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VOL. XLI.
Rexdersoftho yorgana are espectaly repuestet to










ESOTERIC BUDDHISM.


OHICAGO, SEPTEMBER 25, 1886.
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 are ini.ialitying prosessas throaphall the




 Aandeatite number or hamana Ergos wer



## tar



 erse, ere its ovolution throngh matter can be
completed. Not only this, but each Ego must pass through seven root-races, and seven stib-
raceso
making each root-race upon each planet in planetary chain have alrexily traversed thiree
ontire rounds, and we are now passed the
middite of the fourth round Bofore this middie of the fonrth round, Before this
fonrth round is completed two more root-
races muat begin and run their coarse on races must begin and run their course on
aerth, and segen root-races mast ran their Course in succession on the three planets in
the ascending are of thit chanim of worldig.
The present ronnd is for the more especiai

 minister to the phygical wants of man. In progregs toward phy there is a progress in ire-
on the poward are fined mentality and spiritrual intutitiveness
The maximum of density in the physical
 ronnd on earth,
the "catsetr In the frst roand man was comparatively
an therean lefing, even on earth. and he was
super-spiritual rather than fiteliectual. His saper-spiritual rather than intellectual. His
boby was large but loosely organzei. In
the second roand the body was still large and
 the third roond the body had decreased in
Bize and beoome more thorogghly compact.
Here man became rational and began to em-



phyical carreer: Ist. Kama loka; 2nd, Avit-
 sites of soiciti, the wanderers, the deretere
of fashionable ifie, the lesser hyperite, the

 han is a state of felieity in which the Ego



 age and strata of society for the next earaerr
that will compel him to balanee seconnts Those spirits that return to manitest throgh






 founders and reformers, have usually bean Whan the human Ego shall finally have
traversed the whole evolutionary scheme, and gradatates in the eompletion of the ser-
 ordd h hatas mate which memery warth preserv-
ing, and cement all into one plorious com-

 the multitade of carerra in one ombroken

 be eternal in the heazens. This surreme
smming ap of the individaality is the re-
ward wh Ward whief natare reserves for those who

 name which shall fitly represent his ordero of
genius and qualityof intelligence, and which

 qualiffed to take his propar place in Nirvana:
gad fulull his atitimate function in the uniThere are many features of the epoterie
doctrine phich the limita of this articiel will
 inernated on earthichanetary angelg become tivity and repose of the ilfe-wave that sweops
hirongt
 Owarde which the whole planetary efructare
is glowly tending-a night which will reach

 stop and tate breath, and gradually diseci-
pinio oni intelliectual mmseles by mucesesive


 In the erolution of our own planetary chain
transeand our Anite conceptons of eternity,








WITChes and mediuss.* A Historical Parallet by Dr. Carl da Irel

















 somotimes mediums.







 lists and mealioms were looked ipon as art





 hue to the devil, and thic , with enes themenselve
duem

 Axes was boond app with religion, and therce













 a Witch, whilit the same manifestations in
the oase of theress were the eause of her
being











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 physician Charriginon deseribits the cese ote a


 Mie tost in weight when he magnetized her




 lectricty may gream forth upon a1 organ.
 ery pe was bronght on, sio that Profoespor
Cronkes conld write of fising in the gir:













 through one window and in again throngh





























tation, eontessed that ha did not now whin
weight was. It would therefore be mot il









## convichion that doast convises.

A muddle, a Letter, anal o Diteman BY wh. B. Hiser.

## It has been a practicie with me to make  <br>    <br> $\underset{\substack{\text { tom } \\ \text { dom } \\ \text { do }}}{ }$ cold

























 Ilagige yo are somembat aninformed as to.
tha prementit status and extent of of

 States. And this too without imprial ediots
or state coercion to give it presige and
inpotus Wais there anything ever known in history
at ail comparathe with this modern eraze.


























 miorever know, or think Iknow, that if
the exaet troth were told withoot eircumlo-


 to ars, are wholly and absolutily y nadmibisi-
bet , (2)That remoteness in time and place witneses mondidane occurrences, with fow
 true eriteria of ereditility. In other woris:






The Capic Meeting.
Thongin a litle dillaged with our report,

 of welceme In resporesentand thope worrds greatings, kaying, that though ever ready to
stand for the Mastor, he was not the one
to batoon his it




 mot by t
giten
pirens the
thit
$\qquad$ Metamora, wich. MRs. F. ... Ooxit,


BY Hester M. poole. ThREEHELPS.

teartsang trazan as sumo om

Ir the wondid $a$ wilarness,





Clara Brinkerhoff of New York Cits, , woll momber of the Colleze of Musielams whichin is
composed only of representative artists.
 ranslation of Ramonas by "H. H." The trans tion is pablighed in Loipzig given the Womap's Christian Association on
fiat city $\$ 30,000$ for an Ot La Mrs. Theodore Auze is Ladies' Home.
 Southern women
 seagon at Ootacamnad, India, 口ader a totith-
or from the Madras School of arts. Miss Frauees E. Willard is making a tour
of the leading assemblies bolag hold in the Gast. She gave an address on Soial Parity
oan andience of 4,000 poople at Chantauga early andin August.
Miss Minnie Gardne of Jonesville, Mich.,
and sell-binder to cit ifty acres of whete, and cat and raked ail tho hay on hor father'
arm. She says she enjoga that kind of employment, and prefers it to swinging in a The W. . T. U. of Montreäl, Canala, have astablisthed a reading room for workiag girls,
ti is landsomely itted np. and adoraed with pead their nom hours and evenings, wher hay are surs of
and attendants.
Pundita Ramabai was lately questionad as
o the extentef education among the women


 hay thadikmpathy al the samo theye expross ould not thank them
om she now enjoyed.
Mrs. Jolia Ward Howe, in an addess be
tote the HarvardCollegiate Institute, Bridge on to-day may the the of opan hofore hem away from the intenser formy of aftec
ion. While I welcome you to the broade nterpretation of right and ot daty, I warn
yon also to teep the shy, seeret recesses of our heart for the most tender and beantifal hen quantity pays, and quality does not The greatest danger in the competition o
pomen with men for wage-work is, in my tiew, the midoption by woman of merely mor-
canary standard of value, which, though not hem. Some of you will corely encounter rashy novel will command its tens of thons. fortanate if it sells by thousanis. Comritters, and yon may gnvy her who gatt the

It the tomotation to lowar our intellee shound we resist appeais which, if compliied
with, wonld lower our tone of manners, and, Four books written by the W. C. T. U Womare Temperance Pablighing Ascociamillions of pazes of temparance literature are pubbished yearly by the assoeiation, which Lady Anne Blant, the granddaughter of men in Eagland She is an anthor a musies, a scholar, a stnde to write to hor Coylon fends in their own langaage, the capable as written one of the best books ever puh ished on the Bedouing, She spent, with har
uibband, several months with the Arabs in Elizabeth Cady Stanton of Tenaffy, N. J. nguished women in this country and abroad, rom the number, to revise that portion of to bring into the compan. The intention me, ant thatis said concerning women, with
mmentaries thereon She desires to find horongh Hebrew and Greekk scholarts, as woll
east, as it it conld hare but little offeet. It and they are growing fast, spite of Bibilical ow aidmit, applied only to that Atate of so the past. As Lucy Stone well azys, "Eter. al righte oxisted bofory text
ad are independent of them

Tho Rev. B. F. He Costa, noted for his man
mdroency of social purity sud the Whit
to woman's position and influence in th
wort of todia. At alate lecture he said:

 on the eve of another ratormation-a moral rotarmation, the catrast to the relighons reIt is rather a moverene a of the litity, many of of the elergy. The trate in women and girls sitions to iicensg vice pradteharter contacious digease, sociotios are proheal with an assur-
azee and hardihod that atound the norat apleove the thanlest shana, Shap windows
are now a diggree to civilization. Womon,
 glapping the public poliey Women may bo
cared and asegsed but thoy hape no voleo in deeiding the mothiod of taxation? A new Indostrial Sohool has lately been
started in Now York Which bid eair bo be
very suecesstul. "The Training School for servants is on the siame genoral plan as the
Training schoal for Nurses. Classes wader eompeteat teachers are hold in wiat they
term tomestic scionces, inctuding sewing the like. The attendanee is large. Classes
in these subjeets are orm in these subjects are forming composed ou
tively of prbile school teachers. The charge are one dollar sad one doclur aad ifty cents courses of twe loc or twenty lessons, winio sewing or in the drawiag or clay modeling classes. thas suppainted the present condition of the schol's works
wherr elasses are recived in cooking,
where the aimi is to tive as thoroncha knowl
 may afford These classes are composed of
girls and yonngs women who either attend
the pablic schools or are engaced during the hay in stores, aud so are able to attend onily
dar our evening classes. II the training sehhol
for servants atter three montles training
it is hon emeinut servants but to send out young we men who have recived and who ghall give
an impression ot the trae dignity of lators"

Miehigan Camp Meetings.


 heantifful lake A ten days' camp meeting
on the fair grounds, with tho primeval forest
stretching away for miles on



 in their good words, and, on the whole it was
a tusfal pioneor gathering and a holp toopan
the way for some future work in that reigion. Coming back to Cadillac. I spoke an ovenforts of Mr. Dandridge of that fine towa.
Vicksobrgh was the next camp , pon miles
south by rail, and was reached in the evenwers sone fortiv tants, a felplain cottages,a
goos dining hall, with pain ladging a hall
 nad, writing melinms and gpaakirs. O. P.
Kellogg acted as cliairman, but left the next week, and Herry B. Atten has the main man-
aggment. Mr. Allen seem to have tried faith fully to do the best, but it was a mistake to and responsibilitity, and avoil some mistakes which aily one person is apt to mike Some
mediamy who had pramised to coano did not
keap their word and in keep their word, and in some of these gases it
was well for the meeting that thyy did not

 Charles Watkins, the slate-writing medium, pect and manner. He too has, as he tells me given up all stimnlants for some two years,
and his appearanee goes ar to confirm his
word. We may all hooor the self-conquest of these twa men, and hope that it may last or
that their future may bo netul and honorable. The Vicksburgh gathering was advertised as a
 the mediums present gave fair satistaction to
the majority, and great enjopment to to fa vilne. An "Indian day"-a sart of go-as youplease mingling oi damed, and whoop and tal
and odd gestures aronnd a eamp fire, all pur-
porting to
 ualist of some experience, but a sore puzzle to
ontsider During the week Mrs. Pearsall
Mr. Kellogg. Charles Andrin Mr. Kellogg, Charrles Andrus and other spoke, daily conferences and seances were
held, and fair order prevaled, with many god people, fereaces, Sunday came and took part in con
about 800. I spoke in the morning andind it of was Himonnced that Mr. Andrus and probably Mrs, platform. quit it was soon manifest that a
strong effort was makine to invite Moses Hull to come. Mrs. Brazur, the owner of the
grounds, and her daughter were opposed to this, as, were many othors, and the next
morning Mr Allen decied not to invite him, and mrs. Huil left that day. The morning
after was asked to speak and did so for zan
hour, leaving directy for the hour, leaving directuy for the cars at the
clope. In opaning Isait oricity thar 1 ghond
not have come onto the platform if Mrs. Huli had remained to take part in its exercise her or his pergonal charaeter or condnet, sald that she and her husband had neve,
made any retraction of the ecocial freation theories of which he had been a leading aid vocate, white she had begn his eo-worker.
believerin eharity for the erring, in theory or practiec, who abandoa theif errore, and
they conid. and ¥ound plainaly and from theit hearts declare themselves against these tha-
orios, and have their word and wort in unity
with such a declaration tha past onght to


## BOOK REVIEWS.

## 










New Hooks Received.






Purifies the Blood




Hood's Sarsaparilla
 100 Doses One Dollar MTL CARROLT SEMINAR


wagen jivir mositise


 INEANTS, \& INVALIDS FOOD


## Have EONSTMPTION

## hindercorns

Merital Gymmastics:
 TIE CLELAY, Thet Sermons

 Tha antur, anghan man elatims thavo a momory moro to











W ${ }^{\text {ATERETGRY }}$ FREE! .
PARALYSIS


## MEMORY CULTURE


DANIEL AMBEDOSE. Publishor.

## TPITH EPORSII <br>  <br> Dy DR. J. b. KENDALL


HON-PROFESSEIONAL HOREMS OF

 ANTLSPIEITUL OIRISTIIITY. dalogue.

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eoria and counci Blufs.
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St. Louls and Rock lisland,
Kansas City and Denyer,
Kansas city and St.'Paul,




RODK ON MEDDIUMS
GUIDE FOR MEDIUMS AND INYOCATORS




Eatigio-Eythilosophical thournal
 bg Join or bundr.
TERMS OF SUBSCRIPTION IN ADVAMGE.













Tha Eveafluwber Harly fim thic month the Now Torb state






 reers is seen the work of iconoclasm, not of the two is the difference het
Thinker and the Spiritualist.
The work of the one is to hew down obstractiong, to uproot stumps and tannel
 and affeetions, and render human relation-
ship sacred and permanont. The pioneer most clear the groand before he builds his not suw the seged where he has plonghen, Te alfectional sentiments look to the tuture for thioif gratiication. They demand more
Ghan- -holettr, food, olothing and freadom of ation. The soil has its neeids as well as the body; it ountot be pinched, starved and
thwarteif without revengling itself in fuding in outlet somewhere. We ean buill a atateily mamsion of granite,
 wral omations of thio herrt will there tind no
opportantif for growth. They need to trake root in the native soil of gipiritual force in
ordete to draw troam it that mysterious essence we caill ilieg Lot as sappose that through
sopae narrow crevice hetween the granite bloekg, a Hithe plant like "Picciola, the
pritoo-lower", pushes up into the air and suadhinee That strange foree at work in
darkness and silemce we do not anderatand, but we sei its results in tiny leafiets anda
stalk. It is a growing thing, it penetrates talk, It lis a growing thing, it penetrates ittile separates the blocks till it has won space enonght to grow and blossom and frucof the worile? However carred and polished nut bet one mpon another with sclentifice acuracy the granite hlocks may be, it it the the hegrt. And one imprisoned for months would give more for the sight of that frail plant, than for all the colld hard granite or
eren the crstallized diamonds of the world.
So true it is that one little tokken of that Hte arging through nature, of that anbule,
nniveraal apirit that palppatee trom center niversal gpirit that palpitates from centrer
to circeumference, one whisper of love from the $\begin{aligned} & \text { ansean } \\ & \text { world, , } 18\end{aligned}$ tor mmortailty and undying companions.

complotet haman beling. He Le not conn
to simply oxist in his palizeo of stone. Love is a real thling, and intaition asoaree as that it is oternal. More than that, ite ung.place has been destroyed, has been provthe proot has been eumulative durligg monthe years and deceades
We have a living religion, Free-Thinkling Iriends; living, growing, ppreading, even more raplidy than its believers understand It has its oripin in the great spiritual depths
of eternity; its vital life is feeding our own ves hour by hanr; and its blossoms are beginning to til the world with fragrance and
beanaty nevere before knowa. Come out of your mansions of ice to dwell with us in the
sanghbine. Throw away your prejudices and Hestigate fairly and eandialy. Take nothing but porfect proof, but be ready to ac-
knowleage that when it comes. Admit that there are laws which you do not nnderstand, awas which yon may not even know are in
existence. What we all need is candor and teachable minds, One person may have in-
terior senses more acatoly penetrative of the terior senses gore acately penetrative of the
exterior organg than another. The elind maxa ought not to say there is no light. There tion of regions of tife too fine tor the ordinaEy seanse, therefore to the ordinary senses
they do not existo But, may there nuthe a
to talesceple vision of that superior warid and
of its inhabitants?
If If human testimony be worth anything, it
is overwhelming out this point. There is nothing butter r roven, and he is not wise such vital interest.
Owing to tha realism of the Free-thinker, bis outlook is as natrow as that of the relig.
ionist
ehaom he derides. Bigotry is not, necessarily found in ortholoxy only; it can be
diagnosed wherever there is intolerance in regard to the religions sentiment, howover
erade that may be. The Free-thinker should ciatio that mate trath that that religionos senti-
notig
mont is natural and well nigh universal. The real fuestion is, shall we have the religion be content with no religion, or shall we anity the essence of all religions? shall we ersie alone, or shanil we strive to understand alitile of thair underlying canse? Shall we
be content to amuuse ourealves with ghadows, inally, whilit thin real subbtance eludes our froms, under whose interplay and correlation the true philosoph
able and fternal?

## Samuel E. Nichols,

In the seeond hour of the fourtenth day of September, Samuel B, Nicholy left his mortai
body and int the company of a host of angel clock in the neighboring tower struck the
third hall-hour past midight, it was the signal for his spirit attendants to bear him away to that land toward whilch he had looked with fond anticipaption and the assured
confidence that comes of personan l linowledge. On the 1oth inst, Bro Milehols wrote us a 13th; it was a breezz ns at Petookky on the the man, and olosed with a line to the effect that he had a serere colid. On the heels of
this lotter, which breathed so much of the life here and now, came a message, wired by a stanneh matual friend-Judge Dailey, an-
 before as, the ehock was almost as great as
thorgh thongh he had been stricken down at our
side. It is hard to realize that this energetic, side. It is hard to realize that this energetice;
never-quiet man has finsihed his earthly never-quiet man has anished hig earthly
cateer. We shall attempt no biography of career. We shall attempt no blography
our friend, lagining that for some one who can command the data neeessary, but only
offer a tribto We can recall no layyman who has left his individual impress apon the spiritualist movemont so deep and sharply marked as
has S. B. Nichole. He was aman of wonder-
 His eompreheasion of the vital issues in any like. His unselfigh devotion to Spiritualism and the untiring energy with which he pros-
ecated his purposes for its advancement weroften misunderstood, and his motives tradiced by those who will yet learn to honor his memory. His parception of trath was keen
and his maniee of mparting it inclisive, His the task in hand in the alindel hat lateral matters needing consideration; and his contempt for tact and diplomaey made his labor ininitoly more severe and waring,
sometimes temporarily defeating the con sometimes fomporarily dofeating the con-
sammation of an importantobject. summation of an importantobject, Hispor-
ceptive faculty dominated the reflecitve. Whin he perceived the need of specilica cetion he never stopped to consitder whether he was
equal to its aceomplishment, or how best to make the combinatione for tis final success, bat immodidately grappled the work. His tenacity was tremendous, and if defeated for
the time bs some mitatake of his owa or too
 momenit wavered in his parpose or doubted
 hazaridous, no feat impoosible. He would hate stormed a fort single handed; and have
done $1 t$, too, not with
w done It. too, not with a feeling that in the nas of duty he was obeylng his superior and Intention and hope of accomplifhing his Syeh a man is quite apt to bo misauder-
tood by some who sympathixe with the ob-
jecte be urivec for, cordillly dislliked is
those whose viows hap sharply antagonizes, we well as by some whose anworthy schemee he brashas away: Brother Nicholis was no ex oeption. No man can make his dent in any
great aetlvity without friction. When it sratd of a man, "he hat not an enemy", it is,
 identilied with any great undertaking, never
interested In pablic maiters, not $a$ man of marked character.?
Althongh Brother Nichols was neither an an inspirer of others, and a promoter of spir itual growth and activity. The able reports which he farnished the Jourvit for tight years, enlivened as they were with his own
views and exparlences, together with his ace tive work in Brooklyn and at Lake Pleasant camp, brought him befure a large consitt
ency extending the world orer. Letters thanks for his contributions to the Joursai: have come to to Grom England, India, Rus-
sia and Autraili. Trie value of his contribations is too well known in America to need mention. In the long and sometimes donbt fal contest which the jocrinal has prosecul
ed to to ex elorious victory, s. B. Nichole was on of tits strongest sapporters and most ac-
tive co-wo with us, and his opinious and methods were at times the subject of sharp critcism and
opposition, privately, on our part. But nerer for a momenit was confidence or respect there was never an instant when he wonla not have undergone any honorable saerifice not have undergones any honaraie sacrice
to advance the interests of Spiritualism, or
and assist us personallis. His was a noble, self-
relliant nature, His hooppitality was unbounded, his generosity too great for his own comfort sometimes. He had no toleration for meanine repentange of a wrong door his sup-
port and encouragement was alwas potifptly given.
Mr. Nich
with an ever-abding faith in Goi. He foll that very fonl coolld commune with the In the world beyod end no and visions of crossed his mind, apparently. To him, the anirit pheno as real as this; In the stady of his spirituality, as is too often the cese. H looked upon phenomena as of inestimabl value in their proper place, but never forgot
that that place was in the fonndation, and friend Dr, Eugene Crowell he regarded Spiritualism and primitiva Christianity as iden-
tical, and hewas a Christiak, as he undertheod the primitive meaning of the word. has hean our good fortune to gin an ingide
view of many happy homes, among them that ot Brothar Nichols. Nowhere in allour tra place. Brother Nifhols weeter, mopece resty blest in his domestic relations. His frat wiff is
said to have bean an admirable momani and an excellent medium. She passed to spirit
ifte many yearr ago; leaving two emall childran, a son and daughter. With rare good Cortune, Mr. Nichols married for his second spiritual worth, one who proved a mother to his motherless children, a loving companion and wise eonnsellor for him. No one can know Mrs, Nichols and fail to ke attracted to the deepest sympathy of the Journal's read ra will be given to Lee, and to the son, an her loving charge.
Brother Nichols will be missed at the meetnge, in the public work of Spiritualism and in the colamas of the Joonkl. No history of modern American Spiritanism will be toil on earth, in mortal form, is done. ${ }^{\text {He}}$ wrought long and well, and leaves behind de roted friends and an hooorable record. To him death was no grim monster to be shumee with horror, bat rather

$$
\begin{aligned}
& \text { That opes hat popalan Reof of eternits," } \\
& \text { English Spirituallsts Working. }
\end{aligned}
$$

The Mediun and Daybreak tolls of lectures by Emma Hardinas-Briten in West Pelton
Sunderland and Hatton; by Mr. Wallis in Bromley; Mrrs. Beasit in Camden; Mr. Burns and othars at Hoxton; a discrasion at Black-
burn, between Rev. T. Aehcroft and E . W . Wallis; several stances, and a course of lec tures by Gerald Mase9 in St. George Hall,
London, on "Burng," "CharlesLamb," "Pant he Gnostic," "The historic Jesus and th and "The coming Religion."
It also gives an osasay on "Appearances and
Realities", by Willam Oxley; a discoqree on "Life in Heaven," from The Unitarian Her ar, by Rev. John Christien, and a mesgage Forever." of these it mays editorialty: "The theme openen by Mr. Oxiley is illtastrated by We thins have reason and mental experilence corroborated by spritual manifestation." havyenly life, and the identity of thonght it ist, the clergyman and the medinm bear ike teatimony as to a real life hereattor.
H. A.S. writes from Cleveland, 0 , expos Lag several trands who have been there-
partinlarly "Harry Siado" We have otto

 ualists ought to be on their gaurd, and not ments should be made with the mecoliar prese | to pal |
| :--- |
| tsm. |

The Woman's Bille.
We are glad to learn that prominent womin are inaugurating a movement whereby list of thoes already existing and exertilyg a is set forth that s the wurld generally. American women are now in correspondence Tor the purpose of organizing a committee to
revise the Seriptures, and to bring within he smailest compass' all the texts that refer Christian dispensations. To the tofigh and committee will stady the old and New Testaments, both in the orixinal and transtin chapters in their regular comm. Eriziz beth Cady Stanton is interesting herself in writing on the subject she thows conaidar: able feling.
No revising committee," sha gayg, ",
cearned men have as yet prepared an expar gated edition of the Bible, elimininating al traxy all the obscene records of her status in barbaroins age are pablisbed and repablish an, hound up in the sacrad rolames, and seat nfluene wove overy, gpreading, their baleful civilized nation has uow its representative tully come tor them to recise the Scriptures that men ellaim to be of divine suthority, and cept a tham saith the Lord that makes ion ot badge ot degradation eyerywhere, even in the Turnt offerings of the Jewish ritual.
This novemont on the part of prominent that the reverence thay have for the Bibie is rceedingly limitit, in viow of the numaring those living in the present as well the past. Frances Lord, in the Index, takes troad and intelligent view of the subject,
and asserts that the committe of revisgemen hall determing just whitut the "suereed beok" really does say abont women, and see wheth wa person can get any clear idea or what contradietions, or a consistent anase right and wrong, If a code therein, then the
inquiry would naturally arise. De women ctually obey itt or, Should they obey it? She eays:


Sammaning the assigtance of any and




 texisth for them, without tryilgg to connee Sometimes a single fact will yield all











Light for Thinkeres will hereatter be poblighed at Ch
lanta, Ga. anta, Ga H. T. Powers of Delphi, Ill, writes:" 1 have
quite a number of Jovencis and would lize aute a number of JourviLs, and would like
to send them to the poor, or to some one where they will do good." Any one who wantathem can address him with particulars.
The Eastern Star, devoted to the exposition and diesemination of the spiritual phi.
losophy, and pablished at Gleaburn, Me., comes to us regularly, fillei with matter of generous support.
Dr. Oliver Wendell Holmes, in his fancifal
Arrowhead Village" doctor deelare that theopogican students debipa a hird eyelid-the membrane comanen they do not want; but we do not believe that his is any more true of theologians than of It is said th
It is said that a gentleman of Atlanta, ©a, on, who was tho first Demoeratic chaplain the House siace the war, and whieh was predicted that the soaxt A Allantic coast would be visited by severe earthguakes in Angists
886. He further predicted that at no diftani ate after the silocks on the Atlantic coast destry of San Franciseo would be totally mero made ou scientificic calculations.
It is amusigg to learn that in New York the charches. A newspaper correspondent hariegd to see in a bauk a deposit by a war . The money was chiefly in silyer and free-centers were disproportionately yumer ous. That seemed carlons, in view of the small coinage of that denomination as ceminvariably so with this waekly deposit, aid the cashier. "And I will tell you why", three-eent pleee is so nearly the color and te contributiton plate it cannot be distin niighed trom the more valuable coin. It is te commonest sort of a trick in congrega ons; ,gppecilily of the portions made up of trangers. Impecuntous young follows ai haps with a desire to seem a littie philan aropie, and notably the wamen are phillan ropping in three.enters for the sake of geting creditita with giving ten eaterar. It ib dially in elurchas where the congregations

Lyman C. Howe, as is well known, has
 lows in the Sunduy Tiainge of that city: "A Sow weekg ago sttended one of Mr. Lyman Weat Water Street. I was so charmed with he novelty, logie, quiet eloquence and im Sompta poetry of the speaker that I have nent til to hear him at his every subsequall society of Spiritualists holding their ven ónameilock every Sunday. I am no Spiritualist and
nnow nothing of their religion. I gm naither an advocate nor opposer of Spiritualiem, but speakk by ingpiration, are wonderiful, and everry hcture is a new page of monder bordering gigantic intellectual frand or an inspired man! Let those that hear him deeide. I he masses said in the mother Christian church, the Protestant denominations of
overy ereed, the Swed anborgigns Mormon diseiples, bat for noroelty, richness, apparent fervor, I have never heara Mr. Howe's superior.
The Snnday schools of England have some
 says the gentleman roferred to, "to visisita these thinge were being carried on from six verbally, and 'allo by leaving an entertainment where we telt the presence of God was not recognized. It began with a ean. cann, in which, to an idiotic song and tane, firat the
upper and then the lower members of the body were raised and swang aboont. Atter ling:' Then came the great treat called 'the army': Marching rond in pairis, theses Sun-
day sehool teachers went through a drllin in
 meant embracing and kisesing between the
sexes. When we state that the male 'teach-


#### Abstract

ton years old she fell at Port Royal, Penn. where atie then Ilved, and snatained injuries from which she lost the use of her limbs. She conld not even litt her head, and, to add to her misery, atter seven years of this helpless- ness she lost her sight. Thas she lived all this time, not having had more thain an hour of continuous sleep. Her body was terribly maciated. Three years ago the family came oty to city, and Lizzie has been an object of anken to the home of a farmer, Joha sadler t Stow, near by, where she formed the ae uainitance of Rev. William Wallace, patto of the United Presbyterian chureh. 111 med ical skill had proved useless, and conntry air did no good. The faith care was mentioned a Lizzie, but ghe retased, but finally consent ed to a test. A letter was written to Dr. Cnl- lis of Boston, Mass, who set Ang. Brd, at 3 eree at the same hoar engerethe prayer, and 0 the amazement of all, strength came in a hort time, and to day the girl is in excellent batth. Daring her illaess she saik so low ead, sent for an the fanily, believing her Gase where the transmission of vital fore to gg off in the attendance upon the country charches of Now England, and a gentlemai ites at leng trying to find out the canse, wites at length on the subject. He believe That much of the responsibility of the derease in religions worship can be attribate the inferior standard of the clerical proeession. A large majority of the sermons re below the intellectaal lovel of the people whom they are preached, he says, and thi und disregard for the charch. It is especial yy injurious to the young, who grow up with out reverence for the faith of the fathers. fany young, and some mature men in the pulpit are so fond of their own speculations and of preaching their own notion about re glous thinge, that they are ansettling in toaid of grou, heroes. $\qquad$


The Rhaicio-Philosopmicat Joverat, will eeks for fity conta
Sohseritors can
Subseribers in arrears are reminded that
he year is drawing to a close, and that the publigher has trusted them in good faith. le now asks them to cancel their indebted Ress and remit for a year in advance.
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geaccomodated it they will forward a list \& such names to this offec.
The date of expiration of the time naid for,
a printed with every subseriber's aldress Lust each subscriber examine and see how Specimen copies of

## The Existence of the Malhatmas. <br> Dr Buchanan's "Spiritual Barbecue."

bI WM. EMMRTIE COLEMAN.
The letter of Mr. Wm. I. Brown, in the not furnish conclusive evidence of the oxithtKoi olaiming to be the Mahatma I Rave no bonbt, but this the person seen wag in verity
 How was it possible for Mr. Brown to know
that the person een by him wa kot Homi, Blavately personating the Mahatma? We have very strong and in my opinion con-
vincing evidence that Koot Homi and other vincing evidence that Koot Hoomi and other
alleged mahatmas have beon personated in
various localities of India by persons envarious Iocailties of India by persons en-
ployed for the parpose by Madam Blavatagy;
and I have littlo donbt but that this is anothrinstance of the same kind. The overwhelm ing mase of evidence in probative of long
continued trand, both in the impersonation
of the mafatmas and in the manufacture of of the mahatmas and in the manufacture of
the many lettors parporting to emanate fromi the many letters parporting to emanate rrom
them, which the agent of the Soniety for
Psychical Research has published, in my judg. ment has established the trath beyond feasonable
Biavanky. which the Coulombs. pablished
proven the fraud heyond question to all imartial linvestigatora; while the agentot the a personal searching investigation, not only
establishes the genuineness of the CoulombBlavatskey letters, bat adduces in addition
a vast quantity of evidence of the wholeale imposition which has been preaticicol for for
years by the Madam Damodar, and their asBilstants,
The golen materallization of the letter
left with Mr. Brown was doubtlegs a piece of East Indian jugglery; akin in character to the other jaggiling tricks which have go largily Theostophy daring the past fow years,
The question of the existence of the mahatmas is with me, as with the London Pey-
 sach occalt powers as are attribnted to them.
In this materialistio age, of need all the
ovidence we can obtaln of the reality of ppirittal potencies in man; ;and it it could be
eptablighed that there were in Tibet or else power oyer material nature, capable of pro-

 ood had an objective exisitence, ineroand of
ing, as I am compelled to belleve by the

## mucko- that tay.

Snoelety were aleo deacrous that the reality of the Mohatmae nad their attend ant phenomeone
mifitht be wetablished. They hoped that they

Ilaht rocilve emome melphty fidene of the

 3abication of the damaging Coulomb letters, enat no reasonaboe tociar cour of the purport-
edi phenomena, they honectly published the ed phenomena, they honestly published the trath, sadfally and sorrowfully,-the resnit
of thair invegtigation having demonitrated.
To offeet the wealth of conclusive evidence in substantiation of the non-existence of
the SHahataat, something more is neded
than the indeterminate find ungatisfactory than the indeterminato and unsatisfactory
testimony of Mr. Brown, Colonel oleott, and
Dat

##  rue ceilled "A Spirituit Barbecae" in the Joveral of Ang 2sth. His axposilion of the cranks and folies besetting spiritanism is forceftrl and trathful, while his remarks concerning the souress of ligiration of trance speakers are valuable, and merit careconcening ters are valuable, and merit care- tance consideration from all earnest searchiers after ultimate spiritual trath. one of the most prevalent sinperstitions among Spiritu. alists is the attribution to disembodided spirits of all the ntterances of the ontranced shiere asa larg part thereof is purely mundane in asa large part thereof is purely mundane in orignothe omanation of the pgevehic's own mind and of other arthy minds with whom the sensitive is en raphort. mind and of other tarnort, the sensitive is en rapport, Presidio of san Franeisco, Cal.

The oceasion for thit commmalcation is a
 persong. To write the life work of each a
man, will take more time than is at maydis-
posal, and more space than the ReLigho
 off" it may be stated that Mr. Nicholis died
from pnamonia and kidney disease, guper.
induced by nervons oxhaustion. He had been
ailing or gradually breaking down for sever. ailing or gradnally breaking down for sever.
al yearo, apd at one time, the totall logs of
his evesight was feared. At the time of his
death it was very seriously impaired. He


 ed to take medicine. Iconsented to disturb- him
what I could, and placed my hand fora moo
ment over his heart, which he pressed close-



 and show much of the fine talent and execu-
tive ability of their father,
Mr. Nichols was born at Burlington, Vt. September 21 Ist, 1827 , and became a Siritita-
alist about 1850 As he has relted the in-
cident to me he cident to me, he was with a number of yoang
perosons, sitting at atable for rape, with no
faith in the possibility of spirit communica-
tith in
 this medium intellifent answers were made
to his questions. This was the first of his
inver invegtigation, A profound impression was
made gon the mind of young Nichols oy
this, tohim, astounding phenomenon. From this, to him, astonnding phenomenon. From
skenticima and ridicilien his conition at once
changed to that on an earnest and devout seeker for knowledge of the inner mysteries
of riffe. He instantly comprehended. that
unlegs the phonomena of the rap intelligentIy made, could be otherwe rap explainingent, thi-
greatest problem of life was solved: and mich greatest problem of ife was solved and much
as the opponentand enemies of divine Sir-
itualism may seek to belittle its phases of itraligm may seek to belittlo its phases of
commaniention to ridicule and sneer at its
raps and the tipping of tables, to the intel. ligent mind,-ring ofure tables, to the intel
from shallow intellects and are emanate from shallow intellects, and are powerless
expressions of bivotod and narrow minds,
who have nothing better to offer. Therefore, who have nothing better to offer. Therefore.
to Mr. Nichols, all phases of sirit phenome.
na were worthy mediums of the greatest of na were worthy medinms of the greatest of
trutths, which shonli, be guarded and made
efflciont in the highest gegree, for a saered parpose,
nathere was a strong religions elementin the
nr . Nichols, which was of that charactir which made the spirit of his ac-
tions like the refiner's fre, destractive, not
only ony of dross, bnt of the amalgams which
quasi-religioun natures had brought into the
movement. There was also in him a ceasi less mental aetivity, which always impelled
him forward, and neeebsaril in the line of
aetion indicated by his strong anititual and aetion indicated by his strong spiritual and
relligions nature. While he was highly intr-
itive his impulaiveness often provoked itive, his impuliveness often provoked unin-
tentional connicte which in later years wore
lessened by the cool and stately jadgment of hil estimable wife, with whom he wisely
connoted on important mattere. The evec-
uitive sbility of Mr. Nieliols was something marvelous. There have been other persons connected with the religions movements of
our times, of equal, and perhaps greater in-
tolleetual endowmente our timeg, of equal, sid perhaps greater in-
tellegetal enowmente, who have never been
heard ot beyond the nirrow limits of their
immadiate homes tithe of his oxecutive talent, would have ondacted a wide correspondence, ganized and manged ofocieties and puband the means for private Investigations,
and raisen, or from his own pocket supplied
the " innews of the sinews of war" (money); and may ven-
ture toasser that no one man in his line ot
action has accomplished more for the cause
 venture that there lives not a man or woman
whe ean point to an mpure ereto inis ift.or
Temembers an unchaste word from his lipe. He was raady to correet an error whon con-
Hinced that he kad made one, and thos who
knew him best, nuderstood the motive by
Which he was act


movement of the Spirttualists rested, ho set
ont to comprenend tis philooophy, and then erpound aid disseminate its trathis.
As might have bean expetete, Mr.
was desting to Was destined to meet the reproaches and sif-
fer from the ostraciig of peopole whose secia-
rian views he antagonized. The rocks
 but when once broken, they hark beenind the
more serviceable beeause of their tenacious
oualities The qualitieg. The Pilgrim Fathers escaped fro
bigotryand persecation in the olv Vrian
their clildren in a milder form reestablishe it in New England. Mr. Nichols and the
Spiritualists of Vernont in those days were converts to divine truths.
Those truthe were the
relatively bo in were then as they ever win
harder than the fanitfess thath with orror est sapphire or purest ruby, before which oven
the moss stablorn roves of Now Engand Mr. Nichols, and a few other ardont workers,
not enly defended thoir pasidions, but ad
vancel acaingt the strong-iodis of mistaken creeds. The assertion of his convietions, and
the prodamation of the faets" upon which lis action rested, cost him nany friends;
was ostracizal in business transactions;
his financiai ruin was nearly aceapplished his financiai ruin was nearly aceauplishe
But when there are pincinoles at stake whe
the woices of friends from the siritital worl are ringing in our ears, ghall wo hesitat
and grieve the Hoy Spirit that is seekin
uttorace Assuedly nate And to amal
ot Mr. Nichols deep convictions, the caus of Mr. Nichols deep convictiong, the caus
was worthy or the sarrifices made. To him
disaster was not defeat, and in tomporar reverseg he saw ultimate geod,
In Briligzton Mr. Nictors ebtahished the
Arat society of Spiritualists ever formed in arat society of Spiritualists ever formed
Northern Vermant. Ho obthined speakers
and mediums and commenceal a great worl in the vicinity, He geceedied in having
conventions tailea, whice aftracted wid
pubie attention, and a growing interest in the movement was obsorvawhe In in comese
tion with Nowman Weeks and John Landon of Ratland, he organized tha Great, Fres Con
vention held in Ratland, in Jnie, 888. Th
call of this convention was widespread was extended to all denominatioss, ${ }^{\text {anecefs an }}$
creedd. Al wer invited to come and ox
 it was. The call had extended aeross the
Atlantie, and people trom the British Island
responded. They mot in a large tent, ample to accommodate 3000 persong, but that wa
insifficient for such a gatherige The wes.
sion lasted three days, commencing at a ion lasted three days, commencing at an
arly hoar mornings, and continuing neti
late evening, Thousands came to listen
and learn anticipating that their particular view
were the sum of all posible knowede, an
honld and would prevail ists of all the different shades. There wer
Methodists, from those of quite spiritual nat ures, to groaning, shouting revivalists
There were Congregationalists and Presby
ferians, each ext




 Who were the organizers of the converition
It was just such a gathering as deligited
the sonis of Messrs. Kichols, Weeks and Lan don, and as they had anticipated, resulted in
a bombardment of denominational strong holds, in which weak points were speedily
observed, and the neeessity of new and lotter imber was made apparont. In the midst
these conficts, the claims of Modern Spirit
 The. Here was a now-comer, armed wit
he testimony of living witnesses from both sides of the grave, presenting its astoanding
phanomena, and its ciblime, yet simple, and
soul approving philosophy, through which oul approving philosophy, through whic
all rellgions seets conld find a solation o the problems of life, and in which material
ism and infidelity wonld expire in the knowl
edge of a progressive but eternal existence No scheme conld have been devised mor
servecabe than this to put the claims o Modern Spiritnalism before the religion
worlda That it was effective in its work is
worlda That
well known.
Thousgnds
ring with a new light wefore them. Among do prominent personages present, was Elder Che years a presiding elder in the Methout he there heard and saw, led
him to investigate the claims of the Spiritn diste, and he became a prominent worker in taithtuly recorded and 1,000 volumes were
printed and distributed, It was at this con ention that a lady, whose name I rannotre
call, mounted the rostrum and poclaime ath emancipation of woman, and her right t
a fredom of action so very broad, that her
dadress in offect was like a thinderbolt npon the convention. Free platfoims are alway
popular with those who fan get a hearing in ciaimeit too mace, and if sorme their soxeletit be remem
bered that woman's sine can be enlarged bered that woman's spiere can be enlarged
withont leaving her place in the family eir Mr. Nichols married for his first wife Mis Martha Bradiey, and ste heartily joined in
his piritual laborr. They formed a home
circle fordevelopment, and after many weeks circle for development, and after many weekks
of pationt waiting, one morning at the break
tast table From this time she developed rapidil, and
 her climate arreed with her, by which mean
ing pas polonged may yearie Shedied
ingat, 181 , in Jersey City, Ieaving two

 buainess in Nex York City; and became a
member of the Arm of Brown Coolioy \& Nich-
ole, wholeghe dealers in Yankee notions and


 T. He was always ita preeldinng officer, and

write out itt main features, often repeating
the precise language of the speaker. me precise language of the speaker. By this
meang, he Panner and Jounat have bean
able to lay before their readers from his pen able to lay before their readers from his pen
munch of the best thounht of thees times. He Whs Congpicuons in his efforts to establien
he Church of the New Spiritual mispunsa ion and was its Vice-President and one of
its trinteses at the time of his death. He wa
He eavest and forcible speaker, and address
 hai no fear or death, yet he did not wish to
dig. notil hat had done still more for hamani
y. He peor beyond his means and He gave to the peor beyond his meant
admonithed the siok when heris owr heaith
adeain at home. His death was foreshadowed, and he was warneil
from thespirit world o hushand hisstrugt
or ho woplid come over. This he conlin no
 ion, and at no time in his illiness, did he do-
pair of recovery. Sike restess, tireless
feed, ho has burse away, not becanse he was Treit of this life, bit bepause the hameess Is kiow of mo one in this vicinity to take
 onsorvatery Hall, cornerof Fulton and Bed
ord Avenes, to wherall are invited.


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STARTLING FACTS
Modern Spiritulalism



#### Abstract

    




























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Mysticisy in its ymetod and robi,


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 the presin diay" And than he healaresi

 that that of ther rational epgetion, teoling of

 nure are the philosophical notions or reetig and ons ide an already ppesegesed. Therefore this
feeling is the content of Myticism, because
t finds its oxistence only in it, and, at the


 degree of this mysilical ieeling, and tae en-
joyment larking in it the ola inner alm
of all religion, and that it is, therefore, not
int name religioios foeling to it.",
E. V. Hartmann then asks: "How did it ome that myatiecigm became convertod didt pa shown in the vagueness of the purely
mystical reenult, which must necessarily strive



















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