the heart itself, and fully of as much vital importance; removing impurities from sixty-five gallons of blood each hour, or about from sixty-five gallons of blood each hour, or about forty-nine barrels each day, or 9,125 hogshead a year! What a wonder that the kidneys can last any length of time under this prodigous strain, treated and neg-

of time under this prodigous strain, treated and neglected as they are?
We slice this delicate organ open lengthwise with our knife, and will roughly describe its interior.
We find it to be a reddish-brown color, soft and easily torn; filled with hundreds of little tubes, short and thread-like, starting from the arteries, ending in a little tuft about midway from the outside opening into a cavity of considerable size, which is called the pelvis or, roughly speaking, a sac, which is for the purpose of holding the water to further undergo purification before it passes down from here into the ureters, and so on to the outside of the body. These little tubes are the filters which do their work automatically, and right here is where

the body. These little tubes are the litters which do their work automatically, and right here is where the disease of the kidney first begins.

Doing the vast amount of work which they are obliged to, from the slightest irregularity in our habits, from cold, from high living, from stimulants or a thousand and one other causes which occur every day, they become somewhat weakened in their parse force. nerve force.

What is the result? Congestion or stoppage of the current of blood in the small blood vessels surrounding them, which become blocked; these delicate membranes are irritated; inflammation is set up, then pus is formed, which collects in the pelvis or sac; the tubes are at first partially, and soon are totally, unable to do their work. The pelvic sac goes on distending with this corresping pressing upon on distending with this corruption, pressing upon the blood vessels. All this time, remember, the blood, which is entering the kidneys to be filtered, is passing through this terrible, disgusting pus, for it cannot take any other route!

Stop and think of it for a moment. Do you realize the importance, nay the vital necessity, of having the kidneys in order? Can you expect when they are diseased or obstructed, no matter haw little that

are diseased or obstructed, no matter how little, that you can have pure blood and escape disease? It would be just as reasonable to expect, if a pest-house were set across Broadway and countless thousands

were set across broadway and countiess thousands were compelled to go through its pestitential doors, an escape from contagion and disease, as for one to expect the blood to escape pollution when constantly running through a diseased kidney.

Now, what is the result? Why, that the blood takes up and deposits this poison as it sweeps along into every organ, into every inch of muscle, tissue, flesh and bone, from your head to your feet. And whenever, from hereditary influence or otherwise. whenever, from hereditary influence or otherwise, some part of the body is weaker than another, a countless train of diseases is established, such as consumption in weak lungs, dyspepsia, where there is a delicate stomach; nervousness, insanity, paralysis or heart disease in those who have weak nerves.

The heart must soon feel the effects of the poison, as it requires pure blood to keep it in right action. It increases its stroke in number and force to compensate for the natural stimulus wanting, in its endeavor to crowd the impure blood through this obdeavor to crowd the impure blood through this obstruction, causing pain, palpitation, or an out-of-breath feeling. Unnatural as this forced labor is, the heart must soon falter, becoming weaker and weaker until one day it suddenly stops, and death from apparent "heart disease" is the verdict.

But the medical profession, learned and dignified, call these diseases by high sounding names, treat them alone, and patients die, for the arteries are carring slow death to the affected part, constantly ad-

rying slow death to the affected part, constantly adding fuel brought from these suppurating, pus-laden kidneys which here in our wash-bowl are very putrefaction itself and which should have been cured But this is not all the kidneys have to do; for you

must remember that each adult takes about seven pounds of nourishment every twenty-four hours to supply the waste of the body which is constantly going on, a waste equal to the quantity taken. This, too, the kidneys have to separate from the blood with

all other decomposing matter.

But you say, "My kidneys are all right, I have no pain in the back." Mietaken man! People die of kidney disease of so bad a character that the organs are rotten, and yet they have never there had a pain

nor an ache!
Why? Because the disease begins, as we have shown, in the interior of the kidney, where there are few nerves of feeling to convey the sensation of pain,

Why this is so we may never know.

When you consider their great work, the delicacy of their structure, the ease with which they are deranged, can you wonder at the ill-health of our men and women? Health and long life cannot be expected when so vital an organ is impaired. No expected when so vital an organ is impaired. No wonder some writers say we are degenerating. Don't you see the great, the extreme importance of keeping this machinery in working order? Could the finest engine do even a fractional part of this work, without attention from the engineer? Don't you see how dangerous this hidden disease is? It is lurking about us constantly, without giving any indication of its presence.

The most skillful physicians cannot detect it at times, for the kidneys themselves cannot be exam-

times, for the kidneys themselves cannot be examined by any means which we have at our com-Even an analysis of the water, chemically and microscopically, reveals nothing definite in many cases, even when the kidneys are fairly brok-

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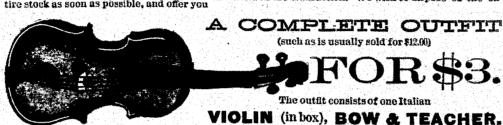
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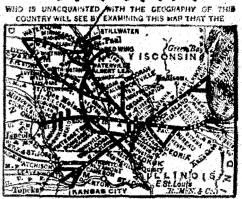
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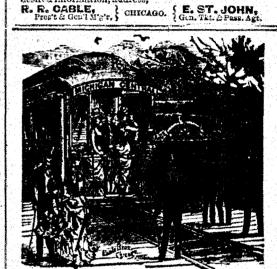
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For the Religio-Philosophical Journal. Dawbarn vs. George.

BY S. BIGELOW.

I want to express my great respect for Bro. Dawbarn, and also assure him that I read everything from his pen with pride and pleasure—with pride that so clear a thinker and sound a moralist is firmly allied to, and openly joined with, Spiritualism and its workers; with pleasure because I can so heartily accord with his views and find them generally an expression of my own thoughts and feelings upon all important subjects. I often wish I could meet him face to face and

grasp his manly hand as a brother indeed in the good work of improving humanity.

I followed Bro. D.'s series of articles in the Journal upon "The Social Position as It Might be," with great interest. I found many good thoughts and suggestions; but when, in No. 3, Aug. 21st, he says: "My third proposition is going to touch the right of man to hold just as much land as he may chose to buy and retain until the labor of a nation gives it a largely increased value. All thinkers know that this permitted landlordism is pinching the poor to-day, till no wonder that men like Henry George, with heart to feel and brain to think, send out a work like 'Progress and Poverty.' But Mr. George loses his level, and you and I are against him because the only remedy he can suggest

is practical confiscation of landed property."

I stop, re-read, then re-call as best I can the positions and arguments of Mr. George in Progress and Poverty, which I read over two years ago; then strive to reconcile these **diverse conclusions of two such clear-headed** and warm-hearted friends of, and workers for, poor overburdened laboring humanity.

The conclusion is forced upon me that good Bro. D. either has not carefully followed George through his rigidly logical array of facts and deductions therefrom, or else he must have read them with a previously formed theory of his own in his mind, which acted like a shield to parry Mr. G.'s well directed thrusts. I read the book with great care and profound interest, with a mind wholly devoid of all theories to either defend or protect, and followed every fact, suggestion, deduction and argument, with the closest scrutiny, and came out where facts and logic compelled a firm belief in Mr. George's radical but consistent and rational (and as I firmly believe only efficient) remedy for the terrible, crushing evils of landlordism, monopolies and abnormal accumulations of wealth, and conse-

quent oppression of labor.

I think also, that Mr. D.s plan virtually embraces the (to him) objectionable features of Mr. G.'s; and that closely analyzed it will be found to conflict with his own statement. viz.: " Not a dollar will this nation allow to be taken from any man, that the law of the land has allowed him to accumulate." Won't! How came some \$4,000,000,000 worth of property, chattels, to be taken from our Southern friends by "this nation,," which, according to Mr. D.'s theory, would never right a great wrong if the "law of the land has allowed" that wrong to grow and "accumulate."

No. Bro. D., I fear you are the one that has

lost your level, and not Mr. G.
It is never too late to repent of wrong, or to commence to do right; and the simple fact that anything has been done in accordance with the "law of the land," is no evidence Mr. G.'s (as I recall them). No! no! my good brother, go slow in criticising such a thinker and reasoner as Henry George is. His greatest fault as an author is in being too far in advance of the common people, and in seeing the truth as clear as sunlight while it is yet obscured in mist or total darkness to others, even good thinkers and earnest workers for the advancement of truth and the upbuilding of our race upon broader principles of justice and equality.

I wish I could do justice to a brief review of that wonderful book, "Progress and Poverty," and enable readers of the Religio-Phil-OSOPHICAL JOURNAL to appreciate its rich store of valuable information bearing upon the relation of progress and improvement upon poverty and wretchedness; its severest yet just criticism of false systems of political economy and its thorough diagnosis of the social epidemic that is sweeping over all civilized society, and then follow the author unprejudicedly as he seeks a remedy and prescribes his heroic treatment. But I cannot, and never will I try, for I think every man and woman who is at all interested in advanced thought and the improvement of society, owes it to themselves to read the book itself, and come en rapport with the brave and noble spirit that inspired its radical and independent author in thus giving to the world at this troubled epoch in its history so clear a statement of a safe and sure remedy for so serious a social disease. A generation hence this book will doubtlessly be sought after and appreciated more than now.

As I said before Mr. G.'s greatest fault as an author is that he is too far in advance of the common people. He sees as with a telescope, with clairvoyant vision, and discerns clearly what others see not at all, or but in dim outline; and the best of it all 18 Mr. G. has the heroic manhood and bravery to apply fearlessly the scalpel to the social tumor and with steady nerve and keenest vision would forever rid society of its giant evil. Get the book and read it. Sanford, Fla.

Mand E. Lord in Kansas City.

To the Editor of the Religio-Philosophical Journal: It will doubtlessly be interesting to you and the many readers of the Journal to learn of the wonderful success of Mrs. Maud E. Lord in this city of great enterprises. The attendance upon her public lectures and platform tests, and the hundreds of prominent citizens, public men whose names are well known to the world, and earnest people of all classes, who daily throng her parlors, unable to obtain private sittings, or seats in her cir-cles, by reason of every hour of the day and every available seat being engaged for days in advance, testify to the broader liberality of the people of this great West—to the positive advance of independent thought-and to the truth of the assertion recently made by the President of an eastern college, that scientific thought among men of all professions, not even excepting the clergy, "has come to

On Sunday evening last, Music Hall was filled with an attentive and deeply interested audience of our best people to hear Mrs. Lord present "the claims of Spiritualism." Dressed in black silk velvet, made on trains with ded front, and wearing a modest bouquet of roses, she at once captured the audience, and was pronounced by those who should know-prominent among whom, and occupying front seats, were Emma Abbott and her

coterie of songeters-"a very queen of the stage!"

But it was very soon evident she was holding her audience with some subtle power stronger than the magical spell of a flue presence. With her hand upon the Bible, the same book from which the Rev. Robert Laird Collier from the same platform teaches the beauties of revealed religion, she called at-tention to the many passages in that good book, wherein spirit return is asserted, and which is believed by church people, who seem to imagine that their God has changed his laws whereby these visitations were possible in the time of St. Paul and the other historical services. ans of Bible times.

Leaving this line of argument Mrs. Lord proceeded to the illustration of the advance Spiritualism has made in the past few years, and what it is doing for the practical world in teaching the laws of existence and their development, in showing men the value of living moral lives, thinking pure thoughts, and acting in accordance with their higher ideas and impulses; that if the continuity of life has a fact they want they have the life has a fact they want to the life has a fact they want they want to the life has a fact they want they want to the life has a fact they want they want to the life has a fact to the life has a fact they want to the life has a fact they want to the life has a fact they want to the life has a fact to the life has a fact they want to the life has a fact to the life has life be a fact, they may thereby be the better prepared to associate with their loved ones gone before. During the lecture she touched upon the subject of temperance in language so forcible and with pictures so vivid as to recall similar utterances by the great Gough.

The climax of interest was reached when she descended from the platform and asked

only strangers and skeptics to hold up their hands and she would describe spirits for them. Many listened incredulously; many asked her to tell them something if she could; many listened with an independent bravado of unbelief, but as she turned back the pages of their lives, revealing incidents long for-gotten, and told them of the loved ones who stood about them anxious for recognition, and related incidents, sometimes humorous. sometimes pathetic, it seemed as though she had bridged the two worlds. For two hours that audience crowded about her asking for some word, some message, and not until the extreme lateness of the hour demanded the closing of the hall did she stop. Even then some twenty or more prominent citizens accompanied her to the hotel parlors and listened to her descriptions until past one

o'clock in the morning.

Mrs. Lord has awakened an unusual interest in Spiritualism in Kansas City, by the high stand she takes and the earnest manner in which she presents the subject.

Your Journal may well be proud of the encouragement it has given this strangely gift-ed woman, as well as for the kind words it has for all honest mediums. J. S. D. Kansas City, Mo., Dec. 8, 1886.

The Western Unitarian Conference.

Fo the Editor of the Religic-Philosophical Journal:

Having read your/interesting paper for some time regularly, I desire to render my testimony to the manliness of its tone, the fairness of its discussions, and the honesty of purpose which characterizes its editorial utpurpose which characterizes its editorial ut-terances. I always find something in your columns which stimulates thought and con-duces to high endeavor. Having thus testi-fied in all sincerity, permit me to express my dissent from your recently announced judg-ment concerning the action of the Western Traitman Conference and the position of the Unitarian Conference, and the position of the Ray. John W. Chadwick in sympathy there-

frank and decided statement by all societies or churches of what they hold true and sacred, not in any dogmatic spirit, but that the members of such societies may gain new strength and inspiration by making known what great truths they stand for. Theoretically the Unitarians stand for a large liberty and for respect for honest belief and

honest doubt." There could, it appears to me, be no better statement of the position of the Western Unitarians and of Mr. Chadwick, than that which you have thus "A large given in your own language. liberty," and "respect for honest belief and honest doubt"—these are, indeed, what Unitarianism stands for in the judgment of these noble men and women. This is the belief, above all others, which they hold "true and sacred." Therefore, by your expressed principle as enunciated above, they are honestly impelled to the frank and decided statement of these convictions; and that is precisely what the Western Unitarians have done, and what Mr. Chadwick has upheld them in doing. Not that they, as individuals, believe in God and immortality less, but that they believe in this large liberty, and equal respect for honest belief and for honest doubt, more than in any formulated statement of these great doctrines in the medium of an imperfect language; therefore would they announce the principle of freedom, and leave all dogmas to the sacred privacy of the individual mind.

Moreover, we who stand upon this broad platform of individual liberty, have the firmest possible conviction that no truth can suffer from the inclusive fellowship and mental freedom to which we issue our invitation. The highest service of the God we worship, we would find with the Prophet of Nazareth in the service of our fellow-men: and the basic condition of this service can be nothing else than a recognition of universal human brotherhood, totally unconditioned by dogmatic tests. Does my brother intellectually dissent from the theistic affir mation? Nevertheless, if he will work with me for the upbuilding of the Kingdom of Righteoneness on the earth, then by no word or sign will I bar him from my fellowship.

Does he question or deny the future life?

Nevertheless, if he can help me and be helped by me to make this life nobler and purer, and diviner, I have an absolute conviction that he is making the best possible prepara-tion for the life hereafter. Nay, more! if my convictions of the truth of these great doc-trines of God and immortality have any sure foundation, I shall more certainly win him to my own belief from the platform of an inclusive fellowship, than from the narrower foundation of a dogmatic and exclusive statement of these truths. From every point of view, therefore, I would say, "Come let us reason together and work together. Let us withhold no frankest statements of our individual convictions concerning all these high questions of belief, in pulpit or in private converse, but let no honest intellectual

difference divide us." Having listened to Mr. Chadwick now for many years, I can testify that his voice utters no uncertain sound upon the questions of theism and immortality; yet his society numbers Spiritualists and disbelievers in the future life,—theists and agnostics,—and all join harmonicusly in the common work to which they are devoted. They learn to respect each other's honest thought, to take broader views of religion and of life, and to despise nothing so much as mental narrow- | Times.

ness and moral degradation. Why should not all liberals unite on this broad and comprehensive platform, and move together in the assault on the opposing forces of igno-tance, bigotry and sin? New York.

LEWIS G. JANES.

Letter from New South Wales.

To the Editor of the Religio-Philosophical Journal: Many mails have left our port for America since I have had the pleasure of forwarding my customary contribution to your paper; ill health must be my plea; however, I trust for the future to keep those of your readers who are interested in the progress of our

colony, fairly posted up in its work.

Spiritualism is making its way steadily to the front, and where once admitted it retains a firm hold. We anticipate good work here in the immediate future. Australians, though slow to admit fresh doctrines, etc., are enthusiastic in, and staunch supporters of, a cause, once convinced of its truth.

Our church ministers are now waking up to the necessity of taking their part in the stir which is so universal, and several have gone so far as to expound (?) our theories to their people, devoting in some cases Sunday after Sunday to the work (surely the need must be great), and while admitting the phenomenal facts and reality of intercourse with the spirits, they attribute to demons alone the power to so communicate with those still inhabiting earth; so far very good -the thin end of the wedge is in, for will not the most thoughtless member of that com-munity decline to believe that a just God will grant to an undeveloped being such a blessed privilege and deny the same boon to one far higher in the scale of spiritual knowledge? In other words allow its abuse, but not its

Our Children's Progressive Lyceum has now started on a fresh basis. It was found in March last to be far from a flourishing condition, and it was thought advisable to appoint a committee to wind up the institution; this done, a new lyceum was inaugurated in August, when the following principles were agreed upon:

To acknowledge our dependence upon II. To regard death as the entrance to extended life.

III. To welcome the highest ideals of duty.

IV. To avoid the use of intexicants and

V. To respect those who differ from us. What a grand thing it is to teach the young mind the correct meaning of death. Up to this generation they have always thought of it with terror; now the dread enemy is showing himself to be our greatest friend and liberator.

See here:—Another wound—the fear of death, That blessed consummation of this life, Which soothes all pain, makes good all loss, revives The weak, gives rest and peace—makes free the Levels all past distinctions, and doth place

The beggar on a footing with the king?

When these sentiments become universal what a different aspect life will assume! The miser will see the folly of hoarding his gold, and the rich man will not so heedlessly pass by his poorer brother; all will see that they must in truth carry out the beautiful tracking. teaching. "Do unto another as you would be done by." Each one has his own individual that it is right, or that it has any right to continue, or ever had a right to exist. Your own proposition to compel persons to sell their lands, really includes all the apparently object of the continue, or ever had a right to exist. Your own proposition to compel persons to sell their graph two consecutive sentences from your recent editorial on "Unitarians and Methorizations are considered wealth, or burnt offerings to God will avert the missistence of my own conviction, I can indeed do no better than to unite in one parallife to make or mar, and no acquired wealth, or burnt offerings to God will avert the missistence of my own conviction, I can indeed do no better than to unite in one parallife to make or mar, and no acquired wealth, or burnt offerings to God will avert the missistence of my own conviction, I can indeed do no better than to unite in one parallife to make or mar, and no acquired wealth, or burnt offerings to God will avert the missistence of my own conviction, I can indeed do no better than to unite in one parallife to make or mar, and no acquired wealth, or burnt offerings to God will avert the missistence of my own conviction, I can indeed do no better than to unite in one parallife to make or mar, and no acquired wealth, or burnt offerings to God will avert the missistence of my own conviction, I can indeed do no better than to unite in one parallife to make or mar, and no acquired wealth, or burnt offerings to God will avert the missistence of my own conviction, I can indeed do no better than to unite in one parallife to make or mar, and no acquired wealth, or burnt offerings to God will avert the missistence of my own conviction, I can indeed do no better than to unite in one parallife to make or mar, and no acquired wealth, or burnt of the make of my own conviction, I can indeed do no better than to unite in one parallife to make or mar, and no acquired wealth, or burnt of the make of my own conviction, I can indeed do no better than to unite in one parallife to make or mar, and no acq recent editorial on "Unitarians and Metho-ctionable features that you bring against dists." "We also believe," you say, "in the r. G.'s (as I recall them). Not not my good from and decided elected." from our colony, would, I know, join me in fraternal greetings. R. CAVENAGH.

Mai's Quaint Funeral.

She Goes to Heaven Accompanied by Various Earthly Necessities.

Curious sticks of Chinese incense, emitting peculiarly pleasant odor, burned yesterday at the foot, the head, and upon the silverdecked coffin in which lay the emaciated body of Mai, the young Chinese woman who died at No. 139 Chatham street on Wednesday. Other burning incense filled the room with its bluish smoke. Fifty or more jab-bering Chinamen gathered in the dead woman's two little rooms, and Chin Shun, her fat husband, gravely distributed various kinds of Chinese edibles to his guests moving around among them with the air more of a man who was entertaining a choice circle of friends than one who was mourning the loss of a

The coffin had the day before been partly filled by Chin with silken robes, jewelry, and other things, stuffed down between the body and the sides of the casket, and yesterday all the rest of the available space was filled with queer-looking Chinese trinkets and innumerable small slips of paper on which was written in Chinese letters what is supposed to be Mai's letters of recommendation to the heavenly powers. At 1:30 the lid of the coffin was fastened down, and a dozen of the attending mourners girding up their blouses, carried it down to the

hearse waiting at the door. Then everything which Mai had owned—all her clothes, her trunk, the bed in which she died, the chair on which she last sat, the bed-clothing she had used—in fact, everything to which she could have laid any possible claim, were piled together and after being carried down stairs were put into and completely filled an express wagon which had been drawn up behind the hearse. Twelve carriages were in writing. They were promptly appropriated by as many Chinamen as they could hold and the funeral procession started for Evergreen cemetery. The crowd of Chinamen who had from lack of carriage accommodation been left employed themselves energetically in showering thousands of little slips of paper. such as had been placed in the coffin, after the hearse, and those in the carriages vigoronely added their pile of papers to the general shower.

The procession passed up Chatham street to the Bowery in a perfect whirlwind of paper, and through that thoroughfare to Grand Street crossing by the Grand Street ferry to Brooklyn and thence to the cemetery.

Arriving at the grave joss sticks were burned, prayers were recited, and the costin, still enveloped in a cloud of the little paper slips, was lowered into the grave. Up to this time the uninitiated spectators who from curiosity had attended the funeral were wondering what on earth was to become of Mai's effects. They were not much enlightened when the whole pile was dumped on the ground. But when the Chinamen arranged the various articles into a sort of funeral pyre and set fire to it the solution was reached. The smoke of the earthly necessaries, the Chinamen explained, was to be caught by Mai in heaven, and, if she needed them, the process of materialization was easy—to her and she could thus have all the luxuries in heaven to which she had been accustomed during her residence on earth. New York What is Man?

Man has been called "The fruit of ages and the brain of the world." He is the "Paragon of animals." He lives at once in two worlds, the world of mind and the world of matter. In the one he is free; in the other bound by necessity. In the world of matter we flud that part of man which makes up his physical body. The body is governed by necessity. It is always an effect, and can only be what the determining cause makes it. The determining cause is what we call the mind. And here we must caution the reader against accepting any common or preconceived notion of the mind. The mind to us, is something that transcends, all human comprehension; for the reason that the finite cannot comprehend the Infinite. We may apprehend, know something of, but cannot comprehend know something of, but cannot comprehend that which we call mind. Eternity, alone, unfolds it. Now the term man includes both mind and body. As to his body, alone. "man is fearfully and wonderfully made." His body has been called a "harp of a thousand strings," but all language is too feeble to adequately express the wonderful structure of the human body. Study it carefully and reverently if you would find the pathway of diving wisdom, love and nower. Beauway of divine wisdom, love and power. Beautiful and perfect, and good for 100 years, as the natural body is when governed by a perfect mind, it is, nevertheless, designed only for temporary use. It is only the scaffolding for the erection of a more fitting temple—"a house not made with hands, eternal and in the heavens." And as the guest is more than his raiment, so the soul is more than the entired bads. the outward body. The soul belongs to that part of man which we call mind and is always invisible to outward sense. The soul is organized life, and is perceived only by other souls that enter its realm. The soul. like the body, is limited, and gives in-dividuality after the being is dissolved of his material garb. The soul constitutes what there is of man after death, and is synonymous with what we call the human mind. The human mind is partial; and it is this universal mind in connection with the human mind that forms the body and makes it good or ill, whatever it may be. The universal mind includes spirit, of which soul and body are partial manifestations. Thus we come in Ontology, to the highest conception of manifestime in Ontology. tion of man. He is spirit, manifesting in some degree, in and through what we call soul and body. He is mortal as to his body and further, as to all imperfections of soul, but as to spirit and all perfections, immortal. And why should it not be so?: God is the Supreme Good; and in his realm, nothing that is imperfect can live forever. To seek truth and honor, and all perfection, is to seek eternal life.—The Cynosure.



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