##  <br> PHILOSOPHICAL We



VOL. XLI.











 sratime and
spbeseas.


DAY DY TIE HAKESIDE.
BX CAPR. H. H. BROWN.
188i, and the 10 A. M. this the geth day of Augu 18si, and the lake lay clear and calm as a
mirror betore us. What so tempting as a
bath? Some twenty rods from our camp we disecovered a strip of beach composed entire-
ly of fisintegrated granite. It was unlike anything I had ever before seen, We had bath on the ssnd, when Gatillimus hegan to to
pile it np about himselt; possessed by the gifirit of the hour, I assigted hime till he ligy
biried, all except hean , several inches bemeath the clean, pure, white sand.
Son he said: "Cap'n, Ifeel pecaliarl"

 portanity ofton wished lor and never fonud,
and my heart beat with joy for 1 diecovered
by thit remark that Gulilimus wes a pay-
I had previously experimented to a con-
Itierable extent, wut my psychice had all been ladies. Here was a sensitive in a rug-
ged, haalthy, stont, farmer's boy, just in the
twentieg, who was never sick, nervons nor bwentieg, who was never sick, nervois, nor
who whom Ihad never seendisconraged, and
weritable Mark Tapley, to whom Who was a veritable Mark Tapley, to whom
no circumstances were over bad enogh to give him any credit for heing jolly nader
them. Withhim
and the charges of the M.Drs and the explanation of the wlseacres as to
difeessed nervons syitem, etc., wonld appear as they really are in regard to all psychics,
nttorly worthies, Bne hhis cool, leerer head wotary worthless. But his coin, clear head
found give me something of value Iknow.
Inerefore, in gladnesg sat down by him
 here, First, perfect quitet and freadom from
interraption; next, freedom from all carro or
thonght of the external lifo. We laft that thonght of the external life. We lett that
behind hefore we ntered ori camp so far removed from a ciylized life; and next-a
mostimportant condition-perfect confdence
in asch other. Iknew he wonld not deceive in each other. I know ho wond no dieceive
mei He Lnew I would not doubt him. He
had been no tndent or gology. For this
was thankfol, for had he been, it would have had been no stndent of geology. For this I
was thanktol, for had he ben, it would have
deatroyed the original beanty of his deseripp tion, as he portrayed the gradual emergenc
of the granite from beneath the waters; the great earth sphere swlinging in the darkness first glad morning" broke over the earth, it Sol looked upon a world he builded and til then had never seen. Surely there is a roya roud While lving co mowledge. ota after dinner, chatfing condid ontian biank, so only camplag friends ean. I tried othher ox-
periments. I atope. He accurately deseribod in person
and character the writer, and deseribed sar Fards found to be correet. A ring, placed in reminding me of N. P. Whilis's linee history
Stolen Rling:
 The poot's prayer, modern investigation The pooth prayer, modern investigation
hanp werrid
fromefully holling in paper and conoealing
in fin what it was I places in his hand

something made by the neople who lived here
betore the Indiaus the monad builders. It
wis was made to ornament their buildingz, et
, I seo itis is a herogiynit As we hope to
perpetuate our hisory by printing, they perpetaate our history by printing, they
hoped to perpetuate theirs by such as these
They vary in slape, and are put together as
 of people of the far Fast and their anestors
bronght this att with them." A fow pages cap, something from Emorson! "The over Soul," and we
will be prepared for the siest thot e said, waking me from to pevil's Head, This was a bold, rocky headland some mille and is a land mark for milos around. Whill
we wero seated on its summit viowing the
wide
 grooves, but an 1 cleaved the moss from one
gulilimus tonched his fingers to it and daid:
s. This carries me into the same influence "This carries me into the same influene
that the arrow-head did, only older I think A well developed poople made them; a horde
of ruder savages swept fron the north ponen
Chem and drove them southward. Thess marks are inseriptions to gulde them or their
leseandants on their retura; bat they never
 gone a little distain
Thile I was awakening, the beatifol cehoes
came four times, repeated from the hills
aronnd. Then I became puiet as I looked


 "O can we read your leaves? Yo have
coked npon earth so long cau you solve this with you?" With this wast thought I called
othe the singer-s Stop a moment Quiet your-
self Now catch the beamg of the North
Star and tell me what you feel seln and tell me what youm feel"
Se was silent a moment, and Light comes from it in trementond then billows of our own, and has an ararge nimber the oize plan-
ofs revolving about it? I changed the conn ts revolving about itp I changed tho con-
versation and brought him to scenes of earth We now drew near together and talked of We now drew near together and talked of
hili nysterions haman owor, this soll-eon
scionsness. To ns it hat demonstrated that pace and time belong alone to flesh and nite, It seemed to ous, to verify a saying on
the Jewish Cabbala, "An things that ever were still
truly said,
and conseguently y the sonl knows, only liff
and eterntty, or in other words, man is im He had gone from earth to stars space pas
no barrier to his sonil Was the sonl of man "Immortal as its sirs;" also like God, omnipresent It must share in all the attribates
of indinity, and this power seemed like a con-
itional 0 mitipresance Thas we gipecalated npon ail human devely spirito of physical conditions; a position Jhn Fiake has sincs taken when he says: reasing preponderance of the life of the son Daring our discusion wo asked orrselves
if this was not what Jesus, that wonderfully developed man, meant when he sald: "There, Speaking of his revealing hidden things in
the life of the woman of Samaria, probably These solve psychometric power, I saio. nd read my hite problem, pake my hand
laking the oftered hand, my knew mest and school life was read as clearil as ever a
if f was by Seotish sear or Gypy quaen.
This made as still more serions. Was this the meaning of the Apocalyptic vilion of
the reading of the Book ot Life, and the Day of Jodgment? Surely the book of my mitite hay
boen read hy my companion as his soul met
my sonl some dirrobed of flegh, before the shanle spirit.
world and bo thins read. Each act, thought
 colled "Character," bery youl with whom I
come en rapport shall read me asido a landscape from my window now. My companion,
looking "as through a glass darkity, hes read Fill has cead when we meet as spirite face to
face
These thoughts upitted us atove the phit Thase thoughts uplittod us above the phil
sophical, and we ceased to ask-"How? ${ }^{\text {Hil }}$ con-
 ilty are, the judgment day will come when

the book of our rite will he poned, as the an-
gel of Death shan lead ve home, and would
Fe proudy look in the faces of those who we prondly lok in the fraces of those whi
thus read us, we must putherein onty whe9
fines that come from truest, priest and holiMeadrillop, Ponn.

## THE HAND OF MAN <br>  <br> The Hebrew Bible represents Goa as impos ing laber upon man as a punishment for hig  impressed upon the world as one of the infal-, iible traths of God. It has bean tanght ehildrenin the Sonday schools from Immemorial times. and has been made a part of the edication of all Chritian peoppe. The gerpent tompted Amted Eve to eato the ruit. Eve tempted Adam and he ate. God discevered the fact, and then imposed the penaty of a- bor for the sin of disobedience.   listory which marks the rise and progress of. the haman race from the dawn of human life, and see whether labor is a punishment   necesary element upon which he depends for develipment and civilization; and that without no sach thing af progres, ad- vancement, legruiug oivg vaneement, learning or grow th would ho pos- sind. If natare were to produce spontaneously all the elements necpsary for wan's life, he wonld stagnate and die, or he would fall into

 a place bit one or two removes above thebrute reation. We need not govery far beck
in the book of hin not the book of human history to prove this
fact there is ample demonstration of it in
the living reoords of to the living reeords of to day. In thit tropics, where the ilowars evor bloom,
und the san sver shines, for ar space which
encircles the earth fitty degrees in width at the equator, spontaneoons and profuse in her
substantials as in her decorations, nature has provided for man withour labors, and with-
out toil, all that he needs to live upon, to wear
and to enioy. With and to enjoy. With a most bonnteons hand
she has pread the earpet upon which he
walks; she bilds the honse within which waiks; she brings to his hand the fruits and
the meats upon which he subsists, and provides for his every want.
The scorching rays of
 ure provides for him without it. Bnt what
mannor of man it he? The lion that ligers
in the jungle while man roams upon the in the jungle while man roams upon the
plain is a nobleman beside him; a blackened
kkin and a ekin and a sodien brain are his inheritance,
bratal initinets and a debased savage natare
are his 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 infliction of compalsory labor, and this is the re-
alf. Ho count
and will count for nothing in this this world, and will coant for nothing in the next, and
so would all the human race have been, if
they had not been compelled to labor In had low down sivage state, conturies
and centuries ago, in the conntries where and centaries ago, in the conntries where
natur did not provide for nan, and where
he was obliged to look out for himsolf or die, labor became imperative, and the savage began his growth toward manhood, Not nein
able with his hands aloue o procure the nee
eBsarige of life, he fashioner in his ow erade way such implements as would aid hin
in the straggle for exitatece. Ho made the
ax of stone to put bis wooil and build hi
 arrow, the dressing of eking for the ase o
clothing the neede from the thorn bush,
and the threand from the sinew of the deer and the thread from the sinew of the dee
Af he acquired more he needed moze; or a
his means ineresed his wante increased in
the vike or a greater ratio. As the worl the like or a greater ratio. As the worlid
grew older, compitition for the means of iry
lag became more pressing and man lad to ing became more prossing and man had
strugge and ofght with man for food, an
thls opened new demands for labo Thus on by one as the centuries passe mants and the reanlts of labory man grew
from his atrage state through the barbrie
and gnd semi-barbaric to onag of comparative
civilization. Here, still laborig, he began
to build boats and shipg to traver the to build boati and ships to traverae the seas,
to gather anticles of commerce and feelk communications with other natione and pooples.
The epiritiof invention arose; Implements
were fastionod to reduce the amonit of
 garments. The prodncts of labor mnitiplifid,
gnd asthey multiplied the demand tias in-
creasedit as the brain expanded to the new and as they muitiplied the aemand was
creased is the brin expanded to the new
wante of a growing eivilization, these wante were sapp
atwent
atwe fich
oume at whinh
oame fized
of his me
oimor him-pain
 the resultof the growth et conntlosscenturies,
Every thing in inte point to the one con-
cusion, that in the rraid egonomy of the clusion that in the graind eronomy of the
universe, all things are in a stato of grovth
from lower to a higher order of existunce-
 nelading the human race, shall grow
from tho inforio to the suorior lifo
Attondant npon, and a patto of this growth,
 choieest of all her blessingsa,
In all the lands where man exists as ho did
before the fall of Adam, before he was condeened to labor for his bead, there sarage-
ry and barbarism prevail. There the hor man being grivels in the intheot of which
he was born, and there is indolence, degradation and brutality, On the other hand, in
the zones where man tabors for his iffe,
where the hand is instigated fo tha aetive where the hand is insticated by tha active
powers of the brain, there is intelligence, peace plenty and civinization. The barba-
rise is ithe reant of obediance to the law,
of not eating the apple. The civilization is the resuit of sin and disobadilence.
Sin bitit all the grat eifies of the world
with their towers, walls and monaments. I es with works of pleasare and of art. Gran sealptare and geracons paiditings, preall the
consequence of man's condemation to lator
 ent, we should have had ne railronds, no tol
egraphs, no steamships, to churches, schol
houses or awellings in which to live. We should have had nope of the eleruents of that
civilization in which we now live,but shonld have ben wandering still in some-perhaps the capacities of onr natare and without the
nower to enjoy tol life bestowed apon ns.
Need I say that all this is nonsense, which if it were taught to as in oar childhood, shonld
not be taught to our children. The power gnd beauty of man is in his
brain; brain is the resplt of evelopged laborr,
ond man must abo zad man must habor or pass backward to the
condition of the beast. 4 General Review of the Canse of Spirit ualism.
I wourd like to say a few words abont our
canse that have taken shane in my mind dacanse that have taken shape in my mind du-
ring the yeerr now closing. Many prplex-
ing problems have demanded solution, bat fow of which are yet out of doobt; but I am
sure of one point pained that is in nodanger
freversal when tried by a higher tribunal or reversal when tried by a higher tribuani.
I refert to the fat that our recognition is
folly seured in the ranks of the wises and
tost people of oir
 evidence of a weak and unbalanced judg-
ment to distass our claims, or admittheir
jnstice and high anthority! Faithis giving place to knogleage, and most of our ouchi-
ngs are go fully conceded tiat there is lithle canse for anxity about the final issue. The
hot part of the battle has been in our own a be made the "chilet wing of the service",
neh of our vitality has beit
 Fiser and more conciliatory counsel now
prevails in onr midst, and the chances for dievans or orer minor and unsettleed mattors,
dise fast disappearing. Enongh has been
are are fast disappearing. Enough has been
made clear to pu to eigage all our powerg,
and there is so mach that is now begond per diventure that our armed sentinelg may be
ent to their quarterg" They that are for
a are so vasuly more than out enemies, that us are so vasty more than our enemies, that
we may lay "down orr wapos as wo build
over against our own honse." We have learnver againgt our own honse." We have learn-
edt to sekk phase of Instraction, whose irrt
lements are not suspicions of trand. We have no need of teachings that require so
frequant averment of candor and hoiesty,
The triee is coming to be "known by its fruits,
Ihav
whethe
Gonegt onesty a given parson is hort of anxiety as or a to verstate our ceause in the face of so many
 als food, 'he is to be commended for not
ngain a porse busineese. We have sean eriods in our history when we conld dily aft
ord to sit quietiy and see popular frands Sweep a community clean of every dollar
that ought to be nued in promoting the trath;
but ware no longer made aueay over
guch disreputable proegedinge. The people
 Thare are certain natural phenomena that
cannot bear the light" so with trands.
They know how to cover overy window and
 glothing" prowling about mong the fioes,
but we aroblo nowt arry nill these bri-
dens without harm. I ofier no preminm to



















 Tact have notiong afo tean embraed and mant What a cload ot darkees and harm gratid laws iht faearot oi doath and ant trogghis. But woars iow within the tort It is now elear to ns that whatever may bo
or oxternal condition we are living by gir "spheres" has passed away from those whos knowledge reaches beyond a flimsy faith into
the domain of a demonstrated immortality.
 usis , We key that unlocks the "Kingdom o
Goo." No man can attain to this exalted possession who has not outgrown a sabsi-
dized relligion. I was borninto, and consi-
entionsly ceremonies and burdensome exactions kep me in constant fear last some saving claus
had been overlooked or some poor child o Adam wonld be enternaly los by reason
my mistakes or indolence. Rut a peace that Whosse eyeg have been opened to benohold the the
delity and vigilance of our departed friend delity and vigilance of our departed friend
as they fulgil their "charge over ni lest dash our foot againsta stone." The moral nataith, and if hespond bquickly to an hones mate to believe ease in Zivon" hasseill wive himselfo no reat
dayor night till the world is converted to his
creed. Not so with those who have been made to oee to the eternity of things. Spiritn-
ualism ise fast emancipating the alisim is fast omancipating the world from
a falsely educeted consefence; and when dig a falsiy educated conscence, and when dis-
aster threatons all that is mattrial we may
"lay down in peace and sleep," knowing that "Iay down in paace and sloep," knowing that
the spirit-worli is pledged for our safoly.
Kaisas Olty, Mo.
S. D. Bowker.

The Brockton Fire Prelicted
with the fire in the Opera House Block, Breck ton, Mass, on Thursday night has just come
to light. On Sunday, oct. 24 th, at a Spiritnalists' meeting held in Kingman Hailin tha
city a medium named Mrg. Pennell gaver
lecture and tests, and among other thing lectire that there was to be a great fire near by large store whore carpets and blankets wore
kept. The fire of Thureday, as is well known destroyed the carpet warehouse of Loring
Howard, which wes the largeto of tots kind in Plymonth cannty, and the dry goods store of
Edgar \& Reynolds, ilioo a large estabilighment The prediction of the medium, which is anthenticated by several rillable peraons, has
cansed munch comment in the light of evonts. In the firat seven or elght years of a childe to be swayed by saperstition or intelligence
whether he is to live terrorized by tear or




## THE ROMETHER.*

This is a naigue production. It buetis is
 Christ, who therefore matat alot be doat; , an





























 house the Mother lidged was aided by unsee日
handa in lifting damp clothes to the cloties













 Mreaciaf the serrice, the young gpoater loft


## 










 The, Endowment of Psychical Researeh.





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rather than prys




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sonan perpory
Our century is to introduce woman to a












The Sudden Appearanee of a spirit.










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 To reat foan in and toll．

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 Reptut than lad deams



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 Mises $L$. ．Gilider is isititor of the $C$ Citita，and its










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Mme．Dionlato，witit of tha heat of the tormallo deorarated at that Lonver：She has Rgict
 take place in the room whero these treasures

 Hone ot thes regentriatith Stato Untior－




 wonla naturally be detached rom the politi－
cal machinery of the State；and this in itselt
would be a great advance； Through the ．Kindness of a friend we have received an account of the philanthropy of
Maigme Bocicant of the famons Bon
Harche of Paris．She has increased the pens－ slon fund estabistoned hefore the death of har
hastand to over ne million of dollars husband to over one million of dollare．This
fand is available to all who have been in her seryice twenty yeara，provided the men are
at least filty and the Fomen forty－five years gstabishment．Mme．Boncicaut has in addi－
lon paid the fee which the State charges on egacies amounting to nearly one handred nay，anx Roes，where she spends the sum－
mer，bilt fehowls and obrige at Verina，
her birthplaee；endowad hoopitai beds at Bel－ legne，where her hasbaza was born；present－
ed triree thonsand dollars to the Pastorar In－ Soefety for the Dlatribution of Blankets，The

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wetirer sex on what has been regarded as






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 Sotes，ete：
 thares，poes．
Tuit Hombinc Reviry．（Now Yorky Ar










 Patrs ta a new corerer most appropariate fop cho egason．The contents paratake of the eame papers and notes make an attractive issue．
The AmRRtCAN Jounaz or Brologx．（Oh1－ cago）Conteits，for November：The Evolation igin or Animal Temperatare；Mechaniceal
Equivalent of Animai Heat；Evolution of
Blood Circulation，Et
The Hratopor Hrawhe（Now York．）Good ments：General Articles；Answers to Quss－
tions；Topics of the Month；Studies in Hy－ giene for Wome
Tre Sidrrenar Mrsgencer．（Northfild，

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The Phrenologicl，Sournal．（Nom York， An saricis this number，and is
tas opent
many paperte，poems and notes．
BabyHood．（Now York）Many suggeative
and timely articles will be found in this is The Bizarre．（Manchester Ther Bizarke．Manchester，N，H．）The Bi－
zarre IB devoted o Notes nad Queries in HIs－
tory，Folk－Lore，Mathematics，Art，etc． Doncas，（New York．）Woman＇s handiwork wlll be fond usefal in the home． Babyiand．（Boston．）The youngest reader
will find as usual mneh to please them．





 LTITLE MISS WEEZY．RI Penn Shirley．Beaton：
Lee $\delta$ Sherari；Chicago：A．Mcolarg \＆Co



 The Message of the Blue Bird by the author of the
harruing＂Sketh Book＂and of＂Natures＇s Hailetu



Five Minute Reading for Yuang Ladien，a well
known Boaton
Elouthonizh is a well－chogen colle


## Sow Books Recelvel

 ROBERT BROWNINGS Poniay，Outine Stadle
pabighed for the Browning Socity．Cbsage LONG：SRORE．By Filsabesh It，Little．Boston
S，E，Caesing． HiLOSOPGiCAL REALISM，By W．L．GII．Bos COMPLETE POULTRY MANDAL，By F．D．Craig
North Eranston，Ill．Publistad by the Author． Habitations of GOD AND HIS WORSHIP THMNGS That REMAN，By Sohn W．Chadwiak．
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goliden words as well as gilt cover？Our list golden words as well as gilt cover？Oar list
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B．Stebhins，Barlow＇s Foices，and Immortali B．Stebbins，Barlows yoices，amd hmmortall th，lately paris y，are cuenent Fox Girls Medinuship，writter by Lolit Pox

## Onderhill

## Mary Clart．

The Next World Interviewed，by Snsan statesmen，thinkers，etc．ete．
Wolfe＇s Starthay Facts in Medern spinita－ Chapters trom the Bible of
Ohapters from the Dible of the Agos，is oine in a new and handsome edition，only si．0．0． the same anthor．
Mre．M．Mr Kinge sacpiratiomal works Principles ot Naturo，and Real bito in the Spirit－world． Man，by Grdson Tature， 2 volso，and Plysical Man，by Hrason Tuttie also Stopies for
Childron，by Hudson and Emma Toutle． Dr．R．B．Westbrook＇s The Bible－Wheneo The camplete works of A．ग．Davis． Dr．Babbitt＇s The Erineiples of Iight and Color，and Relligion．
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A study of Primitive Christianity，of Lewis were prepared for lectares and are strong ex－ pressions of the bestresults of the higher enit－ cism of the New Teatament，and the origing ot Christianity．
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Space forbids farther mention，bat Space forbids farther mention，but any agh this office．

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ols，$\$ 1.50$ each；Radical Discourses，$\$ 1.33$
 My communication with the world is very nuch
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## CURE ${ }^{\text {ºin }}$ DEAF

## PARALYSIS



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## DREANR PIANOCD




12 Articles on Practioa
Poultry Raising



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


Exligio-therilesaphical dournal
 By JOHM O. BUNDT
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Christ's Seeond Comus.
During the week onding Nov. aoth, a con.
corence was held in this city to conisider the
 thesg eallod Adventists, bit of Well known clargy mon of dififerent orthiodox sects, and of
large autiones fromit the leading denominations of prangelical boliovers, It was a sin-
gutar eigra of the times Possily those who


 and womple among them were heartesiek and
 the mighty Dower of the son of Man, again
 spifitit thargely liost.
They Wore in carnast for a higher future
in this Itfo, as well as in the life to come bot in this lifto, is well as in the life to come, but
tueir thoughte and hopes went back to a few

 graied and bromiset soume were ot very doubt.
tal meaning. At best they ary bat narrow range and were e mere smali fraetion of that
trath which fills the world and inspires great souls in all ages. The speakers haid glowing words to toll of the angels who appeared in angels--messengers from the highar life,
men on earth firitat and then ancels, spirits in
 to limitit the trath, but they did their best inside thiair traditional limitations, and thair
coming has awakengid thonght on some vital topices, and is so tar good.
serme Sunday yettor the conference eclosed rill lat the Firet M. E. Chureh, and by Rev. L. R. Merser in the Now Church (Swedenborgi-
and Temple, and reported in the
Inter Ocean. They both had the egeond coming of Christ for sublect. Bishop Merrill seams to have large
sympathy with the thonght that there is to sympathy with the thonght that there is to be
beserni ceming. He says: "The one grat
 is of transeendent interest and importhnce is mentioned so otten, no other event is deseribed with such minnteresss and in sucha "variety of ways. It it the central fact aroand "which ell the "lagt things' are gathered, and "pgrsonal, literal, visibhe, and in the clouds "with the engelare" But there is to bo no nil-
 "his enewies, and burn tup the worli, and re"new itagain in righteousness". With such
thorough work, and the world in ashes, ot conarse there.

But we are also told that "the kinglom of God comoth not with ontward show,
not with trumpots or angels," but is "righteonsness and peace and joy in the
Holy Ghost" is "a spiritaal kinglom, its domain in the human sonl", This is a
deeper and more spiritual view than the
 Beyond this second advent and final day of judgment is to come "a new heaven and a now ourth wherinin dwelleth righteousness," Rne there will "the Raints enjoy perfect
bile,
We are not told whether or not Rev. H. W.

Prom the Culcago Methodigt Conference, he
cam hurdyy hope for a seat in that high pligee, umless we assume that Chicengo Methodists are better than the saints in the new heapen.
Iu this case the good heretic meationed
 haps those saints think less of charcen diss.
eipinest than do the \#ethodists in this city. It
 diabeliever in certain dogmas, who is 9 m mo
devort believer in treat relligious truths. Swing, who has awnug out of the Presbatiand gond dives and actially helieve, and know that thase called dead really live and
come baek to ns sometimee, , fust na the Bille gays they dea
We wish the We wish the Bishop had given his vilaws
gaid thpos on these matters. He tells us

 thought reminds as that our earth will thon
 old theories and limitations, aud whileshow-



 always and overywhere present, be said to
ceame?
When Jacobslept tin the
 "God is this place and I knewit note" " Jacob







 probation rather than of judgment, is marred by the strange conception that only bad the very bodies of men. What a atrange ab-
surdity and imputation of Divine zoonness to suppose that denizens from the hells ean pos sesis us for eril, but no saint can possess ub
for good Is this New Church orthodoxy?


> The Power of spirit.

The world is growing away from creeds. It simply lett them alone. In the past there
was too much talk and too little work. Volames were writtan upon words misunder-
stood or mfitranslated, which had biem in dited a goneration after thiey were epoken.
The thought which animated them is the vital point:
Tremendous energies, latent in humar na ture, seek expression on every side. The
worra parkhes with electrct thought; not the thooght of the eloister but of the wort
shop, the laboratory and the philosopher'
stualy. Following the inreppessible pirit to to of thooght blossom in wonderfola and diverse wheck of mathle, subject to the finish of the master's hand, the conception, once clothed the spirit in which it first existed as ana deal Many minds work together or in sequenee, through the flash of fintuition or the slow
brooding of reason, and the resalt is an invention whien people wonder they could have done without before. How easy it ail
seems attor the conception is slothed in matter! When Columbuns showed his visitor grest marvelled that so simple a process had not ocenrred to him.
If follows that the oner the instrament,
thy nearer it approximates to to the thought which it expresses. The gult separating matter and spirit once seemed impassable or, if the two were connected
thiteait so attenauate wast with a vals conld it be parceived. With an inereass
ed refnemement of matter the result is merely what the epiritual phitiosopher might expect That was a great feat when a slender cable nd Brooklyn wera united over thit tide the Howed helow How mich greater when the guit ot death was spanmed by mediumship and that " undiscovered country," seemiugli far away but really so near, proved to bo substantial and glorions reality.
It is true that now and then visitunts from
 eradenceor ongraped the attention of scientific
have too saboantantial teetilimony to to be disprov
edi and a ed; and a knowledge of thase phanomena has penairrated every household throngh th
experiences of some ons of its members of its triends, till there is hardly a hamlet in spread knowededere of, and gympathy with some torm of spiritual manifeatation.
Taking into consideration the universal straige that religions conacils shonld still potter over anise and catian, aud negleet
hings of weightier import. As a preparation tor that other lite which is separated need of elevating and parifyiag society is fainfully apparent. The lesson It to make and responsibilites to ethers in opractical roasing over our rich and fertile country, iee and crime rioting in eities, rus count. iag as its.vietims, not only the druakerd
his innoeent family theye are evils whieh appeal to the ethical yhilosophor and eharech
It is gratitying to nate that a dair prepor-

 sign of progress.
In the ilght wit
n organized army than from gnerilles. hey are not afraid to accept tho vital points tham the most helpfal and healthtal of all
the stimali which humam nature ean appro priate. Spiritaulism is eminentily ethical, faenlity, and quitedong cerry aspiration to-
ward holiness, for it has as its object the tternal unfolding of the himatis spirit and
ts progress toward that divine canse to which we are eontinually attracted, and
lawe we aro forever papis.

## police-Made Lawo

Every How and then something trangitres of stperestition and idolatry, A Alosasof clergy-
nen and religious devotees statute diseriminating in faver of sunday as a holy day will in somo way plose Goid
and help toincrease His sway on earth. While most people bellieve that one day in seven
honld be a day of rest, their belief is yogited on of her than yurely yeligitous grounds and they do not beliere that statates will create
uditional holiness for one day over azother. Thase who are clamorous for the revival ot still retain some hope, in that eettain states
keep on their statute books laws whiel with ihe present clianges in the mothons of living are absurd, oppressive, and conduciveot more -than the clergy can expiate, if they had a Another spasmodic effort has been made in New York City. Speaking of this, the New
York Telegram of the 6th talks atter this Yashion:

##  <br>  <br>  <br>  <br>  <br>  <br> 

Any law which, on religions grounds, re-
tricts men from acts on one day that are perfeetly proper and commendable on other ays mast ever be a ailiure or an oppres IT in in ither case
The Tilegran sayse, "Let there be one law or alli;" so bo it, but let ne gee to tot that suen tawa
more tha,
for all."
The Jourall berionsily objects to the Telegrams's langagge in calling Anna Eva Fay's
show a "Spiritualist meeting." It was nothhow a "Spiritualist meeting," It was noth-
ing of the sort, and when that brazen hasgy nd her confederatase style it an "illustrated If there is no law to reach such eharilatans, Ghen it were well to allow the police to make
law to suit the emergency. There is, how a law to suit the emergency. There is, how-
ever, an nuwritten law as old as civilization which morally-if not teehnically, justifies the olice in breaking np such showe.
Bhind Tom, the Celebratel Negro Pianist.
Many Spirittalists have taken great interontrolled by highly gifted spirits when glvage cxpression to music at the plano. The report now comes from Nem York, that Dr
James W. Ranney, as a Commissioner in Lunacy, and a Sherift's jary heard testimony ins, the 80 year-old colored woman, who lo the mother ot Blind Tom, to have her son adjudged insane aud incompetent to eare for der the care of ten. James N. Bethane, who
owned the Wiggins family while in slavery and hat
yearra.

Tom was born May 25, 1849, Lin Georgia
He was born in slantry. slares could not te gally contract marriage. but Tom's parant the emancipation. His mother said that Tom did not have the knowledge that other chil drean had, and does not to this day. He was
born blind. He never could drese himself, and always had to be led aronnd. He knew and almays had to be led aronna. He kaew Whenght he was two years old it he hearra a dog
hat ark, a yooster crow or a bird sing he wout mitate it. The family were astoulinhe at
his frat trial ot the plano. While siting at
the table the piano was heard. The tamily the table the piano was heard. The tamily rafter that whenever he heard the girls play
and Mr. John 6 . Bethane took him every day to to
Mat did. have him taught. He was then a lititle over wo yearr $\begin{aligned} & \text { old. When he was seven years old } \\ & \text { ne mas }\end{aligned}$ away. He was never taught anything but musit. When the withess saw When any money was given him he would earreid was always amused by hearing Other chilidren ery when they were whipped. Ie always listaned carefully to the ticking
of the elock. He would imitate the patterng of the raindrops, on the piaino.
In describing the way of teaching Tom,
oue vom. Witaess would play a selectiou
on one. Tom wonld histen for a while, get ap, walk around, stand first on ono foot, then gainst the wall. Than he would sit down of his own. Ho had a prodigious memory, with a professor of masie and began to rub his hands stogether. Toin knocked the pro-
tesar of the thon and threw the withes ont the room. The company took in an arerHieved the prefit was about fza,000 per year.
Tom never receivela a cent from the company.

## GENERAL TTEMS.

Mir, Lppaar C. Howo will speak at Benton Harbor, Michi.,
and evening.
Mrs. Halen J.T. . Brigham is rory aceentably
speaking to the spritualists of Brokiyn,
Milton Allen of ant College Avenue, Phil.
adelphia, Pa, writes that he will reain ro-
same the prative of lealing the sick by spir-
Owing to oceasional complaints that page
of the dounval were mutilited by drops of
paste, we hare for aeveral weeks omitted its
ase, simply trimming the eiges, We shiould
glad of a general expression either for against pasting.
Wm. Barker writes asfollows from Millwood, Ohio: "I have derived a great amount of satdesire right here and now to thank Mr. Coleman for some of his able and seholarly arti-
Dr. Hale, the publisher of Heatlh and Home, desires the Jounvat to state that he has been sending out twa sets 0 "40 "ooks, and fears
that in a few eases it has sant the wrong set
thit to parties ordering. In all such instances on notificatition.
Thiser. For 104 consecantiva weefss it has not failed of appearing on time. Now we will be pleased to settie aceounts to date we will see any prospect of a living sanport it will etther to Grand Rapids or Cincingati, and en. larged.-Social Drift, Deo.
Mrss Sarah Graves writes as follows from Grand Rapida, Mich.: The nal here is now
decorated and warmed, and will seat from one to two hundred. On each sunday night an) to preside each month. This month woman presides, Sometimes we have five or the elairvoyant state see and deseribe spir
The following by a Kansas saloonkeeper is curiosity: "I, Mons. Ed Faber, wish that all lar friends as well) will distinctily and omphatieally gnderetand that I will do no basiness on Sunday, and this shall be the last in
regard to it. The Sabbath is my day, as well regard to it. Thesabath is my day, ast well know whereot 1 gpen
A correspondent writes from Kangas City Mio, nuderdate of December 9 th: "Mita. Mand E. Lord will leave here to-morrow, and will
go to Los Angeles, direct. She will make a short visit at San Franeisco, Oakland and
Sacramento, and returning in abont thity Sacramento, and, returning in about thirty days, will stop at Ogden, Salt Lake City
Denver, Colorado Spininge, Paeblo, Col, and at Larned, Hutehinson and Newton, Kanaas, nad posibly at Cheyenne, Wyoming Ter,",
It is said that the latest relliclons 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, whon anybody talls silke one of the beiligyers goos
to him and chokes him to death. The perreon commssionea for the as Coltortunatoly they do not confine their delicate attentions to the members of the sect alone, but impolled by a broad charity, seof to urre in their peceiliar way ererfy one, who-
erer he may be, who has the misfortane to

Har. Farron Thaxter, of the Crawford Saturdey and Sonduy in Chicago. They atTheatre and whom they ware dellighted. Thay pronounceai his diseourse a spiritnal feast. True Spirit. aalists always and a congenial sonl in Dr. Thomas.
The Supreme Court of Iowa has given a de-
dition declaring that the reading of the bible And thesinging of sacread songs in the common chistitution of that stat the clause in the exes ghall not be leviel to sumert says that worship. The deecilion admits inat pache axerecises in sehool houses are in a certain
sanse worship, vit denies that they dua anything to the burden of taxation.
At Akron, Ohio, the elothing of Bertha long an invalid from paralysis, eaught fire from a stove. Seging that the girl was too
much terrifiei to help herreilt the woman foro got her paralysis, jumped out of bad, theeva blanket abont the girl, whose clothos were
blazing, and fell back exhansteal and wren cions. The girl, though very badis burneil and hysterical over sinne has beea prostrates

Mr. A. A. Alilen, 73 West Adams gtreet, chal cago, has a ainguar aceonypishment. Any
ordinary word pronounced to him and those word he does not know, it spelled to hilie evo
 the word "nutritions" he at onee said hain toin letters, Walting the streets, he finds him. minconscionsty spelling the signs forward how he does it, as he does not first spell a
word in the ordinary manner to be alle to

A Pliladelphian was taking reenetlotent
A Philadelphan was talking receatilyabowt given to "improving the oeeasion" whan•
gerer in his practice among the poor a clergyman didn't appear at the faneral. One day dead in the Dolaware, into, which he hid
tumbed thile doust tumbled while drunk. Ho was bried withwha was in echarge, ceuld not restrank his
generoas eloquence. When tre grave was generons eloquance. When the grave was
reached and the eoflia was abont to bo lower
oi he tanned to the motiey crowd of mor at he turned to the motiey erowd of mon
tanding around and said feelingly: "Gents, you may think this par devil was a peotop
bad oitizen, but temoraber wiat the Etblo

The Niniteenth Centary sayse "The chlo
ness have a frum bilief in marriages hoing made in Heayen. A certain deity, whom
they call the ond Man in the Noon, links with a silken cord, they say, all predestineí conples, Early mariage 0 are three eardinal sins, and that to die with-
out offspriug is the chief. As in other counIries, spriniz is the time when young peoplote minds turn to thonghts of love, and most marpagehtree blossoms appasr. Among the mariaze presents are live geose, which are sap happiness of the marriage state. A China-
man may divoree his wite for seven different man may divoree his, wife tor seven different talkative disposition. The birth of a son is the occasion of med rejocicing, for withont
sonsa man lives without honor and dies anhapps. with no one to worship at his grave and none to continne the tamily line.
The New York Bxaminer strongly opposeg
anay modern deviees of the eharches for raising money, such as bazarars, fairs, oyster Thespers, garden parties, and the like. It says: These methous of raising money are des The teaching of the New Teatament on this point to as briot and simple as it moll conld be. We are exhhorted to give, not to buy. We are not to cherish any expectation or reeciv ing quid pro, qua. Valne reecived is not a
condtion of the cluristian's parting with his money tor the canse of his Lord, at least not for every dollar, bat it can not be megurreil by a coin standard. And the messure of obligation to give, accordiag to the New Tostament, is not what a neighbor does, not what
advantige to hath prospered him:' The sygtem of raising
thought that perhaps Mr. Armstrong was all right on the essentials, and merely recogniz-
ed appareut inconsistencies, and the Rev. Dr Booth was of opinion that Crosky and Armatrong did not understand each other. The heretic was then turned over to Dr. Booth to see if he understood him. The latter's ex
amination had still more disastrous resulta, for Mr. Armstrong went so far as to say that whatever may have been Gors mitention of
nating revelation infallible, it hail heen a failure, for errors had crent in. The heretie still farther shoeked Dr. Booth with th declaration that St. Pauls Episto har no apmally dismissing sir. Theroupon, befor agrede that he shoule have one more hear lags ant a conforence committee has been
appointed to get his exact views. Thas the matter stands; but it has progressed far scholars to contorm to the ideas which prevailed about the time
The Western Unitarian S. S. Socioty, 1 To
 isf shart, easy, and reguires
costuming. Rrice, Ave cant
The Medium and Dayurcalb gayse "Fow o krowledge of Spiritadism and medidumblip. Br. Maseg has had remarkable opportuni-
ties in his owi heuse and elsewherg of knowing the deepest ments of the question, He shipis and as a normal medium, laboring to what all the ahnormal mediums have taile in ding. It is not intended that the Spirit-
world should do our work for us in these imgertant matters, without labor or effort on
our part. Wo never krow whetioer what is our pars. Wo never know whetior what
told ge be true or not till we find it ont for edge, that is the trae principle of Spiritual edge, that is the trae principle of Spiritual
iem. Then are our aboormal mediums an our spirit frionds of the greatest use and as
Eistance to ms. Gol helps those who help

A new methol of care is now being intro duced in Washington, D. C. The new Orleans Etchn sayse "Thie fasting eare, which has had
suet a run in Erope through the promalga ing a begtining advanced by Suceis is hashiggton. Dr. R. 0 igg a beginning in Washiugton. Dr. A. O Folous, eures through the fasting proeess
limpe already been noticell at some length, is ir Washingtoh conductigy experiments ard Who National Capital, Mis most noted pa
hent since his arrival there in the wile of Jrige Mannypenny, who is a sister of Jus-
tice Woods, of the Snpseme Conits Mrs, Manuypenny yesterday closed har eleventh da of fasting withont any apparent loss of
trength. She says the only thing in th strength. She says the only thing in the during the past ten days was given to her by the doctor once a day. He placed a teaspoon-
tul of his nutriment, the composition of which is a secret, in a glass of hot water, and this had been her only sapport for eight days. Daring the laat two days she has moistene
her moath with a little lemon in part of a class of water. Mre. Mannypenny says she has not suffered any weakness, nausea or tor ments of hunger. She has been taking the pounds within ten days, and has each day been able to take more exercise than she has the limit of two weeks without any food be yond what has already been indicated.

One of the annoying. extortions travellers salaries to the employes of sleeping car companies. It has long been a rule with these corporations to pay porters mere nomina mages, not enough to furnish them with he public. Even the pittance paid these men is still further reduced by eharging hem up at exorbitant priees, for lost towell which porters are usally in no way to blame ior. Twenty-five cents a day is the mini mum tax uyon aleeping car passengere, for a porter's salary and its payment has become few begrudge a tip to a polite and faithfal gervant, all protest against paying the salacies of employes of rich and prosperous cor porations. The Wiseonsin Central Railway Company which owns its own sleeping cart it proposes to stop this nuisance and has ssued rigid orders forbidding porters to ac ept a fee. They are permitted to blacti boots apon request of a passenger and to charge The Wisconsin Contral is entitled to a ratuitons notice for the reform, ant the Jounnat is glad to chronicle thisstep towari ecency and dignity.
The most besatital and the most danger-
us of our passions is pride. Ohurches in thts country are estimated to
nse 60,000 gallons of wine every year for sacA German entomologist declares that spiA German entomologist declares that gpi-
ters destroy more insect enemies of trees
than do all the tneecteatine firds. A wealthy Now York physician declares it
ang hls bellet that the oyter is the most
healithy article of food known to man", healthy article of food known to man, most There is an arteeilan well 1,000 feet deep in
Aberdeen Nob, that throws out number of
fish that look ithe the ordinary brobk min-


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## PSYCHOGRAPHY,




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piano and organ playing

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CANCER
SHORTHAND


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##   GHOSTLY VISITORS

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ITS LAWS AND METHODS.

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## SPIRITUAL REMEDIES.

POSITIVE AND NEHATIVE POWDERS






Dawburn Ys. George.
by s. BigRLOW.
1 want to express my great respect for Bro.
Dawbirn, and also assure him that I reail orerything trom his non with prite and
ploasturot with pride that ai cleara thinker
and sonnd a moralist is firmly allied to, and oponly joineit with, spiritaalisu and its
workers with pleasure beatise I can s heartily accord with his views and fod then
generaily an expresfon of my own thought
and feeling npon all important subiects.
 Journal npon The Social position as
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chose to buy und retain until the lator of nation gives it alargely inereased value. A
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ism is pinching the por tod diy, till no won
der that men like Heary Georget with hear to feel and hrain to think, send out a wor
Ille Progress and Poverty: But Mir. Georg
loses Hig leval, and you and 1 are agains him becquse the only remedy he can rugges
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embraces the (to him) objectionable features


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wrong if the craw ot the land has allowed"
that wrong to grow and saecmanateo.

 proposition to compel nerzons to sear their
lands renly includes all the apparenty ob-
fectionable features that you bring agains Mr. G.s.s (as I recall tham) No! nol my good
brother, go slow in eriticising such a think
 geing the trath as clear as suuitight while it
is yot obscared in mist or totaidarkness to
others, even good thinkers and earnest work ers for the advancement of truth ade the np
halliding of our race unon brader princi-
ples of justies and equality.


 on poverty and wretcheduress; its severest
yet just rriticism of false ystens of poiti-
cal economy and its thoroygh diagnosis of civilized socioty, and then follow the satho beribeg hla heroic treatment. But 1 cannot,
and never will iry for think overy man
and woman who is at all interested in adand woman who is at all interested in ad
vanced thonght and the inprovement of so
clets, owes it to themselves to read the book clety, owes it to themselves to read the book
itself, and come en raport with the brave
and noble spirit that inspired its rafical and indepandent anthor in thas giving to the
world at thil tronbled epoch in its history
clear a a statement of a safe and sure remedy







Mand E. Lord in Fansas city

 Colilier from the same platform teaches the
beatios of ravealea religiof, she chled at
tantion to the many passafes in that tention to the many passages in that good
book, wherin spirit rotury it a asserted, and
which is believed by chareh people, who seam Which is believed by chareh people, who sean
to imagine that the God has ehangit his
lawis whereby theese visitations were posible in the timeof of St. Panl and the other histori
ans of Bible times. Learing this line of argament Mrs. Lord
proeeded to the illastration of the advance Spiritnaism has made in the past fow years
and what it is doing for the practical word
in tanching the laws of existenci and their
develonmat in showing development, in showing men the value of
iving woral live, thinking pute thonghts,
And ating in aceordance with their ligher ileas and impalses; that ii the continitity of
iife he faet, they may theroby bo the better
prepared to associate with their loved ones gone bofore. During the lecture she tanchad
apon the sabject of tenperane in inginage
so forcible and with pietures so vivid as to
 only strangers and skentics to hold ap the
hands and hat wonld deseribe girits fo
them. Many listened incrednlongly men hem. Many listened incredulonsly; many
ashed her to tell them something if hie could
many iftened with an indenendent brave
 otten, and told them of the loved ones wh
sood about them anioios tor recognition
and relited incidents, sometimes humorous cometimes pathetic, it seemed as though sh
ad bridged the two worlds. For two hou mat andience crowded abont her asking for
some word, gme messgago and not until th
sxtreme hatenes of the hour demanded the closing of the hall did she stop. Even then
some tuentyor more prominent eitizans as
companied her to the hotel partirs and lis
tened to her descriptions ontil past toned to her deseriptions patiors and lis
outhock in the morning. Mrs, Lori has awakened an ungenal inter-
est in Siritualism in Kansas Coty, by the
high stand she takes and the earnest maneor
in which she presents the subject


The Western Unitarian Conferenee.
Having read your/interesting paper for
some tinge reanlary, I desire to render my
testimony to tha manliness of its tone the testimony to the manlineess of its tone thy
fairness ot its diseasiongand the honesty of
parpose which chatacterizes its editorial ut

 With.
IId defense of my own conviction, I can in-
deed do no better than to unite fn one para-
 dists" "We also believe", you bay, "in the
frank and decideed statement by ail societie
or churches of what they hold true and gacred, not in any duzainatic spirit, buit that
the members of snoh sociectes may gain new
strength and inspiration by makina know What great trupthi they stand making snowe Theoret
ically the Unitartans stand for a larg ically the Unitartang stand for a large
liberty and for respect for honest beliof and
honest dont." There could, it appars to me, be no
better statament of the position of the
Western Uitarians and of Mr. Chad
 tarianism stands for in the jodgment of thes
noble man and women. This is the belie sacred." Therefore, by your expressed prin-
ciple as enunciater pbove, they are honestl
 what the Western Unitarians have done, an
what M. Chadwick has upheld them
doing. Not that they, as individuats, betion in God and immortaitity less, but that the
believe in this large liberty, and equa
respect for honest belief and for hone
 an imperfect languageit therefore wonl
they announce the prineiple of freedom, an lenve all dogmas to the sacred privacy of th
individual ming. Moreover, we who stand upen this broai est possible conviction that no trath can
suffer trom the inclusive fellowship and
mental frealom to which we issue our in vitation. The highegt service of the tood ww Nazareth in the service of ont fellow-men
and the basic condition of this service can nd the bagic condition of this service ca
be nothing olse than a recentition of un
versal human brotherhood, totally unco ditioned by dogmatic tests, Does my broth
intelleetualy dissent from the theigtic aff

 gy me to make this itte nobler and purer,
sdidivine, I have an abolute conviction hat he is ahfo herearter. Nay, morelif my
lon for the life
onviction of the trath rines of God and fimmortality have any dare 0 my own
bellet from the platform of an or foundation of a dogmatic and exelusive atement of thege traths, From every poin
of view, herefore I would say, Come le is withhola no frankest atatemegntsor our inhigh questions of bellet, in polpit or in pri-
ate converse, but lit no honest intellectaal
ifference Having listened to Mr. Chadwlek now for

 respeet eac
broeder no
deppien no

## EGㅗㄴ 

## Letter from New south Wales

## 

 ny cnstomary contribution to your paper; illhaath must be my plea; however, I trinst for the fatare to keep those ot your rediers
who are intereteg in the progress of our
colony, fairly posted up in its work. Spritauilism is making its wayk steadly to
the front, and where once admitteri it rutains the front, and Where once admitten it rotains
a frm hoid. We anticipate good work here
in the immediate future. Anstralians, though slow to admit fresh doctrines, ete, are of-
thusiastio in, and staunh anporters of, 2
 totir whech is so univergal, gnd several have
gone so far as to expound (?) our theories to their people, devoting in some cases Sunday
after Sanday to the work (aurely the need
nust be great), and while admiting the phemust be great), and while admitting the phe-
nemenal fact and reality or intercourse
Fith the spirits, they attrinote to demone
alone the power to so commanicate with thone this power to so commanieateg wind
thoge stillinabiting earth; for far rery god
the that of the wedge is in, for will not
 grant to an undereloped being such a blessed
rivilege and deny the same hoon to one far
higher in the seale of piritul knowledg?
In other words allow its abuse, but not its Our Children's Progressive Lyecum has in March last to to far from a flourishing
condition, and it Fas thought afiviable to
 were arreed apon: To acknowledge our deyendence upon God. To regard teath as the ontraise to ex-
Inded life.
III. To welcome tha hichost ile of III. To welcome the highost ideals of
IV. To avoid the wes of intexieants and Ve To respect those who differ from ce.
What \& grand thing it is to teach the
 friend and liberab.
Seat here:-Another wound-the far of death,
hat
 Levilg all past didiniotions, and doth phoe When these sentiment hecome niversal,
What a diferent aspett life will asume What a diferent aspect life will assume
The miser wirne the folly of hoaring bis
gofid anit the rich man will not so heallegsly



 raternal greetings. R, CAYENAGII Maips Qnatint Faneral. She Gocs to Heaten Accompanied by Various
Earthly Aecessities. Curione sticks of Chinese incense, emitting
 ody of Mai, the young Chinnose woman who
ied at No. 139 Ghatham street Wo Wednes-
ay, Oher burning incense fllid the room ay. ith huish ssomese. Fifty or more jab-
withing Ehinamen gathered in the dead wom-
ents an'stwo little rooms, and Chiv Shun, her fat
 Fas ontertaining an choice circle of triends
han one who was morning the loss of a


 a supposed to be Mai's letters of recom-
mennation to the heavenly powers. At 1:30
the lifd of the comn waal fatened fown, the lid of the cofing was tastened down,
and a dozzan of the attending monranergirio-
ne np their blouses, carried it down to the


 wore piled together and after being carried ed an express wagon which had been drawn up
behind the hearse. Twolve carriages were in whiting. Thes were prompty appropriated
by as many Chinamen as they could hold and the tuaral procession atarted for Evergreen
themetery Che crowd of Chinamen who had
fromack of carriage accommodation been loft omployed themselves energetically in
ghowerig thousands of litlie ilps of paper.
 ousty added thatr pile of papers to the gene-
ral phower.
The procession passed ap Chatham street The procession passed ap Chatham street to
the Bowery in a parfect whitrwind of papory Brteot crougsing by the Grand streett ferry to
Brooklyn and the Arriving at the grave jose etick were
brned, prayers woro reoited, and the comp

 dering what on earth was to beoome of Mair
efecte. They were not mueh enilghtened
When the whole pile was dnuped on the




Man has benp called "The froit of geves and
the brain of the world." He ist the "Faragon of animals." He livesat ouce in two worlds.
the world of mind and the world of matier. the world of mide and the world ot matter.
In the one he is freet in the other bound by
neceseity in the world of matter we fluit
 It is always an effect, and ean outy be what
the defermining canse mates it. The deter-
mining canae is what wa call the mind. And lere we must caution the realer agyingt ac
cepting any eommon or preconcivex notion of the minid. The mind to us, is Gimething
that transeonds all human coaprehension
for the for the resson that the finite eannot com-
prohend the mititite. Wo may apprehead
kno know something of but canant comprehen
that which we call mind. Eteraity alope
nnfolds it. No the term man include
 sand strings," but all langnage is too feebl
to atequately express the wonferful strue
tate turd reverentiy is you would find the path-
Fay of divine wisdom, love and power. Beau-
tifut
 for temporary yse. It is andy the e cafoldin
for the erection of a more piting temple
"a horse not made mith



 material garb. The sonl consticutes
there is of manatter death ady is syon
mous with what we calt the human min The humam mind is partial and it is thi
nniveran minit in connetion with the
human mind that forms the boilyand mate human min that forms the bodyvand makes
it good or ill, whatever it may be. the uni-
veren

 wawawaz is the Supreme Good; and in his realm, noth
ing that is mporfeet can live forever. TV
geek trath and honor, qud all partection, is
toseek eternal life. The Cynosure.


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DIAL PLANCHETTE. W=-wem Watways One of the Moss Certaly Mustethods. for Recelveng Consets

 . Ranato-Pmosogni

## A SOUVENIR FOR @HIISTMAS.


jobra G. Wititien,
Vm. grakegpearee,
Henry V . Lsonffellow. glice cary,
Pboele Cary, and عucy Earcom.



