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No. 14

s of the JOURIAL are especially requested to tems of news. Don't say "I can't write for th Send the facts, make plain what you want to "cut it abort." All such communications will be additioned by the Editory of the Setters All a stranged for put tings, information ion by the Ed

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A NEWSPAPER MAN'S STATEMENT.

A Lady Kisses her "Materialized Sister," and Realizes the Presence of Beard.

A Gentleman Hits a Fraudulent Material ization on the Nose ..

'FAIRCHILD'S "MATERIALIZATIONS" LEGED TO BE FRAUDULENT.

To the Editor of the Height-Theosenheid Journa. Having read in the JOUENAL the accounts of Mrs. Fairchild's so-called materializing scances, pro and con, I would like to inform the public through your valuable columns of what I or any sensible person would term the most damnable fraud ever perpetrated upon the public. Mrs. Fairchild came to Cincin-nati, and held her scances at Dr. N. B. Wolfe's, whom she seems to have psycholo-gized, or at least to have completely out-witted.

witted. Hearing a great deal of this wonderful(?) medium, and after reading Dr. Wolfe's arti-cles, I attended one of her circles, with the intention of making her prove herself to be genuine, or an infamous impostor. Which of the two abe proved to be is seen further on. Being rather early on a Wednesday after-noon, I called on a lady friend, who had seen Mrs. F. We struck up a conversation in regard to her, and the lady related her experience. She said: "I went to Mrs. Fairchild's

in regard to her, and the lady related her experience. She said: " I went to Mrs. Fairchild's and gained ad-mitiance to a circle. After the appearance of several supposed spirits which several is-dies and gentlemen imagined they knew, a spirit purporting to be my deceased sister materialized. Tapproached it, and it recod-ed. Finally by persuasion and coaring I in-duced it to come forward. I kissed it and the beard on its chin stuck in my lips. The peculiar part is that I never had a sister or a brother. I said nothing, but left disgusted." After hearing this I then went to Mrs. Pairchild's on West Seventh Street where for some months she has been pairrying on her nefarious work and high hauded robbery. There were thirteen in the circle who paid their dollar each and saw the circus. Abso-intely nothing appeared to me; several times I attempted to get in reach of the forms, but without avail. as they were sly enough to thesp out of my reach, evidently being sus-pletous of my purpose. The circle over I paid my dollar without a whimper and left. Being connected with a Cinclinnati even-ing daily I idazted out to find some of the

Pictors of my purpose. The circle over I paid iny dollar without a whimper and left. Being connected with a Cincinnatiferen-notorions medium's victime. I was very successful, and congratulated myself on my luck. After three days interviews I wrote my article, which I acknowledge i wanted and the submitted is to our interview article, which I acknowledge i wanted a seriest gentleman, who in addition is not a Spiritualist, but is a bitter enemy of fraude and robbers. After perusing it he dedided not to use if for reasons well known to these connected with the paper. The first party I called upon was a prominent Cincinnatian, and after considerable diffi-culty I got him to relate his experience. He attended three circles given by Mrs. F., before he managed to descer anything whether were. His third widt proved a victory for him, but a defeat for the medium. A pur-ported spirit made its -appearance, as it had done on the two other occasions, representing to be his on. Having coarsel it close to him, with a sudden spring he gräbbed it by the arm. The spirit made its constitued to get awy, at-tempted to bile him in the arm, and he re-tailisted by artiking it on the nose essaing the clarest to wreaty. Mrs. Furthild

seeing her son tampered with, struck the genileman on the head with a club. He having too much manhood about him did not resent the blow and the circle broke up. A prominent physician of Cummunsville, a subtran town, also caught one of her sons, who was dressed as his wite. After detecting the boy beyond all possibility of mistake, Mrs. Fairchild threatened to knife him if he exposed her, and furthermore warned him that she carried a revolver on her person all the time while in a circle. Two prominent citizens of Newport, Ky., which is across the Ohlo River, directly op-posite this city, one a physician, and the other scances and seeing hothing to satisfy them, accosted Mrs. Fairchild after the circle. Said one of the gentiemen, "Mrs. F., could you give a circle at my house or at any house I may designate"? "Yes, sir." "Then if you will, I expect to seal the doors and windows and allow no one to enter the cabinet with you. I will construct the cabi-net at my own expense, send for you in a carriage and send you home in a similar manner," "Buch a sénce would cost you \$50," re-

"Such a séance would cost you \$50," re-piled the medium. "I will give \$100; yes, \$500 if you will submit to it," answered the gentieman. "No, my time is entirely taken up with sliting for my friends," said Mrs. Fairchild. 'Very well," replied the gentieman, and they left, pronouncing her a most infamous frand.

"Very well," replied the gentleman, and they left, pronouncing her a most infamous fraud. Not knowing of Mrs. Fairchild's unsavory reputation, several respectable mediums of this city attended her scances, and there saw their departed friends. A gentleman who writes on Spiritualism for the local press under the non de planne of "Apparitor." ac-companied a medium Mrs. L., to one of Fair-child's scances, and there saw the "control" of Mrs. L., but was afterward convinced by good evidence that the spirit was able to ma-terialize solely through the power of Mrs. L. Mrs. M. Englest, Cincinnal's famous trum-pet medium, also saw her control and her son in the same way. To satisfy myself, I asked Hitner, Mrs. Englest's control, while in a circle several days after, if such was the coase, he answering in the affirmative. This convinced the medium. "Apparitor " is sat-senable person." The names of the persons referred to in the same with theil at their request, but can be furnished to any person desiring to converse with them by addressing them through the general delivery. By giving the article space in your col-umns, you will greatly enlighten the public and people who are beling robbed by this woman. I could add more, but time prevents it, it might be added that Mrs. F.'s sons take the part of the spirits. BOBERT A. DAVIS. Cincinnalt, O.

Cincinnati, O.

For the Religio-Phil SPIRITUALISM IN CINCINNATI.

I Shall Try to Paint as Correct a Picture of Spiritualism in Cincinnati as Possible,"

says the Prominent Medium and Lecturer J. Clegg Wright, and down it. The Picture Beviewed with "Considerable Directness and Vigor" by the Author of "Startling Facts."

and Vigor" by the Mithor of "Startling Facts."
"There is one spiritualistic society having meetings every Sanday morning and even-ing," asys Mr. Wight. And that is more than is needed for the good of the cause. "They are attended by a class of people drawn together by widely different motives." Than to be instructed by anything you may say on spiritual phenomena. "Bowe of these attendants are young; others are old; the extremes are united by the middle aged." "Why not call it a mixed andience of black spirits and white, blue spirits and gray?" "The Rostrum is occupied by myself as lecturer; and by Mrs. Porter as test medium, who follows after." A fine business. Score one for the man! "I cannot say that the result of this com-bination works well, because it divides the andience into two parts." Goodness grachous, how unfortunate! In two parts, Democrats and Republicans, eh? "One part does not want the lecture but the tests?" My prophetic soulf I knew iti I'm not a politicin, but Til use his argument, and bet that it's the largest part of the andience, say yoo per cent, and the most discriminating, that are willing to lat the lecture, but not it tests?" This day that the isotic score out of the start is the largest part of the andience, any yoo per cent, and the most discriminating. That are willing to lat the lecture, but not the tests?" This day and the that is not so. I have more the again that that is not wo women who

About part wants the fecture, but hot the tests" Til bet egain that that is not so. I have never met a sensible man or woman who did not prefer a genuine spirit test to a stupid lecture. Mr. Wright, nobody will be-lieve your statement, and you may as well take it back, if you want to establish a good reputation for teiling the truth. Take it back for your own aske! Any body that can listen to you out aske! Any body that can listen to you out aske! Any body that can will want a good test, to believe any thing set forth as a fact in Spiritualism after-wards. I should say that.-

"Truth passed through you, no longer is the same As food digested, takes another name."

As food digested, takes mother name." Mr. Wright sgain says: "As far as the society is concerned it seems to pay the best to work the combination." Seems, sirrab! Nay, it does not! Let the management drop the lectore, and then you will see for a fact-that the phenomena alone will pay better than the combination. Give the world tests, and the platform may go to----

go to——. "As far as the educational work of Spiritin-alism is concerned, it necessitates lectures upon the elemental phase of spirit phenomena, and makes it imperative to leave out the dis-cussion of those great (?) questions involved in theoigy, ethics and philosophy." There is smoke in this paragraph! I am free to contess I do not know what "these great questions in theology, ethics and phi-logothy" are! Do you? Are you not indulg-ing in a rodomontade, rather than fair state-ments? Such ruses will pass inquestioned on the platform, but not in print. The great ques-tions in ethics—what the dickens are ethics any wy? I mean spiritual ethics, clean an in-pre, they won't spoil for want of ventilation. half so quick as the ventilator. Let them are and women to think out the knotty problems in Spiritualism without the aid of a middle man. Should the entire platform of the country cease to exist, do you think that should the rentire platform of the country cease to exist, do you think that almoont of virility is left for the material phase of spirit phenomena, the material phase of spirit phenomena, the material phase of spirit phenomena. The wood eleure to many weak the start to are-copt the theological teachings of the church, the theological teachings of the church, and the aid of her mediamship, you would eleure to many weak theirs to are-copt the theological teachings of the church, the theological teachings of the church, and the store word to rease the suit of en-curers are convincing than your profound system of ethics, and more appreciated whout the aid of her mediamship, you would be leading the bulk of enquirers? "It mediams find that it pays better to ar-copt the theological teachings of the church, and the spinder. The Church par ex-coptime is apport in it, and he has solid his manbod—small as it was—for a play homes manbod—s

them turn lawyers, but keep off of spiritual platforms. The present occupants will soon go out of sight, and the world will be the bet-ter for it! When the barnacles are scraped off the outside of the old ship, she will make better headway, and land her precious freight of human lives and sympathy in the heart-harbor of mankind.

"When one looks at what has taken place in Boston. Nèw York, and Brooklyn, he cannot help but feel that the same fate awaits Cin-cinnati!"

In boston, New York, and Brooklyn, he cannot help but feel that the same fate awaits Cin-cinnatil" Certainly, and 'don't deplore their fate. There is a divinity which shapes our ends, rough hew them as we will. The Spiritual-ists of those cities long to have a pastor set-lied over them, as a hen covereth her chick-ens. They wanted their bases christened, and a lying epitaph to be inscribed on their tombstones; and that was about all the use they had for settled spiritual pastors. Why, nobody grosned when the doors were shut upon these platforms. Such Spiritualists had better take refuge in some of the evangelical churches and fellowahlp-with the "-suits." There they will not be known as weak-heads, for their infimities will compare favorably with those about them. This is an ethic, you see wigh a new application. 'Xa the test medium will bring in most money to the exchequer of the society, the lecturer upon philosophy and the great ideas of human progress will have to refire!" That's it! I told you so, and as you admit it now, why stand upon the ceremony of going? Why not refire at once? Refire lise to refire, they are peremptorily lifted. You know what I mean; refire, do, please. Son-sible people will let you drop with a gentle ta ts! "After a time the societies will cease to ex-

ta ta After a time the societies will cease to ex-

sible people will let you drop with a gentle ta tal "After a time the societies will cease to ex-ist, because they cannot live on sentimental-ism." Stop, sir; it i the absence of sentimental-ism in the society that will effect its over-throw. If you were less proxy and more sen-sational, your society might flourish with an occasional, prayer meeting revival to help it along. Yoo borrow a test medium, but hor-rowed clothes never fit well. "There's an old fable about an ass that borrowed the skin of a lion, but he came to grief the same. He was not a lion. He was an ass! "Our meetings are well attended, but the people know nothing about the great study the phenomena of Spiritualism present." "That's bad. I don't know how you keep up your courage, when you look at the faces of so many phenomenal know-nothings. Give them a milder diet-to babee, milk! But to be serious, I don't believe you. How do you 'now they know nothing of phenomenal Spiritualism? Have you examined their heads? Have you looked into their brains? Do they live on a tab diet? My dear sit, don't you think it possible you might be mistaken? I can not accept you as an authority; you don't come up to the standard of an aziom or an chick, when you charge, by implication, your andience with being ldots. I beg par-gen, with knowing nothing about the great kudy the phenomena of Spiritualism pre-sents. They ough to know all about the great study, so that if a greater study should ever arise they would be in a measure pre-pared to compare the great with the greater. My impression is that the quickest way to get light into the brain of these know-nothings, would be to let loose ten on filteen Fool Kill-ers in one of these model meetings, and tell them to go to work, commendeng with the one who made the most noise, as possessing the least sense. "They are not interested in systems of ideas which men and spirits have reasoned

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to in the minds of three fifths of the people who attend bur mestings?" How do you know? I don't believe you! I think you gratuitonely insult the intelligence of the people who listen to you. The Spirit-nalists of Cincinnati, are not opulent in mental resources, but three fitths of them are not such beggars as you represent them to be. Take that statement back-eat crow for your own sake, even though you have an open dis-regard for truth. You are false in this. What dependence can we place in any statement you have made? "Those are not actually the people who

you have made? "Those are not actually the people who join a society, but those who determine the policy of its management; to them the man-agement caters, because it is from them that the pennies come. Every Sunday brings new faces, they get their little test and come no more!"

the pennies come. Every Sunday orings new faces they get their little test and come no more!" You have made a statement which many will be loth to believe. If what you say is true, the Spiritualists of Cincinnati are simply running a "Sunday Dime Museum" under their chartered rights. They owe it to themselves to cancel your engagement as a slanderer, or plead guilty to your charges. I wish I had time and space, Mr. Wright, to review your criticism of my article in the RELIGIO PHILOSOPHICAL JOURNAL, of the 20th ulf. You charge me straight with over credulity in my investigation of spirit phe-nomena. You don't know what, you are talking about! That is not the weak point in my character. A great many people know that. Neither do I write impulsively. You are wroug again. If you think I am eager to believe what is not, you had better at oace correct your mistaks. By following rules of my own for conducting spiritual scances with my ever living friends. I get them gover to me than I would, were I to follow your rowdy suggestions. You are in materialization when a spirit cooperates with a geotlemat to mapifest his power and presence. I am sorry I have to address you personally in this matter. J am pot interested in you.

In materialization when a spirit co-operates with a geotiemat to manifest his power and presence. I am sorry I have to address you personally in this matter. I am not interested in you, and if you have spoken truly of yourself, you are not biameles. I will say briedy, that Mrs. Fairchild has medial powers. In her presence spirits hold materialization longer than in the presence of any other medium I have known. The statement I made public of my experience with this remarkable medium, was penned deliberately and with no view of making it sensational. I simply wanted to put on re-cord extraordinary phetomena, that would indicate the time when these new material-izations began. I predict that in less than a score of years, my statement will appear media powers. My statement will appear media powers ago I recorded "Startling Facts," which at that time were as new as toom extraordinary phetomena, that would indicate the time when these new material-izations began. I predict that in less than a score of years, my statement will appear facts," which at that time were as new as toommou. As the Spirit world gets to under-stand the laws governing materialization, new and startling manifestations of their power will then appear. Plimpton can yow hold power for twenty minutes, in a room light enough to read the large print of a newspaper. During this time he walks and take with me. He sups wine by my request; we pay cards, by my request, and he reads to me alond, by my request, and he reads to me alond, by my request, and he reads to duit he thinks can be done. The best iad schemes Of mas and Spirits. Gam strazles.

For the Be EXPERIENCES OF SUPERNORMAL PERCEPTION.

The following is by Elise Lieungh-Resif, n the Sphinz of Russia, and translated for Jaht London:

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The following is by sites Licengel-ideal, n the Sphinz of Bussia, and translated for Light, London: The narrative commences with an account of several supernormal events which were witnessed by the marrator's paternal grand-father, by her grandmother on the mother's side, and by her mother. I pass these by to come at once to the account of her own per-sonal experience, as this is likely to be more correct and authentic than that of what she only knew by heareay-Th] Henricita Waage (her' mother) was mar-ried to Captain P. F. Lieungh and lived in his native town Skien, in the South of Nor-way; he was the commander of a small brig, the Marie Elizabeth. The first signs of clairvoyance showed themselves, in my case, at a very early age. Sometimes I saw a bridal cortege on its way to church, and could tell what couple were sitting in the bridal carriage. I saw like-boott these things to anyone except my mother, as she strongly forbade me ever to markable instance, which is imprinted cn my mind in ineffaceable characters, hap-pened in my minth year. It was a prophetic dream which I had on the night before the dited close to one another, the ground on which our two houses stood being only sep-rated by a fence, in which was made a little going out into the road during the daily rists which passed between the two houses. The gate was kept closed to us children, to prevent our troubling the old lady too often. Twas allowed to visit my grandmother for an hoor every adgenoon, for she was food of me, as twas a qulet and thoughtful child. During these visits I saton a shoot at her part on the road stearing while be re-stod system stearing the add is dy too often. Twas allowed to visit my grandmother for an hoor every adgenoon, for she was food of me, as T was a qulet and thoughtful child. During these visits I saton a shoot at her feet and listende stearierly while base r-lor beautiful Norwegian steary, or had a bou-ant oome cakes, baked by my annt. The eap from which I drank was one she had herself painted in sepl

nup from which I drank was one she had herself painted in sepla; the cop had a bor-or coes. The day mother told me I must not go to see my grandmother as she had a bad head-ache. In the evening, when we children had gone to bed, she and my father came, as for a laways did, and sat down on the edge of the bed while we repeated our evening prayers. Then they kissed us and told us to the part of the second of the second of the second of the bed while we repeated our evening prayers. Then they kissed us and told us to the part of the second of the second of the bed while we repeated our evening prayers. Then they kissed us and told us to the part of the second of the second of the second the garden gate open, and thought they were toing to see how grandmam in was-and then it want to sleep. The second is the second of the second of the pract four-post bedstead with the old fash-foned, large patterned curtains which my little brother and 1 admired so much. She looked as neat and attractive as ever. Two thild editor the second of from beneath the face of her night dress. The face was paie, and looked sanken; her eyes were closed, and only her lips trambled at times. At the foot of the bed sat her three mar-ried daughters, who lived in town ad its methorhood. Her numarried daughter, who lived always with her mother, leant har head against the bed-post and sighed bitterly. At the head of the bed sat my mother, and I remarked that my suits were time I handsomer than she; though up to that har doughters, who will be trambled at the consolet the sect above it. The data how for any which and was more elegant hooking than my anist, and this consoled me, I rejolced to see how well the red shawk how the wore became her, and how neat and pret-ty her white collar looked above it. There brothers in law sat in the other win-he work distinctify: "I should so like a faw of your discustion." The side works. His how for anything, dear mother?" She had in and spoke to thm in a low voice. His how of both her ere close to the si

The source with the grade of and three while rasp-berries. There are yon lying in the bed and your grandmother longing for the 'raspberries. Anna will, perhaps, have a long time to look before she can find them." I spring out of bed and ran out) of the door with naked feet, and nothing on but my father's was hanging on a peg in the pas-sage. I reached up on tiptoe and manged to lift it off the peg. Then I put it on and ran as quickly as T could down the steps into the grass in the long garden wet with dew, but I spring to a salier's work of the steps into the prass in the long garden wet with dew, but I only fell both as in a dream. Quite out of breath. I reached the raspberry bushes, which grow in a shiltered corner, and search ing them orer, I collected the berries in my left hand, three red and two white. At that moment the key opened the little gate and Anna entered the garden, carrying the san-

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soon I was in the next room, and saw my parents sitting upon the sofa; my mother was tranquil, but pale as a corpse, while my father cried and sobbed like a child; his head was resting upon my mother's shoulder, and her dress, was quite wet with his tears. I had never seen my father cry before, and his tears seemed to fail on my heart like burning drops; I feit as though it must break.

break. Sitting down beside him, I threw my arms round him and cried out passionately: "Father! is it my fault that grandmamma is lead?" dead?". A sad smile overspread his face: "No, in-deed, my pet," said he tenderly, "it is you who procured her the last thing she wished for "

Then I had to relate my dream, and my

deed, my pet," said he tenderiy, "it is yon who procured her the last thing she wished for." Then I had to relate my dream, and my parents nodded at each other as every detail coincided with what had actually taken place. I was sent to bed again, and the doc-tor fetched; but after he had examined me and found there was nothing the matter, my parents were casy in their minds about me and sent me for a few weeks into the contry with my annt. In the spring of the following year, I was returning home from school one day in good spirite, when about twenty paces distant from the house, I saw that both leaves of the house door were standing open and four men in black were carrying a child's coffin down the steps. Beneath, the funeral was arranged. Our two maid sevranis, elad in black garments and followed by little girls of theneighborhood, went before, straw-ing flowers; behind the coffin walked my father, supported by his brother Elias, and then followed friends and relations. Though the coffin was closed I knew that in it isy my fittle brother Ludwig. This appearance came and disappeared so instantaneously that it sceemed as though for a moment a curtain had been drawn aside. When I reached house the house door was closed au susal, and I wentthrough a little side entrance into the court-yard, where I found Ludwig playing wit my two other brothers. Faul and Alexis. "It is impossible that he can be going to die? was my thought, and yet an intermosf feeling contradicted this. I did not even tell my mother of this vis-trade everyone in the house with the er-ception of Ludwig and myself. There was no help to be obtained, for in every house in the town there was some one ill. No one came near us except the doord and or mo-cle Elias, who at that time was with his ship in the harbor. He brought us children such thing as we had need of, and drew for us every day-a couple of buckets of water from a deep well. At last the fever took a favorable turn. The first to recover were two servant maids, and then my parents, wh

absylet and the compositive for the doctor's per-mission." I could bear it no longer but sprang up and ran into another room, where I threw myself on my knees upon a chair and burled my face in the cushion so that my sobs should not be heard in the next room. After a short time Ludwig came to look for me, and put-ting his arm round my neck said, "Why do you cry? don't you think I am going to give you any apples?" "No." replied I, "it is only because Paul and Alexis may not have any." The following day he was taken ill and on the nint day he died. Again the overwheim-ing feeling came to me that his death was owing to me. This feeling tame over me every time that I saw in a vision a living person dead, and I could scarcely look them in the face. It was almost too much for a child to bear, and gave a serious turn to my character. Persons who did not know me well called me "a strange child."

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saw the name and the figure-head of the Marie Blizabeth lying on a desert shore!" This was the first time that my brother had had a prophetic dream which coincided with a vision on my side. The sad news came at mid-day that the Marie Elizabeth had gone down. The steersman and two of the sailors who had been picked up by another vessel clinging to part of the wreck, narrated the event exectly as I had seen it happen.

clinging to part of the wreck, narrated the event exectly as I had seen it happen. Two years after the death of my father we went to live at lizchoe, in Holstein, where a married sister of my mother resided. This was about the end of April, 1843. My broth-er Paul had been confirmed in the mean time, and apprenticed to a tradesman of that place. One evening my mother at.d I went to take tes with my ant, several other ladies being present, and after supper we all went for a walk by the Stor, towards the Munaterdorfer D, ke, from where, in clear weather, the towers of Hamburg are visible. Looking in this direction I saw a great flery bow extending over Hamburg, so that I could see the tower of St. Michael quite illuminated. Involuntarily I cried out "Surely there must be a great fire in Ham-burg." Those present fooked in the same direction but could see nothing, and laughed at me. " When we reached home my aunt said to her husband, who, a native of Hamburg, had an aimost fanatical love for his birth-place. "Henry, Elise thinks there must be a great fire in Hamburg, for she has seen a fary bow hanging over the town?" My uncle laughed scornfully and said condiently, "There can never be a great fire in Hamburg, because the fire brigade arrangements are so excel-lent!" • On the 4th of May I wished to go to meet my brother Paul, who had some business to transact for his master at Mun-sterdorf, and would have to return across the dyke. We had not seen one another for a week, and Pau had written to me, asking, me to meet him. As I passed by my uncle Henry's house, bu

week, and Paul had written to me, asking-me to meet him. As I passed by my uncle Henry's house, he was standing in the door way, and offered to accompany me; perhaps he was secretly some-what nneasy and wished to find if he him-self could see the flery bow. This was visible to me over Hamburg, only more glowing even than the first time. "Do you still see the flery bow," said he, "over Hamburg? the horizon is quite dark." "But I see it plainly." replied I, quietly. About haif way we were met by Paul, who, without-even saying good evening, called out to my uncle, "There must be a large fire in Hamburg for the reflection of the flames is plainly visible." And so indeed it was later on. "You are both of you mad about your creat

Hamburg for the reflection of the flames is plainly visible." And so indeed it was later on. "You are both of you mad about your great fre," cried out my uncle angrily. Towards morning of the same night the dre broke out. About dre o'clock in the atternoon I went to my annt's to help her with some difficult embroidery. She received me, looking pale and trophed, while my un-cle sat by the corner of the stove crying un-restrainedly. I never saw a man weep so bitterij! A small steaner which plied be-tween Hamburg and Itzehoe had brought the news, as well as many fugritives. It w ... said that the Church of St. Nicholas was 'I ready destroyed, and that it was not known where the fire would end, as there were in-sufficient fire-engines. My uncle Henry's angulab grieved me. I went to him and said that perhaps the fugi-tives in their terror had exaggerated the facts; but he pushed me away from him like an angry child, and cried "Go away, I can,t bear the sight of you?" "But, Henry," said my aunt, "Mow can yon blame Elise? It is sad enough that she and Paul should be forced to; see trouble beforehand, without having the power to prevent it." I saw how warned us to keep our previsions to ourselves. In the year 1870 I was living in Hamburg.

"Who are going to the war," shid Herr Fich, repeating my words. "With what Pow-er ehould we go to war?" "With France," answered I, and it seemed to no as though these words were uttered by another being, for up to this time I had nev-er even thought with whom the fight was to be. "If that were so, I must know it," said Herr Fich, and tried to talk me out of it, but in vain, I remained itm, and only said "Ime will show!" Here I will conclude. If I were to describe curred to me in my life they would fit a volume. When I see a preson who is yet it-ing appear as dead, he is always turning room. But my second sight extends, not only to persons and important events, but to places, houses, and even animals. I have never been able to call if forth voluntarily, as is the case with my brother. I lost later on the horrible feeling of its being my own fault, which made me so miserable as a child, and it gave place to a tranquil sensa-tion of condidence "that a higher power watches over our destinels."

HELL. I.

HELL. I It is a curious fact that the ingenuity of the human race from the earliest periods has been more lavishly expended in the devising of places of punishment for the wicked after death than of heavens for the reward of the good. There have been peoples who gave lit-tile or no attention to the latter, but who have epared no pains in the construction of answer the needs by the onset elaborate prepa-rations would suffice. Kven in the teachings of the Christians the attempts to define the future home of the blessed have always been mazy, indefinite, illusory, and unsatifac-tory. Whether a locality, a condition, a state, has been suggested without anything in the nature of the construction. On the other hand, there has been stille hesitancy in treat-ing of the desting of the damed. The geo-graphical locality is designated, dimensions and measurements are given, and each de-tail is presented with distinctnes. Why is it that humanity has so largely de-weioped its hell and so little its parafise? Why is it that the imagination, in its efforts to penetrate the darkness of the future life, sees only filtling, entities in parafise? Why is it that furmanity has so largely de-ments, and goiden streets in the one; in the other are faing gind entities filter life, sets on and borribly real? There are faing gind or heaven, while in the state and horribly real? There are faing gind on impressionist; the schools of the French. Out of the dim willight of the home of the bapy there are hard the faint wanging of harps and half distingnish-able notes of bymms; from the noondar pri-liancy of the home of the other is head the faint twanging of harps and half distingnish-able notes of bymms; from the noondar pri-liancy of the home of the other is head the faint twanging of harps and half distingnish-able notes of bymms; from the noondar pri-liancy of the home of the other is head the faint twanging of harps and half distingnish-able notes of bymms; from the noondar pri

toes the naming binows of the superious lake. It is strange that humanity has created for itself a future in which pain dominates; in whose colorings the lurid, the crimson of fames, are in the ascendent; and in which acres are assigned for enjoyment, and conti-nents devoted to endless misers. п.

nents devoted to endless infsery. II. So far as we know, it was not quite thus at the beginning of things. When the primeval man first began to turn his attention to the character of the unknown powers that thun dered and lightened and shook the earth, he had no thought save to placate them. In time, as he advanced, and wars become com-mon, and hatred prevalled, and a dim con-sciousness of a future life dawned on him. he was not satisfied to slay his enemy. He followed the spirit of the dead beyond the grave, and invented for it further punish ments. In proportion as he hated, he in-creased the pains inflicted on his foe. He spared no effort to make it unpleasant for his enemy. He elaborated systems of ingeni-ous forture; he made the confinement perpei-ual; he filted up the home of his ded antag-onist with fires that borned without consum-ing, with demons that tore, with odors that stified, and he insisted that neither during the night nor the day, neither for centuries nor for ages, should there be the slightest intermission in the forment. It is evident that there was far more hatred than love among the early men, for the rea-son that they made hell so capacious and heaven so limited. III. Barly Christianity is noteantilied to the in-

NOVEAIBER 26, 1887. do not have any place of punishment for the disembodied soul. They are substantially the only people without a hell in their religion. If may be that this fact will account for their treatment by so-called civilized and Christian nations. The Christianity of En-gland and this country, offended by the fail-ure of the Mongolians to provide a hell in the future, may have determined to afford them one one in the present. Hence the used of English cannon to open the ports of China to the opium traffic; and hence it e massa-cres, arsons, robberles, and other atrocities of the Myoming and Californis communities. It would seem that where a hation lacks a place of punishment of its own creation the other peoples are supposed to supply it. The ingenuity displayed by various classes of religionists in the investion and construc-tion of means for the punishment of the wicked is phenomenal. Nothing that plans has been spared in the labor. Nothing that burns, that freezes, that blies, gnaws, suffo-cates, teare, boils, stretches, dislocates, gripes, bleeds, racks, smarts, agonizes, convuises, has dire on mitted. To punish, moutians and right, demons to torment, lightnings to sear-thunders to appail, vermin to fut, stenches to nauseate, sulphur to burn, namelees and innumerable horrors to meance, and so on without limit. If a tithe of the time, labor, and ingenuity expended in devising and constructions these places and means of tor-ment had been given to missionary work, the wicked heres of the nations would have been oblictated. *V*. V.

wickedness of the nations would have been obliterated.
Y.
Few of the other schemes excel in horror that presented by Jonathan Edwards, and yet it must be confessed that the pagane have in many instances exhibited creditable progress in their efforts. The followers of Zoroaster are not far behind Edwards in the contrivances for the punishment of the damued. They have a huge oven which blazes and smokes with perpetual fire. In this the unfortunates writhe, scorehed by the pitiless flames and enveloped in a fetid atmosphere created by their own breathings.
As if this punishment were not sufficient, they have devised one of an opposite character; there are log rivers in whose frozen arms the damned are clutched, and are borne on, tossed about forever; there are durgeons lightless and mephilic. In which unfortunate souls writhe in masses of loathsome and veomous reptiles; and there are other durgeons, eternally black, in which the wicked are suspended by the fielt, while all the time keen fanged devils rend them with their claws and teeth. Such is the horrid fate of the Parsee sinnet—one almost, if not quict, as dreadful as that provided by the enlightened Edwards.
The Mohammedan, hell is bad enough to affright any evil doer, and yet it has some advantages over the sheel of the Guebres and the Christian. One under sentence to one of these places of punishment would, if allowed the followers of the prophet. It has seven entrances, and after chaining the there in the general receptace!
The Abammeda devil as their chaining the theorid exploring the short the sole of the followers of a date real and the prophet. It has seven the followers of the groups to all orplanged into the torrid depths of burning sulphur as a woman souses her washing in and out the single and their shrieks rend the criming the barbor of divers. At the end of seven hundred thousand or a thousand thousand year of this sort of desaming treatment they are of the sort of desaming treatment they are of the sort of t

are unchained and permitted to cuttri para-dise: The Japanese have fitted up their sheel without grates or fuel. The wicked Japanese spirit is doomed to wander forever just out-side of paradise where he can overlook all that goes on within the happy area. He sees the blessed engaged. In ceaselessly gorging themselves on the fluest of viands and pota-bles, and yet he can never join them. With envy apd dn empty stomach, he forever marches on his weary rounds. VI. Among the indolent Lass of further India

NOVEMBER 20. 1001. the invention of the weak as a means of punching their oppressors. It is the weak for a dropof water to cool his parched tongue; it is Lazarus, the pauper, once humbly lick-ing up the crombs that fell from the rich man's table, who is a favorite in heaven. There hells are all objective. They repre-sent mainly the sufferings of humanity, and much of litolerance, fanaticism, and bigoi-ty. There is a subjective hell, whose exis-end the operation of priests, whose tortures are real, whose punchements are be soil begins to find existence no longer and who heaves a time in almost every ha-min life, at or soon after middle life, whose tortures are real, whose punchements are be event. You that has cole, and with it in a milite, at or soon after middle life, whose to be a thrilling situations, and fades in a stratections, pall on the taste. Lore exercises a the find on the taste. Lore the soil be at the soft in ontions, and fades in a stratections, pall on the taste. Lore seese to be a thrilling situation and fades in the soil be the soft in soft in the bridge the soft in the subject is softling of the borizon of the future which the statements of a soft to the remaining the softling of the borizon of the future which the statements of soon merge in the soft has period that the glance of the

Its of the rewrite a new area to soon merge into eternal night.
IX
Its at this period that the glance of the foot, affrighted by the amptiness and the menacing darkness of the fature, is thrown backward over the past. It is now that the footsteps of the traveler enter on the conflaes of the domain of the infernal. It is here where his feet commence to take hold on hel.
It is now that he begins to hear the flap of demoniace wings, and see the outlines of horrid shapes which are coming to torture him.
Looking back over the past, he finds that if glows with an almost supernal light. Each indetect from childbood to the present is revealed, clear and unmitatable, as if illuminated by an electric brilliancy. The dim atmosphere that has so long that over the same and event stands out without concealment. Things that he had forgotten or wished to forget, present themselves with frightful distinctness. All the mistakes, the blunders, the errors, the vices of his life rise in high relief, and demand inspection. Multilated friedablips, unhallowed loves, broken resolutions, dishoneet actions, unjust prejudices. Through before him in their true character. Once when he dailied with the wine-copy his soul was filled with the wine-copy his soul was filled with the believed to be optioned, being a god, he was a benute. The resolves the inspirations, the hongs to be a light in spiration, what he sees the mas as dimply the grows atimulus of intoxication in which, inspiration, what he henge to be a light in a gorgeous cloudiand; he have been to be a lowed to be a light to be a light of being a god, he was a beset to be a light in the sees the sees to be false, depoint of the occusion, are seen to be false, depoint of the occusion, are seen to be a light in a gorgeous cloudiand; he finds to be a light in the wine copy.

X.

X. All over this field of retrospection are re-vealed broken yows, unkept promises, imbe-cile plans; faulty execution, onfinished ef forte, bungling action, and lack of firmness for the right. Everywhere soreads a waste, with scarcely a redeeming feature. Unre-quited obligations, betrayed friendships, in-gratitude, appear and taunt the damued soul with all the malignancy and persistence of the damous of the Guebre inferno. The pale, fear stained faces of young girls, the sorrowful countenances of gray-haired men and women, like living phantasms, wound the victim with reproachful glances, and possibly he sees here and there a sam-ken grave that recalls a life which he un-thinkingly and selfably sacrificed. "Take thy beak from out my heart,"

ren grave that recalls a life which he un-thinkingly and selfably sacrificed. "Take uby beak from our up beart," is a thousand times the cry of him who is writhing in this hell of retrospection. All the interminable hours of the sleepless nights the value of regret pierces his breast as if he were another Prometheus, rock-bound and helpless against torture. The recollection of vicious companionship is more poignant and mendurable than the linked coudces of the Mohammedan dammed; and the memories of heartlessness and un-appreciated sacrifices, more freezing than the isy embraces of the Planese river. Verly, in this life, in the midst of great cities, in quiet homes, in salons where dancers revoire, beneath the shadows of the pulpit, in the draftness of midnight, under the blaze of noouday, erstywhere that humanity exists and has erred and suffered, there is a hell in which sould have been plunged and are 'cov-ered all ov-r with the sweated foam of tor-ture like green rice.

the Religio Ph

The Science of Death.

BY CHARLES DAWBARN.

Don't tell me, O selentist, that there is no such thing as death; that you find nothing but change, eternal change in the position of an eternal atom. I am not talking just now from your stand-point. O freethinker, for I have been standing by the bedside of a dying mother. Do you suppose that suppress-ed sob is the voice of grief because a few atoms of matter are about changing their place in the great nuiverse? Watch those children standing in silent awe, as with a sorrow only yet half born they feel the shad-ow of the ir coming loss. Listen to the moan of the husband,-to his wall of agony. "O God. don't take my darling wite!" See the good old doctor, the triend of many years. He recognizes that a power greater than his throbbing pulse to its has beat.

recordings that 's power greater than his form is at work, as he tries to follow the throubing pulses to its hast heat. And what of the mother lying there so pain and wan, who gave her life to her husine the source source of the mother lying there so pain and wan, who gave her life to her husine the source source of the mother lying there so pain and wan, who gave her life to her husine the source source of the mother lying there so pain and wan, who gave her life to her husine the source source of the mother lying there so pain and wan, who gave her life to her husine the source source of the look is no source the look. The here of this book is no pain that the very siles commend and is a condition of the look. The here of this book is no pain the source of the look is no pain the source of the source of the mother has been grow could be cause all that gave the life is being grives could be cause all that gave the source of the mother has been grows could be cause all that gave the source of the source of

der." You return and watch the features of that dying mother. Oh! the sorrow there. Her children to grow up without a mother's care; and that fond husband, how lonely he is going to be now. It is cruel; so cruel; and the spirit in flerce struggle refuses to be rone. gone. Again we cross the street, and in the bright

gone. Again we cross the street, and in the bright sunshine of a summer morning comes a pro-cession. Officers of the law; holy men of Gud; and the dying criminal so psychologiz-ed that he rejoices in death and his saivation by Jesus. Calling on those present to meet him in heaven, he leaps joyfully from the gallow's trap right out into, the bright future promised him by the priest. I thought we were going to witness a pun-ishment. Did not you think so? But here 4s-death that comes sooner or later to all alike made a joy to the murderer, although to the fond mother it remains a horrible mystery. I pass away out lato the country, and I hear the boom of canon and hiss of the flying bullet. I see the man in blue and the man in grey fail dead by each other's hand. I ask what 1 ad they done to deserve such a pun ishment? I am laughed to scorn, for the world tells me such a death means glory and eternal fame. Dass fame give bread to widow and child-

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordere: through, the office of the BELIGIO-PHILO-SOPEICAL JOURAL.

THE DISTRIBUTION OF PRODUCTS; or the Me-chanism and Meisibysics of Exchange. By Ed-ward Akinnoc: New York. G. P. Putianmis Sons. 380 pages, Price \$1.00. The three eessys on Wages, Banking and the Bali-way, the Farmer and the Public, which make up this roluma, are all valuable and readable, and full of facts and full of suggestions and inductions from the facts, all made up to a clear and vivid style, and with one of the substrate of the property of the sub-facts and full of suggestions and inductions from the facts, all made up to a clear and vivid style, and with our systems of finance, labor and transportation, are also pointed out, and the general corclusion is that the pathway of the people is up and not down. The author is a Boston business man engaged in cot-ton manufecture, and is a careful statistician and sines writer. A free-tader in theory, his conclu-sions are sometimes tinged with the hus of his opin-ions, but are fairly green and worthy of thought. His facts and riews on wages and railways are sepe-cially interesting, and every farmer and worker should be familiar with them.

LIFE NOTES: OB FIFTY YEARS' OUTLOOK. By William Harce, D. D. Boston; Lee & Shepard, Cloth, pp. 302. Price \$1.50. This book is a sort of sutoblography, embodying reflections and comments upon public mee and events of the author's life time. Dr. Hague was no philosopher, and his reminivecaces erikce no pro-found insight of men and things. They are interest-ing to one who admires the author, and wishes to know what he thought of certain things. His nar-rownase of judgment is mailfest in his estimate of Emerson and Parker, and the avakening tendencies of religious thought in their time. True to his own convictions, the author sets for the the sile of depar-ture from established doctrines and methods. But in spite of these short comings, the book will doubt-less have a large sale among the fineds and admirers of Dr. Hague, for they are many; and, for others it may have a certain historic value to commend it.

may have a certain historic value to commend it. WITHIN AND WITHOUT. A PHILOSOPHICAL Lego-Ethical and Religious Romance; in Four Parto, Chicago: J. Thompson Gill, Manager C. & E. Pub. Co. Cloth, pp. 348. This is a curious bait interesting book, published anonymones. It deals with questions of any ethics, and religied, by means of a very interesting fromance, parts of which are strongly writted. The law of giglided by the author, who holds that his the outward manifestation of conscience, grounded upon its principles; but that may, like conselence theal, be perverted. Under the guies of courses-tions the antice and encouse a considerable philosophilal ability. The theology of the hook is radical, and the shortcomiges of the. Clergy, in their frequentig ienient attitude toward social sins, size exposed and condemned. The tone of the work is good, and its moral ideal is high. Apart from its ethical and philosophical value, the work has much merit as a romance, and will doubties find many readers.

JACK HALL, OR THE SOHOOL DAYS OF AN AMERICAN BOY. By Bobert Grant. Illustrated by F. G. Atwood. Boston: Jordan, Marsh & Co. Cloth, pp. 504. This is a book for boys, and, like all of its kind, deale largely in the element of personal adventure. The bero is a vertiable" young America," and the author has certainly not idealized him very much. The style of the book is in accord with its subject, and is sometimes glittle tinged with street eing:

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New Rooks Received.

TAX THE AREA ; A Solution of the Land Problem, By Kemper Bocock. New York: John W. Lovell Co. Lovell's Library. Price, 20 cents. HUMAN CULTURE AND CURE: In Six Parta. By E. D. Babblut, M. D., D. M. New York: The New York Solar Thermolume Co. Frice, part first, 50 cents.

BEHOLD THE WOMAN. Parable sequel to Man is love, and companion to Ecce Homo. By Bulah Brintun. Milwaukee, Wis.: Published by the Au-HEGEL'S PHILOSOPHY OF THE STATE AND OF HISTORY. By Geo. S. Morris. Chicago: S. C. Griggs & Co. Price, \$1.25.

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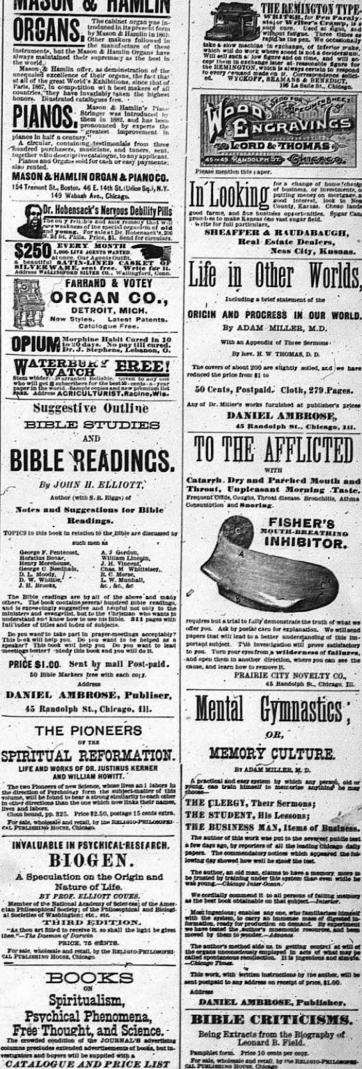
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RELIGIO-PHILOSOPHICAL JOURNAL.

Religio-Philosophical Journal

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CHICANO, ILL., Saturday, November 26, 1887.

A Great Publishing Centre.

"In fifteen years from now Chicago will be the greatest publishing centre in America." prophecy was made ten years ago by a This gentleman connected with one of the largest and oldest publishing houses in New York city, during a conversation in the JOURNAL With unlimited confidence as to Chicago's future glory in many ways, the editor of the JOURNAL was astonished to have an enthusiastic New Yorker make a prediction anch as no Chicago man would have had the assurance to utter or the faith to believe. On being pressed for his reasons the man of Gotham entered into an extended exposition showing a comprehensive knowledge of the whole country, the tendency of trade, proba ble increase of population, growth in impor-tance of the W st, advantages of Chicago over all other American cities as a centre of manufacture, and its never to be equalled facilities for distribution. All this of necessity meaning cheapness of production, rapidity of distribution and control of the market.

The ten years that, have past since this prediction was made, have witnessed such rapid strides in the growth of Chicago's publishing interest as to insure the correct ness of the New York publisher's indgment. Already this city surpasses competitors in some branches of the business. A Chicago dally after making careful inquiries, publishes data calculated to surprise even those engaged in publishing. "In some respects," says this report, "this city is the greatest publishing point of the world, and in all others it ranks only second in this country to New York." The amount of wages annually paid in Chicago publishing establishments independent of the job printing business, to day as compared with 1880, is as ten to one. There are more atlases manufactured here as compared with 1880, is as ten to one than in all the rest of the world combined. Nearly 7,000 000 bound books are turned out early. Chicago issues more sub-cription phis combined, and publishes more standard pnis combined, and publishes more standard works of history, fiction and blography than any other American city except New York. Twenty years ago a good job of bound book work could not be dene in Chicage; now, of the 500 standard works necessary in forming a library every one is published here with as fine printing, binding, and artistic work as done anywhere, and nearly one-third of the books manufactured here are sold in the Eastern markets. It is asserted by those in the trade, that books can be made here on a siarge scale, freight paid to New York and then sold for less than the cost to manufac-

Unidago has what is believed to be the largest bindery in the world; its.capacity is 15,000 books per day. A few years ago its proprietors would have been seriously troub-led to complete 500 copies per day, and these not in the best manner. One publishing, house dealing mostly in popular works of fiction, travel, biography and reprints of for-eign books of general circulation, now is note over 10,000 copies per day for 510 days in in the year. That Chicago is a superior point for the production of high class better who ever. That Chicago is a superior point he production of high class books is evf-d by the success of S. C. Griggs & Co. publish no other and whose saise rival of any house of the kind in America, as school book trade Chicago lengs the Of the new-papers of Chicago, both and weekly, the whole world intege;

endence and ability. In 1865 the RELIGIO-PHILOSOPHICAL JOUR NAL was founded by Mr. S. S. Jones, whose devotion to Spiritualism has never been sur passed and seldom equalled. To the promul-gation of a knowledge of Spiritualism he ration of a knowledge of Spiritualism he rave his entire time and great talents. Though profoundly interested in the phenomens, and not always a discriminating ob server, he valued them as primary and ele mental steps toward a higher intellectual and spiritual development, and not as the end and all of Spiritualism. He held Spiritualism to be in its broad and comprehensive cope, "the philosophy of life"; and ever kept this prominently in view in his writings He aimed to build up a great publishing establishment that would be for Spiritualism what the Methodist Book Concern is to Meth-

they are unsurpassed in enterprise, inde-

odism, and even more. To this end he la bored, his whole soul absorbed in the task; and had those connected with him in the en terprise been equally devoted and true to the work, it had b een accomplished. Abs in his undertaking to such a degree as to be oblivious to the petty ambitions and treas able plottings of politicians and cranks he awoke one day in the fall of 1866 to a realiza tion of the situation, only to find that treach-ery had wrested the splendid undertaking

n his control and vested it in the hands of those whose venal purposes and silly am-bition rendered them blind to the main purpose of the corporation. This was a severe blow to Mr. Jones, but

with a perfect trust in the predictions of spirit friends that the JOURNAL would again emerge from the cloud and with him at its continue work, he waited. And the wait was not long, for in nine months' time the greedy and incompetent traitors had swamped the concern and put it hopelessly in debt. After the collapse, one of the chief. but not the most guilty, wreckers came to Mr. Jones and the present editor pleading for aid to save the remnants. The charten was gone, there was nothing left of all the fine plant that was not blanketed with a mortgage. . Taking the subscription list on which there was a large amount due to sub ers and nothing to speak of due the paper. Mr. Jones with the help of the present editor began anew the work of building up the JOURNAL. With little ready money, but od credit-Mr. Jones soon had the going again. But for several years the burden was very heavy. Should the present writer ever give to the public a history of se years, he feels quite sure the verdici would be: "Only by preterhuman aid could the enterprise have been kept affoat, and the courage of those at the helm maintained."

scheme of a great publishing house in Chicago, for the publication of books, pamphlets and tracts relating to psychical science, spiritual philosophy and a system of ethics d on science, together with an experimental department for the study and development of spirit manifestations and intercourse, had to be given up for the time and all energies conserved for the benefit of the JOURNAL. But the original plan has never been abandoned, though twenty-two years have passed since it was first templated, and Mr. Jones has gone to spirit life. The need of such a powerful publish ing house with its array of completely equip ped auxiliaries was never so great as now. Neither has its possibility ever been so clear as at present.

Always independent, critical and progres alve the JOURNAL has never falled its dent,or to keep pace with the requirements which increasing knowledge and public sentiment have demanded. In fact, it has ever een a maker of public opinion rather th a mere reflector of the current thought of the majority.

The JOURNAL has reached an age surpassed by but one other Spiritualist publication; it has made a record for good work, great achievements, widespread and healthful influence unequalled in the Spiritualist field. It has successfully withstood the witchery of wonder seekers and wonder venders, the tremendous onslaughts of vindictive opponents, the machinations of malicious mal se sole incentive in donoing the cloak of Spiritualism has been selfish and uous. It stands to-day with greater moral strength and a more wide spread in fluence than ever before—ss in the nature of things it should. It has the moral support best thinkers and brightest souls Spiritualism; it has the respectful attention and good will of a vast body of intelligent, thoughtful people outside of Spiritualist ranks,-as an independent, unsectariad, fear-

lessly honest paper deserves to have. The time is now propitious for the en-largement of its usefulness, by establishing such a sufferdid and newsrful concern as we originally intended; and by strengthening it financially so as to give it an increased staff of trained writers and editors, and a more

of trained writers and editors, and a more complete equipment in every way. The present editor and publisher has dem-onstrated by elsven years of successful work that a Spiritualist paper may be critical, rational and independent,—free from all cliques, and above all sordid schemes, and yet live; that it can withstand persistent and combined tempolic from d followed to the section. yet live; that it can withstand persistent and combined assaults of frand, folly and igno-rance, and grow stronger in the trial. And furthermore, he has shown that this can be done without loss of courage, decline of hope, growth of the cynleal sentiment or lessen ing of faith in the fanal outcome. And now he asks: among all the wast body of sincerce, rational people who have come into a knowl-edge of the iruth of the central claim of modern Spiritualism. learned its value for the world and caught glimpses of its tremend-ous potency for good, among all these, very

many of whom are blessed with wealth and a goodly number of whom are millionaires, are there not some who would like to co operate with him? Are there not those who feel they owe a debt to Spiritualism which can be canceled in no other way so satisfactorly in alding to strengthen the powe as in alding to strengthen the power lishing house in this great-publishing centre? Among those who with pride point their non-Spiritualist friends to centre? the RELIGIO PHILOSOPHICAL JOURNAL as an onent of Spiritualism such as they are willing to stand by, and who must ne realization of the effort it costs both in vital force and money to maintain so high a tandard in a paper, among this no inconsid erable body, are there not some who are ready to re-enforce their opinion with money Those who have sufficient interest to answe these several queries, or who may desire further information with a view to co operating as above suggested may mani-fest their inclinations to the editor.

Mr. John Slater in Chicago.

A notable company of representative peo-ple gathered at the residence of Mr. and Mrs. on Thursday evening the 17th inst. to meet Mr. John Slater and witness such demonstrations of psychical power as might be evolved by the occasion. Of the sixty ladies and gentlemen present, nearly all were people who have made their mark in the world, and the names of a number of them are familiar to the country at large. banch. M The pulpit, the press, the bar, the medical profession, and the banking interests of Chicago were represented; and members of several literary societies and clubs gave additional brilliancy and diversity to assemblage. A preacher whose liberal theology, sweetness of spirit and devotion to humanity have made his name a 'household word in America and given him'a congregation surpassed by no other in the city, sat next to a veteran journalist whose sharp pen has punctured many a political pretender whose keen sarcasm and deep probings have long been feared by respectable shams. A banker whose word disposes of an hundred million dollars or more every year, sat in pleasurable expectation near a lawyer who is feared by opposing counsel as are few in the A prominent judge listened profession: beside a lady whose brillant studies of Goethe, Dante and Spencer have given her an enviable reputation in literary circles. Another lady whose versatility, poetic genpiquancy as a writer gives he ius, and trance to leading papers and periodicals, sat facing a surgeon whose trained hand great skill have carried him successfully brough many a capital operation. On his right was a lady who has demonstrated that can gain . fame and fortune as a medical practitioner and still remain sweet. lovable, and true to home interests. nalians Methodists, Liberal Religionists Materialists, members of the Ethical Society, Positivists. Unitarians and Theosophists were equally interested with Spiritualists in Mr. Slater's experiments.

To those who have given even the elight est attention to the study of psychical mat-ters it will be at once plain that Mr. Slater had an environment not calculated to give him conditions favorable for the display of his nowers. Mr. Slater is the most perfect sensitive-not the best trained-the writer knows of. He reflects the mental states of se about him, whether in or out of the fiesh, as sharply and promptly as a French mirror gives back a shadow. He is a psy-chometer, a telepathic percipient, a clairvoyant, and medium for spirit intelligences all in one. In the vast, ever-changing psy chical world this young man is constantly acted upon as is a barometer or a selsn graph during an earthquake in the physical world. He is a human, self recording magnetometer and registers changes too delicate for the physical senses, too subtile for the intellect to grasp. These psycho-magnetic waves saturated with human feeling-hope, fear,doubt, criticism, skepticism, wonder, and every shade of emotion, and loaded with forof emotion, and loaded with forgotten experiences from long closed cells in mory's storehouse, these waves come roll ing in from every quarter toward this hypersensitive human register and make their record. This record Mr. Slater, as does any other ensitive, strives to formulate in language with varying success. When the word piceted he is not always quite sure ture is comp to whom it belongs, he cannot clearly see the connection; for the psychical waves continue to break over him, and he feels the never ceasing, ever-varying touch of the register mingling,new tracings with the old, loading confusion on confusion, and complicating the task of his intellect. In this swirling torrent of influences his mind must work with more than lightning-like rapidity or be lost in the surging chaos, unless happily-as is often the case-his spirit friends spring to his assistance and complete the effort.

Place such a human organism as Slater's in such a company as he me' last week, com-posed of persons of marked individuality, strong will and great intellectual force, and strong will and great latellectual force, and his task becomes a thousand-fold more diffi-cult than in a promiseonous popular audience such as is usually attracted to a public hell. Hence if the experiments on the evening in question resulted in any clear, well marked tests the effort must be regarded as a great success. And such was the case. Mr. Slater was totally ignorant of who was to be present and had never seen out of the company be; fore. He gave several excellent delineations of character, selecting his subjects, by acci-dent or otherwise as one may choose to think, only from among the most distin-

guished of the company. He described with | and a goodly company of clergy and laity much particularity several spirits, giving either the initials or first name. Some of these were fully recognized. In some instances what seemed to be mistakes have since een found correct; and in other cases where the person addressed failed to recall at the moment either incidents or individuals de scribed, it all came back to their re-collection after returning home. One example of this is after returning nome, One example of this is all that space permits. Mr. Slater took a lady by the hand, then selzed the hand of a gen-tleman, who was the lady's husband, and at once began to speak of an invention they were interested in. Looking toward the genonce b tleman Slater indicated by the motion of his feet and body that he sensed the nature of the invention; he then referred to the bush ness part of the matter, mentioning Wash ington, and the desire of the inventor to se cure a specified sum of money. All this was admitted to be correct by the gentleman and lady.

In the course of the evening hereturned to this lady, and with more than usual feeling, described a spirit who had come to her for recognition. He said her name was Mrs. H. giving the initial only, then described a diffi culty with one of her knees which made her lame, and said she had " passed from earth in giving birth to a little one." The lady looked blank but made no response, where upon, as the medium was about leaving her, Mr. Bundy asked if she recognize i any oue in the description; she repiled "No. I can recall no such person. I do not recognize anything in it." The medium seemingly very confident he had made no mistake, and chagrined that it appeared as though he had, redoubled his effort to aid the lady in recollecting the parson, but without success. It seemed like a complete fatture, the more marked because persister e of the medium, and the great desire of the lady to help him out of the trouble if she could, by a recognition trouble if she could, by a recognition. This considerably disheartened Mr. Slater and no very marked example of clairvoyanc or spirit influence occurred thereafter. The next day the editor of the JOURNAL received through the post office a letter from this ady, who by the way is not a Spiritualist, which is here given, demonstrating with reasonable conclusiveness, that the medium was correct.

was correct. "Why dido' tsome one mention Mrs. Hatheway's name when Mr. Slaver spoke to me of H.7. She was up intimate friend, as also the friend of many pre-eut. She died in childbirth and was iame rzacily in the knee as Mr. Slater illusitzide. I am very, very sorry that I did not think of her. You must re-member her; had that was ezacily the sudience she would delight in."

Mrs. Hatheway was a talented woman and a lovely character; many of the company knew her, and in years gone by had lis-tened to her brilliant essays delivered before the Philosophical Society and various litera Ty clubs.

After several days' reflection, and analysis of the evening's exhibit, and after voluntary confirmations since received from person present, the writer is satisfied that taken as whole and under all the circumstance Mr. Slater did remarkably well; and gave excellent proof of psychometry, clairaudienc clairvoyance, telepathy and direct spirit control or impression.

Practical Gain.

Forty years ago, or more, the New York Evangelist, a leading New School Presbyterian journal then and now, in an article on the anti-slavery contest, in which it deplored the inaction of the churches on that question, said that "Infidels are doing for umanity's sake what the churches ought to be doing for Christ's sake." In those days it was often said by reform lecturers that " church never ploneered any unpopular re and these assertions form," were never dis proved.

Creed above deed was the theory and prac tice of popular theologians; heresy hunting was more zealously pursued than the expos ure of mean acts, or of treason to man hidden under a pious pretense of love to God The old spirit and method are not gone, but they are on the wane. A change has com for the better, but we may well bear in mind that this change has been wrought by the rebukes and warnings of fearless reformers the church, far more than by any spirit of progress and freedom within the ecclesiastical organizations. We may hono the faithful souls, within or without, who have helped this change, and gladly recognize a new emphasis given to practical re orm.

The Christian Union Commends an article by Professor Wilcox on "Industrial Teach-ing at Mission Stations," and says:

The truth is, as Paul long ago indicated, the de-velopment of man must be a development of body, soul and spirit, and any educative movement which attempts one of these and ignores the other, fails of

At a late meeting of The Evangelical Alli-At a late meeting of the syangelingh Alli-ance in Boston, associated efforts to correct great orlis in soci-ty were encouraged, and the laws of heredity as bearing on marriage, and the importance of moral, spiritual and and the importance or moral, spiritual and physical culture, as bearing on social purity, were not pushed aside to give place to creed making, but began to be held as "the weight-ier matters of the law."

Efforts like that made near Boston years Efforts like that made near Boston years ago, by Emma Hardinge Britten, to establish a reform school for fa len women, and given up on account of a cruel neighborhood preju-dice, are now taken up by those who would not then have touched them. The White Cross Society finds special favor among Episcopalians, and Canon Farrar ha-a strong wordsfor total abstinence, in the face of the wine bibbing custom so common among the English gentry. Universalists and Unitarians are moving for iemperance,

orthodox and heterodox, hear woman preach, try to find a new interpretation of Paul's' or words on her fit place, and even favor woman suffrage.

The Young Men's Christian Associationsopen reading rooms and make temperance a part of their godliness, and the W. C. T. U. enlists a host of plous women for the prot tion of the home, which can only come with the destruction of the saloon.

Giving these two last associations credit for the good they do, and accepting such work as a proof of a step towards practical righteou-ness among theological believers calls to mind their limitations and belitti'ng The first is Pharisate in spirit and errors. method ascepting none as equal members and helpers in any good work unless they can repeat the Shibboleth of some orthodox creed, and casting slight on such as accord Christian after its narrow iden; the second Christian after its narrow iden to the Evangel d, and casting slight on such as are not ws itself to be a feeder to the Evangel ical church, and must have a woman's creed orthodox before her temperance creed can be welcomed in a sisterly way. The good work of these, and of all the rest, we should hall with fit hogor au i strive to emulate or excel them, but in practical reforms sectarianism has no fit place. Whatever good thing any man or woman sees should steps up to help in the doing, let us step to their side, join hands and move on together, be they Pagan or Christian, "asking no ques tions for conscience's sake" as to their creed or no creed.

The genius of modern Spiritualism is like that of primitive Christianity, which was indeed Judean Spiritualism under another name. In his story of the man who fell among thieves, was neglected by the passing priest and Levite, and helped by the good amaritan, Jesus breaks down the dividing lines of creed and nation, and teaches the on of human fraternity and world-wide charity.

The Ethical Movement.

On Friday and Saturday of last week there was held in this city a conference of the leaders of the several ethical societies of New York, Philadelphia, St. Louis and Chicago. Dr. Felix Adler, Dr. Colt of Philadelphia and W. M. Salter of Chicago, lecturars, were in consultation with leading members from the different cities. The sessions were marked by great interest, and much good will result from the gathering. On Sunday mor-ning short addresses took the place of the regular lecture, and all of the leading representatives had an opportunity to expre their views. The large audience was deeply interested, especially in the closing speech by Dr. Adler which, though brief, was a succinct, perspicuous and forcible presenta-tion of the platform of the Ethical Movement. Dr. Adler said the question was often put, "Is the Ethical Society a religious or a non-feligious body?" His answer was. Religion in its historic meaning involves a theory of the universe and man's relation to it; in this sense the Ethical Society is not a religious body. It has no system of theology. It teaches men to act right because it is right so to act; that 'life is worth living because of duty to be done. In a word the creed of the Society is practical righteous He depicted with burning eloquence ness. He depicted with burning country the inconsistency of Bishop Potter in soliciting millions wherewith to erect a magnificent Episcopal cathedral in New York when there were 500,000 people in that city deprived of many of the nece sitles of life. Mr. Salter in his remarks said that right

conduct was their standard, that they did not wish to influence the particular beliefs of individual members on religious matters. There is nothing in the aims and purposes

of the Ethical Movement to which any Sp itu-list can reasonably object. On the c any Spirtrary there is everything to commend. The only criticism that can be offered is that the Ethical people do not give sufficient attention to the evidences offered of the continu-ity of life. But their reply to this would be, "If we do all we can here for our fellow men and lead good lives, we may rest content as To the future in the certainty that we have prepared ourselves in the best manner for a life in another and higher sphere.'

"Spiritualist" writes under date of Nov. 14: "Dr. Clarke is filling his November engage-ment in Philadelphia to the complete satisfaction of his large and intelligent audiences. Last Suulay he held his hearers in gager at-tention while he gave two of the ablest lectures ever given upon our rostrum. He is a forcible speaker, a logical reasoner, clear and forcible speaker, explicit in state nent, and uses a scholarly diction which clothes profound thoughts and them easily understood even by neophytes in spiritual knowledge. He has received most hearty appreciation and cordial congratula-tions from many of our oldest Spiritualists, who are exacting in their demands. We unwho are exacting in their demands. We un-cerstand he is not yet engaged for the win-ter months, and would earnestly commend his services to ilberalists everywhere. His address is here for November, afterward in care of Banner of Light, Boston.

Samuel D Greens of New York, writes: "For two Sundays at Conservatory Hall, we have been highly favored by the cheering, vitalizing presence of Charles Dawbarn. His discourses were logical and philosophical and freer ranges of thought. Large andlences have sitested by their prevence and encrees have a sitested by their prevence and encrees have sitested by their prevence and encrees have a sitested Samuel D Greene of New York,

Another Exposure of Boston Rot.

Year after year fraud and corruption among alleged mediums in Boston has gone on, growing more impudent, grasping and bold. With the aid of the advertising columns of the Banner of Light and the moral support of its editorial columns, these vile creatures of both sexes have reaped rich har-vests at the expense of heart-broken seekers after knowledge of their dead, and have depleted the plethoric purses of many a rich fool, who sought in the company of these cabinet workers a species of ghostly de-bauchery not to be had elsewhere. The hon-est and virtuous mediums of that Spiritualistic Sodom-there are some in Boston-have hung their heads in shame and prayed to be delivered from the disgrace brought upon them by these tricksters and pseudo medi-

ums. But all in visio, a disreputable person ply-ing an illegitimite trade in spirit wares, was more dear to the Ranner than the poor but virtuous and honest medium, and there seemed no hope of relief. At last, through the very rottenness of the guild, came sign the very rotanies of things. Public sentiment was aroused; courageous Spintualists sought the aid of the secular press, after value striving to prevail upon the Banner to do the work that properly belonged to it, and with such a powerful ally they began a systematic effort to eradicate the evil. The good work has been in progress less than a year, but already there has been much accomplished. A number of dens have been closed, and the inmates have fled to other cities, or retired into obscurity. Even the Banner has been forced to reluctantly decline the active defense of this herd of harpies, and now contents itself with taking their money for advertising space, and only rarely advocating their claims in its reading columns. It has even been frightened into a shamefaced admission that some of them are not strictly honest, notably in the case of the notorious Ross

family. The Boston Evening Record has been tive, and fairly successful, in stirring up the corruption which the Banner has for so many years been assisting in debauching Spiritualism with in that city: The Record of the 18th inst. contains a lengthy account of the complete and conclusive exposure of Mrs. H. B. Fay, an exhibitor of alleged materializa-tions. The advertising card of this creature has long been regularly displayed in the col-umns of the Banner, where it may be found in the last issue of that "organ." The ex-posure occurred at one of her afternoon performances, in the presence of some twenty-formances, in the presence of some twenty-five witnesses, who had paid a dollar each to see the show and some of whom were her in-nocent dupes. Before beginning the show,

nocent dupes. Before beginning the show, Mrs. Fay, as reported by the *Record*, said : "Before commencing my scance, I wish to give my rules for conducting it. First, I wish that forms which come out of the cathort shard' be molested; second, no one must move about the room during the scance; third, if any form do appear, remem-ber that it invinct; fourth, keep your feet flaton the floor. [This was so that any too curious investiga-tor couldre's trip up the aliged materialized split].] Hany one don't wan't to do as I say, they can now leave the toom before the scance begins. It is my rule to take up the fee before the scance begins." After awards forms had hear about no

After several forms had been shown, a female figure appeared purporting to be a Gypsy Girl, with long, flowing hair and loose robe. The *Record* details the exposure as follows:

THE EXPOSURE.

THE EXPOSURE. THE EXPOSURE. The figure had by this time swidently become con-vinced that is had a sympathelic audience and veni-ured far down the room. It appeared as a gypey girl, with long hair flowing down her back. Ad-vancing bodily down they room it paused in front of the greatlemen sitting next to The writer, and con-disg's switched forth both bands. Like a flash the man clinched them in a strong grasp and ejacu-tied "Now" Instantly the Record man ignited bis bunch of matches and the chandelier was a biaze of light. Other ready bands stripped away the cu-tales and the sun's ray flooded the room with an additional brilliancy. What a sight must the eres of the believers and others who were bot on the instelle in the centre of the room, directly under the bis of the chandelier, stringgling, billog scratching and clinching like a tig see in the grasp of four strong men, who had all they could do.to hold her, was that arch fraud and arrant humbog, other sole, annoword, mrs. Heman Fay. She had said that the form would not be hers, but she got here jost the same. The flowlog hair, a switch about two feet long, had heas to rea from here had to a two feet long, had heas to rea from here had to a two feet long. and that the form would not be hers, but she got there just the same. Her flowing hair, a switch about two feet long, had been torn from her head in the meles, as was also her "spirit role," a piece of cheap coilon gauze, about four yards iong and two and a half write which. Capit Dixon, who altempted to recus Mrs. Fay, was grabbed around the ueck by another thield: young man. He strongled vigorously and should "G-d d-n you, let me go!" But he was hout d'G-d d-n you, let me go!" But he was hout d'G-d d-n prou, let me go!" But he was hout d'G-d d-n prou, let me go!" But he was hout d'G-d d-n prou, let me go!" But he was hout d'G-d d-n prou, let me go!" But he was hout of fainting, and was spiralied with water by one of her attendants. Her captors, however, were on to her little game, and held her ight. In the mean-line, one of the writer's friends had made a break tor the cabled, wide he found to be closed. But he butst open the door, and there found the "old her but you her and here show. The serve la-render is a trog hold gai who would lip the cales certainly at 200 pounds. She was the confiderate hard, but was sjected by the gentieman, as were ind mr. Fary's ekirt and here show. These were la-rendoms contrivances there be of three pieces of cork naised logether, one but he top of the other. The baving a trap to failen them to br. Fary's fest, When a here presented the "ancient guide" and older

The most represented the "ancient guide" and other tail figures, she put these on her fest to add to her height. In the pocket of the skint was a comb and a channels skin powerpaid for whiteming the face. The Dixon girl made her escape in the confusion, although she was chassed by one of the young men, who crught sight of her.

although the use classed by one of the young men. The "Dixon Girl, is a daughter of Capitain Dixon, who "protects" the show, and is used by the Fay as a confederate. Spiritualists of Americal how long' do you propose to allow such despicable creatures as hay to pursue their disbolical traffic under the second state of the point of the second state of the second state of the second state of the Spiritualist cause in your own hands. If you have not the moral course and the unstate, the love of honesty and virtue, the devotion due a high and holy sames, if you do not show by your united efforts that you have

these, then your cause will die and you will richly deserve to share the opprobrium and disgrace justly the punishment of Fay and all o aid, abet, tolerate or condone the dam nable practices of the class to which she be-longs. Honest, virtuous mediums! how long will you continue to be classed with thes writing you continue to be chassed with these wretches who bring disrepute and dis-honor upon an honorable calling? You have your fate in your own hands! Unless you rise, combine and act, and secure the co-operation of your respectable, order-loving patrons to the end that your vocation may be cleansed of its bad name, unless you do this you deserve to be classed with those who debauch mediumship, the vilest of earth!

Another Dastardly Outrage.

We are pained to be obliged to chronicle another o those dastardly outrages upon our media which have prown too common to be lowger tolerated. Last week v prown too common to be lowger tolerated. Last week v prown too common to be lowger tolerated. Last week v prown too comparators, the intellings of a separation and of comparators. The intellings of a separation boaton daily which we will not here by meeting meet esteemed and powerful media. Ars. H. B. Far This estimable lady while wholly une unclose, bein not esteemed and powerful media. Ars. H. B. Far This estimable lady while wholly une unclose, bein in a deep Unnoe, was personating the excarnate spirit no doubt by the baseful psychological influence of the rand hunters, when he was rudely selted by the ruf ans and the seat ce broken up. Has it come to this ton our religious meetimas are to be invaded by hireling conspirators and willing instruments of our Jesuites eremies, and eor trusty media insulted, and all this without let or hindram. *? Urged on and assisted by persons calling themesity dealt with the spirit work withes they are summarily dealt with the spirit work withes of the part, in cell as rules, we composity of these and ber adv-ruisement, mean realing to the max of unes and ber adv-ruisement remay in or columns as it has to reard, despite these rufanty rouging anagets. If the above or something, reading amaz If the above or something, reading amsz-ingly like it fails to appear in this week's issue of the Banner of Light, it will be because its editor qualls before an aroused and

justly indignant public, and dare not fol-low his traditional policy. Back Numbers of the Theosophist at Half Price.

The following copies of The Theosophist we have in stock, and are selling them at 25 cents each: November, 1879; July, August and November 1880; March, 1881; Octobe and November, 1832; March, 1881; October and November, 1832; March to September, inclusive, and November and December, 1884; February, April and May, 1885; Feb-ruary, April, May, June, August, September, 1886; also, supplements to The Theosophist at 15 cents each; March, April, May, June, August, September, October, November and December, 1884.

The regular price of The Theosophist is 50 cents, and that of the supplement 25 cents. This is a rare- chance to complete files and also to secure special numbers of this monthly at a nominal price.

GENERAL ITEMS.

The Eastern District Association of Michigan Spiritualists will hold their quarterly meeting at Oxford, Oakland county, Saturday and Sunday, December 3rd and 4th. Mrs. L. A. Pearsall, G. B. Stebbins and other speakers, and good mediums will be present.

Mr. Slater's Seance at Lester's Academy, 615 Lake St., last Sunday, was eminently a success. His tests were all recognized, and

ers, at Bridgeport, Ct., and opened November 10th, 1887, by Mrs. Grover Cleveland, the wife of the President. The building is about seventy feot square and three stories high. The basement is built of red granite, rockfaced; the first and second stories of brown stone and red brick. The total cost of the building and furniture is a little over \$60,-000. The reading room and library are open to any girls in Warner Brothers' employ who become members of the Institute. The read-ing room contains about thirty of the leading room contains about thirty of the lead-ing papers and magazines of the country. The library contains 1,000 volumes. Classes will be arranzed in music, permanship and such other studies as may be desired. The sewing room is a pleasant, cheerful room, di-ted up with sewing machines, where girls can do fileir own sewing. Great palue have been taken in fitting up an elegant toilet room which contains six bath inbs supplied with hot and cold water. These are free for

RELIGIO-PHILOSOPHICAL JOURNAL.

to the Editor of the Related Philosophical Journal Our hall was crowded last evening to its utmost seating capacity, the audience, as utmost seating those interested in the advancement more than the extension of our religion. Mr. Slater, after expounding a few of the problems of Spiritalism, stated that he had just held a scance in the reporting room of the *Heraid*, to the satisfaction of those present. He is a beautiful singer, and the sweet tones seemed to harmouize his atdience more than a choir or congrega-tional music. The tests cannot be doubled. Incidents' are materialized from 'the past; names of friends, almost forgotion, are brought forth, and occurrences related that will lead to their recognition. One genite-man who could not belive his test from Mrs. Foye, and is an avowed skeptic, had his whole life unveiled by this wonderful medi-tum, and was compelled to arise and assert its truth. Mr. Slater has found during his short visit, the obstacles we have been endeavoring to vercome in the past, and his kindnees in offering us a benefit seem of more the forgotten. Next Sunday afternoon he will again appear at Leveter's Academy, and in the evening at our Hall. Skeptics are most cordially wel-comed.

Hall. Skepice are circle on Friday even-fickets for a private circle on Friday even-ing, the 25th, can be obtained by addressing F. B. Fellows 3604 Cottage Grove Avenue. Chicago, Nov. 21. A. L. COVERDALE.

. A Unique Exhibition.

To the Editor of the Heligio-Philosophical Journa

A Unique Exhibition. Pothe Editor of the Reindo Philosophical Journal: A unique exhibition is open to the public in Chicago, which will be of special interest to Spiritualists. The paintings are from Paris and produced under special control, through the mediumabilp of Professor Wat-son, who was first developed at Newcastle on Tyne, 'at Mr. Swanston's circle. So varied has Mr. Watson's work been, that he has published the only "history of Chattrea" extant, and lectured in many places. The, Apocalypse' and 'New Jeroitem, 'Dictores published in French, are from his hand. Honorable mention has been made by the European press doon his works. Beelder be-in our cause, and it has taken in ne years to develop it in Mr. Watson. Continous labor In art as a daily occupation has given him the courage to exhibit in Paris, in the midst of the art world, which was successful, and he has come to America to help to develop mediums and to teach us something about the influence of art and its growth in Eu-rope, besides its value in the rise and pro-grees of nations. Fine art will now take a prominent stand in our ranks, which has hitherto been neglected and American me-diums should endeavor to develop them-selves in this direction. W. HENNY. Chicago, Jil. CHILDHOOD OF THE CHINESE.

CHILDHOOD OF THE CHINESE.

By a Chinese Lecturer,

Mr. Slater's Seance at Lester's Academy. 615 Lake SL, fast Sunday, was eminently a success. His tests were all recognized, and they at times caused a genuine sensation. He will be there again next Sunday at 230 p.m., and at Avenne Hell, 159 22nd st. at 720. The Institute of Religious Study fb Phila-delphia, was formally started on its barren the evening of the 27th ult. An address from Rev. C. G. Ames ontilined the course of study probably to be pursued. Remarks were made by Mangazarian, Clifford, Haskell, May, and several who were repeatedly referred to as the "laity." The advent of the new scheme is anaplicions. The subjects in Auforder are: "The World's Childhood, "Saperhatori Appearances and Events," "Ancient Astron-gels and Devils," (Mitcles," "Origin of Moral Codes, Great Lawgivers," "Prophets and InspirMon," "Priests and Greemonie," "Symbolism." Theture Language," "Myth Making," "Sacred Books-How they Acquits of the benefit of the schild, when the proson and worships." The Constant and the solving of importia ta lange; it signifies a prooper and get rich." We have a catactom of gring Mager to a mother after the bills of a child. They field as and can be solve and the string on. Can there be a linge of dairly differant im In the makeup of these courteous lengry "The Sensid Institute has been arceted for the benefit of the spinorys of Warner Brother is in the makeup of these courteous lengry "The Sensid Institute has been arceted for the benefit of the puppioges of Warner Brother is in the makeup o

concerning the one. It is merely worn in China because it is a fashion, not because it has say religious significance. I am fre-quently speed whether, if I would, but not growing upon my bead. What is to prevent my wearing tilks this (taking off his skull cap with the one attached)? I would wear my cue in China, because it would wear my cue in China, because it is one of the streets there without it. I would be pelied with sticky and "Stones, and other enbetance, for the period of the streets there would be streets there without it. I would be pelied with sticky and "Stones, and other enbetance, for the period of the streets there would a streets there without it. I would be pelied with sticky and "Stones, and other enbetance, for the period would any : "That man is a Unitation, because he has given up. Chiness fashion." Chinamen got their cues in the first place from the Manchu Tartiars. A civil war was reigning in China at the time, 1670, and the emperor of the Manchu was invited to ally himself with ones of the chiefs. He did; and after he conquered the common enemy, he conquered his ally also. and because the ruler of China. He intro-duced the sus by force through an edict by which he scates need to decapitation all who would not wear enes. So we got the cue by force at fast. Since then it has become popu-iar and is how the thing to wear in China. Our extunes also underweat very consider-ble modification at the hands of the Tartiars.

O-PHILDOSOF INTOAL JOOURNALL.
The use of all members of the Institute, and it is believed they will prove a very popular and attractive feature. It is proposed to give about one entertainment a week in the large hall of the Institute. Members of the Institute will be addicted free'upon showing the institute will be addicted free'upon showing there is the source of the Warner Brothers is worthy of unbounded praise and great good will be accomplished thereby.
Mr. John Slater at Avenue Halt.
The Editor of the Institor Philosophical Journal
Our hall was crowded last evening to its and the statistication of the prolems of Spiritualism, stated in the adging of the exiling of the third in the statistication of the prolems of Spiritualism, stated that he had just held a scance in the reporting room of the Heraid, to the satisfaction of the prolems of Spiritualism, stated that when we tones scened to harmouize the head of the theraid and course releasion of the opared his scance in the reporting room of the Heraid, to the satisfaction of the prolems of Spiritualism, stated that when well on the the scale of the therailing of the children in the chinese schools; they simply learn a thing by heart is aid that children turn their backs on the teacher will also to the scale of the theraid in the scale of the theraid is the provide a scance in the reporting room of the Heraid, to the satisfaction of these present. He is a beautified is scance in the reporting room of the Heraid, to the satisfaction of the scale of the theraid is the scale of the theraid i Prot. Loisette's Memory Discovery.

Prof. Lolistite's "Mathory Discovery. Prof. Lolistite's new system of memory training, taught by correspondence at 237 Filth ave., New York seems to supply a general want. He has had two classes at Jule, of 200 cach, 250 at Meridee, 300 at Norwich, 100 Columbus Law Students, 400 at Nellesies (Oliege, and 400 at University of Peno., etc. Such patronsge, and the endorsement of such men as Mark Wain. Doctor Buckley, Prof. Wm. E. Marper, of Yale, etc., place the claim of Professor Loisette upon the highest ground.

The Atlantic Monthly will contain Six Papers on the American Revolution, by J. hn Fishe: Boo on Painters and Paintonge, by William H. Downes; Three studies of Factory Life, by L. C. Wyman, Author of "Poverty Girass"; Occasional Poems, by John G. Whittier: Easys and Poems, by Oliver Wendell Holmes; Occasion papers, by James Russell Lowell,

Mrs. F. H. Burnett's new story will begin in the Christmas number of St. Nicholas. It it called Sara Crews, and it depicts the life of a little girl in a b-arding-school in Loudon. This number of St. Nicholas will have stories by Washington Gladden, H. H. Boyesen, Frank R. Siockton and J. T. Trow-bridge, with an illustrated account of the reporter who took the trip from St. Louis-jast summer.

The ditantic Monthly for 1888 will contain, in addition to the best Short Stories, Skeiches, Essays, Postry, and Criticism, three Seilal Stories: The Agnot Papera in three parts, by Henry Jame; Yone Santo; A Child of Japan, by Edward H. House, who has lived many years in Japan and in this story will describe the life, character, and cus-toms of the Japanese; and Beaping the Whiri-wind, by Charles Egbert Craddock.

The Fopular Science Monthly for December contain articles by Professor Huxley, Grant and the Duke of Arguit and an interesting autobiography, entitled "The Boyhord of Dar from the forthcoming "Life and Letters" great naturalist.

Mark Twain has written something in the form of play, coulded "Meisterschaft," which will appears a na sairy number of *The Century*. The play, a nay be supposed, is in two ianguages.

Hood's Sarsaparilla cures catarrh by expelling im urity from the blood, which is the cause of th omplaint. Give it a trial.

Advice to Mothers. Mrs. Winslow's South-ing Syrup' should always be used for children berbing. It southes the child-soutiens the gums, allays all pain, cures wind colle, and is the best remedy for diarthos. Zic a bottle.

Consumption Surely Cured.

Consumption Surery Curea. To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its limely use thousands of hopeless cases have been p-rma-nently cured. I shall be glad to send two botles of my remedy FIREE to any of your readers who have consumption if they will send me their Express and P. 0. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

Delightial and Accessible. The resorts of Minnesota and the Northwest are stracting much attention, both on account of their beauty, healthrainess and accessibility. In the lat-ter regard the new short line of the Burlington Route, C. B. & Q. R. B., plays an important par-over it through traines are run to St. Fail and Min-beapolis from either Chicago, Peoria or St. Louis, with the best equipment, incideling Siespers and Dialog Cara, that the Investive genius of the day has produced. At 85. Paul and Minnespolis direct connection is well as Portland and Poget Sound points. At all principal ticket offices will be found on sale, at low rates, during the tourist season, round-trip lickets, via this popular route, to Portland, St. Paul, Midneapolis and all principal resorts in the Northwest licket agent, or address Paul Morton, General Pas-senger and Ticket Agent C. B. & Q. H. E. Chicago, Delightful and Accessible.

CHICAGO

The Young Peoples' Progressive Society, meets every i ay at Avenue Hall, 159 22nd Street at 7:45 F.M.

The South Side Lyceum of Ohleago meets every Sun Afternoon 14 1:50 sharp, at Avenue Hall, 159 22nd stree And Chicago Association of Universal Ra sites reportunaists and Mediums' Society mu-Liberty Ball No. 517 West Madison Street, at 2:30 - N. and 7:55 - M. The matrix Adalastics free gents.

The United Spiritualists meet at 116 5th Ave., at 2:30 a M. Sunday Visitors and niediums welcomed. F. B. GROGHRUAN, President.

foung People's Spirituanie Ha t, s at 7:45 r. M., in Apolio Ha t, s at meakers always in attendance E. J. Mor al Society meets polio Ha 1, 2750

Spiritual Meetings in New York.

ies Ald Society in clock. at 128 We The Propies' Spiritual Meeti g has removed to (Hall, 878, 6th Ave., clormerly at Spencer, Hall, W. Services every Sunday at 2:45 r. x. and 7:45 even Services every Sunday at 2:45 r. x. and 7:45 even

nat; Ol

irand Opera House. 25rd Street and Sth Avan a every runday at 11 a m. and 7:45 p.m. Or ry Sunday at 20 p.m. Adminston free to each

Spiritual Meeting in Brooklyn, N. T. ratory Hall corner Bedford Ave., and Fulton Street avery Bull for at 11 A. M. and 7:45 P. M. Com Sept 110, M.A. M. Giading Will occupy the res if Nor, 18. Alyn Helpfield Union scores, corner Beathing ars reactor at 10:80 A. e, and ac A NOT th Hall, 898 Fall

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BOOKLETS:

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rated. **THE DREAM STAR.**—12 pages. Br F. E. WEATH RELT. Illustrated by John C. Stopics. Very unloss Circle mus Peem. describing the induces of the "Galax" BITH 2 AV" that field a wasderer through the "Galax" Gartes"

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Lite's Journey.

As we speed out of youth's sunny station The track seems to shine in the light, But it suddenly shoots over chasms Or sinks into tunnels of night. And the hearts that were brave in the morning Are filled with replaining and fears As they pause at the City of Sorrow Or pass thro' the Valley of Tears.

But the road of this perilous journey The hand of the Master has made; With all its discontories and dangers, We need not be sad or afraid. Pathe leading from light luto darkness, Pathe pluncing from gloom to despai Wind out throw the tunnels of midnight To fields that are blooming and fair.

The' the rocks and the shadows surround us, The' we catch not one gleam of the day Abwe as, fair cities are langhing And dipping while feet in some bay. And always, riernsi, forever, Down over the bills in the west, The last final end of our journey. There lies the Great Station of Rest.

*Tis the Grand Central Station of Rees. *Tis the Grand Central point of all railways, All roads center here when they end; *The the final resort of all tourists, All riral lines mest here and blend. All tickets, all mile books, all passes If stolen or begged for or bought; On whatever road or division Will bring you at last to the spot.

If you pause at the City of Trouble Or wait in the Valley of Tears, Be patient, the train will more onward And rust down the track of the pears. Whatever the place is you seek for, Whatever your aim or your quest, You shall come at the last with rejoicing To the beautiful City of Rest.

You shall store all your buggage of worries, You shall feel parfect peace in this realm, You shall sail with old friends on fair waters, With for and delight at the belm. You shall wander in cool, fragrant gardens Mith those who have loved you the best. And the hopes that were lost in life's journey You shall find at the City of Best. — Etta Wheeler Wilcoz.

An Open Letter to a Friend. An Open Letter (5 a Friend. MARLON BOSS, ESQ.-Dear Friend: I wrote you hasty letter a while ago, but as I have more leaver now I feel the spirit more to write again. I consider t appropriate to study to understand our origin, akure and destiny, as far as we have opportunity af-ar providing for the necessities and comforts of our odily existence. I receive the magnitude you send, and am much obliged to you for them, but to tell he truth I do not consider than of any value. I hink I understand the dritt of the writings. It is a fain at long by the sectarians to hreak this force of woluthon, in the delusive idea that that doctrine pressis their theology. Evolution is a great and ever-nating truth and upsets nothing that is worth saving. The irrouble is that the sectarians the trut out is the trood of God. Then formulate their farquite ressi, hunt up texts to sapport it and make unfait foorts to explain away such texts as oppose their lottrie. If they would take the Bible for what it is, the

optrime. If they would take the Bible for what it is, the fillings of different men, and interpret with com-on sense, daylight would begin to dawn upon on. No man will make any progress in unravel-g the mystery of existence until he studies and

mon sees, daylight would begin to dawn upoin them. No man will make any progress in unravel-ing the mystery of existence until he studies and understands somewhat the law of erolution which the statement of the statement of the studies and understands somewhat the law of erolution which some statement is a some solution of the solution of the statement of the statement of the mystery of existence until he studies and understands somewhat the rest have worked this out in detail in the last 40 years. They have demon-strated this law as to the material or physical side of things, but have neglected the spiritual or in-trable, and greater, more potent side of things; this will come along later. - Mere abstrate special side of things; this will come along later. - Mere abstrate special side of things; this will come along later. - Mere abstrate special side of the spiritual or invisible rash of things, but have neglected the spiritual or premises, functions will come naturally and inertiably. No doubt the prime solget of human existence in the obdy on this phase it, to develop the spirit course in the scores will come naturally and inertiably. No doubt the prime solget of human existence in the solgen of states in the spiritual or of whether they are a satisfies and will this learned tradies as to the heatbout and be abstrated or whether as down any satisfies and will this learned tradies for the heatbout and be abstrated or whether as down any satisfies and will the base shuffled of the origin back, and it seems to me to be worthy of vide, it he that humber of the Ration of the they is a nonzers in the latelect, relating the sperifies of spirit who have a build of the physical body, and it seems a build be there of or the two theses and the theory of illusion of a pair the these seen. And the theory of illusion of a pair the these seen. And the theory of illusion of a pair the these seen. And the theory of illusion of a pair the these seen. And the theory of illusion of a pair the the side of the further three t

"Give Her a Point."

Sions, is the only survivor, out of fifty, of the isd ably Person, lately wrecked on Lake Michi-He and air others endeavored to save the s on a raft, but Stone was the only one who rimity sufficient to carry him safely through. Signific were instrumental in saving him we no doubt, judging from the report made at the

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A Murderer Revealed by a Vision.

In the cosy office of the genilal wharfinger of How-persons among/whom was the neutical reporter of currences in spectral and checkly vielations in par-ticular. Everyone had told a storr, when the old white-adired ones of a ship ow tring to harbor re-lated the following experience with solemolity that left is impression on all his searce: "It's terr painful to may said the sole of a more or lease steptical and it would like to corrince you that it is possible for the inhabitants of the other would or white the inhabitants of the other would or understand the circumstance pupper is may first tell you a little of my earlier lift. I was be rowing you in the British may as a midshipman, and war, where indeed I gailed my equalitet, and after the war returned to England with several wounds. The inhabitant of the inhabitants of the other my home, and rather than give here with a beauting in the daughter of a small farmer who lived near my home, and rather than give here with a beauting in the daughter of a small farmer who lived near my home, and rather than give here with a beauting in the far fault. My son designed the drugger of dise work, and told on he would rather go to here with a young lidy of proposeling exterior, and bit we fault. My son designed the drugger of dise work, and told on he would rather go to here when a young list fortune here, and reling for the bone. Months, however, marker, and the drugger of dise work, and told one he would or the sole on the greater part of my list. Fortune and here had been to the mises struck if rich, woulf so the bone. Months, how were

thinking sedly of all I had loss, when the second mate suddenly appeared on deck. He looked agita-ted and atarmed. "This intense quiet annoys me, said he, approach-ing me. I don't know why, but it iritiates me to see that moon sullag so placidly through the heavens. Say, when is man commits a sin I suppose his pun-ishment is sternal? I see it written in the stars, and the sky and the wash of the waves seem to echo that word. Eternall.elernal! it seems to ring in my ears. Look' he cried, polning to the binacle, the very listers on the compass card spell eternal. Hal bal the man's words sent a shiver through my frame. His eyes words sent a shiver through my frame. His eyes words sent a shiver through my frame. His eyes words sent a shiver through my frame. His eyes word a sent ashiver through my frame, the eyes was directed to the standard compas, and as be looked his right arm rose slowly, the inder fin-ger extended. 'Look' he exclaimed boareely, and I was unable to disober. I beheld what seemed to be a thin vapor settle down abaft the binnacle. Presently it despend on a dist wit is resolving into form, distinct and sharp. There was a rough look-ing shant you! is call a sharp and the constant, shutting out the misty visce beyond, and I saw it resolving into form, distinct and sharp. There was a rough look-ing shanty built close to a disased claim. Every-de-tal was there. In the single room of this miserable but were two bunks, arranged one above another, ar aboard ship. The lower one was occupied, but the form disting young fellow entered. The, form seemed familiar, but, strain as I would, I could not get a glimpes at the face. He laid on the table a faw moments, and then, placing it in a chamble-resourd the instants or the shore nate is alsepp. No sooner did his-breaking vecome desp and regu-ing the hum at once. The reputate the sleeper and a hidoous smile crosed his face. Taking a long unif it as the will was the root the light is fell is e sleeper. I felt he blood running cold hear all that was arole velos as the ville is the intervention of the intervention of the velocity is a second to be velocity in the velocity in the velocity in the velocity is the velocity of the velocity in the velocity is the velocity of the velocity in the velocity is the velocity of the velocity is the velocity of the velocity in the velocity of the velocity is the velocity of the velocity is the velocity of the veloci

Letter from Protessor Wilder.

Letter from Professor Wilder. To the Editor of the Retisto Philosophical Journal Tour paper for this date has just come. If takes from one to lave days generally two, for the BRILDIO-Philosophical Journal. It is this number very much. That discourse of Rev. J. H. Palmer is a vertiable Sermon on the Mount, and ought to be repeated in every pulpit, and on every plutform. The mesh of otoporate power has this nation in its grasp, and I often fear beyond the ability of the people to release themselves. It is very the molanion of a beast composite power has this nation in its grasp, and I often fear beyond the ability of the people to release themselves. It is very the borns like a lamb, but speaking likes a dragor. No man may buy or sell except by the stamp of a corporation –a creature of legislation, stronger than its creator, and mighty above moral law. The greatent citmes of the sage are to mainter of the harnchlats. They have been spotheosized from miscreanis to mariyra. Doublies their excention was a crime; certainly it was a bion-fer. If was a specific of a common ly day for lise a reaches us that in the cyse of this people, it is a reaches us that in the cyse of this people, it is a reaches us that in the cyse of this people, it is a related arry on a war by which hubrich sand throws a forecasting. I would not meet the and the return of the series would not meet the state creation. The elections are over, and we have only the moral to raw from them, that the situation is sub-sting problem and four years more for the "little woman" whose acculative more and experiment of the state of the mater of the should predict a ben-ture upon a forecasting. I would predict a ben-ture whose acculative more and were able of the "little woman" whose acculative more for the "little woman" heads. The Bepublicans can carry find-han and Connecticut, which they foot in 1834, but A great reason is to be found in their modes of moparised the "ease of departure from the ideas ponwhich t

Trumbull John M. Paimer and others are democrais; but I can easily perceive why they are no more Re-publicans. The prohibitionists are increasing; they are the only party that added to their vote this "off year." I question the intrinsic right of men to interfere with the tastes and doings of othera, ull there is some encroachument on liberty of personal rights by those others; but the error, if such it be, is in behalf of homest, social writne, and general bappiones. If does not, unfortunately, place the ax at the root, but hewa sway at limbs. The sadoess of life, fearful privations, the utter bopelesaness which shuts out our prospective comfort, and makes all dreary, must be recognized by intelligent men as the source of crime in its train exceeds our power to source the crime in its train exceeds our power to source to the crime in its train exceeds our power to source the crime in its train exceeds our power to source the crime in its train exceeds our power to source the crime in its train exceeds our power to source the crime in its train arcoseds our power to source the crime in its train exceeds our power to source the crime in its train exceeds our power to source the crime in its train exceeds our power to source the crime in its train exceeds our power to source the crime in its train exceeds our power to source the crime in the train exceeds our power to source the crime in the train exceeds our power to source the crime in the train exceeds our power to source the crime in the source of the twest is the trainer. So is prohibition dawn would seem to be most desirable, and i feel to that way. But the side would the source of the source of the output is the source of the source of the source output is the source of the source

diamies my prohibition friends with my warmest sympaticy; hay may not love wisely; but they love well. In these parts, the Labor vole dwindled to a piliful figure. Mr. George's 68,000 of last year, fell to 55,000. He says he is stronger with that; he may ba, for it gives bin an army of Gidoon that will not over be-fore a superior force. Hiereal adversaries were the secoders. They transformed their strength bodily into the Democratic ranks, asscring to that party the City and the State. In as doing they betrayed the weak element that exist, at the vitals of every Labor morement of the poore: population. They are in the market; they can be bought every line. The distinction of the poor is their poverty; the empty purse will not stand upright. These men who are always in goest of a purchaser elect the legislature; and from the isgislatures the capitalists and corpora-tions purchase the enciment of statutes. "As it was in the beginning, is now, and ever shall be." I fear this sounds pessimistic; and the outlook for the better is certainly not good. There are dark wides to the brightest cloud, and dark periods in every histor. Generally times become brighter, and iffe more cheery. We are, however, much in the old denoous attitude: "I believe that providence can get us out, buil don't see how on earth it can." It is by the fearful anguish in childbirth that men come into existence: and the throws of a people may per bring_forth ealvation and deliverers. We are pressing of the low that if there is a 'good time owning, there ought to be another hoomotive attement, N. J. First Indeependent Club of Boston.

First Independent Club of Boston.

tor of the Religio-Phile phical Journal

To use Editor of the Heitgio-Philosophical Journal: The call for united effort among Spiritualists has reached Boston, and a few of its most modest and study, have concluded that no body of people, how-were earned in their purpose or sincers in their al-tempts to put Spiritualism upon a nobler basis, can have the sliphtest hope of success unless they begin with the deeper unity that lies in the harmony of individuals. After reaching this conclusion to trace the cause of universal discord, especially in the spiritualistic maks, is an easy matter, and the canker worm that has undermined the noblest editions, and the poison hat has killed our fairest prospects, and the demon-ias finger which has marked failure upon every possibility of success, is scandal. To Nov. 18t these earnest workers met at the par-tion of their guardian angels, formed an organiza-tion to first the Cliphten to be seenery. To have a kindly feeling for the members, and to eleminy oregant the forswearing of scandal about them. To repeat the offense, will estal dismissi. Members are elected by ballot, provided the Spiri-ual guardians of the Cliph sensition. Should an applicant be biact-called, reason for such an action must be fursibled to the committee on membership, and the rejected applicant is entitled to abartize.

such an action mays be rejected applicant is consistent to a hearing. The following are among the aims and objects: The following are abolt, to which Spiritualists and their friends may belong, irrespective of age, ext or antonality, who are interested in, and will further, the following objects: To arrange for guilar unsectarian meetings, where the greatest encouragement can be given to ilbery of thought and courtery of speech, upon all subjects that may be of interest to the majority of its members.

Kansas City Chips.

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Buy any series of the start for California this week or next. Our meetings continue with nuabated interest and good muliances greet as every Sunday evening, the music being an attraction for many who might not care much for the lectures. Dr. Graville is absent on business in Topeka and other places, and we miss his beloful influence much. His family are bere. Mr. and Mrs. Fuller, staunch and faithful veterans of the cause, have just returned from a visit to Ohio -their former home and the light of their pres-nuce is helpful. The situation is resemably en-couraging. 922 Cherry St. Kansas City, Mo.

Investigating Dreams.

Such as feel an interest in the work of the Ameri Such as feel an interest in the work of the Ameri Such as feel an interest in the work of the Ameri

Notes and Extracts on Miscellancous Subjects.

Subjects. A man at Medicine Hat, N. M. T., has cleared \$1,100 so far this seaso by gathering up boffalo bones from the prairie and shipping them east. J. G. Barthes, of Leary, Ga., anys that while out hunting one day last weak be shot and killed a while partridge. He says there he shot and killed a while partridge. He says there he shot and killed a while partridge. He says there he shot and killed a while partridge. He says the cost of the same color in the covey. A lady clerk in the Coldwater postoffice proudly wars as a pin a small allow tesapoon which the British overlooked when they pillaged Peetskill, be-cause it was hidden under a hady's head. Mass, is the mother or a girl baby born this month, with a weight upon its arrwal, or niseteen pounds they are is an unaccountable and remarkable mor-tality among the sardnes of San Luis Oblego bay. They are dying by the thousands, and the shores of the bay are covered with these dead fish to the depth of two or three feet, and the stends is anotes and the transfield. Portland, Oregoo, makes its 160 senoons pay \$88, - Portland, Oregoo, makes us 160 senoons pay \$88, - Portland, Oregoo, makes us 160 senoons pay \$88, - Portland, Oregoo, makes us 160 senoons pay \$89, - Portland, Oregoo, makes us 160 senoons pay \$89, - Portland, Oregoo, makes us 160 senoons pay \$89, - Portland, Oregoo, makes us 160 senoons pay \$89, - Portland, Oregoo, makes us 160 senoons pay \$89, - Portland, Oregoo, makes us 160 senoons pay \$89, - Portland, Oregoo, makes us pays and pays and bandwed senores of - Portland, Oregoo, makes us pays and pays and bandwed senores of - Portland, Oregoo, makes us pays and pays and bandwed senores of - Portland, Oregoo, makes us pays and pays and bandwed senores of - Portland, Oregoo, makes us pays and pays and bandwed senores of - Portland, Oregoo, makes us pays and pays and bandwed senores of - Portland, Oregoo, makes us pays and pays and bandwed senores of - Portland, Portland - Portland - Portland - Portland - Portland

or two or three feet, and these dead fish to the depth Portland, Oregon, makes its 160 schoors pay \$43, 000 into the treasury, and Portland landlords charge the saloon-keepers rant to the amount of \$102,000 yearly. This means that a good many men in Ore-gon support the saloons better than they do their families.

families. Kanasa is trying to encourage allk production, and has, by act of legislature, established a station where egge will be distributed and reslets educated. Ten acres have been set out with mulberry trees, and fitteen resle are now running, producing, it is said, excellent ally.

fitteen reels are now rulning, provident, to be accellent elik. This worst enemy of the Tarantula is a big insect, something like a wasp, only much larger, which at-tacks the monster spicer whenever it sees him. Al-most invariably these wasps sting the tarantula to death in a short time, and then tear the-body in pieces and carry it away. Division of labor has been carried to such perfec-tion in this country that it is now possible, so it is said, to make a complete sewing-machine in a min-ute, or skivy in an hour; a resper every filteen min-utes; a locomotive in a day, and five hundred watches in the same time. The last surriving representative of the Delaware

In the same time. The last surriving representative of the Delaware tribe of Indians, who played so important a part in the early colonial bistory of the country, is Ann Bob-erts. She is eighty years old, and lives at Indian Mills, on the old Brotherton reservation in New Jer-er

anne, on the our protection reservation in New Ser-sey. It is a singular fact that a photograph of a sun or star taken through the big telescope recently con-struction at Cleveland for the Lick observatory gives a view of the heavenly objects much clearer and more distinct than that seen by the naked sys in looking through the powerful instrument.

A patient at the Benevlent Home in Atlanta was kept sive by nitro-giverine for several days siter a cancer in the stomath had eaten away that organ eutroy, and reduced him to a skelston. The explo-sive was placed on his tongue and absorbed into his system without being evaluated.

covern without being swallowed. Governor Waterman, of California, upon assuming his seat recently, had all the money in the State Treasury counted, insisting upon every seal of every reason before. The money, \$1,100,000, was all there and the Governor gave an elaborate dinner to all who had a hand in the count.

To determine whether her two pet canaries possessed the sense of color, a Chicago lady placed be fore them two bathing cupe, one of ordinary whi ware, the other of colored gaas. After a momen hesitation the birds plunged into the colored cu and have since refused to bathe in any other. ary white

And have succe returned to balase in any caser. A man-in Oil City with a small oil well would not accept the terms that the Standard Company offered him for the produce of his well, and to dispose of it started a little refinery of his own and pedded the oil about town. Now his product has become famous for superior excellence, and he supplies the whole oil City article in the

started a little scincer of his own and peddled, the oil about town. Now his product has become ramous for superior excellence, and he supplies the whole Oil City retail trade. M. Louise Thomas and Elsie P. Buckinham are two women of business. The first is one of the most successful bee raisers in the country; and it is end that ber bees produce 10,000 pounds of honey yearly. The other is the successful manager of a fruit farm of everal bundred acree in California, and advises all women who can to take up this line of business. Mr. Christopher Chancellor, who lives in the Spoon river brakes, was digging a stock well a few days ago, and, when eighteen feet below the sufface he found 125 patrified ratification and eight feet in length and twenty-eight and oue-fail in ches in chr-cumference and had forty-three ratifies on it. A lad in Pasadean, Cal, was advised by his physi-cian to dig in the earth as a way of getting exercises and bettering his health. He followed the advice, and now he has a well over 100 feet deep on his father's iot. He day every shoryfaul of the sarth himself, and with his own hand carried it all from the bottom of the well to the surface. The Guild of the Iron Cross is a new Episcopal or-

the pottom of the well to the surface. The Guild of the Iron Crossis a new Episcopal cr-ganization, having for its object the spreading of the principiles of temperance, reverence and charity. Father Field, of Philadelphia, the guild's chapilan-general, has just returned from a successful tour in the West and in Canada, and reports 2,000 members, 117 priests, and seven bishops connected with the guild:

117 priests, and seven passage with congratula-guild." Two Corean envoys were sent with congratula-tions and presents to the Emperor of China on the occasion of his recent birthday. Many of these pres-ents were refurned to them, the Chinese custom for-hidding the acceptance of all the presents offered, and the envoys, when they went back, left these be-hind to be given over again the next time presents had to be made to the Emperor. A story comes from Belgium to the effect that conce upon a time a dog found his way into the chamber of deputies, just as a prolix member was boring the house with a harangoo. The tediounness of the anacch was soon appreciated by Carlo, who

found his way into the as a prolix member was aranges. The tediousness oppreciated by Carlo, who i barks. And on the mor-port had at some morent to his fee

Washington Sims is reputed to be Arkaness. He has lived for this George The second secon In of 181 iled no

died not long ago at the say fifteen years. Dr. W. B. Waller, of Caldwell, Ohio, who has just returned home-fiter spending four months on the Navigator Islands, sars that the Samons are re-markably fine dancers and the most graceful people in the world; and that is largely due to the fact that the world; and that is largely due to the fact that the are " double jointed." "Their legs at the knew

For the Ballate Philosophical Journal

AT SEXTY-NINE.

I watch the dreamy hours go by, I see the moments swiftly fly: A lifetime is as one short day, A morn, an eve, it's passed away.

Whete e'er I am, where e're I go, What e're I think, what e're I do; I ag with many a heaving sigo. "How lightning-like the hours go by."

Well I remember in my youth, Imbued with hope and love and truth, How long a lifs time to me seemed — I hoped and loved and laughed and dreamed.

How slowly did the seasons run, How tardy came my "twenty-one;" What castles in the air I built -Life was a picture, set in gilt.

The stern realities of life, Its toll and tumuit, care and strife. Came all toshoon, and sighs and lears, Came corwing on the growing rears. Youth time flow by, and middle age Pushed inexperience of the stage; Still hope shoes bright, and quite couler I said, "life's poorest day is spent."

Standing upon the farther shore Of earthly life I travel o'er The road I came, and how it seems, Like unto half-forgotten dreams.

Ohl what is life, and what is death. A passing boys, a fleeting breath A transient day with smiles and tes A bud to bloom in future years.

Back o'er my life I sit and gaze--A dreamy past--a misty haze. How soon 'tis gone, what an alloy Of hopes and fears of grief and joy.

-S. H. Ewell.

to your

GOD'S APPOINTMENTS.

Two men went forth, one summer hour, And both were young, and brave, and true; Two royal hearts, two brains of power, Eager to dare and do.

Each followed right, each turned from wrong, And strove his errors to outlive: Each sought with hope and courage strong The best life has to give.

For one love's fountain yielded up Its sweetest—royally he quaffed: The other drank a brimming cup, A bitter, bitter draught.

One touched but stones, they turned to gold, Wealth came and staid at his command; The other's silver turned to mold And dust within his hand.

The world crowned one with leaves of bay, He ate with Kings, their honorsehared; The other trod a barren way, And few men knew or cared.

And this is life; two sow, one reaps; Two run abreast, one gains the goal; One laughs aloud, the other weeps In anguish of his soul.

One seems of fate the helpless toy, Unbroken one's triumphant chain; God hath appointed one to joz, Appointed one to pain.

The wisdom that doth rule the world Is wisdom far beyond our ken; But when all seems to ruln buried, God's hand is mighty then.

In God's appointments I believe, Trusting His love, believe in this: That though from day to day men grieve, And life's sweet fruitage miss,

In some glad future they shall know Why one through striving may not win; The Book of Life will surely show Why all these things have been.

-Emma C. Dovd. THE PUBLIC DEBT.

A Very Rapid Increase Under Decreas-ing Circumstances.

Ing Circuinstances. The assumed rapid decrease of the public debt of the United States, as shown in the statements pub-liabed, has seemed vary, marrielous to foreigners. The experience of other nations with their public debts inde them to doubt the statements of this country. Most of them have continually increasing instead of decreasing mational debta. The prosperity of the people during all these rears has been unabated. In fast the country has never seeds such as are of general prosperity. The two conditions appart to be contradictory. A rat he statements true? In one some they are interations and discorretes whose successful efforts have eased the urden. A grateful public should also acknowledge its

A graiful public should also acknowledge its indexistic of labor and made pleasant the pathways of oil. A graiful public should also acknowledge its indexidences. The proprietors by Warnes's asfe our have given to the public a specific for all kidney descriver, and the innumerable train of frightful descree, that are caused by them. The late public descree, D. Ioi Lewis, who esidon precribed medi-cines of any sort, gave to this renowned specific his warm commendation, and said it he found himself suffering from any kidney disorder he should use it. Kidney disorders are the cause of 60 per cent, my the proprietors of that remedy, of all disease. If you keep the kidneys in health, you have the great-est was deemed incurable. Now the number of scietims of the discover of this remedy, but the statement of the second the state of the found of the order kidney disorder, and all others or and by auch diseases, who are by. It anothed you deep the direct further disorder the state of the state of the remedy becomes more widely known those who have reason to be derould thankful that this wonderful specific has been made known to the world, multiply with rapidly increasing raito. Barriage Laws In Japan.

This case is frequed Mr. Epes Sarg

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Sent by mail or express, transportation projaid, # deper **RELIGIO - PHILOSOPHICAL PUBLISHING** HOUSE, DRAWER 134, CHICAGO. **JESUS AND THE PROPHETS**

PAUL. BT ALSHAE. Their blackings are placed side by side in this pamph and will be found inferentiat. Price 10 Cents per Copy. For sale, wholesale and retail, by the RELIGIO-PERLOSOFED-CAL PUBLIC THE HOUSE Chicago. FOUR ESSAYS CONCERNING SPIRITISM.

WHAT IS SPIRIT? WHAT IS MAN? VEGANIZATION OF THE SPIRIT-BODY, MATTER, SPACE, TIME

are Referreds Trademan, M. D. to a German in many dearers of constant and the second events of constant constant and the second second events of constant from events of the second second second second events of the second second second second events the second second second second events the second second second second events the second second second second second events the second second second second second events the second second second second second second events the second seco

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The authors of the presidents of the section of the

Marriage Laws In Japan.

The great laxity of the maringe laws is an ob-tack in the path of Christian propagndism in span. To this day the Mikado has tweive " wires," reides the legitimate Empression the beir apparent, this Prices Haru ("Spring,") is the son of one "of hese concrubines. This is, perhaps, the strongest vidence of the semi-divilization to be found in span. The children from conculvase are legitimata, and it very often appends that the mistress of the come-hold urges her hashand to take one or more issistiant " wives. But the position of, wives in span is a puzzling embject and one which can not intelligibly explained within the limits of a letter; for, while concubings is still contomary, a more-ment in the opposite direction is very pronounced.

Delicato Children, Nureing Mothers, Overworked Meo und for all diseases where the lissues are wasting away from the inability of gress food or from overwork; should lake South Emission of Purs (od Liver Oil with Hypophosphile. "I used the Emulation on a listy who was delicate. It put her is such good health and flesh, that I must are it is the best Emulation."-L P. WADDELL, M. D. Hugh's Mills, S. C.

Notice to Subscribers. We particularly request subscribers who renew her subscriptions, to look carefulls at the figures on a lag which contains their respective, names and if any are not changed in two weeks, lat is mow with all particulars, as it will save time and trouble. man of Multerry Grove, III., tried to get out upt of arrest against heighbors who found her on fire and bruke open the door to put out the



THE OUTGROWTH OF A VAST, EXPERIENCE.

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il classes of patrona ildren, receive from nd trains protection

A NOBLE PHILOSOPHY OF LIFE.

Sermon by Reed Stuart at the First Congregational Unitarian Church at

Seek ro first the Kingdom of God and his right-panes, and all these things shall be added unto an. [Matt. VI, 33.] A NOBLE PHILOSOPHY OF LIFE.

It depends upon temperament to what use mowing is put. Herbert Spencer finds the law of correlation running through all henomena, and referring all things to neasureless and inserutable Force for their ange, forms a science. Burns and Words-worth saw the same relationship and sym-achy eristing between all things and the oul, and torned their thought into peetry. The Mysics saw the same, and turned it no reveries, and ecstasies. Plato found the rand of all phenomena in the absolute, und called it phinosony. Jesus found the ource of the universe grew and grows, to espirit, and he turned his knowledge into ife or religion.

which and he turned his knowledge into or religion. ricity speaking there are no abstract is. Everything becomes practical at in the mind, mathematics lives only a abstraction; but the commorce of a d mores in obedience to that invisible. Geometry exists as an idee; but it is the actual measurement of earth and Thus the idea of Jesus can be applied to. What the mind acces van be turned deed. A form of philosophy is never plets until it becomes a form of life, and noblest philosophy is that which leads to notice it to character, as food and air the body. As elimate gives color and personnel to races, and decrees the kind

Conviction is to character, as food and air is to the body. As climate gives color and demp-rament to races, and decrees the kind of plant and animal which can endure in certain districts, so philocophy becomes a climate of the soul determining its form and color. As a man thinkisth in his heart so is he: Who believes in Plate or Emerson most, is most likes Plate or Emerson. Opinious may be held as an infantish and may hold "purposeless whateo is placed therein;" be-lieds may be supericlaily attached for mere temporary decoration. Its flowers severed from their naives starely as the crop reveals the quality of the soil. We may know by the vaive posteled mary the kind of food its roots have to est, and by its thoughts and notions-its flower and fruit-upon what the soil noarished itself. Not more surely does the river, following the haw of its being, hurry toward the sea, or the flame mount toward the surger cover or the tiger rend, then does may hasten to follow along the line of his strongest conviction, and make his beliefs matifest in decs. As much zits and no and not the down of on a begiven and the surger to following the haw of file being. hurry toward the sea, or the flame mount toward the sea, or the flame mount toward the surger conviction, and make his beliefs matifest in decs. As much zits a diver as the to follow along the beliefs matifest in decs. As much zits and not atta paint to publish his met. It apablishes fissif. Our confession

"Better Pursue a frivolous trade by serious men Than a sublime are frivolously."

Parsus a trivolous trade by serious means Than a sublime ast fitvolously." The foolish man. The wise man always justifies his califug. Paul making teats with his hands, while he carried in his heart a deep regard for the welfare of the race and the germs of the civilization of Europe, was a greater man than Agrippa on the throne. Why one lives, must first be considered when the question is debated, whether life is worth living. When a man does his work gradg-ingly, or his scol ceases to flow into his per-formance, and he is content to become a part of the machine, or when he tolls only to keep himself from drowning—as in some of the instruments with which men once were pun-ished, the question is worth considering whether, as far as be himself is concerned. he would not better cease to cumber earth with his presence. "But i must live," said the beggar to Dr. Johnson, and had for reply. "I cannot see the necessity for it." Work only becomes worthy when it polnats to a no-ble end, and becomes the regai and graceful action of a sont. Genius will not suffice to ennoble life. if

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of faith is in our syss; is in our smiles; is in our skill in our action become and is some of the betward of the strand is a strand is some of the strand is some of the strand is some of the syst in the same strand is some of the syst in the strand is some of the syst in the strand is some or strand is some of the syst in the strand is some or strand in the strand is some or strand in the strand is some or strand is some

becentry, but it is not the nighest torino reason. We carry a torch when we ought to have the sun. Life is an opportunity, placed, so far as we know, only once before us. Within us is power, without is material with which to build. What is the plan of the structure? When the scaffolding is taken down how will it appear? Life is a rough mass, the soul is the scalptor. What will stand forth at last -a statue symbolizing victory? or a sorrow-ful group; like the priest of Apollo and his sons, in which our life is being crushed by a stronger and more releatless foe than the serpent of Tenedos-by the iron bands of fate which our own errors and passions have forged and welded? Character is destiny; but character is the work of the soul. We elect what our destiny shall be. If we ab-solutely refuse, and pltch our action upon the plan of our rejolution, to obey the com-mand of fate, then fate is powerless to com-mand of fate, then fate is powerless to com-mand us. Nay, fate is on our side and will help us to disobey its former law;-- the king has, joined the insurgents and will help them annut the oppressive edicts. The Weish proverb says that "God himself cannot procure good for the wicked," but it is just as true that God himself cannot procure evil for the good. We find what we search for, whether it be a loaf of bread or the kingdom of God. The resolute soul carries a key which fits every lock. Thus the legends and fables

and desires yet unrest when this task is done. It goes ont on other errands to find beauty and all the tender graces of earthly life. Still the spirit looks wistfaily opward, as if expecting the arrival of some diviner guest. It seeks food and Righteonances, and is eatisfied. Religion with its duites, and hopes, and sanctions meets the highest de-mands of life. A philosophy which omits this greatest factor from its programme, cannot be other-wise than defective. Our age has failen deeply in love with reason; but that is not reason which leaves out of its conclusion so many and so great facts. That is not music on one key. After we have struck the cord which gives the sound of earth, we should learn to sweep the whole yeat keyboard, awakening all the notes of wail and jubilee, of work and worship which are slumbering among the network of strings in this strange life-the mysterious music of earth and sky, of man and God. Wise are we all if we learn to awaken this grand harmony. If we have been too long striking the monotone earth, earth, earth, let us have that and pass on to a new lesson which will give us a new com-bination of chords. Let us all practice that piece whose theme reaches, at limes to the sky; whose ground swell of time and earth is sometimes drowned by the grander tones of eternity.or modulated by the dreamy notes of heaven; and which can be heard on both sides of the grave.

"In some hours of solemn jublice, -The massive gates of Paradise are thrown Wide open, and forth comes in fragments wild, Sweet echose of unearthin melodice, As odors snatched from a bed of amaranth."

The Union Spiritualists, Cincinnati.

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to the Editor of the Helizio-Philosophical Journal. Mr. J. Clegg Wright, the lecturer, has been in Cincinnati, occupying the platform since the beginning of September, with considera-ble success. The meetings are well attend-ed. Mrs. Porter, the daughter of E. V. Wilson, is employed to follow Mr. Wright with tests. In this lecture last Sunday even-ing, Mr. W. drew attention to some of the aboard thin's connected with Spiritualism. He was pery withy and effective in his des-cription of a Boston medium who has mar-ried Jesus Christ; and said that this insani-ty was equalled by such performances as the ried Jesus Christ; and said that this insani-ty was equalled by such performances as the materialization of Jesus Christ, Hiram Abiff, Napoleon Bonaparte, Josephine, and ancient Egyptian spirite; such things are wicked frauds and insanity mixed up. Mr. Wright pronounced these mailfestations fraud, es-pecially emphasizing the name of Mrs. Fair-child. child.

pronounced these manifestations fraud, especially emphasizing the name of Mrs. Fair-child. During the delivery of the lecture the andi-ence repeatedly manifested its approbation by appianse, but when the lecturer had sat down, the chairman, Mr. Grooms, said that he wanted to state to the andience that the society did not andorse the statements made by Mr. Wright; that the society "neither af-firmed nor denied the mediumship of any person, but left every body to their own udgment." Mr. Barney rose at the back of the hall and mored a resolution "that. The Society of Union Spiritualists did not approve or con-dem any medium." When put to the meet-ing, seven voted for it and one against it. The body of the people did not vote. Prabably it will be a long time again be-fore a society will take such a step with its appointed speaker. Mr. Wright claimed the right to speak his opinions freely; when he saw and knew of frand he would expose it. The resolution was put to please the fraudu-lent mediums of Clacinnati. Mr. Wright's language was strong and the meeting Mr. Wright said that he would speak his mind always; societies that did not want free speech should not egage him, and if tricky mediums did not want sposing they should not trick. The officers of this society are afraid of exposing mediums, but half of the mediums of this city are fraude and the people know it. Oxe OF THE SOCIETY. Cincinnati, Nor. 18:



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