Readen of the JOURNAL are especially, requested to end in items of news. "Don't say "I qun't write for the reas." Send the facts, make plain what you want to ay, and "cut it short." All such communications will be properly arranged for publication by the Editors lotices of Meetings, information concerning the organization of new Societies or the condition of old ones; overments of lecturers and mediums, interesting incients of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will e published as soon as Dossible.

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# SCIENTIFIC EVIDENCE OF THE EXIST ENCE OF SPIRIT.

Sermon by Dr. Fay, Unitarian, Delivered at the Opera House, Los Angeles, Cal.

There is a wide-spread impression that the basis of all scientific knowledge is entirely obvious and well defined; that scientific trath presents the same aspects to all minds; that in connection with it there is no mystery, and therefore no disagreement among the well-informed; that it is wholly within the region of the knowledge. There is also an impression equally wide-spread that spiritual matters have no foundation in reality, that they exist only in a morbid fancy, and are now accepted only by the weak and the credulous.

It will be our business this morning to do

reality, that they exist only in a morbid fancy, and are now accepted only by the weak and the credulous.

It will be our business this morning to do what can be done in thirty or forty minutes by way of showing that both of these impressions are fallacious; that though the revelations of science, numerops and brilliant, haveso widened our intellectual outlook and so revolutionized our practical methods that we may well pardon the scientist for his arrogance and assumption, notwithstanding they are occasionally rather offensize, yet that spiritual laws and facts are quite as obvious, spiritual phenomena quite as undeniable, and immense and far-reaching deductions therefrom quite as logical-as are those in connection with any department of science. First, then, let us disabuse the mind of its impression that spiritual matters are mythical, unreal, and destined soon to disappear altogether; while all science is comprehensible and demonstrable, and its acceptance by those who understand it uniform and universal—not at all a subject of faith, but of clear and positive knowledge. It would be stating only a truism were we to say that science is not only replete with mysteries so profound that by the savants of the world their solution is not even attempted, but more than that; everywhere there are anomalies and exceptions, missing links and apparent contradictions, so numerous that whole departments of celence rest absolutely on faith alone. Consider the dectrine of evolution, now bidding fair to become an impregnable foundation for a thetstic and spiritual philosophy while it modifies all of the old creeds and methods. Does a person living, even Herbert Spencer, thow to be true, know that man was develoged from germs so low on the vital scale that only by scientific tests could their vitality be determined? Boes ap earson living, even Herbert Spencer, thou what polyp and poet, starfish and

relogad from germs so low on the vital scale that only or scientific tests could their vitality be determined? Does any one know that polyp and poet, starfish and statesman are brothers in different stages of developement? Certainly not. This entire department of thought was suggested by, and must continue to rest on facts, the vast chasm between which can be bridged only with probabilities; probabilities, however, so logical, so consecutive, so far-reaching, so dovetailed that they have invaded the church, modified theology, converted doubters, conquered enemies, captured the university and revolutionized the thought of the age; nevertheless, only probabilities, only assumptions, to-day only a matter of belief.

belief.

Then consider the science of zeology, with the radical changes it has wrought in the popular judgment, as to the method of creation and the origin and antiquity of the human race. In the sense in which the materialist or the agnostic insists that we shall use the term, does any one know that this solid globe was once but a cloud of gaseous vapor, and subsequently a ball of dre; that the mountains and hills on its enriace were

formed by the shrinkage occasioned by the cooling process, as ridges and valleys are formed on the surface of a baked apple; that the British Isles were once a part of the European mainland; that this Western Pacific Slope was once the bottom of an ocean and that it was thrown up by subterranean forces? Has any man such a knowledge of these things as would justify him in testifying under oath in regard to them? Certainly not. The most that the best informed geologist could say, or would dare say, is that certain facts lead to certain conclusions: well founded conclusions, we admit, but still they are solely a matter of reasoning which is but another way of saying that they are chiefly a matter of belief.

But once more. At a given time in the month, and in the evening, we turn our telescope towards the moon, and to all appearance look directly into the open craters of a wast number of extinct volcances. It is a wonderful sight. But were they ever actual volcances. Who can inform us? In regard to it who can do more than believe?

Once more using the work "know," or "knowledge" as the materialists or the agnostic uses it, is there a physician on earth who would dare say he knows that medicine ever curd a disease? How can he know it? How can he know that the same results would not have followed had no medicine been taken? That it is highly improbable is granted. But it is not of the probable or the improbable that we are now speaking. In connection with spiritual matters the materialist objects to a consideration of the probable. He says we have a right to demand positive knowledge, and therefore the obvious pertinency of the question justifies its repetition. Who knows that medicine ever curde or relieved anybody; and especially as no remedy so called, is uniform in its action. Here is another vast department of science, and also of daily practical life, in which we are guided and governed solely by classified probabilities; or interference in, or other words by faith.

Buch cases could be muttiplied indefinitely

they go, how they move, or of what order they constitute a part? Certainly not.

It is a law of nature that frost expands, and heat contracts objects—excepting fron. In which case the law is completely reversed. Do you know why? Can you explain the anomaly? I suppose not.

But look at the most exact of all the sciences. The Rev. Dr. Hiff, expression of Harvard University, and who, since the death of Professor Pierce, has probably been the ablest mathematician, says that in the last analysis, pure mathemetica rests on faith, and as an illustration of his thought, he instances a curved line, one of the lowest, simplest objects of mathematical contemplation, as Dr. Hill states, and yet the mysteries connected with it, he not only declares to be utterly imponetrable, but so contradictory that in dealing with it, the geometer, in solving a single problem, and for reasons which he does not at all comprehend, is obliged to treat it now as straight, and now as crooked, and then as both at once, and he does it in faith alone. Think of this fact. Dr. Hill, one of the soutest of living metapysicians, adduces this as positive proof, not only that in science as well as religion, we walk by faith, but also to show that faith evinces a higher mental power than knowledge. By faith we trust where we cannot see, in science and religion alike.

Finally, under this head, we have coined alike.

But behind, and around, and above all, the real mystery of this universe lies unsolved. Now as the most scientific deductions are only matters of belief, and as all our scientific investigations are prosecuted in faith alone, is it unworthy of us to form some idea concerning, or to deduce from what we know, something in regard to the mystery that envelops us and all things? Is it not the function of pure reason to guide us from the known to the unknown? Are not the boundaries of the known continually pressed back, because it is the highest function of knowledge to inspire faith? Had Newton been satisfied with knowing that the apple fell he would have demonstrated that he was made of only common clay; but the fact that his knowledge became the basis, or mainspring, of all-mastering faith, or persuasion, in regard to the then unknown law of gravitation, that brought the apple to the ground, when it was loosened from the stem, stamped him as a perless philosopher and clearly demonstrated the idea of President Hill, already named; that of our rational nature faith is a higher power than knowledge. It is simply the peering of our rational nature faith is a higher power than knowledge. It is simply the known.

For example: The end of a shaft on which

known.

For example: The end of a shaft on which there is a huge pulley, comes through this wall, and by the connection of a band, it drives this room full of machinery. I do not know what drives that shaft. I have never been around on the other side of that wall. But would it be unworthy of me as a rational being, would it prove me to be superstitious and credulous, and weak and fanctful. If I should infer, believe, declare, insist, that that shaft was driven by power that was generated, directed and controlled by intelligence? On the contrary, would not such a conclusion and averment be in exact accord with the most legitimate function of my rational nature? Or, on a graded bridged and well-worn highway, I travel toward the summit of a long and high mountain range, on the other side of which I have never been and of what is there, from personal observation, I know absolutely nothing. But if I should hold as entirely rational, logical, unavoidable the idea that that graded and well-worn highway Aid connect with and open into something real and vital on the other side, should I evince discreditable intellectual powers and tendencies or merit criticism for my faith in the (to me) unknown? On the contrary, from the topography, the minerals, quarries, soil, timber, climate, streams, altitude, etc., etc., of the side of the mountain with which I am acquainted, would not the ability to deduce somewhat accurately, what must be the main features of the side of which I positively know nothing, clearly evince a moch higher order of mind than the power simply to grasp the facts which fail under my observation? thus again demonstrating Dr. Hill's idea, that faith, or persuasion, is a higher achievement of the mind than knowledge.

Now he who suppose that the intelligent religionis is less anxious than the scientist, to know the facts or less willing to reserve and the secapes. By the Ill-informed, or thousands who have exampt, the anti-religions infection of our time, pity and contempt are alternately lavished upon the Ch

not to evade. Did utter emptiness, utter vanot to evade. Did utter emptiness, utter va-cuity, absolute nothingness, produce some-thing, begin a universe? If so, then a funda-mental axiom of science, viz., an effect can-not be superior to its cause, is completely overthrown. But something is superior to nothing, and therefore if something was pro-duced when and where nothing previously existed, then nothing evidently produced something. Do you believe it? Upon this subject I have read a little, but I have never seen even an attempted reply to this argu-ment.

seen even an attempted reply to this argument.
But this is only the beginning of the chain. We therefore add that the difference between a vitalized and a non-vitalized particle of matter, kernel of wheat and a gravel stone-of the same size, is almost infinite. How can you conceive it as possible that in a universe in which, from centre to circumference, there was at one time not even a hint or semblance of the vital principle, but only dead matter, such matter finally vitalized itself, charged itself with a power above itself. As the vital principle is confessedly superior to matter, did matter generate something superior to itself; and, again, was the self-evident, the scientific axiom disproved, that an effect cannot transcend its cause?

something superior to itself; and, again, was the self-evident, the scientific axiom disproved that an effect cannot transcend its cause?

But further still, can you conceive of a proposition more repugnant to all logical thought, or more at variance with the scientific method of inquiry, than the following: In a world in which, as science herself declares, there was once not a living thing, not even a vital force, but only dead matter, throughout, and upon which to this day no outside mind or spirit has ever operated, as, according the materialism, there is no extrinsic mind or spirit, matter alone, uninspired, undirected, uncharged by any power above itself, ultimately generated sensation, thought and emotion. And now, when beauty, or music, or eloquence, or self-sacrifice so moves us for the moment as almost to take, away our breath, when in language that stirs our blood and thrills our whole being a statesman pleads for the embodiment of truth and fistate in legislation, when in her distant home a wife hears that her husband has been terribly wounded in battle, and flying to the scene of conflict, makes her way over fields war-plowed and red with blood, and by a single cot, and without sleep, or food, or thought of herself, waits and weeps, and prays, and agonizes till he, with whom she has trodden the way of life its again himself, when a fond mother holds little bloodless hands across a little breast that has ceased to dilate, and for months afterwards lays her. sweetest flowers on a little mound in the cemetery, vividly freaming at every hour in the day of a joy-ful reunion in the blessed hereafter, when a man surrenders his life rather than yield his moral convictions; in all this no spiritual nature is evinced, no immaterial principle is involved, but the whole is caused by the particles of the brain, working in this way instead of that. But pray! O pray! what make the molecules of the brain work in one way justed of another? Is there not a predisposing cause?

As in the case supposed, the pulley on th

tion to the fact that it is purely scientific ground.

First—Once this material universe was not. Now it is.

Second—Once every particle of matter in the universe was non-vital. Now, unnumbered billions of particles are surcharged with the vital force.

Third—Once in all the universe, there was not a sensation, a thought or an emotion. Now matter is alive, and it feels. Now the great world of man is thrilled with thoughts that breathe and words that burn. Now we have aspiration, ambitton, emotion worthy of archangels.

Fourth—So far as we know, and without an exception, power originates in intelligence; and on every hand we discover the outcroppings of an infinite power. And to infer that all, which once was not, but now

where we cannot see, in science and religion allke.

Finally, under this head, we have coined an axiom which shows that in regard to abstrace matters, the popular judgment is not always enlightened and well based. We say that water runs down hill; that always and everywhere it seeks its level, whereas, the mouth of the Mississippi is several miles higher, than its sources, in the lakes of Wisconsin, and over every judgment is not always on the gulf, it runs on an up-grade. Do you know why? Then pray inform us.

If theology were thus studded with an omalies and contradictions, would not Mr. Bridlangh and Colonel Ingersoil make merry at our expense? That there are ten itousand facts and forces of many of the aspects and relations of which we have a wast amount of accurate knowledge is admitted. And yet, all that it is possible for not so know of the most trivial object, a grain of sand, a blade of grass, a fake of snow, a tiny insect, is as nothing in comparison with the imponetrable, awe-inspiring mystery in which it is enabroused. The phenomena of matter and force, saye Professor Tyndail, "lie within our intellectual range, and as far as they reach we will at all hazards push our inquiries.

and wrong. Was this conception so material that it stamps man as a demigod generated by matter, brought forth from grains of sand that were once as dead as shot. Pray tell us in so many words if you think it is only the mechanical action of the molecules of the mother's brain that causes her cheek to blanch her tears to flow, and her very heart to break, when her son, the idol of her life, sinks in the whirlpool of temptation.

3. When a man does a mean and unworthy deed, though no human eye is on him, what makes him thoroughly ashamed of himself? What is it that excites in him intense mortification and loathing as he looks in the glass? I appeal to the common sense of the world. Is a purely material nature susceptible of such emotion? How can it be? Why should it be?

4. Whence and why the insatiable longing for personal improvement—the inspiring, significant, divine cry for a better, and a best in the character and the personal experience? Why the intense onward stretch, the universal all impelling dissatisfaction with present conditions and attainments that converts infancy into archangelhood and earth into heaven? Do stocks and stones, nay, do the cunningest animals feel it?

5. There is a man on his knees; not a no

and earth into heaven? Do stocks and stones, nay, do the cunningest animals feel it?

5. There is a man on his knees; not a no vice who would be easily decrived in regard to his innermost and uppermost thought and feeling. It is Dr. Martineau, the Unitarian, or Cardinal Newman, the Catholic—universally acknowledged to be one of the ablest men living—on his knees. His eyes are closed. His lips move. From his innermost soul he breathes a prayer. Will our materialist friend explain the fact? It will not do to say that it means nothing, as six would not do to say that a boulder weighing twenty tons, on a vast tract of vegofable mold in which not even a gravel stone could be found, meant nothing. Each of these facts means something—means a great deal. The geologist explains the presence of that single boulder, in a section where for miles around there is not another stone, large or small. He feels bound to explain it. In like manner, and consistently with his theory, will the materialist explain the fact that there, on his knees, is one of the greatest men of the world, nay, multitudes are on their knees, at dwe have a right to demand an explanation of the fact.

You send to Hong Kong a letter, pure matter, nothing but ink and paper, so far as the package is concerned; but on reading it the person to whom it is sent faints and falls or is thrilled with ecstasy like that of the seventh heaven. Was it the substance that did it? Was it only matter that felt the shock? The fact is strentifically inconsistent with that theory.

What of mind-reading, that was creating great sectionent among the materialists of England when I left that country? What of mind-reading, that may create the another that here has been a vast amount of noneenes and imposture; but which, at the bottom, is an undeniable fact that is far more widely, though unconsciously, recognized in our daily life than we are wont to suppose. It is a matter of history that Swedenbory once sprang to his feet and declared that his house was on fire, though he was s

from it. And at that moment his house was in flames.

In two or three of his most popular works, Dr. Oliver Wendell Holmes fully recognizes the clairvoyant faculty, and well he might, as he was once the chairman of a committee appointed by the Medical Faculty of Harvard University to Investigate a case that had attracted great attention in the neighborhood of Boston. And after a most thorough examination he reported that, beyond a question, it was what it purported to be. But is clairvoyance even possible to a nature wholy material?

What of the fact that whenever in the institutions of society, man's moral and spiritual nature has been fully recognized and provided for, there he has attained his highest and best—there has been reached the grandest civilization the world has seen, and wherever man's moral and spiritual nature has been denied, or even ignored, there decay and desolation have settled upon the community. Name an exception to this rule—one single exception. But, as that cannot be done, let us consider the irresistible force of this argument.

What of a character like Christ's, collocal, monumental, heaven-revealing, world-redeeming, if there is a God, and man is his immortal child; but utterly fanatical and unmanning if the world was self-created and

monumental. heaven-revealing, world-redeeming, if there is a God, and man is his immortal child; but utterly fanatical and unmeaning, if the world was self-created and
man is only matter. Now it is admitted that a
theory that works out bad results, that is untrue to life, is itself had. And this theory does
work out bad results everywhere and always,
and its real character is thus disclosed.

What of the numerous cases that in all
lands are continually occurring and that
doubtless many of us have winnessed—cases
in which those sick unto death have for
hours, possibly for days, been totally unconscious, every bodily cense gone, when unddenly opening their sightless eyes and raising their trembling hands they salute dear
friends long since gone, even whispering
their names, and do not breathe arsin.

What of these, and kindred facts too inmerous to be even mentioned here and now?
Over very important ground I am taking
you too rapidly for critical examination.
Each of these propesitions, and of many
others like them, should be made the text
of a sermon if we would above the impregrability of our position. I am halding up be

For the Beligio Phi PIGHTING FOR THE SABBATH.

The Clergy Alarmed at the Demands Made by those who would Secularize the Day.

BY HUDSON TUTTLE.

It is to be regretted that in the popular discussion, the most important Sunday question has been, and is, mixed up with that of temperance. The churches have few live issues, and have made the most of temperance. The German element in this country patronize their beer gardens on Sunday. All the continental nations have brought customs and manners quite opposed to the old Puritanic conception of the Sabbath. That conception has passed away forever. There is no use of mourning over it, for it is gone. The broader and-more cosmopolitan views which have taken their place, brought by the French, Italian and German, have redeemed this country from its narrow and provincial notions. The Sunday question, whether the day shalf be kept exclusively for religious exercises, and stringent laws compel strict observance, or whether it shall be left like all other days, to be observed, as each one desires and thinks proper, should be discussed upon its own merit. Temperance, however, is forced along side, and it is made to appear that, to advocate freedom in Sunday observances, is to join hands with the upholders of intemperance. To the German mind it is not so much that beer and wine may be drank in the beer garden, as that the garden may be opened Sunday, and social life enjoyed therein: not freedom to sell liquor, but freedom of the day, as it is in Europe, where those who desire to attend church do so, and those who desire to attend church do so, and those who desire to attend church do so, and those who desire to attend church do so, and those who desire to attend church do so, and those who desire to attend church do so, and those who desire to attend church do so, and these who desire to attend church do so, and those who desire to attend church do so, and these modeling as the secondary of the subject of incurring the displacature of those who do.

The salconists are the great enemies of those who general subject of the subject of the day is it is in Europe, where they can be desired to the subject of the day is a sta

stening to an overal stening to an overal broadside of our descerating the Sabbath. The share united in a "Personal Liberte," and seek to control the offices favor. Of course the clefgy were by this, and recommend also polition; yet in reading the reports of rmons given on that day from most pulpite, one is astonished at the libs advanced and the progress made, in twenty-five years toward broad and i views. There is little stress placed oly character of the day. Rev. Charles the Church of the Divine Paternity for a long time there has been a day have been forced to retire. In it the liberal church has been solidly It has sought to make Sunday a day tion, and a day of spiritual refresh-

sucation, and a day of spiritual refresht.\*

McChesney of the St. Paul's M. E.
rehiaid: "There is a need for bodily rest;
e is a need for mental rest; a need for soenjoyments and reunions, and, above all,
ad for spiritual exalitation and advancet. This is the highest of all needs. Are
these needs permanent, and should not
one day of the week set apart to meet
a needs be a permanent institution?

The Sabbath day is made for all men. Man
e'and, not the means. Man is to keep the
ath so that the Sabbath vill keep him.
are to keep it so as to get the greatest
ble benefit from it morally, physically
mentally. There is a need in man's nafor a Sabbath."

s prescher spole of the impossibility of

preacher spots of the impossibility of sing the strict observance of the old Saboath. Those stringent rules were for a peculiar people. We do not need Jews in olden times did, a long list of which we may not do on the Sabbath

of expediency and from that of political or social economy, that the Sabbath is really a necessary institution. If it is to be commended to the workingmen, however, it must not be made a day of gloom. Whatever tends to advance man's true well being is worthy of the Lord's day. Its atmosphere should never be darkengd by Pharisalc severities. Children should be trained to love it, not to dread its appearance. Especially should there be no suspicion of class partialities in legislation on this subject. Clergymen had been too often accused of preaching two gospeis, one for the rich and another for the poor. If Jesus of Nazarch walked among us to-day amid the altered conditions of the nin-teenticentury, He would likewise rebuts the spirit of Christian Pharisaism. Man is not all spirit. He has a body that needs rest and recreation, with senses and sensibilities that need nourishment and inspiration other than those of a purely spiritual sort. But neither is man wholly material. The body is a shrine of an immortal soul, for the nurture and education of which times and places are consecrated. Show men that the Gospel is not a bondage, but a law of liberty; that the Lord of the Sabbath is not a hard takensater, and sque who now shrink from that day may be brought to welcome it as one of gladness. The reader will observe that the day is to be held for social, moral, educacional and physiological reasons —not because God commanded that it should by. The Rossiter, of the forth Presbyterian that it was those of the Forth Presbyterian that such that it was those of the forth present for opparing the saloons on Sanday, and he asked his harers if they were prepared to take down all civil enset ments. From around the day, and leave that weekly reader on the question of the forth present all together as follows: "If the Sabbath good the French Revolution, and closed his red hot sermon, in which he ranked liberalist, bomb throwers and rum-sellers all together as follows: "If the Sabbath goes down, religion goes down, and ir relig

The Old School Doctors' Conspiracy.

The New York Times recently stated editorially that one of New York's best Supreme Court Judges. Judge Barrett, had decided that the Knights of Labor had no legal right to conspire together to prevent a man, who does not choose to submit to their orders, from getting employment and making a living, and that they can be presented for conspiracy for doing so; that such action is a conspiracy, to prevent a person from working at any trade, labor or calling, within the meaning of the law.

refers to section 168 and 170 de, and which calls the case a piracy. I think that this idea il commend itself to every fair-

time for 4 Sabbath."

The preacher spole of the impossibility of expecting the strict observance of the old Jewish Saboath. Those stringent rules were meant for a peculiar people. We do not need as the Jews in olden times did, a long list of things which we may not do on the Sabbath ay.

He said: "God has made us for Himself. We are to live like Him, to love Him and become like Him. The greats ed of our being is to glorify Him. Our highest need is to prepare ourselves for the heavenity world. So observe the day as to make it a day of beautiful home life and social friendlines; but, above all, so observe it to make it a day of beautiful home life and social friendlines; but, above all, so observe it to make it a day of the suit of the political time. The pression, and that pression, came and the suit of the political time of the political time of the political time of the political time of the political time. The pression, came the profession, and that seven the best are a class are poor removed as the Jowe in the case will commend itself to every fairmined and thinking person.

But in this view, what shall we easy of the went of the satisfaction? In spirit and intent wherein is the logislation the competition of others who do not include the competition of others who do not include the profession, and that we present the benefit of having more of sealing the profession, and that we any other States, and the profession, and that we any other States, and the profession, and that we any other States, and the profession, and that we any other States, and the case while of the case while one of the west of the case will commend for able to have the presence of an invalid with the suggestion of the west 25th street changed to the demand for opening the satisfaction of the profession, and that we any other than the profession, and the profession, and that we any other than the profession, and the profession, and the profession, and the profession, and the case which the profession, and the case of inportion were propo

these doctors that it is for the public good they seek these laws. But their private meetings and expressions show to the contrary, and that were it not to suppress competition no money would be forthcoming.

I have prepared two short printed papers, one showing what these doctors complain of in their meetings and journals; the other what they seek for, taken from same authorities.

I would I had the address of each legislator for the coming session at Albany, he should have a copy. After Judge Barrett's decision one would think a reputable physician would scorn to allow his society to be represented before the legislature as seeking this sort of "protection" to their calling, even if te had not objected to it before.

BRONSON MURRAY.

238 W. 52nd St., New York.

NEW YORK DOCTORS IN ALBANY.

The following comments on the nature and works of these New York doctors may be use-ful for reference hereafter. First comes the

IT IS NOT SO PLAIN AS IT MIGHT BE, EVEN

cal compuision,
IT IS NOT SO PLAIN AS IT MIGHT BE, EVEN,
THAT ALL MEDICAL MENFAVOR IT.
The New York Medical Journal of Feb. 16th,
1864, says: "It is not so plain as it might
be that the meeting of the State Medical Soclety was really anything like unanimous in
favor of legislation in the matter," (the State
Examining Board) and it is notorious that
there was presented to the Legislature in
1862, from the city of New York alone, the
remonstrance of twenty-five decirer of medicine against all interference with the choice
of invalids in the selection of their medical
attendants, a remonstrance in which two
thousand citizens joined.
At the same time Dr. John Swinburne, the
very first surgeon of Albany, and later its
Mayor, and now one of its Members of Congress, appeared before two Committees of the
Legislature, and argued against all such
"Medical Legislation," holding that the common law needed little if any modification.

In spite of their pretensions it is a well eatablished fact on both sides of the Atlantic
that
THE FIRST MEDICAL AUTHORITIES HAVE BLUN-

THE FIRST MEDICAL AUTHORITIES HAVE BLUN

THE FIRST MEDICAL AUTHORITIES HAVE BLUMDERED.

Public opinion says they blundered in poor Garfield's case, as well as numerous others; and the St. James (London) Gazette says: "Dr. Niemeyer, the distinguished German physician... coxdemned absolutely the system of treatment followed by the French physicians in his (Gambetta's) case. The death of Mirabeau, Gambetta's great prototype, was attributed in a similar way to the incompetence of his physician, Catanis." It is weltened that the "Gotor who is not honest senough to confess it when he is puzzled is a well-known member of his profession in all. countries."

WHAT THESE OLD SCHOOL. DOUTORS COMPLAIN OF AMONG THEMSELVES.

OF AMONG THEMSELVES.

OF AMONG THEMSELVES.

That some patients out of whom fees might be squeezed get the benefit of charity hospitals.

That the laws of New York do not "disfranchise (as they say is proposed in England) recipients of medical services at the public expense."

recipients of medical services at the public expense."
That the gratuitous treatment of all who apply at public hespitals lessens physicians' incomes, and is "a grievance to be brought before the medical profession."
That "inspectors" are not appointed to ascertain whether applicants receiving such aid are "able to pay consulting physicians' or surgeous' fees, or (if the cases are not urgent) those of local practitioners."
That "druggists usurp a physician's practice by dispensing valuable remedies without a physician's prescription."
That courts hold a physician responsible for damage to patient when incorrect diagnosis is given and a public knowledge of

a physician's prescription."
That "courts hold a physician responsible for damage to patient when incorrect diagnosis is given, and a public knowledge of his report injuyes the business of the patient."
That the newspapers report cases of accouchment. This, they say, ought to called "Newspaper medicine."
That some physicians "give certificates to be used in bringing to notice any drug, wine or proprietary article intended to be used as a medicine," thereby "courtributing to trade interests and injuring the medical interests."
That "the medical degree is not a passport to refined society," as they think it should be, and "social standing and influence" is not greater than it is.

That "medical men as a class are poor from overcrowding the profession, and that even the best have indifferent incomes."
That women doctors are permitted to have the benefit of hospital practice.
That army post surgeons compete for private medical practice with local practitioners.

That "quacks" prosper, and sell their (pat-

That they are compelled to telerate n wives, "since they are with us."

That the Legislature was disposed to charter a college for education of midwives, which it was the duty of the profession to have defeated. (Therefore the New York County Medical Society appointed a Coumittee to go to Albany to head it off.)

That its incorporation with the right to grant a diploma would be injurious to the interest of the medical profession of the State.

That midwives are likely to give "much more trouble" here than in Europe.

That "in Germany, besides confinement cases, midwives habitually took gynecological cases and children's diseases and many other things which belonged to the domain of the physician." (Nevertheless the complainant had to admit that one hundred years ago midwives alone were permitted to attend in child-birth. Men were not permitted.)

That a Grand Jury in New York City having thrown out a complaint against a "quack," refused to reconsider its action (whereupon a certain "Censor, drache New York County Medical Society" published a severe censure upon that Grand Jury and its foreman, together with the Censor's instruction as to what was a juryman's daty.)

That "the differences of the three schools of medicine prevented securing advantageous laws."

These complaints of the Old School doctors

These complaints of the Old School doctor These complaints of the Old School doctors are not made in public. They are found in the record of their proceedings in the New York Medical Journal, mostly. In public, the medical societies pose solely as disinterested public benefactors, seeking laws for the public health; among themselves no such disguise.

disguise.

WHAT THESE OLD SCHOOL DOCTORS THINK OY THE LEGISLATURE THAT REFUSES TO PASS THEIR "BENEFICIAL" BILLS.

Heat the New York Medical Journal: "The people of the State of New York have for years persistently, and stupidly refused to protect their own interests, their health and their lives by any regulation of medical practice worthy of the name."

Legislators who do not vote their bills are "stupid," in the New York Medical Journal's view.

practice worthy of the name.

Legislators who do not vote their bills are "stupid," in the New York Medical Journal's view.

WILST THE NEW YORK DOCTORS DEMAND.

They demand all they can get of the following propositions, which they first formulated in 1882 3, viz. Not only that no one but themselves shall attach to his or her name "Doctor" (meaning Doctor of Medicine) or Dr. or M. D., but that no one else shall singgest, recommend, prescribe, employ, use or direct for the use of any person, any drug, medicine, appliance, apparatus or other agency, whether material or immaterial, for the treatment, cure, relief or pallistion of any real or supposed aliment or disease of the mind or body, or for the treatment, cure or relief of any wound, fracture or other bodily injury or any bodily deformity; and, further, that, beside imprisonment, fines of from fifty to two hundred and fifty dollars shall be imposed on whoever does any of these things, and that half the fines collected shall go to the doctors complaining.

They demand, too, "in order," as the American Medical Association puts it, "to secure uniformity in methods and results," the establishment by law of a State Board to examine all;candidates for the doctoring of the people; but it turns out the three "schools" can't agree on the composition of the Board. The Old School doctors want the control: that does not suit the other two "schools." The medical colleges, too, don't agree to it, because their diplomas now are sufficient by law, and they get pay for them. That pay goes into the private pockets of certain doctors. It is, as Dr. Rooser, of New York, on April 25th, 1832, stated to a reporter, "lod ay not one of the leading medical colleges of the State is anything more than a first-class educational establishment owned and practically controlled in all its details of financial management... by a body usually of seven men." It is the same in 1837, and these "seven-men bodies" don't mean to have competition from new colleges; therefore, not long since they go

THE BLUNDERS WHICH DOCTORS HAVE MADE.

THE BLUNDERS WHICH DOCTORS HAVE MADE. The Brooklyn Union states that "a druggist talked" as follows:

"It is not only in deadly poison that the errors are made, but other drugs as well. Here's a prescription calling for a two-ounce mixture that contains an ounce of quinties sulphate, and gives a table spoonful as a does, or about twenty grains of quinties. I dispensed one dram, or about sixty grains, in the whole mixture. Here is another prescription calling for forty grains of phosphorous, to be divided into twenty pills, making two grains for a does. I put in two grains making the does one-tenth grain. The maximum does is about one-fourth grain. pants, one-fast cances, with no turner directions. I questioned the man who bought it, and he told me it was for his child; so I gave him magnesis aujubate, or Repom salts. A well-known physician gave a prescription that was brought to me to fill. It called for aconite root, one-half ounce, with directions a teaspoonful. I told the, messenger who brought it that it would be finished in three-quarters of an hour. That gave me time to send for the physician, who was in a rage because of the delay in filling the prescription. His anger increased when I tried to explain to him, and he said he knew what he was about, and would not have outside in arreference. After he cooled off it turned out just as I expected. He intended that the teaspoonful of medicine was to be put in atumbler of water and a teaspoonful of that taken every hour. But the directions merely stated a teaspoonful, which of course meant the quantity of medicine. The maximum dose of aconite root is about ten drope, and that is the reason I called the doctor. He didn't thank me a bit, however, but said he would send no more prescriptions to me. Another physician prescribed for a child of a few months a dose of one grain extract of belladonna, and repeat every two flours. The maximum dose for an adult is two orgains. I corrected the prescription so institute was one grain in the whole mixture. There are many errors made by physicians in confounding hydrargyrum blehloride, or corresive sublimate, with the inoffensive hydrargyrum chloride, or calomal, I have

more than once corrected prescriptions where strychnia sulphate was perscribed instead of quinine sulphate was perscribed instead of quinine sulphate, and there is one physician whose prescriptions I never pass without revising them, as it is not unusual for me to find two or three errors in one of his prescriptions. For these things we (I believenearly all druggists have had the same experience) get no credit; but let one of us make a single mistake, 'hen all hands are condemned. I think the physicians who write the prescriptions need looking after a good deal more than the druggists who put them up."

The New York Medical Journal, without denial, quotes from Mr. John B. McMasters "History of the people of the United States," concerning medical affairs at the close of the last century: "Horneopathy with its tasteless mixtures and diminutive doses was unknown, and it is not too much to say that more medicine was taken any year by the well than is now taken in the same space of time by the sick." "Each spring the blood must be purified, the bowels must be purged, the kidneys must be excited, the bile must be moved, and large doses of senna and manna, and ightheome concoctions of rhubarb and morasses were taken daily. In a thousand ways the practice of inedicine had changed since that day, and changed for the better. Water was denied to the patient tormented with fever, and in its stead he was given small quantities of clam-juice. Mercurtal compounds were taken till the lips turned blue and the gums fell away-from the teeth. The damsel who fainted was bled profusely. Cupping and leeching were freely prescribed, "etc. (See New York Medical Journal, April 21st, 1883.

Now it is well-known how these old school doctors opposed all change from those practices, when insisted upon, and finally carried by the intelligent layman led by the demands of the Homeopaths.

Blunders innumerable, similar in their nature, continue still to be made with dugs, as is known by every experienced man and woman; and did space aflow I mig

strate that equally numerous are the mistakes made with the knife and its use professionally.

THE ORGAN OF THE NEW YORK DOCTORS DON'T APPROVE OF THE MEDICAL LAWS OF FRANCE, GREMANY OR RUSSIA.

The Pall Mall Gasette (London) states that "in France and Germany there is a regular tariff (fixed by law) for the visits of medical practitioners, ... affording a guaranty against excessive charges for the poor... In North Germany, except in cases of severe illness, ... a doctor never repeats a visit. He must be requested to do so. If medical fees are too high with us (England) they are too low in Germany and France—two marks and two franks a visit."

What a contrast with the practice here in America, where the doctors want a monopoly, and scont any restriction of their charges.

The law in Russia is similar to France's and Germany's. It requires, too, that a doctor must respond to the call of the poor and rich. He is not allowed to shirk when the pay is doubtful.

Awriter in London Truth referred to the evident justice of the above provisions, in view of the monopoly granted the doctors by those Governments. Here is what the New York Medical Journal says of that writer and those provisions: "Probably Jack Cade would have entirely coincided with this (Truth's) writer. It would be interesting to know the Ergulish writer's approbation of the barbarous state of things to which he alludes."

This New York advocate of compulsory doctors' laws thinks compulsory attendance is "barbarqua." Most people would say, from the dogmatic utterances of the various old-school medical men and journale; that their doctors should be infallible in both surgery and medicine. It is clear enough they are not.

Afraid to leave the people make their own laws, they themselves surreptitiously at-

and medicine. It is clear enough they are not.

Afraid to leave the people make their own laws, they themselves surreptitiously attempt to control them.

I have now presented a very, very limited abstract of the mass of evidences i have collected of monstrous delinquencies and barefaced selfahness of the medical fraternity of New York. Their impudence in applying, by paid attorneys and by committees of their own societies, in constant attendance upon the Legislature at Albany, osterisibly in the interest of what their organ is pleased to designate as a "stapid people," while in reality their motive, as constantly expressed in their society meetings, is their own private personal pecuniary profit—their impudence, i say, in this/respect, is something without parallel in the history of philanthropists.

Bronson Murray.

For the Beligio-Philos The Science of Death. BY CHARLES DAWBARN.

NUMBER TWO.

call physical death is just a little char the position of a few atoms of matter wards other surrounding atoms? Tak instance, solid metal, apply sufficient and it is "dead," although each atom follows the change, for, you say, "Ye solid has gone, but here we have the matter as a liquid." Continue to pour that liquid the magnetic force you call and presently it dies too; but only is still greater energy, as the atoms dema wider sweep, for it has now become a ward to see it and the still greater energy, as the atoms dema wider sweep, for it has now become a ward of the see it and the see it are the see still greater energy, as the atoms demand a wider sweep, for it has now become a vapor. The liquid has in its turn passed away. You see it no more, but the vapor which stands as its spirit is all around you, and still subject to your control; but with more force and further expansion your vapor becomes gas; and now you acknowledge those atoms have a range beyond which your mortal senses may not look. But I can hardly conceive any educated mind so limited as to conceive that the range of his perceptive powers is the measure of power for the universe.

I would ask my reader to carefully mark the point made in this illustration. At every change that came to that matter, the atom absorbed more force; for you were giving out energy from your furnace heat, which gave to the atom a wider sweep. When the atom passes outside the range of your instrument it means that it has become too full of force for you to control, so that which we call solid, represents no force, now in the attraction of atoms for each other.

Pour into the solid a little energy, and it bursts into beauty as crystal, yet more, and as vegetable life it is working into companionship for the animal; and through the

lower animal upward it travels till it crowns

lower animal upward it travels till it crowns material nature with manhood's form, as those atoms have gained in energy step by step. We have learned from scientific discoveries that just as the heat force added by man to that metal turned it into gas, so does the sun's ray bring the force to earth, which ontworks these marvels, and gives to matter its wondrous elasticity on which human growth depends. But every stage meant what man calls "death"; and the reason he calls it "death" is because he never sees the unchangeable indestructible atom.

If there be a higher being whose eye notes the individual atom, he sees that there is no such thing as death; but that the indux and outflux of force moulds matter both for man and within man in this life and every other life through eternity. Could mortal man invent a microscope of a million-fold greater power, he would perchance, learn that knowledge destroys both ignorance and death.

So far I have given only scientific fact addressed to your reasoning faculty. Now you tell me there is thore to a man than matter, and force and life? I know it. We can, if we will, listen to the deartbeat of the soul in humanity; and those of wa who have had sadexperience, know that readan is silent by the deathbed of those we love. Me it were not that we have discovered that there is something more to a man than a collection of individual atoms, or even of individual life, we might well join the Society for Ethical Culture, and listen to its gospel of despair.

Our whole theme turns on this question of individuality, for all alike will as mit that matter, force and life cannot die; but if their manifestation which we call mother, sister, wife and child can be lost to us forever, then all this scientific talk about being no death is jugglery, and an evasion of the real problem of existence.

Some light is thrown upon this subject by the discovery that life is independent of size; in other words, that the atom of life is no more and no less to the strong man than it was when he was sish

in other words, that the atom of life is no more and no less to the strong man than it was when he was, the helpless babe upon his mother's knee.

Rvolution changes the quantity of mut not the quantity of life. We have seen that the atom never loses its individuality, so the thinker will say "My individual life is assured, even if matter be forever changing its form."

Still, so far, we don't quite satisfy the longing of the human heart. If you will think a moment, you will see you do not want your individuality of form maintained unchanged. Bo you want a form forever that expresses imperfection? Here is your loved child who has been a sufferer and a cripple for years. You certainly hope that expression of individuality will die out; yet remember you cannot alter form very much, without destroying what your heart means by individuality.

Here is your mother, whose venerable age has left her dependent for years upon your loving attention. Suppose you were sudenly introduced in the next life to some sweet, fairy-like child, skipping and anoing with innocent glee, and were told by the angels that were your mother, it would require more faith even than Brother Talmage has for you to believe them. Of course you don't expect her to hobble with a cane, and totter as she walks. But what is it you don't expect her to hobble with a cane, and totter as she walks. But what is it you don't expect her to hobble with a cane, and totter as she walks. But what is it you don't expect her to hobble with a cane, and totter as she walks. But what is it you don't expect her to hobble with a cane, and totter as she walks. But what is it you don't expect her to hobble with a cane, and totter as she walks. But what is it you don't expect her to hobble with a cane, and totter as she walks. But what is it you for the provide them of the provide them of the provide them. Of course you only face, and then vanished. Do you fancy she is to wait as a helpless babe through etc. If any the provide the provide the provide them of the provide the

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or in be ordered; through, the office of the RELIGIO-PHILO PHICAL JURIAL.

san be ordered through, the office of the United Derivations Judgest.

HENRY WADSWORTH LONGFELLOW: His Life, His Works, His Friendships. By George Lowell Austin. Boston: Lee and Shepard; Chlesago: A. C. McClurg & Co. New edition, cloth, illustrated, pp. 419. Price, \$2.00.

The anthor says in his preface that in the preparation of this volume, he has had especially one object; namely, to present a clear but popular picture of the details of Mr. Longfellow's private life, and all correspondence passing between the poet and his friends and admirers. The work is comprehensive in its cope, and follows the development of Mr. Longfellow's genius, from the first school-boy poem to the listest products of his pen. A number of the earlier poems are given, which are interesting as showing the first manifestation of that renius which has given the poet such lasting fame. The book is interesting and valumble recording as it does the life-work of one who, with pire devotice to high tiesag says him self wholly and nobly to the service of eleters. The corry of Mr. Longfellow's life sans in it a lesson for routhful literary aspiratus, namely, that, whatever may be the original endowment of genius, hard and long continued abor is essential to high success. If was his bottical at standing desk, upon a translation of Danta. So soon as the kettle bisect, he folded als portfollo, not to resume that work until the following morning. In this wise, by devoting ten minutes a say during many years, the lovely work grew, like a corral rest, to its completion." While some of his faccion, which was rapidly scribbled upon the first plees of paper at hand when he inspiration elected him, the groundwork of his literary acutive. so use tisses of paper at hand when the inspiration sized him, the ground work of his litterity acaleva-ter, was taid to beam of homestating and continu-tion to the farm achieved by such as Longfellow, the him be sure to mad the story of the pool's life, as he may see of what stuff the laurei wreath is

THE RUSSIAN NOVELISTS. By E. M. De Vogus Translated by Jane Loring Edmonds. Beston: D. Lothrop & Co.

Lothrop & Co.

The wide-spread interest in Russian affairs at 'the present time makes this volume of special interest, it is through her Novelists that the charactes, of Russia is to be studied and understood. The strictures of the Russian press are such, that there is no median for ideas except through the subtle meshes of faction, which shield as well as convey ideas that otherwise might properly be the subject matter of a doctrinal treaties. Thek, loo, these romanous litustrate the National Character as no other works are able to do, giving what is most typical in the Russian spirit.

iosain solid.

M. De Vogué traces the relation of the Ressian to
M. De Vogué traces the relation of the Ressian to
he Hindu.—the Hindu type of mind, being easily
accomised to the Slavonic intellect. The Reddhistic
fivens is found to have close kinship with the
tication Sibilium.—Boddhism promising its joys of
antilliction, and Slindless wheing to extinguish
he light of civilization by stiting it, and then
alonging back into chaos. A further explanation

is given of the Nibilistic tendency of the Russian mind in the fact that Russia is made up of so many clashing elements attracted at different times by opposite poles; now tossed from Europe to Asia and back again from Asia to Europe, and finally divided against itself. A still turther explanation is given in the peculiarities of its soil and climatestic links, which confuses hopelessly!

The author marks the various epoche of Russian literature, traces the Evolution of Realism, and devotes a series of studies to four contemporary writers,—Gogal, Turgenef, Dostojevski, and Tolstof. Each of these Novelists is ennobled by high morasentiments, and with a broad sympathy for humanity. Not one of them aims merely at literary fame but all are governed by alove of truth as well as justice. Speaking of the caim impassibility with these authors write, De Vogué aga: "The Russian writers never attack openly; they neither argue nor deciaim. They describe, drawing no conclusions; but they appeal to our pity more than to our anger."

The book is written in a singularly clear, and graphic style, not. unfrequently reminding the reader of the bold vivid conciseness of Victor Hugo.

MEN, PLACES ANL THINGS. By William Math-

MEN, PLACES ANL THINGS. By William Mathews, LL. D. Chicago: 8. C. Griggs Co. 12 mo. Cloth, pp. 360. Price \$1.50.

Dr Mathews is the popular author of "Getting on in the World," of which there have been 57,000 copies sold, also of "Words, their Use and Abuse," and several other valuable books. This new book is a series of most interesting and instructive papers, twenty-eight in number, which have been gathered together and published by S. C. Griggs & Co. Under the head of the "London Pulpit" are found delightful attaches of Archdescon Farrar, Cannon Liddon, Dr. Joseph Parker and Rev. Stopford A. Brooke. Dr. Parker is paying a visit to America, has preached in Plymouth pulpit, and is talked of as the successor of the eloquent Henry Ward Beecher. A high and well deserred tribute is paid to Rev. Mr. Brooke, the great liberal breacher of London.

A fine stocked of Attorney General Wm. Wirt, written by request of the New York Biographical and Genealogical Society, and read before that body, and repeated before the Historical Society of Bhode Island, is also found in this volume; an excellent book to be placed in the hands of young people.

A BUNC OF VIOLETS. By Irene E. Jerome. Boeter Stoppe S

book to be placed in the hands of young people.

A BUNC OF VIOLETS. By Irene E. Jerome. Boston.

S. Shepard; Chicago: A. C. McClurg & Co.

Miss Jetome is a Chicago artist, and one of whom we are justly proud. She is the author and designer of "One Years' Sketch Book," "Nature's Halletujah," and "Messages of the Bluebird," all of which make beautiful grilt books.

"A Bunch of Violete" displays the same delicate taste and matchiese skill in their execution as is shown in Miss Jerome's previous works of art.

The beautiful poems of Susan Coolidge, James T. Fields, E. P. Boas Mrs. Craik, N. F. Wills, F. B. Collaway and Louise Chandler Moulton, are used as a basis for Mrs. Jerome's artistic talent. There are also several full page illustrations.

The cover is designed by Ispen, who has no superior as a cover designer.

WIND FLOWERS. By J. Luella Dowd Smith Chicago: Charles H. Kerr and Co., 175 Dearborn street. Price \$1.00.

street. Price \$1.00.

The poems in this pretty volume are divided into twelve sections corresponding to the months of the year, commencing with January. They are marked by a wholesome moral tone, and are upreaching in soutiment, as well as pleasing and unobjectionable in expression. The religionist will find food for his devotional nature, and the progressive mind will not familia for lack of the living truth. In addition the original matter, the book contains many good translations from German poets in the volume. It was your admiration before you open it, by the pretty bunch of wind-flowers in gold, lying on the cover.

CHRISTMAS ENTERTAINMENTS for School and
Home, with New and Original Exercises and
Suggestions. By Jay Kaye. Boston; Walter H.
Baker & Co.
SWEDENBORG THE BUDDHIST, or the bigher
Swedenborgianism, its Secrets and Thibetan Origin. By Philangi Dass, Los Angeles, Cal.: The
Buddhistic Swedenborgian Brothertood.

The First Imperial Vestibule Train From the Atlantic to the Pacific.

VIA WEST SHORE BAILBOAD.

Without doubt the innest and most magnificant train of cars in the world was the Spécial Imperial Vestibule Train, which left the Fitchburg Rairroad's Fassenger Station Causeway St. Boston, at 4.00 P. M. Thursday, November 10th, on its first trip to Southern California, via the Fitchburg '(Hoosac Tunkenute), West Shore, Grand Trunk, Chicago And Grand Trunk, C, R. L & P. and A, I, & S. F. Rairroads.

Route), west Suote, the P. and A. T. & S. F. Raliroads.

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and was built especially for the California tourist
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from one end to the other of the train in same munmer as he would pass from one room to another in
his own house. The vestibules, are formed by etclosing the platforms and are as elaborately finished
as any part of the car, being carpeted to conceal the
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unother free from annoyance of cold in winter of
dust and cluders in ammer, and, as these trains are
composed exclusively of vestibule drawing; room
cars, containing library, reading, smoking rooms
and delice offer—in which meals are served

another free from annorance of cold in winter of dust and cinders in summer, and, as these trains are composed exclusively of vestibule drawing; room cars, containing library, reading, smoking rooms and dining cars—in which meals are served en route—and sleeping cars, fitted with every comfort, convenience and luxury. The interior finish and decorations are also exceedingly handsome. The sleeping cars are finished in mahogany and pale bine plush, the dining cars in French oak and myrtie green plush, and the combination car in English cak. Wilton carpets are used throughout, and Baker heaters are employed. There is every convenience in the way of electric bells, lavatories, etc. The combination car concludes a smoking room, a library, a buffet, a barber shop and better own and a drawing-room. It is, wittent doubt, the finest train of cars in the word.

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and, his group-remise is in his preface: "The hour is coming-ated now is, when the mass claiming to be a philosopher, phys-lead or metaphysical, who shall overfoot the constantly recon-ring phenomena help recorded, will be set down as being a say, or as eventing its most important generated in any or as eventing its most important generated in is not now THE IMPARTA OF SELECT, as I have the title-page of my first book on the subject. Among intelligent of converse its claims to exist this recognition have no longer a ma-ter of doubt.

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CHICAGO, ILL., Saturday, December 3, 1887

### · Medical Conspirators.

That individuals have a right to organize for the purpose of bettering their condition in so far as they can do so without trespass ing upon the inalienable rights of others is well established. That individuals have a right to unite in a conspiracy against others and for the purpose of enriching themselves and unduly increasing their power in the community, is not so well established but is likely to be practically exemplified in this boasted land of liberty through the apathy of that all-powerful ruler known as the Citizen There are millions of him and when he really gets aroused he straightens things ou at right. But he is indifferent to public interests so long as his own private gains are not injuriously affected; he utilizes his ballot sometimes, but is usually induced to do so rather through a desire to ach ommodate ne aspiring political friend than from any thought of his duty to his country. His pat-riotism is strong and enduring, but seldom active; he keeps it hung up in a moth-proof closet along with his Sunday clothes and dons it occasionally as he does his best coat or his religion, but not so often. Yet when he does get fired up, he rushes to that close with his eye full of fire and his heart beat ing fast, and forthwith he appears ready for the fray; then he always wins the day. He has been wearing his patriotic suit in Chica go for something like a year and a half and it has grown brighter and more becoming as the months have flown by. He has made fool of himself sometimes in his overzealo efforts to defend shd protect the State; but he will learn wisdom, and if only he will keep up the patriotic spirit until it becomes a persistent, working, ever present incentive, a normal state, there is hope for the Republican experiment; and the sacrifice of a few lives may prove an ultimate blessing.

Sovereign Citizen has been so intent on gathering in wealth for himself that he has overlooked the conspiracy so long in exist-ence among the medical fraternity. He has allowed these wily fellows to hoodwink allowed these wily fellows to hoodwink legislatures, secure the enactment of op-pressive laws looking to the destruction of moetitors and the restriction by statute o the practice of healing; and, has shut his eyes to this until now he is finding, thousands of him in different States of the Union, that his own freedom is in jeopardy, his own ular in danger of being tapped, and he ins slowly to awaken to a realizing sense

arouse to a keen sense of the impending the Journal sounds an alarm on the se page of this issue or rather, allows Mr. Bronson Murray to do if. That the rights of by a clique of scheming men who seek not the good of the public but only their own selfish ends and who if not whipped into humility and lionesty will are long deprive their fellows of what the constitution of the country guarantees to every inhabitant, must be plain to every thoughtful, rightminded person who studies the history of medical legislation for the past twenty years. It is high time the Citizen aweke to his danger. It is high time he made his power feit by the truckling politicians who play the role of trateemen and do the bidding of renal pillernders, owners of doctor factories and manglers of human flesh. If the Citizen does not do his whole duty, and drive these conspirators from power, wipe from off the stables cilque of scheming men who seek not the dof the public but only their own selfish and who if not whipped into humility

books the unjust enactments and stand squarely for equal rights to all, if he does not do this in his collective capacity and in every State that floats the stars and stripes and professes allegiance to the constitution of the United States, he deserves to be a slave and feed the insatiable maw of these doctors.

To regulate the practice of the healing are is right and proper and it should be done. But it is one thing to regulate a business in the interests of the public and quite another to legislate in the sole interests of a class as as noble benefactors that they may the more easily kill the public and rob th

There are thousands of hondrable physicians who despise the efforts of their in petent and unduly ambitious fellows who seek by legal measures to obtain undue advantage of the public. Liberty to pursue their calling is theirs, they do not license to tyrannize, nor do they wish the profession to have such power.

Freedom of Speech but not Anarchy.

The anarchists met their fate,-four hang ing, two in prison for life, and one died, by

Those who, not believing in capital punish ment, wished them all put in prison and not hanged, believed that the safety of society nded their sure restraint as deeply a did those who wished them all hung. They were dangerous criminals—all save one mad desperate by foreign tyrapny, and so blind a not to see that in this free land the ballot and free speech are better than muskets and dynamite.
The press comments on their career and

execution have been some times wise and in best spirit, sometimes of a sort that would seem to rival anarchy itself in unwis dom and hate.

By the wisdom of our course, as a p and in governmental ways, we must disarm anarchy by keeping nearer to justice.

While bloody conspirators must feel the ss power of law,—a power needed for the safety of the people—the rights of poor and rich, of employer and employed, must well understood and impartially cared for.

Daniel O'Connell, the Irish Liberator, ha great influence over his impulsive country nen, then worse oppressed even than nov His word to them always was: "No political reform is worth shedding a drop of bloo for." His peaceful counsels prevailed. Ire land relied on a powerful moral agitation and gained greatly by it. Only such agita tion is legitimate and right in our country

Here is the emphatic section of the con spiracy act passed by the last session of the Illinois legislature:

Bilinois legislature:

"If any person shall, by speaking to any public or private assemblage of people, or in any public place, and the state, or any public place, and the state, or incits resistance; to the lawful power of the legal authorities of this state, or any of the towns, clites, or counties of this state, or any of the towns, clites, or counties of this state, or any of the towns, clites, or counties of this state, or any of the towns, clites, or counties of this state, or shall advise, abet, encourage, or incite the disturbance of the public peace, and by such disturbance attempt it . . resistance to such authorities shall thereafter ensee, and human life is taken, or any person or by any of the means employed to carry into effect the purpose so advised, encouraged, aided, abetide, or incited, every person so adding, advising, encouraging, abetiling, or inciting the same, shall be deemed as having conspired with the person or persons who actually commit the crime, and shall depunded accordingly."

This says, in effect, freedom of speech and criticism, and then the ballot and other peace-

criticism, and then the ballot and other peace ful and lawful remedles. No just righ crushed, as in Russia, but all bloody wrong foolish and needless as well as wicked, held in strong restraint, and its counsellors and perpetrators held guilty.

The broadest discussion of existing or alleged wrongs, with a view to liberty and justice under law, and gained by the peace-ful means which our government holds open for all; but no liberty for words that call for the red flag and the death-dealing confusion for which it stands. Anarchy is treason to freedom and humanity.

### A Startling Prediction.

Two hundred years ago in China, says the Cincinnati Commercial Gazette, there was just such a craze about natural gas as we have in this country to-day. Gas wells were sunk with as much vim and vigor as the Celestials were capable of, but owing to a people, and tore up and destroyed a large district of country, leaving a large inland ses, known on the maps as Lake Foo Chang, the boring of any more case wellgas explosion that killed several millions of boring of any more gas wells was then there prohibited by law. It seems, according to Chinese history, that many large and high pressure gas wells were struck and in some districts wells were sunk as soon as struck, as is dens in this-country. It is stated that one well with its unusual pressure, by induction or back-draught pulled down into earth the burning gas of a smaller well, resulting in a dreadful explosion of a large district, destroying the inhabitants thereof. Lake 500 Chang rest on this district. The same catastrophe is inhabitants thereof. Lake Eco Chang rests on this district. The same catastrophe is imminent in this country unless the laws restrict further development in boring so many wells. The Gasette concludes that should a similar explosion occur there will be such an upheaval as will dwarf the most terrible carthquakes ever known. The country along the gas belt from Toledo through Ohlo, Indiana and Kentucky will be ripped up to the depth of one thousand two hundred to one thousand two hundred to one thousand two hundred to one thousand two hundred feet, and flopped over like a pancake, leaving a chasm through which Lake Erie will come howling down, filling the Mississippi valleys, and blotting them out forever. The Boycott as a Factor in Religion.

Telegraphic dispatches from the East convey the startling announcement that the American Board of Foreign Missions is threat ened by a boycott at the hands of the Congre gationalist churches, and its members are even now quivering with the excitement of the crisis. It is almost certain that some the churches in the denomination will exer-cise the right, which they unquestionably have, of refusing to contribute to the fund controlled by the board. Nobody knows how far the movement will go. The reason for this state of things, unique in church history, lies in the famous Andover contro-As is well known, the dogmas which led to that contest have been agitating the Congregational body, and particularly the Board of Foreign Missions, for two or three years. The theological point at whether the scriptures justify belief in probation after death for those people who never had an opportunity in their natural lifetime to hear the gospel and the Christian The executive officers of the Board of Foreign Missions adopted a rather autocratic course in the matter, and declined to send out as missionaries representing the general body any men, whether clergymen or laymen, who believe in the probation after death theory. In this way several competent and enthusiastic proselyters were prevented from going to foreign fields, and a great outcry arose from all quarters of the denomination against the decision of the board. The matter came up at two general meetings of the denomination, one at Des Moines, Iowa, a year ago, and the other re-cently at Springfield. Mass. Those in the eneral body who had been trying to, avert d staved off a decision on the discord ha matter until the meeting at Springfield. sary to come to a definite There it was necessary to come to a definite understanding, and by a fair working major ity, the action of the missionary board was

The delegates to the general meeting went home and thought it over. The more the minority thought the more they saw that they could not conscientiously support the board of foreign missions with their contributions. They saw that if they continued to contribthey gave a tackr acknowledgment of the correctness of its policy, an acknowledgment that would be more strong reason of the dollats that would pour from their hands to the board than if they simply acknowledged it verbally. Accou ingly, the preachers and the leaders of the church here and there consulted with each other by correspondence as to what they shall do, and one or two of the more famous of them quietly advocated a withdrawal of contributions from the missionary b although they advocated at the same time the raising of funds for missionary purpo and placing them in the hands agencies for distribution. It was pointe out that this policy was all the more neces-sary as a rebuke to the illiberal spirit dis-played by the executive officers of the board for the reason the board's friends would be all the more strenuous in their exertions to raise a considerable fund for the coming year's work. In one or two churches in Nev England, when contributions were taken up for missionary purposes, blanks were left upon which the contributor could designate to what body he wished his money to g distribution. It is now expected that the friends of the board-or, in other words, the or, in other words, the majority of the denomination-will make a move of their own for a new organization of the Missionary Board. As the board is now constiuted it is almost a close corporation. What is desired is to have a truly representative body-one that shall not assum dictate a creed to any member of the denomination, whether a missionary or a layman and one that shall represent not only the strict Calvinistic sect, but the probationist as

The reorganization, when it is attempted, will be based solely upon the idea of person-al liberty, and the one argument used for the change will be that the board must be made representative and not a cloration. Meantime, there are tho sentative and not a close corpothe liberals who believe conscientiously in boycotting the board, and they may make things' very interesting before the winter is

### Another "Angel in Heaven."

Every August for some years past the campers at Lake Pleasant have been made hap-nier by a wee bundle of sunshine and happiness in the form of a little girl. She cam to the camp an infant and each succeeding year she grew more interesting and dear to all. Thousands of hearts beat more cheerily for her presence; she was of fully as much importance as any other inhabitant of Ly-man Street, though the president of the camp, several directors, and an editor or two were her neighbors. Adella Tice Quacken-boss was her name, and Mr. William R. Tice was her grandfather.

Though it is a cold winter's morning and Though it is a cold winter's morning and the sound of wheels creating over the snow comes in at the window, we can see a cosy tent embowered with pine and cak, the front-thrown hospitably open, great red rocking chairs strewn around, and in one of them the stalwart six-feet-in his stockings grand-father with Adelia in his lap and her mother and friends close by. A sweet picture it is one painted with indelible colors on the memory of many a camper and casual visitor.

Adelia is now in her sixth year and more lovely and lovable than ever; but we shall never again see her gliding among the trees,

camp. She has gone to her spirit home, to that Summer Land where the cold blasts of winter and the bitter winds of adversity are unknown. On the 20th ult., her beauti-ful spirit left the mortal form and was borne weet angels to the waiting arms of low ing friends on the other side of the myste

On the evening of the 23rd uit., the last sad rites were pronounced over the lifeless clay that once was so full of life and light were held at the home of Mr. The services Tice in Brooklyn. The mourning friends time she will welcome them one by one to her celestial home in the great beyond.

Our Hollday Number-40,000 Coples or

The Journal's holiday number for last ear was the best ever published; it went in to thousands of homes where Spiritualist literature was rarely or never before seen carrying a new revelation to some and in spiring others with a desire to know more of what is claimed by Spiritualists. This year it is our desire to make a holiday JOURNAL far surpassing, if possible, that of last year. The prospect is now most encouraging for an entertaining, instructive and every way er, one that every sub will take pride in circulating among friends in making it a model sheet, for that matter operation in making every issue of special value. Those having market ing manifestations, or of the benificent re-sults of a knowledge of Spiritualism, are cordially invited to contribute to the holiday Journal There should not be over 70 words in any contribution and a less number preferred, to the end that as great a variety and large a number as possible may be represented. And don't forget that the manuscript must all be in the editor's hands next week. Sit down at once and prepare your offering while the matter is fresh in

We hope to publish an edition of not les than 40,000 copies, and shall not be astonished if a larger supply is required. Friends who wish extra copies should send in their orders at once, remitting at the rate of five We will mail copies direct on cents a copy. receipt of list of names and addresses, with-out extra charge. Will not the friends of tra exertion to place a copy in the hands of how good it will make you feel and how much pleasure you can afford your friends at a triffing expense. Should some prefer to make a present to friends of a year's su scription, we shall not object, in fact we all be rather pleased than otherwise.

GENERAL ITEMS.

Mr. John Slater gives a scance at Hyde Park on Wednesday, (Nov. 30th) at Flood' Hall, near the Illinois Central Depot.

Lyman C. Howe, who is so acceptably filling an eight months' engagement in Kansas City, Mo., lectured Tuesday, Wednesday and Thursday evenings of this week at Topeka,

Now is the time to solicit your friends to cribe to the JOURNAL. Try it as earnestly and faithfully as your editor serves you at you will double his subscription list in a

The 1st District Association of Spiritualists, of Michigan, will hold its first quarterly meeting, of the sixth annual, at the Fireman's Hall, in Oxford village, December 3d and 4th G. B. Stebbins, of Detroit, and others will be

J. Clegg Wright closed his engagement with the Union Society of Cincinnati last Sunday, but will lecture in that city through December, reaching his home at Newfield, N. J., the first of the new year! He speaks during January at Providence, R. I., and in February goes to Philadelphia.

Friday evening, Dec. 2nd, Mr. John Slater holds a scance at Avenue Hall, 159, 22nd St., for the benefit of the Young Peoples' Progressive Society. Those interested in this ciety should come forward and aid it as much as possible. Tickets can be secured of any of the members. Admission 25 cents.

Mrs. R. C. Simpson is at 394 Washington Mrs. R. C. Simpson is at 394 Washington Boulevard near Elizabeth street. Her health has greatly improved since our first an-nouncement and she is giving a limited num-ber of sittings. From those who have sought to test spirit influence through her medium-ship during this visit, we learn that the mental tests are unusually marked and sat-

Mr. A. E. Tisdale who has within two years made an excellent reputation as a lecturer in New England, has been engaged for the Sundays of December, January and first half of February at Canton, lilinois, by a public spirited lady, Mrs. McCall Black Societies in the ward designated by a public spirited lady. in the west desiring his services for the last half of February, March and April can ad-dress him at Canton, Illinois.

Last Sunday, at Lesters Academy Mr. Sla-Last Sunday, at Lesters Academy Mr. Slater was very much amused by seeing two negro babes on a card in mid air before him. In an instant he pointed to a lady sitting on the front seat, stating to her that she had lately laughed heartily at seeing such a card, She admitted that she had, and greatly wondered at the marvelous powers of Mr. Slater. All his tests were recognized, drawing forth repeated cheers from those present. His audiences are increasing by size.

D. P. Kayner, M. D., can now be consulted at his residence in St. Charles, Ill, having returned from Northern Wisconsin where he has accomplished a great work in restoring has accomplished a great work in the some patients classed as incurable, to whom he was called some weeks since. He will also make arrangements to meet patients in Chicago or to give them special attention in any part of the country.

Mrs. Ada Foye has decided to remove her family to Chicago in order to be with her husband who is in business here. She will arrive within a few days, and hopes by keeping within doors during the winter to endure the change of climate. She will probably be able to give private scances in her home and if so due notice will be given through the JOURNAL.

Every subscriber who is trnly a Spiritualist. loves justice as every Spiritualist should and who is owing for the JOURNAL, will pay up and renew before the end of the year. There are few if any delinquents on the JOURNAL'S list who can not say up and renew if they will make one half the effort to do so that the publisher do e every week to give them a good paper and keep himself out

The Independent repudiates probation after death. Mr. Brown is less humane than was Robert Burns. The Scotch peasant-poet was nobert outs. The good Lord would have mercy even on "auld Nickle Ben," but the New York editor gives poor sinners no hope hereafter. The Bible tells how the sins ignorance are winked at and condoped, but none of that stuff is fit for The Inde Its word is-shall we put it plain?- "Give them hell!"

A religious paper in anticipation of Thanksgiving day, sent out a large number of inquiries to prominent religion ing them to write a postal-card what they were most thankful for. The responses were numerous, and it is something like a fairy tale to read them. A large portion of them referred to the hanging of the snarchists, and singled out "the vindication of the law" in their case as one of the special causes of gratitude to God.

Dr. H. H. Jackson of Cincinnati spent last reek in Chicago. His many friends plied him with turkey and other thanksgiving things until he was forced to leturn home to prevent being killed with kindness. Robust and stalwart as he is, he declares there is a limit to his endurance, and that only let him catch some Chicagoese in his town and he will charter the Gibson House, if necessary, rather than not get even. The Doctor has the thanks of the Journal for many courtesies in years past.

In China, there are among the different Protestant denominations seventy-nine persons who devote themselves chiefly to cal work. Twenty-seven are women. There has been issued by the Medical Missionary Association the first number of a medical journal, whose columns contain valuable papers from native and foreign physicians of high standing. The articles by the Chinese doctors—themselves Christians—in the Chinese language will have a wide influence throughout China, in removing the prejudice against foreign physicians

A. L. Coverdale, president of the Young People's Progressive Spiritualist Society, writes: "Tuesday evening, Dec. 6th, at 8 o'clock the Y. P. P. S. will introduce Mr. J. Slater, at McCune's New Music Hall in Englewood. All the Spiritualists in that vicinity are asked to secure the attendance of skeptical friends and to aid in bringing as large an addlence as possible. This society is working for Spiritualism and the extension of its truths, and help must be furnished for its maintenance. We request each interested individual to come forward and assist us. An organization may be the outcome of this, if you only give us aid."

One paragraph in the will of the late Sylvanus Cobb, the novelist and journalist, ran: "And I do set it down as my express desire that no member of my family or rela-tives or friend shall for me put on, at any time, any outward badge of mourning. Let es of crape or funeral wee no blackt its gloom upon my memory. I would that my beloved ones should seek the brightness and fragance of faith and trust in God rather than the gloom that belongs to doubt and unrest. I go to find more light. Add ye not to the darkness who remain behind. God-bless you all."

Previous to the adjournment of the North Alabama Conference of the Southern Methodist Church in Tuscalcosa, Nov. 22nd, a resolution was adopted requesting Dr. D. C. Kelley of Nashville, one of the most eminent Methodist divines in America and Missionary mrer of the General Conference, to Treasurer or the General Conjecture, to Insign his official position on account of his utterances in reference to the Emma Abbott episode at Nashville. The resolution will create a great sensation throughout the entire treatment of the conference create a great consation throughout the en-tire Southern Methodist Church. Dr. Kelley defended Miss Abbott's flaing in church to defend herself.against harsh terms used on

Witt Memorial chapel, Rivington street, N. York city, applied to a police justice the of day for advice. The chapel is a mission if poor neighborhood. They print and distribution hand-bills setting forth that all are welcon to their meetings, and at the meeting the selves they invite all present to "relate the experience." For two months past, Miss in becca-Fielm, aged 45, has taken the "floor every meeting the mousant this invitation has been given and has talked straight absuntil after the hour for bringing.

cises to a close. The pastor has repeatedly asked her to sit down: attempts have been made to sing her down: Banker Morris K. Jessup has visited her father's house and remonstrated with her: the trustees have even proposed to her to submit the question whether she ought to monopolize all the time at the meetings to arbitration. Miss Fishn has gone right on talking. "The Lord has chosen me to work in His vineyard," she told Banker Jessup, "and I shall work there until he sends me somewhere else."

In excavating for an addition to a prison in Salt Lake City recently five underground cells were found, each 2½ feet wide, 6 feet long, and 3 feet high, and with walls 2 feet thick covered with hard plaster cement. The doors were gone, but parts of the hinges remained. There are believed to be many more of the cells at the same place. They are supposed to have been reached, when in use, by subterranean aaths. Whether their doors were grated or solid is not known.

An exchange says: A number of the Cath-olic papers are advocating the discontinu-ance of the use of flowers at funerals and the spending of money for masses instead. This may meet the Catholic idea, but the Protestants would probably consider such a reform as going backward. At least they would never consent to the money saved by abandoning flowers being used in hiring masses. They might agree to a part of it be-ing applied to paying the minister for a funeral sermon, but rather than it should be expended for masses they would send it to the heathen. But the economic idea is not "all there is in favor of funeral reform. It is the least formidable, perhaps, of all the argu-

Three years ago Mrs. George Winter Cincinnati swallowed a piece of bone. It went the "wrong way," through her windpipe, and into a lung where it lodged. She suffered great pain, had frequent hemorrhages of the lungs, and from a stout wom-an wasted until she was almost a skeleton A few days ago after a tremendous fit of coughing, accompanied by a hemmorrhage, felt a stinging pain in her side. The pain seemed to rise, and as it went up through her throat she felt a hard substance emerge from the windpipe into her mouth. It was the bone which she had swallowed three years before. She is now recovering har

The fools are not all dead yet, as illustrated by the following from Pittsburg, Pa.: Two fashionably dressed young ladies called on Alderman McMaster and one made information against Professor J. F. Balfour, of Lacock street, Allegheny City, for fortune-telling and necromancy. She said that Bal-four had obtained from her over \$100 upon the false promise that by means of spells and incantations he would restore her husband's affections to her. Two constables at once went to Balfour's residence, and while one rang the front door bell the other went to the rear, where he arrested Balfour in the act of escaping. Balfour tried to bribe the officer, and the noise brought out half a dozen young lady customers of the fortune teller, who took turns in hugging and kissing him. Balfour was unable to obtain \$500 bail, and was locked up to await a hearing on Saturday next. He is about twenty-seven

The St. Louis Christian Advocate ( Metho dist ) has a surprising article on talking in church, of which it says: "It is almost uni-versal. We are astounded at its prevalence versal. We are assonated at its prevalence in city, town and country. The congregation is more like a quilding society, a gabbling school, than a decent, respectable congregation met to worship God. They have joked, talked, whispered, chatted, gossipped, and laughed till they are about as fitted for the service of that hour as a company of monkeys in the wilds of Africa. The sermon, falling upon such hearers, will have about the same effect as water poured on a duck's back, or rain falling on the sands of Sahara The old Methodists used to sing while the congregation was gathering; the spirit of worship and of song prevailed. The modern Methodists chant, gabble, gossip and jabber till the preacher rises to announce his hymn, and the spirit of gadsbout, rattle-head, idle talker runs through the whole hour of chaffy

The St. James Gasette, England, is a sober and self-respecting paper. It says: "Since it behooves us to face the tynth in all things, and acknowledge it, why should so many worthy people seek to deny that the Mahommedan faith is extending rapidly in Africa and the East, that Christianity is spreading at no such rate, and that amongst Africa and the East, that Christianity is spreading at no such rate, and that amongst certain races of mankind the first-named creed does seem to make better men of its converts than the other? It is impossible for any capable and fairminded man to doubt any of these things. It is unquestionably true, as Canon Taylor is blamed by many good people for believing, that in Africa, India, and over very large areas of the Eastern world Mahommedanism is making converts by thousands, where Christianity hardly makes one. And not by any means for the first time do we hear that whereas the 'native' converted to Mahommedanism becomes almost invaribly a noblet below—more sober, more truskworthy, more self-reliant and self-respecting—the native converted to Christianity often sinks into a deeper degradation than the infesionary found him in. Witness to this effect has been given by Christian missionaries themselves, years and years ago; travelers innumerable have noted the difference; and it is only on the testimony of such as these that most of us believe that there are 'natives' at all. We haven't any better testimony, or any other."

"I do not want to destroy all the capital-ists," said a French anarchist the other day, for if there were no capitalists we anar hists and communists could get no work to do, for we would have nobody to denounce."

A runaway team in Hamilton, Ont. ocked down and ran over John Smith, three of his ribs were broken. One rib pierced his lung, and the air coming through the hole made by the rib but confined by the skin which was unbroken, has puffed him up like a balloon from head to feet. It is thought that he will get well.

It is said that some of the more liberal congregational ministers are considering the question of raising money to send as mis-sionaries to the heathen the young men whom the American board rejected on ac count of their beliefs regarding the future state of the heathen. The rejected young men are of high character and ability and are consecrated Christians.

A Californian largely interested in the fur-seal industry says that sealskins are expensive, not because they are scarce, but be-cause the trade limits the supply. If all the skins that could be taken were poured on the market the fur would be so common that it would cease to be desired by the wealthy. So the seal-catchers agree upon the total number that they will put upon the market, and they make their report to the farriers of London and Paris, who meet each spring and de cide upon the prices.

### The Psychograph-An Explanation.

The Psychograph—An Explanation.

To us Editor of the Reliato Philosophical Journal:

The new attachment to the Psychograph may not be understood by the many who are experimenting with it. It was at first made with an index running over a large circle, the letter's on, which were wide apart, so that there could be no doubt or uncertainty as to the ones indicated. Many found fault with this arrangement, which sacrificed ease for perspisuity. When the inventor interrogated the instrument as to a remedy, it suggested that an extra alphabet be placed on one half of the revolving table, and a stationary index placed so as to mark the letters passing under it. This has been done, and now either index may be used. In the beginning the larger, or when great certainty is desired, and after there has been an advance in mediumship, the alphabet on the revolving table, by which the spelling of messages is much more quickly performed. If the stationary index should become bent in the mail, it can be readily brought in proper place, which should be with the point over the edge of the table, but not touching it. The fingers should rest lightly on this revolving table and be allowed to move with it.

Recommendations are being constantly received. A well-known lady in San Francisco writes that she had communications of a wonderful character spelled at her first trial, and by sitting has now become a writing medium. Others are not as fortunate, and are discouraged. We say to such, that the fault possibly may rest with themselves. The instrument is not a mere machine that will grind out communications; it so only a delicate means. It must be used intelligently. The sitter should sit with reverent seriousness, and not become discouraged if many sittings pass without results. There is scarcely a family in which at least one sensitive or mediumistic person may not be found, and their development, is the desirable office of the Psychograph. Any one desiring further information, may address the manufacturers in care of the Ratiguo Phil

### Mr. John Slater.

An Exhibition of his Remarkable Powers-A Benefit.

of the Retigio-Philo

A Benefit.

To the Editor of the Retigio-Philosophical Journal

"That I have been censured for exposing an honest medium," said Mr. Slater yesterday afternoon, "is indeed a base imposition. An honest medium," said Mr. Slater yesterday afternoon, "is indeed a base imposition. An honest medium can never be exposed; there is no such thing as exposing a true and upright medium. For exposing fraudulent manifestations, you may censure and upbraid me all you like. I do not believe in such things, and I believe it my duty as well as yours to denounce them wherever and whenever they are perpetrated." Mr. Slater spoke of the absurd, editorial in the Herald on last Monday. Sach a ridiculous and untruthful report of the meeting on the previous Sunday only the more plainly shows the government of their press by popular opinion, whether A be false or true.

Over an hour was devoted to tests of the most startling nature. In the evening at Avenue Hall, the tests were still more remarkable, but space will not permit of their publication. As the meeting was being closed, the medium was suddedly controlled by his guiding spirit, Falling Water, who made an eloquent appeal in behalf of the society, and prophesied for it a successful future. Mr. Slater has broken engagements in Canton, Ill., that he may remain one more Sunday in Chicago. He will appear in the Princess Opers House, 560 W. Madison St., at 230 P. M., and 159 22nd St., in the evening. Friday evening, Dec. 2nd, he will give a scance at the Society's Hall, 159 22nd St., for its benefit; a social entertainment and dance has also been arranged for the occasion. We kindly request the attendance of our friends and also those who desire to aid us in this work. Admission 25 cents.

Avenue Hall.

A. L. Coverdale.

# The Spiritual Union.

The above society, Mrs. S. F. DeWolf, President, is at present holding meetings in St. George Hall, 182 Madison street. On Sunday, November 27th a fine audience listened to several excellent discourses, vocal and instrumental selections and tests. Mr. Larkins, of Iowa, gave a scholarly address, followed by Mrs. Orvis and Mrs. Eurlingame. The Bangs Sisters gave platform tests by independent slate writing, every name and relation being fully recognized. The scance concinded with spirit writing on a slate wrapped in a handkerchief and suspended from a gas chandeller fully five feet from any person. Mrs. Covis contributed a vocal gem, and Mrs. Colo and Mr. Weldon sang the beautiful and impressive "Soft Flowing River." The society is receiving accessions to its membership and promises valuable work for Epiritualism in the west.

# Married.

Married at the residence of Dr. J. H. Handali, Nov. 21vt, Mr. Howard Bishop and Miss Pearl Randali, Mr. O. A. Bashop, father of the groom, performed the elemony. The couple received many valuable present. 'Only the two families and a few near friends were present.

After diphtheris, scarlet fever, or pneumonia, Hood's Sarsaparlila will give strength to the system, and exper all poison from the blood.

Advice to Meihers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the guma allays all pain, cures wind colic, and is the best remedy for diarrhora. 25c. a bottler.

### 'The Burlington's Number One."

The Burlington Route, C. B. & Q. R. B., on and after December 4tb, will run a fast train to Deaver and Omaha. This train known as "The Burling-ton's Number One" will leave Chicago Dally at 1201 noon, arrive at Omaha at 5 o'clocks. m., and at Denver at 10.15 p. m., the day after leaving Chicago. Through sleeping cars and coaches to Denver and dining cars en route.

We call the attention of all who are in any way interested in Florida to the advertisement in this issue headed "Florida 40-Acre Farms for \$69,00.0" H. W. Wilkes, the Florida 40-Acre Farms for \$69,00.0" to the stationed at Louisville, Ky., proproces to formish reserved State Lands for the original low price of \$1.50 per acre, with deeds direct from the State of Florida to the buyer, an advantage that cannot fail to be appreciated. Read the advertisement and write for the maps, plats, and information pamphlets he proposes to send.

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### CHICAGO.

The Young Peoples' Progressive Society, meets every Sun day at Avenue Hall, 159 22nd Street at 7:45 P. M.

The South Side - Lyceum of Chicago meets every Sun-afternoon at 1:30 sharp; at Avenue Hall, 159 22nd street

The Chicago Association of Universal Radical, Progressive Spiritualists and Mediums' Society meets in Spirit Liberty Hall, No. 517 West Madlion Street, every Sunda at 2180 r. M., and 7:80 r. M. The public coeffish; invite Adalisation five cents.

DR. Norman M. C.Root, Predident.

The Spiritual Union meets at St. George Hall, 182 E Madison St., every Sunday at 2:30 F. M. Speaking, music and tests, Visiting mediums condisity invited. Mrs. S. Fr. DaWolff Fresident.

The Young Feople's Spiritual Seciety meets every Sunday evening at 7:45 r.m., in Apolio Hail, 2730 State detrec-part class speakers always in attendance. Admission free E. J. Moarre, Freadent.

### Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday after at three o'clock, at 128 West 48rd Street, New York.

The Peoples' Spiritual Meeting has removed to Columbiall, 878, 6th Ave., (formerly at Spencer Hall W. 14th Stervices every Sunday at 2:45 r. M., and.: 45 evening.
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### Spiritual Meeting in Brooklyn, N. Y.

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cooms, corner Bestord Avenue, and South 2d street ers educe at 10:30 s. w. Alpha Lyceum at 2:30 r. w. rence at 7:30 r. w. oklyn Spiritual Union

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A. P. Miller, journalist and post in an evitorial notice of the instrument in his paper, the Worthington, (Minn.) Assence says:

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# INFORMATION ON VARIOUS SUBJECTS My Harem.

the following poem was written by Jeremiat mey, a clever young editor and literateur of go, III., who died July 23, 1882. It was copy-ed by Messra, A., S. Barnes & Ch. of New York, unblished in their National Teacher's Monthly ay, 1876.]

r May, 1876.]

A harem of beauties I boast—
Most excellent, dutiful wiree,
Each fancies she pleases me most,
Nor disputes with her asters, nor sirit
They are learned, and witty, and wise;
On my good and pleasure they dote;
But they never break family ties
To wrangle in public or vote.

At a word their soft breads they unfold
And yield to my spirit's embrace;
Yet, when o'er her charms I grow cold,
Contented each slobs to her place.
They fire me, they melt me, they find
Where the fountains of feeling are had the shackles of passion unblud;
Yet they hush at the droop of my lid.

They tell me the wonderful tales.
Of Persia and Araby bleet;
One speaks of Europe's fair vales,
And one of the virginal West.
Bot lore-fails one brings from the South
Drunk in with the Son's ardent beam
And folk-lore one has in her month,
From the Northland's magnificent dres

ery week a new, beautiful form, a my harem's retreat I enfold. In my harem's retreat I enfold,
to the new love I'm never less warm,
Toward the old love I never grow cold.
et censure I scorn and dety,
And in Virtue's calm eyes dare to look:
No Mormon nor Turkman am I—
Each beauty I boast is a book.

### SIGNS OF THE FUTURE.

share been dealing somewhat of late with as of the Times." It may, perhaps, be permital, in conclusion of what we have been saying, but out that what to a superficial observer, and is often mistaken for a temporary or finar of what is known as Spiritualism, is absoluting of the kind. We have on the to a new dement, that is all. The attention, too exclusively ted in the past to wondering observation of us astounding phenomena, is no longer spent at way, To some it has even seemed that an telligent persistence in mere open-mouthed ashment has been carried too far. We have not disposed to any surprise that these various comens should attract attention, evidencing as do, not only the action of an unrecognized, but also the presence of an unembodied ingence. We know full well that it is by these hods that attention is attracted in many instanant that no philosophical means would achieve result. It is true that there is a type of mind the needs no such material proof; and it is that is class of mind which at the present is most idence. We are becoming more spiritual and material in our methods. For it is open to tion whether a man, who has witnessed the assumational phenomenea purporting to be do by spirit-power, and has accepted line may, is in any way thereby advanced. His known-need not make him a Spiritualist, and may shim the mere materialist that it found him. If wallows in phenomena, he will not be thereby fifted; and no one, as it seems to us, takes any girl in the way of advantage in argument in a such a man a Materialist any more than round on other topics, by calling him an Agic or an Atthest. These are more nicknames, of sound and fury, meaning nothing. There always seemed to us to be a phase of sord Spiritualists, who are not fifty called by that at all.

even as there are parsons who, would be ruded Materialists, who are not filly called by that all being granted, the fact reshains that no promoting of the property of the pro w from competent sources of information of personal equation does not come in ology and chemistry. It certainly does the markedly in psychism. There we find the taken and another left. One man we foolishly say, "by accident," to a rightteness of conviction of that which is him to being provident, but in the shandows the quest, or in a none can tell, conviction reaches him, if divergent views that the world hears to until the shandows the quest, or in a none can tell, conviction reaches him.

### The Pessimism of Buddhism. BY PERCIVAL LOWELL.

For all that it preaches the cascular vileness of the natural man, Obristianity is a gospel of optimism. While it affirms that at present you are bad, it also affirms that this depravity is no intrinsic part of yourself. It unquestioningly asserts that it is something foreign to your true being. It even believes that in a more or less spiritual manner your very body will survive. It exestially clings to the ego. What it incuitates is really present endeavor sanctioned by the prospect of future biles. It sacity takes for granted the desirability of personal existence, and promises the certainty of personal importality,—a terror to the evil-docurs, and a sustaining sense of coming unalloyed happiness to the good. Through and through its teachings runs the feeling of the fullness of ille, that desire which will not die, that wish of the soul which beats its wings against its earthly casement in its longing for expansion beyond the narrow confines of threescore years and ten.

Buddhism, on the contrary, is the cri du cour of

receipg of the fulless of its, that says, which we would not die, that wish of the soul which beats its wings against its earthly casement in its longing for expansion beyond the narrow confines of threecoreyears and ten.

Buddhism, on the contrary, is the cri du cœur of pessimism. This life, it says is but a chain of sorrows. To multiply days is only to multiply evil. These desires that urge us on are really cause of all our woe. We think they are ourselves. We are mistaken. They are all illusion, and we are victims of a mirage. This personality, this sense of self, is a crial deception and a suare. Realize once the true soul behind it, devoid of attributes, therefore without this capacity for suffering, an indivisible part of a great impersonal soul of nature: thee, and then only, will you have found happiness in the blissful quiescence of Nirvana.

With a certain poetic appropriateness, misery and impersonality were both present in the occasion that gave the belief birth. Many have turned to the consolations of religion by reason of their own-wretchedness; Gautama sought it, touched by the woes of others whom, in his own happy life journey, he chanced one day to meet. Shocked by the sight of human disease, old age, and desth, sad facts to which hitherto he had been sedulously kept a stranger, he resourced the world that he might find for it an escape from its ills. His quest for manifold was immunity from suffering, not the active enjoyment of life. In this negative way of looking at happines, he acted in conformity with the split of his world. For the decitine of pessimism had already been preached. It undering the whole Hrahman philosophy, and everybody believed it implicitly. Already he Ess looked at this life as an evil, and had affirmed for the individual extinction to be happier than existence. To wish for an end he ego, the hope to be eventually nothing, Gautama accepted for a truism as undealably as the rown and that leads there. There is no panacea for human ills, or external application. The Brahma

framitory: bow can they be immortal themselves? We recognize them as subject to our will; they are, then, not the I. As a min. be taught, becomes conscious that he hieself is something distinct from his body, so, if he, reflect and ponder, be will come to see that in like manner his appetites, ambitions, hopes, are realized to the splitt proper. Neither heart nor heart hat stands boblind both. Behind desire, behind even the will, lies the soul, the same for all men, or being that stands boblind both. Behind desire, behind even the will, lies the soul, the same for all men, or with the soul of the universe. When he has once realized this eternal truth, the man has entered Rivana. For Nirman is not an absorption of the individual soul into the soul of all things, since the one he a laway need a part of the other. Still less is it, utter annihilation. It is aimply the recognition of the search departs of the two, back through an everiasting past one or exclassing feutre.

Buch is the helief which the Japanese adopted, and which they profess to-day. Such to them is to be the dawn of death's to-morrow; a blessed impersonal immortality, in which all sense of self-liusion that it is, shall itself have coased to be; a long dreamless steps, a beatified rest, which no awakening shall ever disturb.

Among such a papear to them like preaching an extension of sorrow. At most, Christianity succeeds but in making them doubters of what the beyond this life. But though professing agnosticism while they live, they turn, when the shadow of death's transcription of happiness, "it is something better not to be." Signage it seems at first that they who have

Strange it seems at first that they who have lookle so long to the rising sun for inspiration should be they who live only in a sort of ishangy of life, while those who for so many centuries have turned their faces steadily to the fading glory of the sunset should be the once who have embodied the spirit of progress of the world. Perhaps the light, its very rising, checks the desire to pursue; it is setting it lures one on to follow.—December Atlantic.

# Notable Articles.

To the Editor of the Religio-Phi is the Editor of the Religio-Philosophical Journai:
Fearing leat some of your readers have failed to
seruse certain articles which have lately appeared
in the Journat, allow me to call attention to them.
The first is that notable address on "The Church and
Corporate Oppressions," delivered in Mich., by the
Rev.," it. Palmer or the first page of your issue of Nov.
12th. Such a tremendous arraignment of oppression ought to be put into the hands of every man
and woman in this country. When people rightly
meet and treat such tyranny here will be few aparchists since the causes which produce anarchy no
longer exist.

which the world at large which the world at large my mind Mr. Shepard has struck the march of progress.

So long as mediums are regarded as mere "spirit-machines," with no need of intellectual culture, and having nothing to do with moral responsibility,—so long shall we have individual and social demoralization. Society will have what it demands. If its large man and the second progressive a clean, pure, uplifting and progressive a clean, powers of darkness can find

### High Art Mediumship.

BY W. H. WATSON.

In the advance of a piritual power we have been too apt to pay little attention to the growth of high art. What has already come through mediumship ranks only with the medicers productions of the art world, and it is now fully acknowledged that all imsters were more or less inspired, and that distinct individuality marked the works of each. Spiritual science proves this to be a fact, for a mannerist or a copylat cannot possibly be controlled; good artist spirits will not compromise their work by juxtaposition with the meditum's own normal efforts, and for this cause the spiritual world has thought fit to steer clear of art production for, railonal and just reasons, as a false step in this direction would prove dissastrous to fine art mediumship. Superiority is demanded and nothing short of perfect development will suffice. Spiritualists should endeavor to advance this phase of the cause as it is, perhaps, the most important in its results and will carry more weight among cultured classes than any other phase.

A spirit artist cannot prove his identity through a poor instrument; strict conditions will qualify a medium only; artists of masterly quality and existed gonius are always found in high spheres, and different to that of the medium; and it is an effort indeed, to leave that pleasant and high occupation among angelic comperes to come and mix colors, inferior in all respects to those of heaven. It is known that Turner was the only English master that ever lived, for he created a school and superseded all others in landscaps, and no artist to-day can copy his works; he allowed no one to see him paint, and the most skeptical say he was inspired. Mr. Reasin, the 'eminent critic, declares that his pictures will not be generally admired for many years to come, and it was Ruskin who discovered the wooderful merits of runper.

The artishat is demanded from modern mediumship must be a combination of the high sevence of the paint of the remain of the fall of the spirits of the endouse of the control of the control o

Room 57, 243 State St., Chicago, Ill.

One of the strangest things in human experience is the inability of man to learn wisdom from the follies of his father. The son is continually falling into the pitfalls that entangled the feet of his ancestor and when one more venturesome strikes out into a new path, he inagines it is equally new to all men, and that he har only to tell everyone where and what it is, and they will straightway rush to see and eajor his "find." But he very shortly discovers that very few want to know anything about his ejistim and when he becomes where he finds that his discovery, is not new at all, and that others had found it before him, and as eagerly proclaimed its riches, only to meet the same scoffs and sneers as himself.

In no department in life's experiencee has this

sneers as blinesif.

In no department in life's experiences has this been more marked than its spiritual things. The acceptance of spiritual truths demonstrated by phenomena has ever been retarded by the unwise zeal of fresh and over-anxious disciples, too many of whom are like an honest but injudicious lady who recently had a very wonderful paychic experiency far beyond what is generally granted, even to the

whitalized of white we have had reason to compile, the continuence of the continuence of

### IS IT DEATH OR TRANCE?

Young Woman's Funeral Delayed

A peculiar case of what is supposed to be suspended animation has developed near Mankato. A week ago to-night Mise Ross Fleister, 17 years old, who has been reelding for the last fifteen months with siterman family two miles north of the city, retired for the night in her usual good health and buoyan spirits. The next morning, not responding to repeated calls, she was found apparently lifetees in he bed. She was still warm, and her face exactly re

for the night in her usual good health and buoyant spirits. The next morning, not responding to repeated calls, she was found apparently lifetes in her bed. She was still warm, and her face exactly resembled that of a slesping person. The Coroner was summoned and, after investigating the circumstances of the supposed death, decided that no official inquiry was necessary. There was no suspicion of foul play, as the family with which the young lady resided is highly respected, though Miss Preister was an orphan and had some property coming to her.

The funeral was to have occurred last Saturday, and every preparation was made for it. When the time came, however, it was found that the remains had not begun to decompose, though they were kept in a heated room and were not packed in ice. The tace had a wonderfully life-like appearance also. After observing these and similar things it was decided to posipone the funeral until something developed. At present the body lies in an unchanged condition. The undertaker has made thorough testa, and finds that no decomposition has taken place either externally or internally, and he pronounces it the strang est case he has ever met with in his long experience in such matters. He thinks that the young lady is dead, and the health officer concurs in his opinion. On the other hand decomposition inmost invariably begins within forty-eight hours after death sit the utmost, even when the body is kept in a cold room. This body has remained in the lessta during that time. The face resembles that of a sleeping person and looks perfectly life-like except that it is quite pala. The house where the remains lie is crowded every day by-curious speciators. The family of which the young lady was a member is agilated by the most painful uncertainty, not karoning whether she is dead or alive. Hi is should prove to be a case of supended in the lessta during that time. The face resembles that of a sleeping person and looks perfectly life-like except that it is quite pala. The house where the rema

"The Story of an Esthesia", which will be published next week, is written by Mrs. C. V. Jamison, of New-tyleans, the author of "Woven of Many Threads," and of many short stories of exceptional power, one of whichis "The Drinkwater Tragory," published in Harper's Magazine a few years since. Mrs. Jamison has the temperament of the dramatic novelles. Her organization is singularly responsive to invisible and mysterious influences. When visiting Boston last summer, Mrs. Jamison related to the writer a curious incident of her chilchood. She was entering the parior and saw before her a man in military dress who seemed entirely at home in the room, and the intig girl supposed he was a caliar and thought no more of it at the time. [Later she asked her mother who the stranger was, describing the military cosume, but no no in the house trew of him or had seen-him. Some time inter the girl discovered among some old family portraits at the house of a relative, which she had never before seen, the exact portrait of the man whom she saw in her mether's parior, and learned that he was an ancestor of the family. There is no doubt that the finer perceptions which take cognizance of things invisible to others are a genuine endowment of certain organizations, and when accompanied with the distinctive literary faculty such writers give the perfection of imaginative romance. "Reston Traceler."

Prince Bismarck, like other great men, has his favorite flower. It is neither more nor less than the common red blooming heather. As long ago as 1852, when traveling in France, he wrote to his present wife as follows: 'Chambord castle in its present deserted stale reminds me of the faste of its owner. In the spaclous halis and wast saloons, where kings held court with their mistresses, the toys of the Duke of Cordeaux form almost the only furniture. The sunny courtyards appear like so many deserted churchyards. From the tops of the towers one co-joys a fine view, but wherever one looks one sees nothing but silent forests and heather as far as the horizen. No town, no village, no farm house visible near the castle, nor as far as the special control of the contro

To Young Men.

There were young men who began life by hirtog magnificent offices and sitting down therein waiting for success, in the full belief that it was the duly of success to come to them. There was the young man who, by way of exercising his pen, learned to copy his master's signature, and did it once too often. All were in error, as they generally found to their cost. What was wanted was industry, Go to work. It is the normal condition of life. Adam was put to work at once, and if he and his wife had been attentive to their proper work, in place of roaming over the garden in after fruit, they would have made less trouble for themselves and their descendants. Don't get into your heads the fatal idea that you are gifted with genina. Genius is the curse of the country. I would rather be an ox treading the ground and trudging along to some purpose than a soaring eagle with almiless flight.—Dr. Talmage

dent of the Petit Courriss de ligious weekly of the diocese of Li ays: "Mrs. Orinel, whose mauce.
Franck, of Pepinster, whose lower limbeen paralyzed for two years, lately

### Hasty Interment.

and made the drivuminances known to the Mayor, a physician was called and the offine was opened. The physician gave it as his opinion that the woman had been placed in the caskst aliye but in a condition of letharry, though he new pronounced be dead. The fright experienced by the woman on bearing the earth fall upon her coffin, was the utilimate cause of her death—Le Meager.

Luccinedas B. Chauseller writes as follows from Darrellie, N. V. I can't refrain from expressing my pleasure that you published that sending he with assenting the property of the first of the consultation that a system is established whereby an impersonal legally irresponsible power, can 'limit the octoput' of the necessaries of its even to sail! Tilted what you said about the anarchies but I consider the medic of the interest of a barreline with bright metal at each of Americans the fruit of our abountable, in consider the said about the anarchies but I consider the medic of the interest of a barreline with the cutour's of the necessaries of its even to sail! Tilted what you said about the anarchies but I consider the medic of the interest of a barreline with bright metal at each of the content of the interest of the power, can 'limit the octoput' of the necessaries of its even to sail! Tilted what you said about the anarchies but I consider the medic of the interest of the sail of the power of the power of the necessaries of its even to sail! Tilted what you said about the anarchies but I consider the medic of the interest of the power of the power of the necessaries of the sail of the power of the power of the necessaries of the sail of the power of the necessaries of the sail of the power of the necessaries of the sail of the power of the necessaries of the sail of the power of the necessaries of the sail of the power of the necessaries of the sail of the power of the necessaries of the necessaries of the sail of the power of the necessaries of the necessaries

Notes and Extracts on Miscellaneous

There has been a fall of red snow in Allegbeny

In the United States there is published one paper

The word "dude" has been legitimatized by the ompilers of Webster's Unabridged Dictionary.

coffee shrubs.

The blcycle has been adopted in Persia. Six of machines are in use in Teheran—two by nobles, others by telegraph men.

In the northern part of Michigan two bucks their horns locked so that they could not get a and were killed by hunters recently.

and were killed by kunters recently.

A cat in Portsmouth, Va., deliberately committed suicide by taking a position in a cellar that was rapidly filling with water, and sitting still until drowned. Farmer Biggerstaff, of Bichmond, Ky., recently plowed up a dozen army crackers, which were as treah has when the rebel forces abandoned them twenty-fire years ago.

In the primary schools of Stockton, Cal., the boys in the lower classes also obliged to learn needle-work just the same av the intile girls, so that hereafter they can make small repairs for themselves.

The Philadelphia Ledger says that card-playing is a social craze in Lonoco, and that thousands of young ladies in that city are "familiar with the myesteries of the jack-pot poker and ther like utensits."

Now that Sir Charles Dilks has returned to Longers

Now that Sir Charles Dilke has returned to London, a strong effort is being made to restore him to is former prominent position in politics. He may run as a Home-Rule candidate at the next general election.

election.

There is no place where the ups and downs of life occur more rapidly than in Washington, and as a requit the pawnbrokers of the capital are all wealthy. The house occupied by Secretary Vilas was built by a pawnbroker.

Under a recent decision of the North Carolina Supreme Court a judge in that state has issued a warrant for the arrest of a man for committing an aseanit with a deadly weapon, "to wit, a certain victous and large buildog."

and large buildog."

An old negro engaged in digging a ground hog out of a hole on Benson Creek, near Frankfort, Ky, unearthed a tomakawk of flint, a knife made out of flab hone, several earthern bowle and a number of rudely-fashioned gold trinkets.

rudel, -fashloned gold trinkets.

A postoffice a piloys age that the gummed surface
of a postage stamp should never be placed on the
tongue. Moisten the other sides of the stamp and
corner of the envelope, or the latter only, and the
stamp will stick for all it is worth.

corner of the envelope, or the latter only, and the stamp will stick for fall it is worth.

The wafe of Henry Carlton, of Skaggs Creek, Rockastle county, Ky., presented her busband with I wins last week for the second time within a few years. The new comers are a boy and girl, and the happy father has named them Grover and Blainey.

Dr. E. G. Ufford, of Agawam, Mass., is a fine old New England gentleman. He is eighty-eix years old, welghs 220 pounds, has practiced medicine for over fifty years and, this fall has dug and picked up 117 bushels of potatoes, and marketed fifty bushels.

Veteran Cheeley Heal of Searmont, Me., has just had his one hundred and eighth bitchday. He lives with a young wife of eisty, and has but two weaknesses, one for tobacco, the other for teiling yarns about the war of 1812, in which he fought.

Dr. Frantzel of Berlin, reporting on the effect of

parns about the war of 1812/in which he fought.

Dr. Frantzel of Berlin, reporting on the effect of tobacco on the heart, bays that smoking will not affect a person for many years, and that then there will suddenly come a trouble of the heart. Common cigars, he says, are not so lik by to produce the trouble as the finer ones.

The silk dress-coat has reached Boston, and makes a tremendous sensation among the dudes of the Hub. It is really a handsome garment, made of heavy, corded, justerless silk, which at a little distance looks like the richest of black broadcloth. It is a Paris fashlon.

The worst enemy of the California tarantule is a

is a Paris fashion.

The worst enemy of the California tarantula is a big sect, something like a wasp, only in much larger, which sitacks the monster spider wit energy it sees him. Almost invariably these wasps sting the body in pieces and carry it away.

Next summer there is to be held in London a Roman Catholic congress, at which all English-speaking communities will be represented. The three chief topics to be discussed are: The attitude of the Catholic chief toward education to general; greater cooperation of the laity in the work of the church, and the diffusion of catholic Riterature among the masses.

the diffusion of catholic literature among the masses.

A short time ago, in a well dug on the farm of Andrew Sissonsa mile and a half south of Swan creek, in Illinois, was found a fine specimen of petrification—viz., an orange completely petrified, and taken from over forty feet below the surface of the ground; with it was also found a small twig of brush, which had thorns on it, but the man who dug it out broke the thorns off thoughtlessly.

The unusually large number of young men who have been committed to the State Insans Asylum of Michigan in the last year and a ball has led to the discovery that almost all of them smoke cigarests to excess. In many cases it is said to be absolutely cortain that cigarette smoking was the cause of the insanity. It is also reported that a prominent society young man in Detroit has been made deaf by cigarette smoking.

Mrs. A. E. Bennett of Paynesville, Minn. franches

### "It Might Have Been!"

When I was a sby little maiden, And he was a fair-haired boy, He said he would be my sweetheart, And he klessed me with childish joy; Alsa! for those hours of sunshine, And sias! for the days that have been, When he was my little hero And I was his little queen!

When I had grown out of my childhood
And wearied of dolls and toys,
And he was a bandsome young sallor,
The idol and pet of the boys,
He asked me again if I'd kiss him
And go with him over the sea;
O, 'twas only in play that I whisper'd—
Those words which brought sorrow to me!

And the years have rolled on unrelenting.
Nor staying their hurrying flight—
And the morning of life is fast fleeting
And deepening down into night:
Yet still there is hope for the faithful,
And fest for the sorrowing heart,
For I know I shall meet him hereafter
Where sorrow nor trouble can part.
rederick-W. Farnol.

It is well to remember that happiness is not per-fection unless it is thared.

That great presentings may bring great misfor-tiness.

That a foolish friend does more harm than a wise That the hardest thing to empty out of the heart is

oncell.
That it is not necessary to be mean because one is man of means.
That good temper, like a sunny day, sheds a rightness over everything.
That one of the causes that leads as to misfortune is that we live according to the example of others—
Good Housekeeping.

A remarkably case of "substitution" was recently found in a Georgia iron mine. Workmen digging ame upon a pine stump, or what had been a pine stump, now converted into brown iron ore. The stump showed all the fibres and bark of the original pine tree, and resin streaks were plainly seen in

Among the natives of the Phillipine Islands when a man whates to marry, the parents of the girl he has selected send her before surrise into he woods. After the lapse of an hour, her lover is allowed to start in pursuit. If he succeeds in finding her before causes the becomes his wife, if not, he must abandon his claim.

his claim.

Hiram Brown, of Peoris, Ill., was ninety years old the other day, and seventy-five big and little Browns assembled to do bonor to the patriarch. He went to school in Cummington, Mass., with William Cullen Bryant, and was a deacon in the Congregational Church there until be became an abolitionist. Then the brethern went back on him and threw stones at him after dark, and so the deacon became a free-thinker.

### "DOCTORING OLD TIME."

# A Striking Picture-A Revival of Old

A Striking Ficture—A Revival of Old Time Simplicities.

In one of Harper's issues is given a very fine illustration of Roberts' celebrated painting, known as "Doctoring Old Time." It represents a typical old dimer, with Lis bellows, blowing the dust from an ancient clock, with its cords and weights carefully secured, one of these clocks in this generation is appreciated only as a rare relic.

The suggestive name, "Doctoring Old Time," brings to our mind another-version of the ittle, used for another purpose, "Old Time Doctoring."

We learn, through a reliable source, that one of the enterprising proprietary medicine firms of the country, has been for years lavestigating the formulas and medical preparations used in the beginning of this century, and even before, with a view of ascertaining why people in our great-grandfathers' time enjoyed a health and physical vigor so seldom found in the present generatiod. They now think they have secured the secret of secrets. They find that the prevailing opinion that then existed, that "Nature has a remedy for every existing disorder," yeas true, and acting under this belief, our grand-parents used the common beths and plants. Continual trepass upon the forest domain, has made these herbs less abundant, and has driven them further from civilization, until they have been discarded, as remedial agents because of the difficulty of obtaining them.

H. H. Warner, proprietor of Warner's safe cure, and founder of the Warner observatory, Rochester, N. Y., has been pressing investigations in this direction, into the annals of old family histories, until the has secured some very valuable formulas from which his firm is now preparing medicines, to be sold by all druggitss.

They will, we learn, be known under the general title of "Warner's Log Cabin Remedies." Among these medicines will be a "Sarsaparilla," for the blood and liver, "Log Cabin Extract," for internal and external use, and an old valuable discovery for chairth, called, "Log Cabin Rome Creame" Among the list is also a

From the number of remedies, it will be seen that the grade of the propose to cure all diseases with one eparation. It is believed by many that with one eparation. It is believed by many that with sees remedies a new era is to dawn upon suffering manity, and that the close of the nineteenth century ill see these rots and herbans compounded under e title of Warner's Log Cabin Remedies, as popular they were at its beginning. Although they come the form of proprietary medicines, ret they will none the less welcome, for suffering humanity abcome tired of medern doctoring and the public become tired of the effects of opic have become suspicious of the effects of opicinos effects following the prescriptions of many often physicians. These effects of poisonous companies of the common produced in coming generations. Therefore we can ridially wish the old-fashioned new remedies the et of success.

A Great Newspaper.

be American Barni Homs, Bochester, N. Y.,
by regarded as the leading farmer's newspaper
America. It covers every date and territory
is an 8-page, 17-year-old weekly. If subscribed
within thirty days, it can be bad, fifty-twoics, for 75c. only? Begular price \$1.00. The reics of ower ten thousand correspondents, by mail
integraph, are condensed in its weekly crop
recolumns. Its present circulation is 150,000—
largest of any lits weekly in the world. No
sawaks, money-making farmer can afford to be
hout it. Samples and datalogue of books freemay also add that it is one of the best all-round
ally papers published. For from \$1.00 to \$1.25 it. allows one free choice of over 250 cloth bound dollar volumes with the paper, and has given away over 60,000 books during the past two years. It is a complete rural family paper.—Pun.

Catarrh, Catarrhai Deafness and Hay Fever.
Sufferers are not generally aware that these discusses are contagions, or that they are due to the presence of living parasites in the lining membrane of the ness and esstanchian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple reshed; has been formulated whereby catarrh, catarrhai deafness and hay sever are permanently cured in from one D three simple applications made by the patient at home. A pamphlet explaining this new treatment is cent free on receipt of stamp, by A. H. Dixon & Son, 305 West King Stress, Toronto, Canada.

Dellente Children, Nursing
Mother, Overworked Mea and for all diseases where
the tissues are wasting away from the inability
to digest food or from overwork; should also
Scott's Emulsion of Pure Cof-Saver Oil with
Hypophocaphies. "I used the Emulsion on a flat
y who was delicate. If put her in such good beauth
and flash, that I must say it is the best Emulsion."—
L P. Waldman, M. D. Hogh's Mills, S. C.

# To Assist Nature

In restoring diseased or wasted tissue is all that any medicine can do. In pul-monary affections, such as Colds, Bron-chitis, and Consumption, the nurcous membrane first becomes inflamed, then accumulations form in the air-cells of the lungs, followed by tubercles, and, finally, destruction of the tissue. It is plain therefore, that, until the lacking plain, therefore, that, until the hacking cough is relieved, the bronchial tubes can have no opportunity to heal. Ayer's Cherry Pectoral

# Soothes and Heals

the inflamed membrane, arrests the wasting process, and leaves no injurious results. This is why it is more highly estemeed than any other pulmonary specific.

specific.

L. D. Bixhy, of Bartonsville, Vt., writes: "Four years ago I took a severe cold, which was followed by a terrible cough. I was very sick, and confined to my bed about four months. My physician finally said I was in consumption, and that he could not help me. One of my neighfors advised me to try Ayer's Cherry Pectoral. I did so, and before I had taken half a bottle was able to go out. By the time I had finished the bottle I was well, and have remained so ever since."

remained so ever sluce."

Alonzo P. Daggett, of Smyrna Mills,
Me., writes: "Six years ago, I was a traveling salesman, and at that time was suffering with

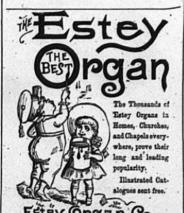
### Lung Trouble.

For months I was unable to rest nights. I could seldom lie down, hast frequent choking spells, and was often compelled to seek the open air for relief. I was induced to try Ayer's Cherry Pectoral, which helped me. Its continued the has entirely cured me. and, I believe, saved my life."

# Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. Cs Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price \$1; six bottles, \$5.



Estey Organ Co. BRATTLEBORD VT. ESTEY & CAMP,
ISS and 190 State Street, Chicago, III.
916 and 918 Olive St., St. Louis, Mo.

# THE WATSEKA WONDER!

A narrative of startling phenomena occurring in the case MARY LURANCY VENNUM, by Dr. E. W. ens. This well attented account of spirit presence creat despread sensation when first publi-hed in the RELIGIU (0007HEAL), JOURNAL. To those familiar with the marve story, it is no wooder the interest continues, for in it a widespread sensation when first published to be RELIGIO-PRILEOSPILLED JOURNEL TO those familie or with the mark of published to the control of the control

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# WhatailsYou

MALARIAL -THERESA A. CASS, of Springfield, Mo., writes: one year with liver complaint, dyspepsia, and slour Golden Medical Discovery cured me." DISEASE

Mrs. I. V. Webbed, of Yorkshire, Cattaraugus Co., N. T., writes: "I wish to say a few words in praise of your Goldek Medical Discovery and 'Piessant Purgative Peleta.' For five year previous to taking them I was a great sufferer: I had a severe pain in my right side continually do my own work. I sin happy to eay I am now

SICK HEADACHE.

# wise found it all that uniformly availed to p "FOR THE BLOOD IS

phly cleanse the blood, which is lain of health, by using Du. Gollers Madical Discovers, "Fever-sees," Scaly or Rough Skin, in decision, a fair skin, buoyant do bodily health and vigor will abed.

MESSICAL DISCOVERY cures all or see a polytheal under its benign influence of the property of the powerful purifying, and invigorating medicine. Great Eating Ui-

a medicine possessing the power to cure such inveterate blood and skin diseases as the following testining be credited with possessing properties capable of curing any and all blood and skin diseases as the following testining be credited with possessing properties capable of curing any and all blood and skin disease nate or difficult of pure than Salt-return.



the muitity of powers. She continued this for several years but de-rived no benefit. Finally, about ten years ago, I chanced to read one of Dr. Pierce's small pamphlets esting forth the merita of his 'Golden Medical Discovery' and other medicines. The name struck

my fancy, and seeing that it was essentially mediately recommended it to the old lady who had been as sufferer from salt-rheum. She commenced taking it at once, an stock one bottle, but seemed to be no better. However, I realise that it would take time for any medicine to effect a change for the better, and encouraged her to continue. She then purelased half-a-dosen bottles, and before these had all been used she begs to notice an improvement. After laking about a dosen bottles is was entirely cured. The she had all been used as smoot was entirely cured. The she had all been used as smooth to the she had all been used as smooth to be the she had all been used as smooth was entirely cured. Her general health was all and as smooth that the she had been caused to be much annoyance. She he enjoyed excellent health from that day to this, and has had return of either salt-rheum or rheumatism. The 'Discover seems to have entirely eradicated the salt-beum from her system in the land was allowed the land was allowed the salt-sheum from her system in the land was allowed to be allowed to

Neurit view entirely eradicated the sail-view m from ner systems to have entirely rears old, and very healthy for one of critrene ago.

I have written this letter, of which you can make any use see fit, hoping that some sufferer from sail-cheum might chan read it and obtain relief by using your 'Golden Medical Disco-for 'Golden' it is in its curative properties, and as much a muchtude of nortune and ex-called 'patent medicine. so-called 'patent medicines,' ubito, as gold is above the bas etfully yours, F. W. Werner an, 180 flat St."

# Consumption, weak Lungs, spitting of blood. GOLDEN MEDICAL DISCOVERY curse Con-umption (which is Scrothals of the Lungs, Spitting of Blood, Shortness of promptly curse the severest Coughs it Breath, Bronchitis, Chronie, Nasal Catarria, strengthens the system and purifies the strengthens the system and purifies the blood. Severe Coughs, Asthmar, and kindred affect, blood, blood, blood.

GORSUMPTION.

Co., Onlo., writes: "I have not the secrets to condition of the condition of

SAINED OF THE PROPERTY OF THE



Mrs. N. W. RICE, of Newfone, Fermany: "I feel at liberty to acknowle the benefit I received from two totals the 'Golden Medical Discovery,' which are a cough of the years' standing, and dry sia, from which I had suffered sfor a lime."

Asthma Cured.—Cannie S. Srowell. Postmistress at Mon-noist, Colorido, says her husband was cured of asthma, by taking "Golden Medical Discovery."



W. R. Davyn, Rey, of Belledle, Floride writes: "I have taken your weather? "Golden Medical Discovery and have bee cured of the consumption." I am now again and well, and have only spect three higher and I would not take three thousand dolla-riers I was

Discovery is Sold by Bruggista. Price \$1.00 per Bottle, or Mx Bottles for \$5.00. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Propr's, 663 Main St., BUFFALO, M. Y.

fore you only a few of the strands of which we twist our cable and a cable that has held the heart of the world. Moses may have made many mistakes, and Mr. Ingersoll may deal with them in a very amusing and effective manner, but does he ever attempt to explain away these and similar facts that are transpiring before our eyes? Ahl friends, does it not clothe with new beauty field and flower, valley and plain, towering mountain and twinking stars to see on them the imprint of the Ureator's hand, and in them a divine, and infinite meaning? Is not beauty richer, music sweeter, order more suggestive and truth more inspiring when they are held to be emanations of an infinite mind? But if man is a child of chance, and in a world of chance is playing but a chance game, and all is soon to end in total extinction, then is life uiterly devoid of all high meaning; and ambition, aspiration, self-sacridce, pains-taking discipline, and all upward bearing, 2cet are but solemn mockeries, shimmering monobeams on mountains of ice. But, if God be God, and man is his child; if life is educational, if personal improvement is eternal personal capital, and death but the portal to an ever-heightening beyond, then the scene changes, and God's good angels becken us onward over every inch of the way. And if, our word this morning helps any soul to see and feel that in cherishing this faith it plants its feet on the rock of ages, our object will be accomplished.

X

For the Religio-Philosophical J THE REASON WHY.

As Given by Judge E. S. Holbrook.

As Given by Judge E. S. Holbrook.

It is now Oct. 29th, Sunday, and as I am in the spirit on the Lord's day, as was John the revelator (though likely of quite a different order). I take up as usual the latest issue of your ever valuable, spiritual paper, sometimes a revelator, too, for the sustenance and refreshment-of the innermost spiritual man. Herein I read with pleasure, and I hope with profit, too, the reports of some remarkable experiences of our co-psychological student Dr. Wolfe, of Cincinnati, before this, farfamed along this same line as the happy recipient of strange 'visitors; and I exclaim, "God-speed him in his work so full of promise." I see also, the letter of our gifted preacher and expounder of the latest oracles of God, Mrs. Watson, from the sunset land of gold, and notice especially her treatment of the question if Spiritualists should'or-will go into the Christian churches. And now my mind runs back to that and kindred questions is altered to the correspondents.

mind runs back to that and kindred questions lately discussed by some of your able correspondents.

I will, by your leave, make some comments; but first I want to say a word about my humble self, made proper, if not necessary, by what has transpired. Some one of the learned ones threw out the suggestion as to me, though indeed quite differentially, as to the experiences that I seemed to myself to have, and enjoy, too, in materializations,—those that I reported to the world through your paper last winter—that likely I was psychologized at the time, and that I did not, in fact, experience what I thought I did; and so my testimony as to an objective reality was not good. I refer to Mr. Chaney, but its likely that others have said the same thing, or thought it, at least. I find no fault. From my knowledge of the world. I could but conjecture in advance that people would so write, a few, or talk, many more, or so think a great many more; but I thought as well, that it was not wise to be atlashed by any or all of them, and so, keep my knowledge to myself. Therefore, to him and to all others I will take occasion to say what follows here, for whatever good it may do, or whatever bearing it may have on the past, or the fature, also, for I did not tell all my story, and I may have more to give out when the 'proper time comes.

As A.MESMERIZER.

AS A MESMERIZER. When mesmerism broke out in New Engind, I stumbled upon it because of my environment. I was going to school, and knew
one of the sensitives approximate to me in
family, age and acquaintanceship. Upon
experiment it was discovered that I had the
peculiar power to mesmerize. Whatever it
was then no one knew; only most people, the
ministers especially, knew it was of the deviI will skip over and along now as an old
story, and say, and so forth. I was wonderstruck, but had no fear, and so I made use of
the opportunity to know what I could. I
therefore rode on the front wave of new
things. Soon we called our new unknown
magnetism, and then
PRYCHOLOGY.

PSYCHOLOGY.

PSYCHOLOGY.

The nub of this is that I was, and I have been all along, and am now, a dispenser of psychological influences, and not a receiver, or subject. Indeed, since Spiritualism came, as before, so far as I know. I have continued untouched by any such influences, whether mortal or spiritual. I mean at the scance table while others can feel influences, (and jerk, and jump and shout,) poor me has ost still because no power moves me. I call this stolldity, and do not let any man, just out of regard to my mistortune, away out in the circumference of the country (Chicago being the center, you know speaked my supersonstitioness, and, therefore, my inshifty as a witness. Perhaps it would be healthy, in a logical sense, for me to resulted Mr. Chancy and others that they ought to consider in this connection that

twenty to forty errors at each scance, and the scances continued week after week; and many-repeated their attendance for the purpose of simply visiting with their epirit friends. To say then, that they are all psychologized, and all the time, so that they cannot be believed on the matters of chiective facts.—this would be carrying the questive facts.—this would be carrying the question for the control of the

maiter what,

Again, another correspondent writes that he attended Mrs. Reynolds scances, and he pronounced that there was only one voice from her cabinet (and that, of course, was her capital to all who differentials. Now, again, I will say for myself, to justify my statement, that "Mr. Graff said," or that "Effic said," or "somebody else said," and so accrifice upon the cross of the original of vices; here were did this, till they opneave of an indefinite atomement, and so sacrifice upon the cross offerings for sin (and no wonder they did this,) till they opneave of an indefinite atomement, and so sacrifice upon the cross offerings for sin (and no wonder they did this,) till they opneave of an indefinite atomement, and so sacrifice upon the cross offerings for sin (and no wonder they did this,) till they opneave of an indefinite atomement, and so sacrifice is most peculiar. Tired of things in common with other nations, they rise and rise in degree is sofferings for sin (and no wonder they did this,) till they opneave of an indefinite atomement, and so sacrifice upon the cross sofferings for sin (and no wonder they did this,) till they opneave of an indefinite atomement, and so sacrifice upon the cross sofferings for sin (and no wonder they did this,) till they opneave of an indefinite atomement, and so sacrifice upon the cross sofferings for sin (and the special properties of the sill percentage of the sill percentage in the word of the sill they opneave of an indefinite atomement, and so sacrifice upon the cross offerings for sin data of the sill percentage of many sill percentage in the word of the mighty Savior died.

Now, Mr. Editor, what have we to place in the sill percentage in the word of the sill percentage in the sill percentage in the word of the sill percentage in the word of the sill percentage in the word of

varied circles and manifestations is just one of the things that are yet in mystery, and stand before the public for explanation. Successful materialization is a great mystery; failures by the same mediums are great mysteries too. Here is a great work to be done; who will perform it and bring

ORDER OUT OF CHAOS,

ORDSE OUT OF CHAOS,

Truthout of clouded perplexities?

Now, then, these spirit manifestations in
the presence of Dr. Wolfe (and I will include
the hundreds of those others equal to them,
and the thousands of those others that are
nearly equal), they are good indeed, but, ohl
how unavailing. Here I am to interpose my
confession and my lament and my disappointment. When I first examined and
proved these new and strange phenomena,
and found they were sufficient

To PROVE SPIRIT EXISTENCE

TO PROVE SPIRIT EXISTENCE

and found they were sufficient

TO PROVE SPIRIT EXISTENCE
by the usual methods of logic and science, and further found by these, that the leading dogmas of the prevailing Christian churches, so repugnant already to all good reasoning, were actually disproved—and instead there was that which common sense and benevolence could contemplate with pleasure—i "rejoled with exceeding great joy." Now, I said, the Gordian knot is united, or cut; this great question as to the future of man is answered; this question of such great interest that has brought so much contention and woe to the generations past at least, and fills with fear and bitterness now. How quickly and gladly will the paople leave those myths and husks and bones, and come to enjoy the truth as now revealed!

Here it is that I confess my disappointment. It is hard to understand it yet. Aaw go, a few of the many people, on Sunday to our little gathering, and know that we will hear direct from spirit land; and as to the true import of life and death and a glorious future to all (though last and least to those who postpone their struggle for the noblest things), we meet full throngs of those who seek the orthodox churches to hear the same old doctrines that seem so unworthy of a good God, and most hostile to man, all without proof, and pay no regard to the evidence that we offer. Ohl why is this so, and why does it so remain? Last night I visited the

PANGRAMA OF " JERUSALEM ON THE DAY OF

and I guess I saw a little more plainly the reason why, at least, one of the chief reasons why, than ever before. Quite evident it is because our phenomena are so insignificant bediet the Christian as they allege and believe them to be. For what is there, taking the bulk of mankind as they are, what is there that stands for evidence in religious matters except prodigy? Yes, prodigy, one word for many. I mean all that seems wonderful; unnatural, miraculous. Such thiogs are divine, and none other, and therefore anything the more prodigious it is, the more divine. In this panorama we are in the midst of prodigy; it is prodigy all around, here, there, and everywhere, now, or has been in the past. We are standing outside the walls to the north, and the next is Mt. Calvary, a rock vaulting straight up several hundred feet, with three sides at least perpendicular, itself and all its surroundings rough, jazged, desolate; the sky darkened with clouds. Some master of ceremonies describes with appropriate eloquence, so far as that can be. This picture represents the Crucifixion. That upon the middle cross represents Jesus, the Son of God, who died for the sins of the world, for the redemption of mankind, and so on. Now come the other things in order, just as we have heard them in camp meeting style, only so much the more vivid, as now we actually see. So the whole group is gone through with, too weary and too much to repeat here; and I was surprised to see so many right here oh the ground at once, and everybody and everybling prodigious; camels, men, mules, people and caravans, all prodigeous, horror stricken, and so dark nothing could be plainly seen. Yow this is explained thus: The time was from the sixth bour, when there was darkness over the whole land, until the ninth hour, and then there was the loud cry as of the mighty God, the earth quaked and the rocks rent, and the graves were opened, and the dead an imposing structure indeed, but remarkable in this that the Holy God dwelt there, and from the Holy of Holyes wen

tippings, and thence on to spirit materialization, all good to us who hold curselves to the rock bottom of science; but how small in front of the great church that makes prodigy, old or new, its chiefest pillow, and does now, or has, manufactured prodigy at will, and will anstain it by power! Hence it is contrary to my earlier expectations that our progress must be comparatively slow. We shall meet perhaps the wants of some agnostics that seek to know. We shall meet and receive and satisfy those who, by natural laws, have, outgrown the church and are casting about for knowledge and rest; and even as to most of these there is an indescribable something that holds them where they are; and now seemingly more than before. I tell them, I tell ministers of my experiences, tell them I have better evidences of resurrection than Thomas had, I even say to them that I have had more evidences of spirit existence, and the conditions of spirit ifte than all they have in the whole Bible, even if it tall be true; and yet they make no account of it, and will go and tell the meeting of Thomas with Jesus, as divine evidence, and say nothing of mine. Well, we cannot procelyte as others have done and do, by force, nor yet by presenting unwelcome truths. Nevertheless we will keep our light shining though we have to wait, knowing that, under the law of eternal progress, men will sometime come to a higher estate, and will abandon a theology

have to wait, knowing that, under the law of eternal progress, men will sometime come to a higher estate, and will abandon a theology that stands upon false prodigy, for science that stands upon proofs.

We come now to the question raised, as I understand, by the practices of some till a discussion has arisen,—what about attending the Christian churches, and what is the future of Christianity and Spiritualism, and should we submit to be so absorbed? Or will Christianity come to Spiritualism and so pass out, and have no distinctive organization?

To answer the first by my own action, I

pass out, and have no distinctive organization?

To answer the first by my own action, I will say that I go somewhere; to the Spiritualists meetings first, to the liberal Christians next; and then to the orthodox. I have sometimes been chided for it, but I think there is good in such practice. The good, or evil. of going consists in the spirit and method. Let not a Spiritualist neglect his own meetings. Then if he will go to a Christian church, let him go as a Spiritualist, with his armor on and fully charged with his own principles. Let people say "That one is a Spiritualist, and how well he behaves, and how nobly he acts. He alds every good work." Let him go, sure enough, to enjoy what is enjoyable; and it is theregood preaching, in the main; good music, and fine society; but let him go also as a preacher of good news, and await his opportunity—it will come. But never to deny his principles, nor hypocritically to affect those of the church that are untrue, for ease and quiet and popularity. It creates a kindly feeling, and they will say "He comes to us; we will go to him," and so there will be humanitarianism, at least, between them. According to my judgment I have seen too much of self-imposed isolation among Spiritualists. I would sooner impose my presence on those of other faiths, and recommend my cause as best I could, but that implies gentility and decorum.

decorum.

THE SURVIVAL OF THE FITTEST.

This principle will apply in the long years, at least, to the future of Christianity, and Spiritualism,—in spirit at least if not in name. I believe in universal Spiritualism at the last. This is the democracy of religion,—the freedom and happiness of each soul. If we will have triumph we must do that which is needful to have triumph. It may be a fancy of mine, but it seems to me that now is a time of trial. "The love of many waxeth cold." Some want ease, some want slumber, some want popularity, and few want trial and martyrdom. We are halting somewhat in our on-qward march. There are many burdens among us that need not be—may we say some demons that will not be exorcised. Some say that there are demons in the Spirit-world (demons at least to us and our cause) that bring trouble, a matter, that might well be believed. It better be held till at least otherwise proved that the demons, or errors, are of our own creations, or live by our permission; therefore ourselves may, and should, east them out. Let us bravely maintain the truth already given to us, and add unto it. Let us THE SURVIVAL OF THE FITTEST.

CULTIVATE MEDIUMSHIP.

make it more true and perfect, and hence a better source of evidence; not for prodigles as such, but actualities along the line of science, and let us be second to mone—nay, be the first along the line of morality, and then our religion will be attested as fit to survive, and so will survive.

Chicago, Oct. 29, '87.

Coman's Conference. LYDIA R. CHASE, LEADER. 2139 UBER PLACE, PHILADELPHIA, PENN.

Moral Courage.

Canst thou bear defeat? O warrior
Fighting on life's battle-field,
When thou'rt conquered in a coatest,
Dost thou then know how to yield?
Yield the word and furl the colors,
But maintain the purpose true;
That thou mayest in coming conflicts
Courage have to dare and do?

Fortune is a fickle goddess,
Man must woo her when he may;
First defeat and then a victory—
Thus she doth with mortals play;
Whoe she smiles, be not elated;
When she frowns, be not dismayed
Press with bolder courage forward,
Final victory's but delayed.

Truth must triumph, so must effort—
Effort for a worthy goal;
And as fiercer grows the struggle,
Still yet stronger grows the soal.
Courage, then; endure, be patient,
Néere let thy efforts dease;
Fix thy aim, and thus pursuing,
Thon shalt know the conqueror's peace.
—Stella Marble,

han thirty years ago only a handful of peo-ple had ever even heard of its modern advent, nor can guess what a sublime herolem was necessary at that time to enable one to lead the van of such a "foriorn hope." In those early days of the "new dispensa-tion," there came forth such a leader, from out one of Boston's oldest, proudest and most conservative families, its head a "City Fath-er," her mother a devout member of the Old South Church—that synonym for orthodox exclusivences.

exclusiveness.
Raised by her spirit guides from what her friends feared would prove a bed of death, she was led forth a modern Joan d'Arc to

friends feared would prove a bed of death, she was led forth a modern Joan d' Arc to crown as king this grand new Revelation, and to proclaim it as her mission to the world. Gently and tenderly reared as she had been —her hands unused to toil, or her feet to the rougher walks of life, fitted by her grace and beauty, as well as her intelligence, to adorn the select circle in which she moved, she left the brilliant society, the luxurious home, the fond and loving mother, to go forth through the "highways and byways," and to preach the gospel of immortality.

One Sunday in the city of Bridgeport, Ct., being herself "off duty," she was invited to go with a Baptist friend to attend "her church" and listen to "her minister." The reverend gentleman had given notice the previous Sabbath that his sermon on this particular day would be a continuation of the former one, a kind of sequel to it, as it were; but observing a notable in his andience, he changed his plan, and took as his text the description of the "Dragon," the arch enemy of mankind, he of the hoofs and horns, who roams up and down the earth "seeking whom he may devour," and pointing with his index finger to the pew that held our Rosa, he said in a clear and distinct voice, and with solemn emphasis, "Behold! the very\_Dragon is in your midst!"

Our brave little\_medium (for she was a trance speaker) quietly took out her eye glase,

in a clear and distinct voice, and with solemn emphasis, "Behold' the very Dragon is in your midst"

Our brave little medium (for she was a trance speaker) quicitig took out her eye glass, that ready weapon of the Boston girl, and adjusting it to her eye, she gazed with such imperturbable gravity at the zealous parson, that he grew exceedingly nervous and drew a very excited and exciting picture of the future of heretics and the temperature of the home of the Dragon.

When the youthful Prince of Wales visited this country in the year preceding our great civil war, and while he was being feted and entertained in Boston. Rosa T. was giving a series of lectures in the Universalist Church at Binghamton, N. Y., being a guest of the writer's family during her stay in that city, and while there received an invitation to the well remembered Prince of Wales ball.

On the following Sunday evening, before an audience of several hundred persons, she was controlled by the spirit of. Daniel Webster to give one of the most powerful and prophetic discourses ever listened to. He asked the American people why, instead of showing to this young scion of a royal line, the conservatories, art galleries, ball rooms and banquet halls of our northern country, they did not take him to the arsenals and the forts, and impress upon him the strength of the North: that a terrible conflict was about to take place within our borders, in which Kngland would surely array herself against us. "Already." said he, "I see the bayonots of contending armies glistening in the sunnings, and white tents pitched upon a thousand hills."

But the west mortal lips through which the remarkable prophecy was uttered, were

and bills."

But the sweet mortal lips through which this remarkable prophecy was uttered, were slient before its complete fulfillment; for Rosa T. had passed from the scenes of earthly conflict into "that peace which passeth understanding."

From Vineland, N. J., comes the story of Mrs. Mary McMahon. a widow seventy years of age, who is building a house and barn for herself, being the architect, carpenter, plasterer and laborer, all in one. She owns the place upon which she is building, and lives upon a small monthly allowance received from her brother; and having reduced the cost of her subsistence to about eighteen cents per day, she uses the remainder of her little stipend in the purchase of second-hand building material, and the work has thus been going on for three years. When the weather is too cold to admit of outside work, she devotes her time to inside improvements, such as painting, patching up, plastering and papering.

Mrs. McMahon has the face of a young girl.

such as painting, patering and papering.

Mrs. McMahon has the face of a young girl, her cheeks are rosy and her eyes a mild blue, and she has a crown of silver locks that add much to her beauty. She is a good painter, a fair carpenter, not much of an architect, but a first class paper-hanger, says the Cincinnati Enquirer.

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