No. 13

Notices of Meetings, information concerning the organzation of new Societies or the condition of old ones: movements of lecturers and mediums, interesting inclsents of spirit communion, and well authenticated accounts of spirit Thenomena are always in place and will oe published as soon as possible.

CONTENTS.

FIRST PAGE.—The Spirit of Man. Colucidence.

SECOND PAGE.-Theomorphic Anthropology the Drift of the Higher Spiritualism. Barbara Fisher, Witch. The Papal Idea of Temporal Power.

THIRD PAGE.—The Christian Attack on Spiritualism Rebuked by a Materialist. Book Reviews. November Magazines. New Books Rece red. Miscellaneous Ad vertisements.

FOURTH PAGE.-Conway on the "Big Toe" Performance. A Factor of Progress., Only a Passing Incident. General Items. FIFTH PAGE.—Alexander Campbell on Demonology, or

Spirit Postession. Haverhill and Vicinity. General News. Miscellaneous Advertisements. SIXTH PAGE.—Humanity's God. Slate Writing Myste-

rious Shower of Missiles. An Attempt to Explain. The Spiritualism of 1888. A Modern Samson. Psychic Sciency. The Puantom Ship. Lost His Head In Dreamin Bernardino Items Disciples of the Big Toe ily Club. A Curious Way. Notes and Extracts on assellaneous Subjects.

SEVENTH PAGE.-Hopes and Fears. The Beautiful Consolation of Spiritualism. A Truthful Epitaph. Miscellaneous Advertisements

EIGHTH PAGE .- Continued Articles. Miscelleneous Ad

THE SPIRIT OF MAN.

A Discourse to the Unitarian Society of Spokane Falls, W. T., by REV. E. M. WHEELOCK.

-I. Cor., xv. 44.

of matter and the world of mind, or the world | house of man. of material forms and the world of spiritual ed by both.

The whole field of scientific truth rests, as | growing stronger, and can no longer be sup- | flight. He declares, "There is a natural its basis, on the laws and forces shown and | pressed by the reply of impossibility. displayed in matter.

is not shown to our senses but to our consciousness. It can not be seen, handled or weighed as matter can, but it knows, thinks, believes, reasons, hopes, and aspires. It is the moving force in all thought, feeling and will. Intelligence, feeling and volition are its attributes. These attributes we do not know by our senses, but by consciousness. Yet we know them as well as we can know any material thing by our touch. If we do not know them, then there is no such thing as the knowledge of love, law, ethics or re-

These two substances make up that dual entity which we call man. We have a twofold life and a twofold experience; we taste 'dual pleasures and do dual works. Everything that man creates or causes to appear repeats his own duality, and has its material and spiritual side. Materialism that claims that there is naught but matter, is not true. but spirit is not true. Each factor of the thoughts are higher than things. Thoughts quence and songs, chisel themselves in marble, build themselves into temples, or spread spirit and is the servant of spirit. It is not the creator but the creative stuff. It is not oyster moulds itself to the living fish.

If, then, all that makes man lies outside of the material environment, our real exspirit. So reasoning, Huxley says: "The im- stance; for God is spirit. material world is a firmer reality than the tial world is to the sensible one, as substance | ever exists. It takes in all that is. Matter the cause of which the body is the effect." But matter takes in only that lowest kind The forms we call matter are but shadows, of substance which we perceive by our nat- Paradise.

be by means of a mind atmosphere, answering | stance in the realm of spirit.

look is wider, the ir more clear, the light | Infinite Spirit. Then there is the third story. This is the and in no other. Yes, man's spirit highest; this is the story of the soul. Here or out of the form of flesh, is ir. sun, light and outlook are at their best. human body, for the spi This is the spiritual realm of man. Few rise | the earthly hody is the into it even for a moment, fewer still, far which the real man uses to wo. There is a Natural Body, and there is a Spiritual Body. | after they are dead and gone, proudly claims | move and act; yet only seems; for the real | them as its own, as its heroes. Messiahs, Re- | hand is within using the glove as its cover-Man is a twofold being; he is composed of | deemers! But in most cases cobwebs and | ing. So the spirit within is the real man, matter and spirit, and is builded up of body | dust are the sole occupants of what should be | using the natural body as its covering while and soul. He lives in two worlds—the world | the divine and sacred story of the wonderful | it lives in the world of outward nature.

He has organs through which he takes knowl- Nevertheless the fact of spiritual existence air and taste the blessedness of a land of edge of the things of matter, and is affected remains, and the voice of the spirit itself | light. by the laws and forces thereof. Matter is no | cries within us for recognition. We are spirillusion; it is in its own sphere real; it is an | itual beings, and the desire to gain some | forth, that, as the germ is within the seed, so | entity on its own plane, and it is the ground | knowledge of our nature and destiny, its ca- | within these material and temporary forms of all our experience through the senses. pacities and modes of action, is continually | is found the soul, winged and plumed for

But matter is not the all of the universe. from matter and superior to it in every qual- of them both in the present tense, of both as It is not the only substance. There is a high- ity of activity and power. God is spirit; He | then existing together, and of the spiritual The human spirit derived from the Infinite, out of it, like the rose from its bursting is a human being in the human form, hav- | calyx, or the stalk of grain from the decaying ing all the organs that complete a human | seed. The spirit is released by the death of | being, both external and internal, from the | the flesh, just as the blade is released by the | least to the greatest. The human spirit is | death of the seed. As within the seed is | itself a spiritual body, capable of being act- | found the germ, so within the body is the hearing, taste and touch, and these senses life within, so the material atoms of the render the same service to the spirit that the | earthly fall away from us when the spiritual material senses render to the body of flesh. | body expands its powers; and the body that hears spiritual sounds with the organs form- | ever young and immortal. "There are bodies ed for that purpose, has the sense of touch, is | celestial, and bodies terrestrial." subject to the sensations of cold and heat, can hunger and thirst, can appreciate and enjoy savors and aromas.

Spiritualism that claims that there is naught | the All-wise, adapted to the material sub- | in expands itself, and clothed in a new body stances which act upon them, so the spiritual universal dualism is true and real on its own | senses are organized and adapted to the | ternal form can no longer fill its uses it plane. There are things as well as thoughts: | nature of the substances which act upon | drops off from the soul, and the man rises, in | there are thoughts as well as things. But | them. There is no difference in the law. | complete human form, into new life. The only difference is caused by the higher clothe themselves in words, and become elo- activity, power, and excellence of spiritual man soul is not a breath, nor a formless essubstance. So far from denying form and sence, or an unorganized force; not a mere substance to spirit, we should attribute to it | vital spark or a vanishing shadow—an althemselves on the artist's canvas. Thus a more perfect form, a more excellent en | most something and not quite nothing—but | writing to you was that I might work up any | spirit becomes matter; for matter is made by during substance, and glorious capacities a real immortal man who sees and hears, which are impossible to matter.

power but the channel of power. It is right view of this subject, is to banish the the shell of matter he passes at once into the not life, for life is spirit, but it is used by notion that because we cannot see, or hear, realms of spirit as a real human being, over their signatures, etc., with the view of would be verified. My previous presentiments life, as the material with which it builds or touch a thing, therefore it does not exist, perfect in shape, feature, and personality publishing the results, if desirable, in con- had been with reference to intimate friends, the forms and organisms of nature. The or has no substance: That is, we must not and as much a part of the higher nature as a nection with our society. I understand from whole world is a spiritual fact. The body think that the spirit is not real, simply be flower or a bird—these glorious truths have your letter that you are engaged yourself in marked, and caused Mr. Wilkie to examine fits itself to the spirit, as the shell of the cause it is not matter. That would be an never been without their witness in the obtaining as much corroboration for the the matter more carefully in all its details. error indeed, for God is not matter. He can- world. Socrates knew them. Just before he | cases as possible. Your cases, as they stand | not be seen or touched, handled or heard, yet | drank the poison, his friend Crito asked him, surely He is something very real. If He then | "How shall we bury you?" "Any way you istence is in that same beyond—that is in | is real substance, spirit must be real sub- | please," said Socrates, "but you must first |

By substance we mean something in dismaterial." Plato affirms: "That the essen- | tinction from nothing. It comprises what is to the shadow." Aristotle: "The soul is and spirit are both included in substance.

next force used would be spirit. The motor | neither be seen or felt till put in motion. As | close us in."

ground. There he eats, drinks and lives his moved without substance? Think of the phy- taken.

story, and though they do not abandou the | body, your heart knows that the one you lov- | shining and intelligible day. basement, they use it mostly as a kitchen. ed and lost is in the god-like human form, mplete, n, and fewer are those who dwell within it; these | material world. When one puts on a glove are the few whom the race first puts out of the | to take hold of some special thing, the glove

Everything is covered upon earth; that is One reason for this sad shortcoming on the | the law, and remains sheltered by the coverthought and feeling. He lives under the part of mankind is that the ideas of the ing until the ripening time; then the outdual laws of matter and spirit, and is affect- | world as to the nature of the spirit of man | ward falls away, and the perfected internal | of occurrence, name, address and names of witnesses are vague, shadowy and most unsubstantial. | appears. There is no nut but has its shell, | or corroborative testimony to be sent, not for publi-By his bodily frame and its organs he is | Its existence is granted as a fact but as a re- | no grain but has its husk, till it fills, ripens related to the kingdom of matter. He is ality is denied. It is taught that man has a | and is ready to come forth, then the outer | formed from its substance, built from its | soul, but that nothing certain and definite | withers, and the husk falls away, and the perforces and is a part of the material cosmos. | can be known of its nature, its form and | fected seed appears. It is just so with man. He has weight, color, form; he can be seen, mode of existence. This stops all inquiry | Underneath the rind or bark that has swathed handled and weighed. He is thus measured and creates indifference. If knowledge on him round in this world of coverings, is the by the senses, like any other material form. | the subject is impossible, why try to gain it? | spiritual body, ready formed to breathe the

body and there is-not there will be-but

How exact is the analogy of Paul between the growth of grain and the resurrection of the spirit of man. As the body of the seed As the material senses are organized by drops off and perishes, while the germ withrises into new light and life, so when the ex-

> These glorious truths: First, that the hu- | search. thinks and knows, suffers and enjoys; and catch me! for the body is not Socrates." Thus, Jesus, at his crucifixion, said to the sufferer at his side, "To-day thou shalt be with me in Paradise;" to-day though thy state that such is the case. body hangs on the dross, thou as a living man, shall be with me as a living man in

to this material one-waves of thought and | Think of the millions of human bodies | mercy; since it is of Him who maketh the | derived. feeling corresponding to waves of light and now being moved by spirit-more than a sun of His Love to rise on both the evil and | I am desirous, of course, that whoever is thousand millions on this earth alone! They | the good. If the life of one man be, as we | engaged in collecting such cases should pre-Every man lives in a three-story house. would at once stop were the spirit to go out. are apt to say, "providentially spared," the sent as much corroboration as possible for The basement or lower story is partly under- Is this amount of matter moved by nothing, life of another is just as providentially each.

animal life. The majority of mankind, in sical universe all in motion; the mighty host | May we, like all the great spiritual heroes | gesting points of inquiry, etc., I shall be the present stage of their evolution, seldom of suns, each the center of a lesser host, and of the race, know death and fear it not. May glad. leave this basement; there they live and all flying through space with a velocity that we stand with Paul, saving from the deeps there they die, with scarcely a thought of the | never slackens and never tires! And by what? | of our experience. "There is a spiritual stories that lie above. Over the first rises | By that which is not substance? No, by the | body." May we, like him, so fill our present the second story. From its window the out- real substance of spirit, by Him who is the lives with the sacredness of duty, that death shall but bring us into more intimate rela- | hoped to receive from some one, and I will remore pure. This is nan's story of intellect, O friend! in whatever doctrine you have | tions to God. Living here and now, the | ply to them in the JOURNAL, as many others the department of the mind. The cultivated | been drilled about the soul turning into | true life of the soul, we shall start at once class of mankind live mainly in the second | formless ether when it leaves the cast off | from the slumber of temporal existence into

COINCIDENCES.

[The series of coincidents now being recorded in the Religio-Philosophical Journal doubtless recall many others equally curious to the recollecway, as the Jews did their prophets and then, is in the shape of the hand, and seems to tion of our readers. The subject covers an important phase of psychic research; and believing that a compilation of some of the more exceptional ones will be of interest and value, we desire those of our readers who know of any, to send a short, clear statement of the same to J. E. Woodhead, 468 West Bandolph St., Chicago, who has consented to revise and arrange them for the Journal. He wishes date cation but as evidence in case the report of any coincident may be doubted. He will use his own judgment in selecting those he considers pertinent, getting in each and every case to enclose a stamp Such is the philosophy of Paul, setting for reply—who will aid so far as possible to obtain the same.—EDITOR JOURNAL].

Summary of Case 10, published October 6th A prominent Chicago journalist states that Spiritual substance is entirely distinct there is now-a spiritual body." He speaks his wife asked him one morning while still er degree of substance called spiritual. This must be the most substantial being in the body as being as much a present reality as them had left their sleeping room, if he knew universe. He must be substance, power and the body of flesh. The outward body dies, any one named Edsale or Esdale. A negative form in their highest degree of perfection. you see no more of that. The spiritual comes | reply was given, and then a "Why do you ask?" She replied: "During the night I found a coffin there with the name of Edsale or Esdale on it, and I am confident that some rial body is acted upon by material forces. to stand forth at the whisper of death. As there." On opening the morning paper, the The spirit has the spiritual senses of sight, | the decaying grain is riven by the swelling | first item that attracted his attention was the report of the mysterious disappearance from his home in Hyde Park of a young man | still says that she had never seen the name, A spirit sees spiritual objects with its eyes, rises is not the body that dies, but another named Esdale. A few days afterward the or heard in any way of the disappearance. body of the young man was found on the lake shore.

> THE EVIDENCE IN CORROBORATION OF STATE-MENT GIVEN IN CASE NO. 10, REPORTED OCTOBER 6.

> trom Richard Hodgson, Esq., Secretary of the American Society for Psychical Re-

BOSTON, Mass., Oct. 22d, 1888. J. E. WOODHEAD,—Dear Sir: Thank you for your letter of Oct. 13th. My object in | cases, which you may quote, to the highest point of evidential value possible, by writing Perhaps the first step toward gaining a secondly; that when uncased by death from to the persons themselves concerning their experiences; getting their own statements

ment quoted from the Chicago Times. You the coffin. Mrs. Franc B. WILKIE. for their existence depends entirely on that | ural senses, or which is controlled by natu- | The soul an immortal human form, and | do not say whether you have any personal | The Chicago Daily News of the morning of something else behind them which scientists ral laws; while above it is that higher de- death its birth into the spiritual world- knowledge of the gentleman in question;

Readers of the Journal are especially requested to | call force. Under the theory of advanced | gree of being called spiritual substance. | that was the thought of our wisest and best | whether he personally confirms the account; mena in items of news. Don't say "I can't write for the science, it is no longer spirits which seem Now both these grades of being may be dis- in all ages. They believed it. I believe it. whether you have the statement of his wife, Fress." Send the facts, make plain what you want to vague, illusive, unreal, but matter slipping | tinct from the other, so that one cannot I would have you believe it. It takes the over her signature, confirming the details so tay, and "cut it short." All such communications will away into forms of motion, dissolving into hear, see or touch the other, and yet both be sting of superstitious fear from death, and far as she was concerned; what the date of properly arranged for publication by the Editors. | mere expressions of activity and so shading | real, and each in its own sphere be visible, | robs the grave of half its victory. Socrates | the experience was, and what the date of the off to some great reality, full of life and audible and tangible. Spiritual substances | did not fear death, for he knew that the dead | first written account of it was; whether any energy-not matter at all, and therefore are none the less real because out of the are still men. He knew that we are living | memorandum of the circumstance was made spirit. Science has led up to the point where reach of chemistry or edge tools, or because now in the spiritual world, all of us, as per- on the day itself; whether you have the indematter, not God, becomes the unknowable. the senses cannot measure them. Indeed sons blind from birth live in the material pendent confirmation of the finding of the "A little forther struggle through the tangle | it is only the grossest kind of matter that the | one-in it, but not seeing it, and that death | body of Esdaile; whether it was possible that of matter and we may stand as on a peak of senses can apprehend. Heat and electricity is but the opening of our spiritual eyes, the some account of the young man's disappear-Darien and view the broad ocean of spirit." are as truly material as flint and granite, laying aside of the worn out glove that no ance may have appeared in an evening paper A listener once, when some uses of electric- yet man can neither weigh nor measure longer serves the hand, the casting off "This of the day before, rendering it possible for ity were being explained, remarked that the them; while the familiar air we breathe can | muddy vesture of decay that doth so grossly | his wife to have read the account, or seen some heading referring to it, and afterwards of Keeley-etheric force-is a forerunner of | for invisibility which to the masses is proof | Paul knew that death takes no man un- | forgotten it; and I venture to suggest that if this change. The time is fast coming, nay of non-existence, no warning is so incessant | prepared, whenever it may come, wherever | you have not worked up the case in this way, has come, when by force of spirit mind will ly addressed to us from every department of he may be, or however employed. He knew it should be so worked up. Similarly for No. speak to mind, distance no hinderance and | creation, as not to commit the mistake of dis- | that man could not die at a better time, be- | 11. The separate a counts for the mother death no bar; when a thought of love, cheer, believing simply because we cannot see. cause God, who fixes it is the only competent | and daughter, with date of experience, etc., ucholding or strengthening, will be conveyed | Each class of substance is real in relation | judge of our spiritual condition, and causes | ought to be obtained over their signatures, from continent to continent, from world to to the world where it belongs-Material sub- us to die at that moment when it will be and the accounts given, so far as possible, in world! The method of such communion can stances in the material world, spiritual sub best for our eternal welfare. Even to the their own words. There is nothing to show most wicked, death is a blessing and a explicitly from what hand your account is

If I can be of any 'service to you in sug-

RICHARD HODGSON. These valuable criticisms and suggestions of Mr. Hodgson are what I expected, and are doubtless asking the same questions; and it will also enable all to understand, what vigilance is being taken to obtain evidence in regard to the coincidents here reported, and will see that it is not merely to record a collection of strange stories that is proposed in collecting them.

I have known the gentleman and his wife mentioned in case No. 10, by reputation for some fifteen years, and personally for six years. I obtained from each of them a report of the case when first published, October 14th, 1885, and each said that the statement was true as published in the Chicago Times of that date. I saw both of them September 23rd, just prior to publishing the report, and read it to them; each declared it to be a true report of the occurrence. After receipt of Mr. Hodgson's letter I called to see what further information they could furnish in regard to and also as to order and time of publication. They | the other points mentioned therein. After will be numbered consecutively, and those desiring | reading the letter, the gentleman, who is Mr. any further information in regard to any one or Franc B. Wilkie, the well-known editorial more of them may address Mr. Woodhead-not for- | writer, and "Poliuto" of the Chicago Times, at once volunteered the following statement: CHICAGO, October 26th, 1888.

J. E. WOODHEAD—Dear Sir: After reading the letter from Mr. Hodgson, and his inquiries in regard to No. 10 of your series of coincidences. I will answer the same, and verify the report so far as I am able, as follows: In October, 1885, I was one of the editorial engaged in dressing, and before either of writers on the Chicago Times and wrote the item referred to. I am the individual mentioned therein. The date of the occurrence was about a week prior to the date of the report in the Times. I did not make any written memorandum on the day it occurred; as dreamed that I was on the lake shore, and | the coincidence was so strong and distinctly marked, it made such an indelible impression on my mind, I did not forget any of the details during the time prior to writing the ed upon by spiritual forces just as the mate- | soul, a perfectly organized structure—ready | one of that name has recently been drowned | item. The name was one unknown to me previous to seeing it in the Chicago Daily News the morning referred to. I had not seen any reference to the disappearance before that morning. My wife said at the time, and was, of course, on the look-out for any report of the return of the young man, or of the finding of his body, and saw the account of the finding of the body in the Chicago papers a few days after the appearance of the first item in regard to his disappearance; and then wrote the item for the Times of October 14th. I had at that time careful-The following letter has been received by examined the case in all its bearings, and although I may not coincide with the various explanations or theories that might be offered in regard to it, I gave it as a corious coincidence and one that I knew to be FRANC B. WILKIE.

To which Mrs. Wilkie adds the following: Having read the foregoing statement. I wish to certify to its truth. The dream was the cause of considerable comment for the few days following, as to the various features of the case, and whether the dreamwhich made this one appear the more

The residence of the young man was eight at present, do not carry so much weight as miles from our home. I am not aware that they would do were you able to add further we have ever known any of the young man's details, of which I will give an illustration. friends, or any one who knew him; and am You may possibly have all the evidential certain that had the fact of his disappearance statements to which I refer, but I venture to been mentioned in my hearing prior to the think it desirable that you should explicitly morning after the dream, I should have remembered the name, for I distinctly remem-I will refer to case No. 10. The first two | bered that it seemed peculiar to me, when I substantial paragraphs appear to be a state- saw it in apparently large silver letters on

(Continued on Righth Page.)

For the Religio Philosophical Journal. Theomorphic Anthropology the Drift of the Higher Spiritualism.

JOHN E. PURDON, M. D.

Light, the English Spiritualist weekly, of Sept. 15, 1888, is responsible for the following statement put into the mouth of Mr. Hudson Tuttle: "Spiritualism rejects the idea of a local heaven or hell, of a personal God or devil." This expression, coming from such a representative man, I cannot permit to pass unchallenged, I therefore crave space for a few remarks.

The fact that those who profess to be returned spirits of the departed cannot say or do anything to increase our knowledge of the nature or attributes of God, goes for nothing, as the spirits themselves are not proved to be beings independent of men who minister to their presence from the physical side. It is, in truth, well established, that the intellectual furniture of the spirit is in greatest part derived from the circle or mediums in closest relation with it. Man must find out for hims If the nature of God without reverting to the spirits for the information which they cannot give.

The question of the relation of the human intellect to the Universal Mind, is the greatest that can ever occupy human attention, and it appears that it is a problem which can be more freely discussed and, therefore, more profitably between man and man than between man and ghost. If man does survive the death of the body, and if in a progressing state he has not grasped the full significance of his relation to the Deity, it can only be because he has not progressed far enough to understand the true internality of that relationship, if I may be permitted to use the expression. Man must survive as a person or as the unthinkable; in fact, without personality it would be only a verbal propoeition to say that he exists at all. For personal survival it is not necessary to assume that the personality is a conscious one; for as I have elsewhere endeavored to point out, personality is an affair of the spirit, consciousness a function of the bodily organization—a physiological attribute which undergoes modification according to the manner in which the spirit finds expression; organ and function being mutually restrictive.

It is quite possible that Mr. Tuttle's denial of a personal God for Spiritualism may turn upon the fact that he considers a personal God must of necessity be a conscious God, which he supposes will survive death, for he says, on the same authority: "All the faculmemory survive death." It is evident that with the enlargement of human consciousness into a rightly inferred, though unthinkwhich would confound the conscious personal God with the Universal Mind, and failing to identify them, would refuse to acknowledge the existence of the latter on account of the false restriction imposed upon the former. This exposes the fallacy that lurks in so many of the arguments against the reasonableness of the belief in a personal God. By imposing consciousness upon the Deity an opportunity is afforded of denying His personality on the ground of anthropomorphism.

An article which appeared in the Fortnightly Review many years ago from the pen of the late Professor Clifford made a great impression on me at the time for the powerful argument, "no brain, no consciousness, seemed to exclude the idea of any personal God from the universe, and it was not without honest hard work that I was able to escape from the toils of the atheistic negation that stared me in the face. The unknowable, however, has now for me become the unknowable at present, because of my restricted state, a very different-God from the figurehead of the theory of evolution, which must ever remain a hopeless mystery, meaning everything or nothing indifferently according to the predilections of the inter-

preter. If we define personality as subjective sameness, and physically or objectively as the result of the whole of God's work to a particular end. we have in the theory of human enlargement the recognition of God in the gradual evolution of that plan which in its complete unfoldment tends to present it self in realization as potentially it was in its inception by the Universal Mind. Man as he comes to his full growth recognizes his true personality as that of individual, evolv ing plan, having continuous extension, as contrasted with the mere point to point time succession of the events of his empirical ego. He, therefore, justities the personality of God from the possession of his own and the recognition of its true meaning.

We have long been slaves to certain metaphysical misconceptions as to the nature of God: the sooner we exchange the time-honored notion of God, the infinite simple substance, for God the infinitely complex living plan of the universe, of which finite spirits are the realizing ministers, the sooner will we perceive the reasonable and necessary relation that exists between God and his creatures, a relation at once that of actual to potential, part to whole, effect to cause.

The higher Spiritualism is asserting its claim to a hearing in contemporary philosophy. All who read even the fashionable articles of the day, know that the question of design in nature is one that receives but cold countenance from the philosophers, except in the case of those who are dogmatic religionists as well. May not Spiritualism be re- | vester regarding the relativity of the position | among American Spiritualists, has, I have no lied on in the present philosophic deadlock of the space infinite to the polar organism of doubt, unwittingly, aimed a most deadly blow to throw some light upon these questions so man, i. e. to the matter which serves and at the heart of Spiritualism. In denying for vital to human happiness and progress? hides his spiritual reality, hiding it even | Spiritualism a personal God he leaves it Spiritualism which affords the means of from his empirical self, can bear translation without any God at all. What kind of God making a special study of the body as well | so as to include that which is conceived by | can be substitute for a personal God? The as the mind of man, in this scientific age, is us as the empirical time infinite. We look future personality of the individual man safe to find itself reduced to its proper level | backwards and forwards in time to an in- | stands or falls with the affirmation or denial of criticism, as opposed to dogmatism, which | definite distance, as we look to the right and | of the personality of God: they are inseparpast ages. Let it tell us more about man in space; and modern Spiritualism, the sup- the personality of the empirical ego, resting. and we will find out something more about | plement of evolution, goes to show that the as it does, merely upon the stability of the God for ourselves. As an individual student | material development of all things from the | bodily organism, into flitters. It has not, has forced me to the necessity of regarding | lated, it is true, but still significant of the | existence of which it utterly ignores, the true a person or subjective life unit as an indefi- mighty fact behind such empirical general- ego of the higher personality which grasps nitely complex plan, as contrasted with a ization, and the final consummation of all the entire plan of the life of a man, logicalmonad or simple self-sustained substance. | things in a spiritual reunion, are but sepa- | ly connecting the isolated events which If this conception be a valid one its conse- rate views of the one grand truth exhibiting successively present themselves in the true quences are of the very greatest importance | its latent polarities in obedience to the same | series of the empirical ego. There God and to philosophy, for it is a platform from laws of the understanding as those which man are in contact or nowhere. The plan of a which the question of the personality of God joblige as to draw a distinction between ac-life subserved in the life plan of the universe can be affirmatively defended and the ques- tual and potential. The old view of design is a higher and a nobler conception of the tion of design in nature reduced to its prop- in nature and the creation of the universe progressive future of the individual man er significance. Man deals with his own by a personal God, was one which endeavored than the conscious struggle towards perfecits wonderful purposive activities, but it is forces and mathematical laws being the importing consciousness into the other world of the suit. only on the ground of analogy that he can physical and intellectual conceptions intro- is the rock upon which the good ship Spirit-

owing to the restriction under which we are | verbal significance. placed by our material organisms, which are understanding.

The transcendent cause of the change can never be perceived; it can only be inferred, theory of their manifestation. Purposive sion of one of its dimensions, just as a ory of evolution, which recently appeared in Lancaster County, the wife of a well known experience; in fact, the recognition of an in- Lagrange, be described as a genometry of given us a method, is shared in by all earn- The grief of the mother was great, and individual spirit returning to manifest itself four dimensions, in which the fourth unit est thinkers, and his question, "What is the creased as the charm of the witch woman after the death of the body is entirely a mat. is time, essentially undirected, except in the difference between living and dead proto- failed in efficacy, and the child still remained ter of common sense.

take the trouble to fit it in properly. A new | their respective scales. experience and the law of causality are all after the analogy of human consciousness, be accounted for, Kant or no Kant; but the views of Kant regarding the relativity of all of nature.

I shall quote a note by Professor J. J. Sylvester, the great mathematician, which has for many years been a beacon light to me in the dangerous seas of the philosophy of modern Spiritualism:

"Whoever wishes to gain a notion of Kant's leading doctrines in a succinct form, weighty with thought, and free from all impertinent comment should study Schwegler's Handbook of Philosophy, translated by Sterling. He will find in the same book a most lucid account of Aristotle's doctrine of matter and form, showing how matter passes unceasingly upwards into form, and form downwards into matter; which will remind many of the readers of Nature of the chain of depolarizations and repolarizations which are supposed to explain the decomposition of water under galvanic action, eventuating in oxygen being thrown off at one pole and hydrogen at the other (it recalls also the high algebraical theories in which the same symbols play the part of operands to these antecedents and operators to their consequents. .We have, then, only to accept and ap-

ply the familiar mathematical principle of the two ends of infinity being one and the same point, and the otherwise immovable stumbling block of duality is done away with, and the universe reintegrated in the wished-for unity. For this corollary, which to many will appear fanciful, neither Aristotle nor Schwegler is responsible. We perfectly understand how in perspective the latent plorities of any point in a closed curve (taken as the object) may be developed into and displayed in the form of a duad of quasi points at an infinite distance from each other in the picture. In like manner we conceive how actuality and potentiality, which exists indistinguishably as one in the absolute may be projected into seemingly separate elements or movements on the plane of the hu- of God the designer. man understanding. Whatever may be the merits of the theory in itself, this view seems to me to give it a completeness which its author could not have anticipated; and to accomplish what Aristotle attempted but avowedly failed to effect, viz., the complete subversion of the "Platonic duality," and the reintegration of matter and mind into one."

This is the most powerful, elegant and condensed exposition of the doctrine of monism, which it has been my good fortune to come across. It anticipates by nearly twenty years the monistic theory of the universe, which is supposed by some present day writers to conclusively prove the existence of an impersonal God. Monism is, I believe, the basis of the higher Spiritualism, but then the doctrine is applied according to the bent of individual thought.

event which is circumstantially realized, after a while the immense difficulties and bears the burden of errors. one solution to the critical truth seeker. The ture thrust themselves into prominence and claims the relativity of consciousness and was also a noted "witch woman," and there sovereign who has neither armies nor lands, event, although not yet born in time, has all the personal God was succeeded by a nominal its replacement by a higher receptivity be- has been one in the family ever since until who rules by the superior right of thought."

ready been conceived in the designed or God, while the forces and mathematical youd the control of the restraining instru- the death of Barbara Fisher, who was the

necessary deduction from the Kantian prin- | introduced to a concept corresponding with | terparts. and hence, paradoxical as it may appear, a braic treatment. A body in space of three di- one of the most important branches of scien- and render them powerless for the future. critique of Spiritualism cannot concern it- mensions may be regarded as the projection | tific Spiritualism in the near future. self with spirits so much as it does with the of a body in fourfold space through suppresactions imply the existence of that form of shadow is the projection of a body in ordin- the Journal, excited my warmest admira- and prosperous business-man consulted a spirit which we know as mind; the only dif- ary space, a figure in twofold space through tion by the manner in which he handled his witch woman of that place, her baby being ficulty can be in determining whose mind. the evanescence of the third dimension. Or- subject. His lament that science has prom- ill. The witch woman went through certain This comes within the province of induction, dinary mechanics, to which empirical science ised us a cause for the evolution of the pro- "pow-wow" ceremonies, and then informed guided and strengthened by the analogies of is confined, may, on the high authority of gressively higher forms of life, but has only the mother that the child was liver-grown. Man, spirit, God, are for Spiritualists the sciousness and motion are correlative; the brance of the best years of my life spent in the poor woman lost her reason. She became form under which the old metaphysical prob. former does not rise higher in the psychical the endeavor to give myself a satisfactory so violent that she was placed in the State lems of the world, the soul and God present- scale than the latter does in the geometrical; answer to the same. I invite Mr. Tuttle's at- Insane Asylum in Harrisburg. She died ed themselves. There is plenty of room for | that is to say the physical real; but they may | tention to the idea that in living matter, | there a week later, raving over the affliction Spiritualism in the system of Kant if we be transformed together into higher terms of the fourth symbolic factor of the higher re-

planation that a spirit by its foreknowledge | er self; inanimate matter is only a symbol. can put into the mind of a man what is to happen in the distant future, except the said spirit is the man's own higher personality. To say that his whole life exists as one unified fact to his higher personality, his true ego, is good common sense, for it is equivalent to saying that that which requires a time process for its evolution is already involved— membered by God from the stand-'. to use the analogy of ordinpoint of nce, a legitimate analary con:

_connection with the ob-we started, i. e., the whole of God's work to a given end; end and aim being related terms. The beginning and the end being identified in the absolute, the view of nature a porte ante is that of God; the view of its limited details so far as includes himself, a parte post, is that of man, and these two are one where the whole coincides with the part. When mán obtains the power to view his own life a parte ante, there can be no doubt that. whether for good or for ill, he uses the privilege of a less restricted order of existence. Man's attainment to a future and higher nature is to be reasonably expected because on the principles here advocated its acknowledgement goes to support the ideal of God as the real constitutive principle of the universe, and not as that of a mere regulative logical unification in accordance with the idea of causality; on the other hand, God's real subjective personal existence is to be inferred from that of man's transcendent personality, the existence of which it is possible to prove but not to explain, except on the assumption that it is in direct substantive relationship with the plan of the entire universe; in other words with the personality

I here advance a rational idea of the per sonality of God, not that anthropomorphic conception which would make God think and work like a great man, which would be no more than a generalization from the empirical consciousness, but an idea which is the generalization of that unknown orderly reality which each thinker knows is some how related to himself individually, and which, therefore, is justly called his higher personality, his life plan, his spirit which soars far beyond the limits of consciousness. This is theomorphism, which attempts to make man in the image of God rather than God in the image of man. The generalization of the immanent order of all thinking beings is the only conception upon which the personality of God can be made to rest without degradation of the thought which left the heart in silent worship to the Author of Nature.

I believe that the remark of Professor Syl- Mr. Hudson Tuttle, a prominent power I assert that my experience of Spiritualism | beginning according to law, crudely formu- | however, succeeded in destroying that, the

sense of backwards and forwards. Now con | plasm?" awakes in my mind the remem- under the spell. Brooding over her affliction, ality, is not lost but only disguised so that it! that are required to fit it entire into the sys- proof positive that time can be overleaped in veloped consciousness to which all life tends, minister to by her neighbors. If a farmer tem of Kant. Indeed, this simply amounts and by the anticipation of future experi- whereas in dead matter there is complete had a breaching cow, if sheep had the murto saying that facts, which are true, have to ences, at such time existing only in embryo, loss of the fourth element, so that its relation, if crops looked bad, old Barbara's aid further proves that empirical time can be | tion to the higher reality—to spirit—is that | was sought at once. A horse was never stoltranscended with the complete integration of the shadow to the object which casts it. en in the neighborhood while Dame Fisher our phenomenal knowledge, make it easy to of the separate parts of a life as given in the I will add the caution that, even under such lived there which she was not asked to recovties and therefore those of consciousness and apply his theories to Spiritnalism when the succession of empirical consciousness. To circumstances, the properties of the higher er, and the catching of the thief was also destrength of his position is at once apparent; say that the whole life of the individual al- may be studied to a certain extent in those sired. That was a serious undertaking for more so, indeed, than when applied to the ready exists in the knowledge of God, is a | of its projection, which, however, in and for | her; but she never hesitated a moment to both ness into a rightly interred, though until the disturbed; that is say, more limited order begging of the question of the existence of itself, can never recover the higher form. It catch the thief and recover the horse, providable subjective state, is removed that crux of nature. God, and is no explanation of a difficulty. I | is always spirit however disguised or degradentirely decline to consider the dogmatic ex- | ed which attains to the knowledge of its high-

BARBARA FISHER, WITCH.

The End of A Noted Pennsylvania Char-

The Way She Used Her Alleged Supernatur- | an easy thing to do. But, if the hairs were al Powers Over Her Immediate Community—An Object of Great Fear as Well as Veneration—Extraordinary Illustrations of the Credulity and Superstition of the

Harrisburg letter in the New York Times: The death is reported of Barbara Fisher, the famous "witch woman" of northern Lancaster County, in whose supernatural powers young and old members of a certain class of residents in that section had the greatest faith. She was nearly 90 years old and had lived alone in a rude but in the mountains a few miles from Reinholdsville for more than sixty years. The belief in witches and the still prevails to a surprising degree among the simple Dutch farmers of not only Lancaster but neighboring counties, and Mother Fisher was one of the most confidently consulted of many "witch women," one at least of whom is to be found in every farming community.

The writer saw Mother Fisher two years ago in her hut. She was then active and apparently physically strong, but much bent and wrinkled. Her hair was as white as snow, and long white hairs grew from her chin in such profusion as to almost give them | wonder worker powers for evil as well as the dignity of a beard. Her eyes were as good. She would for the proper fee give an bright and sharp as a hawk's, and altogether | applicant a charm to ward off lightning from she was a most striking person to look at—a | his building, or one that would make his typical witch herself, and, in fact, she pos- | enemy's cows give bloody milk. She would sessed the power, according to the belief of bring lovers together and marry them hapthe people in her community, of bewitching | pily, or separate man or wife, just as her her neighbors, their cattle, their wells, or customer desired. She would undertake to what she chose, a qualification that made restore a person to health or to prostrate a her an object of great fear to them as | whole family with illness with equal readiwell as of veneration. It was during ness. Whether it was to scatter blessings or the writer's visit to that peculiar com- call down evils she did not hesitate to act acmunity that he had an extraordinary illus- | cording to the wishes of her patrons and the tration of the credulity and superstition of size of the fee, and, as strange as it may its people.

A well-to-do farmer had brought suit before a Justice of the Peace to recover damages for the loss of a dog, which he gravely charged her with having killed by bewitching it. The Justice, instead of refusing to consider such great and unquestioned as it ever had been. a charge, put the case on trial, and on the evidence presented gave judgment against Mother Fisher. The woman had the reputation of being a vindictive witch, and she lived alone in a small cabin, her family and neighbors shunning her. The charge made against her by the farmer was that she had bewitched his dog and refused to drive the witch away until he paid her a certain sum of money. He refused, and upon his refusal the dog began running wildly about in a circertainly has been its characteristic in all left, or upwards and downwards indefinitely able. We know how modern physiology tears | cle, suffering great agony, until it at last feil down from exhaustion and died. Alarge with the political. Said the Archbishop: number of witnesses were examined in the case, and all gave testimony as to having ing the King of the Kingdom of God on been sufferers from the defendant's powers had been solicited by the defendant not to and that he had refused to comply with her request. A few days afterward his well became dry and his cows gave bloody milk. His baby, which at the time he refused the defendant's request was fat and healthy, had the climax of this remarkable trial, the defendant, after hearing the evidence, confessside of the problem of design for it is only to exhibit him as making matter and then tion on a basis of selfishness which the unwith his own race that he is brought into planning its dynamical connections so as to thinking endeavor to substitute for it. Again I ed herself guilty of the charge. The Justice

planned life of the dreamer. The event al- laws held a supreme sway of their own. mentation of sense and motion to which the last of her line, she having never married. ready is. The potential bears translation | Even Kaut could not find any other place for | soul is subject while occupying a body; and | "The Wonder Book" was a ponderous volume into the actual under the exceptional cir. the ideal of the Supreme Being than that of yet, reciprocally, the body itself, or generally bound in boards and its heavy covere secured cumstance of an enlargement of the facul- a regulative principle of the reason, forced speaking matter, is but a restricted form of by brass clasps. No other hand but hers was ties of expression of the spirit, the details of upon us by the principle of causality in the spirit since it is in its perception that it ex ever permitted to touch the precious book. which process of enlargement cannot fall demand for unity in nature. Since science erts as such whatever may be the system of and from it she drew her inspiration for within the limits of ordinary experience, but considers the hyphothesis of a creative per- orderly reality which is symbolized by that "wonder-working." This shrewd and cunmay reveal themselves in a careful critique sonal God unnecessary, it only remains to projection into a more limited form. Man ning beldame could never be linduced by of Spiritualism. Potential energy is no dismiss the idea altogether, or to recast it in who is a restricted spirit perceives all matter, any offer to try her powers on a stranger or more than actual energy hidden from us, language which will have more than a mere including his own body, consciously because any one who lived outside of the neighborhe is so restricted; matter, which is restrict- | hood in which she lived, every resident of Let us attempt to frame a conception of the ed spirit, is thus restricted because it exists which she knew. Her neighbors went to her at once the instruments of expression and of personality of God in strict consonance with as such only under the condition of being for consultation and advice from miles concealment of our spiritual nature. The the most general idea we can form of our consciously perceived. Thus the single lim around. To her husbands took their wives. human understanding is compelled to re- own. Substitute for the empirical time itation to conscious perception compels spir- parents their children, lovers their sweetceive the reality which underlies phenome- succession of the ego of consciousness, which it to place itself under the contrasted aspects | hearts or themselves for treatment for all nal nature as the universe of conscious per- is no more than point to point succession of matter and mind. The underlying reality, lills, for the removal of evil spells, and for ception since that absolute reality reduces determined by a changing content, or quan- which in its orderly relation is God, is sub- charms they believed to be potent in love itself to our relative in conformity with cer- tum continuum, uniting the beginning and stantially identical in both. The material uni- and business, or in the satisfying of ventain rules or laws known to us as the cate. the end as different aspects of the true ego, verse, animate and inanimate, has its system | geance. If a child were deformed, dementgories of the understanding, and the forms of and we have the spiritual life of an individu- of laws, i.e., the generalization of the ways ed, tongue-tied, blind, "liver-grown," or unsensuous intuition, space and time. It is, al man, one complete event, the parts of in which we all identically regard phenom- naturally afflicted in any way a visit to therefore, natural to expect that any change | which are necessarily related to one another, | ena, due in their turn to the fact that we are | Dame Fisher was never delayed. For a child which takes place in the instrumentation of as the separate parts of a plan, or as the suc- all equally cast in the same mould of limi- to be liver-grown is an ailment that seems consciousness, must produce results which cessive portions of a moving machine deter- tation. This is equivalent to saying that to be peculiar to the disease vocabulary of cannot be understood until firmly woven into | mined to definite motion by given mechani. | there are laws in the spiritual world of which | these "witch women." What it is does not the meshes of a new experience. This is a cal conditions. By this substitution we are those known to us in this life are the coun-seem to be exactly known to anybody, but if a child is ill and the parents consult a "wonciples now so generally acknowledged. I that which, in the language of the higher | Mere words can never convey the import of | der-worker" and she tells them it is livermerely add that mediumship in general is geometry, is space of four dimensions; that | these laws, and the details which they gov- grown they consider that misfortune has that change of instrumentation, and Spiritu- is to say, a form of extension in which the ern cannot be understood on this plane of fallen heavily on them, and the sympathy of alism is that new experience which is woven position of a point is expressed in terms of existence, but it is possible that these laws their friends and neighbors goes out to them by its exercise—an enlarged theatre of the four directed units mutually at right angles. may be to some extent symbolically antici-indeed. A liver-grown child means that The geometry of this space is, of course, pated in the mathematical generalization of some witch is visiting with her worst spells. transcendental and can not be sensuousally | the laws of nature revealed to us here. There | and the greatest powers of the wonder-workinterested, although it is amenable to alge- | can be little doubt but that this will form | ers must be invoked to break those spells Only a short time ago in the busy borough

Mr. Hudson Tuttle in a review of the the- cf Columbia, the second largest town in that had befallen her babe.

It was not the application of humanity I claim that Spiritualism by giving us ultimately survives as time in the fully de-alone that Dame Fisher was called upon to ed the owner of the stolen horse would first give her three hairs from its tail. These hairs, she insisted, must have been picked up in the stall the horse had occupied and dropped there by the horse itself, and not hairs that might have been kept on hand in case of emergency. As stolen horses are not in the habit of carefully dropping these hairs out of their tails in their stalls as a precaution against possible visits of thieves, the finding of the desired number was not always obtained, Dame Fisher would proceed at once to get back the stolen property and bring the thief to justice. She cut the hairs so they would be of equal length, and then tied them together in the middle.

> At sunset the owner of the stolen horse must take the hairs thus prepared to his barnyard, place them on a shovel, and light them at both ends. Whichever way the two ends of the hairs turned as they burned indicated the direction the thief had gone. The short ends of the burned hair were then to be buried in the barnyard. This ceremony placed a spell on the thief that prevented him from getting beyond a certain limit and finally forced him to turn and drive or ride back in the direction he had gone until he power of certain persons to drive them away | came to the farm where he had stolen the horse. In spite of the fact that no horsethief ever came back with any of his plunder after thus placing him under a spell, except he was accompanied by a constable. Barbara Fisher always got the credit of fetching him back. If the thief or horse never appeared Dame Fisher simply told the person she was using her power for that he lacked faith in her or had deceived her with the hairs, either of which was sufficient to destroy her power.

> > Dame Fisher did not scruple to use her seem, she succeeded in maintaining such implicit confidence in her powers in a community where she had lived and operated for more than sixty years that at her death her reputation as a wonder worker was as

The Papal Idea of Temporal Power.

In the course of a sermon last Sunday. Archbishop Ryan of Baltimore referred to the recent meeting of the Pope and the Emperor William, and in this connection took occasion to express opinions on the temporal power of the papacy which have a curious sound in this free country, where Church and State follow their own lines, and the spiritual power is not allowed to interfere "The Pope is the foundation of the build-

earth. the visible head of the church. But of witchcraft. One witness swore that he what is a King without a kingdom, a foundation without a building, a head withappear in the case on behalf of the plaintiff, out a bory? To the exalted position of the Roman Pontiff all honor and obedience should be rendered by his children-Bishops. priests, and people. We have recently seen how wonderful and universal was the tribute paid to the present great occupant of the refused to be suckled, and had grown so puny | chair of St. Peter by the whole world. I had that its death was hourly expected. To cap | the privilege of being an eye witness of this in Rome during the jubilee celebration. Even now, without armies to back him, he is honored by the kings of the earth as represpiritual contact. He can admire the ant in oblige it to perform a foreordained task, reiterate the fact that the fancied necessity of gave the farmer judgment for \$3 and costs senting a power stronger than that of armies-a power which they cannot, dare not Mother Fisher had a curiocity in a strange | defy. We know the secret of that power. include it within the domain of that design which characterizes his own life.

Any one who in a dream forecasts a future parts of the great mechanical whole. But mission is to overwhelm everything which by a female ancestor who can e to Lancas- tangible for every day use, and yet it seems puts a problem before himself which has but | contradictions of this view of design in na- | The theory of human enlargement pro- | ter with the Dunkers in 1719. That ancestor | to force the great Kaiser to the side of the

In the utterance of nonsense of this sort it does not seem to have occurred to Archbishop Ryan that Christ himself said "His Kingdom was not of this world." Why, then, should be claim a temporal kingship or kingdom for the so-called Vicar of Christ? Is this following the divine mandate?

The papacy already occupies a territory sufficient for its purpose, sliced out of Rome, and the Italian Government permits it to enjoy and use it absolutely. It has sole and exclusive control of hundreds of acres. It needs no more for the necessities of the Vatican. The Pope and his Cardinals and the priests are free to come and go at any time and travel among their churches back and forth without let or hindrance. are no more restricted than Archbishop Ryan himself in this country. No demand is made upon him except the divine demand. "Render under Cæsar the things that are Cæsar's.' No law is laid upon the church except that it shall not meddle with affairs of state which are managed by the Italian Government.

In affirming the temporal power of the Pope and advocating its universal application Archbishop Ryan has not only placed himself in opposition to popular opinion in this country, but he has shown himself a bigot. When he says that "the thought of man as expressed through some representative head in a creed, revelation in an idea, rules the world." he is talking arrant stuff and nonsense. He as well as every one else. knows that it is the women and priests of Italy who are to support of the church, that the men believe what they can, and that not one in ten of the latter want the Pope to have temporal control. He knows that in France the claim for temporal power would not receive the sanction of the male communicants of the church. And he knows, or ought to know, that in this country Roman Catholics believe, like the Italians, what they can, but the most of them have let go of papal infallibility, and none of them, except a few bigots of the Archbishop Ryan sort, would ever give their consent to the papal assumption of temporal power. The political power of the Church of Rome is at an end. As a political factor it is far behind the Protestant Church. and bears no comparison with the Greek. Archbishop Ryan's proposition is an idle, silly dream, and no Catholic of intelligence in the United States will indorse it. Talk like that in this free, progressive country

The Christian Attack on Spiritualism Rebuked by a Materialist.

either grows out of dense ignorance or still

denser bigotry.—Chicago Tribune.

Mr. Otto Wettstein is a conscientious man. whose writings are often seen in materialist and agnostic newspapers. He has no sympathy with, at least no intellectual bias in favor of, Spiritualism. As an outsider he can judge between Spiritualism and its Christian antagonists without the color of favoritism tinging his opinion. In a late issue of the Chicago Daily Times he contributes the following, which our evangelical friends will do well to ponder:

ROCHELLE, Ill., Oct. 29.—TO THE EDITOR: Your very interesting elaborate review of Mrs. Margaret Fox-Kane's expose of the fraudulent methods employed to produce socalled spirit phenomena, published in the Sunday Times, will no doubt be greeted by the non-spiritualistic element of your city with intense satisfaction. Yes, alas, how unkind and inconsistent! What should be cause of intense sorrow is hailed with triumphant joy. For what is modern Spiritualism but the promise and final realization of the hope that immortal spirit existence after death may at last be verified beyond conjecture, beyond a mere hope or faith—the dove bearing the olive branch from that Spiritualism, no traveler has returned.

It has always been inexplicable to me how the churches, who advocate spirit existence, who believe in the immortality of the soul, who concede spirit identity and a land where spirits are supposed to congregate after death, should scornfully reject the only "ism" or science which bravely struggles and at last promises to demonstrate and scientifically establish the reality of the identical doctrine upon, which the entire aggregate of our churchés is primevally dependent. Can any one of the hosts of spirit-preaching anti-Spiritualists advance a single logical reason or point to a single analogy why, if spirits can and do leave this body, if after the death of the physical the spiritual man survives, if spirit entity is a fact, why any of the many claims of Spiritualism are not strictly consistent, highly probable, and in entire accordance A with the strict letter and spirit of Christian theology? If spirits can and do leave this · body, as the church must concede, and as the Bible emphatically affirms, why can spirits not come back? If I can travel from here to London why, in the name of reason, can I not travel from London back? If spirits can go to the spirit land what natural law can prevent them from returning? And if spirits preserve their identity and individual form and characteristics after death why can they not manifest them to spirits still on earth and "in the flesh" as well as eventually to spirits out of "the flesh" in the Spirit-world?

In seeking and rejoicing over the downfall of modern Spiritualism the churches inadvertently are seeking and rejoicing over their own impending destruction. The day of a blind faith in myth and miracle is past. All the better minds within the church now struggle fervently to establish their doctrines and creeds upon a basis of science and reason. If successful in their laudable efforts Christianity will survive: but if tested in the crucible of reason and found wanting the doom of the church is sealed. The struggle will continue for a while between the enlightened portion of mankind and the unthinking masses, swayed by pope and bishop, assisted by Taimage and others of his ilk, still advocating blind submission to the miraculous faith of our ignorant ancestors. In view of these facts who can blame our leading divines for looking favorably upon the new science which promises to supply a new foundation for a vanishing faith? Who can blame Prof. Swing, Dr. Thomas, Minor J. Savage, and many others, leaders in the church of Ciris, for greeting with intense joy the new pnendmena which promises to supply the lacking basis for a shattered faith? And why, indeed, this rejoicing in orthodox camps over the alleged expose of Spiritualism? Are the facts claimed by its represen-

tatives any more mysterious than the alleged facts of Christianity? Is our fate, if Spiritualism is true, any more hazardous or terrible? Are its phenomena any more miraculous than those accepted by the whole Christian world? No.

Where all is miracle why object to lesser miracle? If a God can create from nothing an infinite universe (and not crowd himself out, too) then surely it is not violating our reason to believe that spirits can materialize from the air or mediums instantaneously produce a full-blown rose or gold-fish from nothing, a la Mrs. Simpson. If Christ could feed the multitude with a few loaves and fishes why not believe that spirits can exile without food during all eternity? In short, if the whale could swallow Jonah and live, why in the world should not the church swallow Spiritualism and survive?

If Christianity is true, if the doctrine of immortality is true, it is the height of absurdity and inconsistency to rejoice over the downfall of Spiritualism. In fact the impending downfall of all religions can only be averted by the final establishment of Spiritualism as a fact and as a science. It this fails to be accomplished the doom of the churches is sealed. .. OTTO WETTSTEIN.

Mr. Wettstein evidently understands some things better than others. Spiritualists deny miracle and hold that nothing is or ever has been done by the arbitrary suspension of law; what seems miraculous is all very simple when understood. Mrs. Simpson never claimed that flowers were materialized in her presence, but that natural earth-grown flowers were sometimes brought by spirits who made use of methods not familiar or practicable to beings of our threedimensional sphere.

BOOK REVIEWS.

[All books noticed under this head, are for sale at,or can be ordered through, the office of the BELIGIO-PHI-LOSOPHICAL JOURNAL.

FIGHTING PHIL. The Life and Military Career of Philip Henry Sheridan, General of the Army of the United States. By Rev. P. C. Headley. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.50 clotb.

General Sheridan's biography is added to the "Young Folk's Heroes of the Rebellion" series and is a fitting conclusion of the present series. The life of General Sheridan furnishes a fine example of success achieved by personal effort—he having reached by united genius the highest position of military honor from the most humble place in early life, and makes up the grand quartette of generals who finished the rebellion. His name will be always associated with Generals Grant, Sherman and Thomas. Quite an extended account of the course and discipline at the Military Academy at West Point is given, and a brief history of the cavalry is added.

TAKEN BY THE ENEMY. By Oliver Optic. The Blue and the Gray Series. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Cloth, with illustrations. Price, \$1.50.

character of the books. Oliver Optics' works are noted artists of Europe; Renaissance of Art in Italy, phenomena. The author's object has been to prealways in demand and he has many friends in the comprising a brief history of the rise of Italian art; sent a record of facts bearing on one form only of standpoint the author hopes that Taken by the Enemy will be found fair and just by those who rai of Tennyson's poems, beautifully illustrated; a with suggestions and rules; together with informalooked from an opposite standpoint.

LITTLE MISS WEEZY'S BROTHER. By Penn Shirley. Boston: Lee & Shepard; Chicago: A.

Many charming stories are constantly being written for the children and now one more is added The readers of Little Miss Weezy will no doubt want Little Miss Weezy's Brother, and well they may for it is a continuation of the doings and sayings of a cute little girl.

A START IN LIFE. By J. T. Trowbridge. Bos-

Co. Price, \$1.00 clotb. The story of a Self-Made Man or Boy is generally read with pleasure. J. T. Trowbudge has the happy faculty of writing about self-made boys in a style that gives satisfaction. This story is of the Genesee Country, and in which a worn and tattered boy, changed, by hard and faithful work into a respected neatly dressed clerk.

DOCTOR BEN. By Orlando Witherspoon. Ticknor's Paper Series. Boston: Ticknor & Co. Price,

A very remarkable story of Canadian Life is here bourn from which, previous to the advent of | given, and it is a story with a purpose, and with incident and plot enough to satisfy the most confirmed novel-reader.

> AUTREFOIS. By James A. Harrison. Sunshine Series. New York: Cassell & Co. Price, 50 cents. Tales of New Orleans and elsewhere comprise this volume. They are told in a most delightful manner and will be instructive and interesting reading. The author is well-known and popular and a large sale of "Autrefois" is predicted.

NEW BOOKS RECEIVED.

The Story of An African Farm. By Ralph Iron, Boston: Roberts Brothers. Cloth, 60 cents. Elizabeth Barrett Browning. By John H. Ingram. Famous Women Series. Boston: Roberts Broth-

Farm and Country School Buildings. A'collection of plans and designs. By E. C. Gardner: New York and Chicago: E. L. Kellogg & Co. Cloth, fully illustrated, \$2.50.

What Men Can Do For Religion. By John W. Chad- | ni's Complexion Powder. wick. Boston: Geo. H. Ellis. The Intermittent Vision. By Rev. M. J. Savage, Unity Pulpit. Boston: Geo. H. Ellis.

A History of the National Army of Rescue. James Culver Neel. A Man Story. By E. W. Howe. Boston: Ticknor & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50. The Roman Catholic Church and the School Ques-

tion. By Edwin D. Mead. Boston: Geo. H. Ellis. Price, 15 cents. The Rainbow Festival. By Mrs. A. G. Lewis and

Leo R. Lewis. Brattleboro, Vt.: E. P. Carpenter Co. Price, 25 cents. The following from Boston: Lee & Shepard; Chicago: A. C. McClurg & Co: Dreamthorp. By Alexander Smith. 50 cents.

The Lover and other Papers. By Richard Steele. 50 A Physician's Problems. By Charles Elam. 50

The Story Mother Nature Told. By Jane Andrews The Last of the Huggermuggers. By C. P. Cranch Cloth. \$1.00.

The King of the Golden River. By John Ruskin-Manners, Happy Homes, and Good Society All the Year Round. By Mrs. Sarah J. Hale. Cloth, \$1.75

Kabboltozo. By. C. P. Cranch. \$1.00. Nellie Was a Lady. By L. C. Foster. Illustrated Gilt, \$1.50. The Adventures of a Chinamap In China. From

the French of Jules Verne, by Virginia Champlin. All the Year Round. By J. Pauline Sunter. 50

A Christmas Carol. By Dinah Maria Mulock. \$1.00. A Friend Stands at the Door. By Dinah Maria | fifty cents. Mulock. \$1.00 Days Serene. By Margaret Macdonald Pullman,

Fully Illustrated. \$5.00.

November Magazines.

The Century Magazine. (New York.) With the November number the Century opens its nineteenth year, and several new serials are begun. The Guilds of the City of London are described and profusely illustrated. Interesting installments of the Life of Lincoln and Kennan's Siberian Exile System are contributed. The first of Mrs. Foote's Pictures of the Far West is given. Murat Halstead has a paper on Gravelotte Witnessed and Re-visited. The New Reformation is a timely and thoughtful essay by Dr. Lyman Abbott.

The Forum. (New York.) The November Forum centains a broad review of Old World politics; W. C. P. Breckinridge shows from a Democratic view how the Tariff affects Industry; After Us-What? shows there is no religious retrogression: Andrew Lang, the British critic, writes severely of the method of studying poetry followed by the Browning "societies," and indicates wherein Brownling is a great poet.

The Popular Science Monthly. (New York.) The opening article of November is on the Effects of Protection, and is followed by Altruism economic cally considered. W. J. McGee tells about the earlest inhabitants of America. Many other articles of interest with the departments full of scientific knowledge complete a goed number.

The Eclectic. (New York.) Some Recent Criticism of America is animated by patriotic zeal and justice; The Mexican Messiah is a quaint historical romance; John Ras continues his studies of State Socialism; The Gates of Hades treats upon Spiritualism and Hypnotism.

St. Louis Magazine, St. Louis, Mo. Our Little Ones and the Nursery, Boston.

The Unitarian, Ann Arbor, Mich. The Sidereal Messenger, Northfield, Minn. The Freethinkers' Magazine, Buffalo, N. Y. Mental Science, Chicago. The Homiletic Review, New York.

Buchanan's Journal of Man, Boston. Woman's World, Chicago. The International Magazine of Christian Science.

The Manifesto, Canterbury, N. H. The Kindergarten, Chicago. Psychische Studien, Leipzig. Annali Dello Spiritismo, Torino, Italy. L' Aurore, Paris.

The Lucifer, London.

The Theosophist, Adyar, India.

New York.

He is a well-known citizen, and his nearest and dearest friends do not suspect his insanity. How do we happen to know about it? Listen; his appetite is gone, he is low-spirited, he don't sleep well, he has night-sweats, he is annoyed by a hacking cough. These symptoms are the forerunners of consumption and death, and yet he neglects them. Is it any wonder that we call him a madman? If you are his friend tell him to get a Dr. Pierce's Golden Medical Discovery without delay. It will cure him if he takes it in time. It will not miraculously create new lungs when the old ones are nearly gone, but it will restore diseased ones to a healthy condition. Tell him about it, and warn him that in his case delay means death.

A Madman at Large!

uable works for the fall and winter season, as the ry series and has been widely circulated. It is full following indicates: Endymion, by John Keats, a of suggestions and hints for those who feel degift-book presented in superb style; Becent Italian | pressed and heart sick. It is comforting and just Art, being a portfolio of photo etchings from the | what they ought to read. Price, 15 cents. The Blue and the Gray Series, of which this is | best paintings of modern Italian artists; European the first of six volumes, sufficiently indicates the etchings, consisting of twenty etchings, by the most one of the objective forms of psychic or spiritual North and South. Though written from the Union | The Napoleon Gallery, which contains proofs from | psychical phenomena. Price, paper cover, 50 cents. foreign paintings of immense historic value; Sevevariety of the best works for the young; also tion for investigators, Spiritualists and skeptics. 10 George Eliot's complete works. This firm aim to cents a copy. A good pamphlet to use for missionhave nothing but the best work leave their publishing house as the above show.s

C. Y. Turner has completed his large plate of John Alden's Letter, as companion to the popular Courtship of Miles Standish. It is a fine etching, well conceived and boldly executed. Mrs. Ruutz-Rees in criticising it says: "It tells its story well, and yet leaves something to the imagination: the artist has seized the moment in which Captain Standish interrupts his friend's letter home, filled with praises of Priscilla, to entrust to him the imton: Lee & Shepard; Chicago: A. C. McClurg & portant commission to win the maiden for him. Critically considered, John Alden's Letter is a fine example of modern etching particularly as regards the treatment of light and shade."

> plies, a volume of chapters selected from the novels | to hold it as inconsistent. A wide range of ancient of this writer and published by Lee & Shepard, and modern proof of the higher aspects of the God Boston. Some half dozen chapters are taken from | idea in history is given. Cloth, 150 pages; only 60 each novel, and the substance of the omitted ones is cents, postpaid. included in parenthetical links of explanation. The first forty or fifty pages comprise a sketch of her life, and a variety of selected matter relating to Miss Austen, while at the end of the book is a valuable bibliography.

Many of our readers will be glad to hear that Macmillan & Co. will isssue immediately a handsome edition of Mrs. Humphry Ward's "Robert Elsmere," in two volumes, Globe 8vo, uniform in size with their attractive edition of Mr. Matthew Arnold's writings. By kind permission of the author it has been made expressly for the American market.

Ayer's Sarsaparilla acts directly and promptly. purifying and enriching the blood, improving the appetite, strengthening the nerves, and invigoratin the system. It is, in the truest sense, an alterative medicine. Every invalid should give it a trial.

The question of a proper food for infants interests all mothers; especially those unable to nurse their offspring. Mellin's Food possesses all the requisites as a substitute for mother's milk, and is highly commended by the medical faculty of both Europe and America.

The rosy freshness, and a velvety softness of the skin is invariably obtained by those who use Pozzo-

A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. T. De Witt Talmage's tirade on Modern Spiritualism, by Judge A. H. Dailey an able antagonist to Talmage. Price only

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? A lectur: delivered in San Francisco. June 1887, price 5 cents. and A Defense of Modern Spiritualism, price 25 cents, are in great demand Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

Animal Magnetism. by Deleuze is one of the best expositions on Animal Magnetism. Price, \$2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents. Protection or free trade? The whole subject of protection is to be canvassed before November next. Every voter who desires his party to win should inform himself on this most vital point in all its bearings. One of the ablest arguments yet offered is Gles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions

and is in great demand, price, cloth, 50 cents; paper

cover 25 cents.

PUBLISHER'S NOTICE.

The Religio-Philosophical Journal will be sent to new subscribers, on trial, twelve weeks for

is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in ad-

Subscribers in arrears are reminded that the year

Readers having friends whom they would like to see have a copy of the Journal, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Back numbers of any particular date over four weeks old, price 10 cents each.



There are many reasons why they are the best. They represent all that is progressive in the art of stove making. They are rich in design, and perfect in operation. They never get out of order. They give a uniform heat, and their baking is perfection. In short, the Garland goods are absolutely the very best that can be produced for the money. More have been bought this year than ever before in the history of a single season.

There are many imitations which unscrupulous dealers claim to be the Garland or "just the same" as the Garland. It is no such thing. Ask for the genuine Garland, and see that you get it! For sale by first-class merchants everywhere.

Beware

How to Annihilate Poverty. Inequality in the distribution of wealth seems to many to constitute the greatest of all social evile. But, great as may be the evils that are attendant on such a condition of things, the evils resulting from an equality of wealth would undoubtedly be much greater. Dissatisfaction with one's condition is the motive power of all buman progress, and there is no such incentive for individual exertion as the apprebension of prospective want. "If everybody was content with his situation or if everybody believed that no improvement of his condition was possible, the state of the world would be that of torpor," or even worse, for society is so constituted that it can not for any length of time remain stationary, and if it does not continually advance, it is sure to retro-

It is a matter of regret that those who declaim most loudly against the inequalities in the distribution of wealth, and are ready with schemes for the more "equal division of unequal earnings" as remedies against suffering, are the ones who seem to have the least appreciation of the positive fact, that most of the suffering which the human race endures is the result of causes which are entirely within the province of individual human nature to prevent, and that, therefore, reformation of the individual is something more important than the reformation of society.—Hon. David A. Wells, in Popular Science Monthly.

Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. Estes & Lauriat, Boston, are getting out many val- This pamphlet was issued in the White Cross Libra-

> Psychography. By M. A. (Oxon.) A treatise on Home circles, how to investigate Spiritualism.

> Four Essays Concerning Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are, What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time. Price, 30 cents,

> The Watseka Wonder. A narrative of startling phenomena occurring in the case of Marx Lurancy Vennum. Also a case of Double Consciousness. These cases are wonderful psychic and physio-psychological studies and have attracted world-wide attention by their authenticity and startling phenomena. Price, 15 cents. The following works are by Giles B. Stebbins

After Dogmatic Theology, What? Materialism or Spiritual Philosophy and Natural Religion. The Chapters from Jane Austen is, as the name im- aim of this work is to state materialism fairly, and The American Protectionist's Manual. This work

is especially sought after at this time when the tariff question is discussed by all stanch American citizens. The Inter-Ocean says: "It collects the largest, most valuable and readable fund of information ever put in so small a compass on economic subjects, and is more instructive than any work of like size issued in England, France or America. It is clear and plain." Price, cloth, 75 cents; paper cover, 25 cents, post paid.

Poems From the Life Beyond and within. Voices from many lands and centuries saying: "Man, thou shalt never die." The compiler has gathered these poems from ancient Hindustan, Persia, Arabia, Greece, Rome, and Northern Europe, and from the great poets of the centuries in Europe down to some of the best words of living men and women, closing with inspired voices from the spirit land. Cloth, price, \$1.50, postpaid.

Progress from Poverty. This is a review and criticism of Henry George's Progress and Poverty and Protection and Free Trade. Price, cloth, 50 cents, paper 25 cts.

We take pleasure in recommending the use of Hall's Vegetable Sicilian Hair Renewer as safe and reliable for restoring gray bair to its natural color.

yspepsia

Makes the lives of many people miserable causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of Distress the bowels. Dyspepsia does

not get well of itself. It After requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good ap-Sick petite, banishes headache, and refreshes the mind. Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me Heart-

little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last Sour spring I took Hood's Sarsaparilla, which did me an Stomach immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

INVALUABLE IN PSYCHICAL RESEARCH BIOGEN.

A Speculation on the Origin and Nature of Life. BY PROF. ELLIOTT COUES.

Member of the National Academy of Sciences; of the American Philosophical Society; of the Philosophical and Biological Societies of Washington; etc., etc. THIRD EDITION. "As thou art fitted to receive it, so shall the light be given hee."—The Daemon of Darwin.

PRICE, 75 CENTS. L For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

PIANOS. Tone and Durability. Sold at Manufacturer's Prices for Cash or on Terms to Sui

Wabash Avenue. / JULIUS BAUER & CO

We have cured more than 10,000 eases. No other treatment ever cured one case. NO PAY TILL CURED. Remember this, and write to the J. L. Stephens Co., Lebanon, Okio.

gages on productive per annum first mort' Real Estate. Loans approved by Tacoma EAST AND WEST. Correspondence Solicited. Address



What Scott's Emulsion Has Done!

Over 25 Pounds Gain in Ten Weeks. Experience of a Prominent Citizen.

THE CALIFORNIA SOCIETY FOR THE SUPPRESSION OF VICE.

San Francisco, July 7th, 1886. I took a severe cold upon my chest and lungs and did not give it proper attention: it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough mean. time ceased. C.R. BENNETT.

SOLD BY ALL DRUGGISTS.

Suggestive Outline BIBLE STUDIES

By JOHN H. ELLIOTT.

Author (with S. R. Riggs) of Notes and Suggestions for Bible Readings.

TOPICS in this book in relation to the Bible are elecussed

George F. Pentecost, Horatius Bouar. Henry Morehouse. George U. Needham. D. L. Moody, D. W Whittle, J. H. Brooks.

A. J. Gordon, William Lincoln. J. H. Vincent, Chas. M Whittelsey L. W. Munhall.

&c., &c., &c.

The Bible readings are by all of the above and many others. The book contains several hundred Bible readings and is exceedingly suggestive and helpful not only to the ministers and evangelist, but to the Christian who wants to understand and know how to use his Bible. 311 page with full index of titles and index of subjects.

Do you want to take part in prayer-meetings acceptably? This brok will help you. Do you want to be helped as a speaker? This book will help you. Do you want to lead meetings better? Study this book and you will do it.

PRICE \$1.00. Sent by mail Post-paid. 50 Bible Markers free with each copy.

DANIEL AMBROSE, Publiser. 45 Randolph St., Chicago, Ill.

Great Reduction in Price! SPECAL IMPORTATION.

Spirit Workers # Home Circl

HANDSOME DEMY 8VO. Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle spread over a period of nearly Twenty Years.

By MORELL THEOBALD, F. C. A., of Loadon, England. A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in our

price at which the English-bound edition can be supplied in America. The book is a large 12mo of 310 pages handsomely printed on fine heavy paper from new type with fancy initial letters and chapter ornaments. The original price was \$2.40 postpaid. It is now reduced to \$1.50, postpaid. A rare op

portunity to get a valuable collection of Autobiographic Narrative of Psychic Phenomena. For sale wholesale and retail by the RELIGIO-PHILOS-

PHICAL PUBLISHING HOUSE, Chicago. JOHN C. BUNDY

THE CROSS AND THE STEEPLE.

By HUDSON TUTTLE. In this pamphlet the author takes up the origin and signifi-cance of the Cross in an intensely interesting manner. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

PU (LI) HED WEEKLY AT 92 LA SALLE ST. CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE. wre. Copy, 1 year,\$2.50 6 months,....

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE. REMITTANCES should be made by U.ited States Postal Money Order, Express Company Money Order, Registered Letter or Draft on eit. 3r Rew York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS. All letters and communications should be adaressed, and all remittances made payable to JOHN C. BUMDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line. Lord & Thomas, Advertising Agents,

Randolph Street, Chicago. All communications relative to advertising should be addressed to them-Entered at the postoffice in Chicago, Ill., as second-class mutter.

SPECIAL NOTICES.

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

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL. are requested to dis tinguish between editorial articles and the communica**flor.** If correspondents.

Anonymous letters and communications will not be noticed The name and address of the writer are re quired as a guaranty of good faith. Rejected, manuscripts cannot be preserved, neither will they be to turned, unless sufficient postage is sent with the request When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, November 17, 1888.

Conway On the "Big Toe" Performance.

Mr. Moncure D. Conway is a professional literator, and he writes for the papers and periodicals that will pay the best price for his contributions. Although he professes disbelief in God and immortality, he never writes for the exponents of the kind of thought he represents, papers like the Investigator, Truth Seeker, etc. He prepares his articles in guarded phraseology, with his thought often half concealed, and sends them wherever they will command a price. He natur ally treats his subjects superficially and flippantly and in a style to interest the ordinary reader; naturally we say, for although he is a gentleman of education, with an attractive style, he is unable to get beneath the surface of any subject, and is incapable either of searching criticism or of large generalizations. He is theological and literary in his method and style; to philosophy and science he is a stranger. Not that he advocates any theological beliefs—indeed he is rabid in denunciation of them. But educated for the ministry, and for several years a Christian preacher-first a Methodist-his style and manner are entirely those of preacher, not of a philosopher. He opposes theological beliefs which he has renounced in the truly theological spirit which he stil retains. Among literary men he has no rank as a careful and reliable writer, although his light and popular manner of treating subjects makes a demand for his wares. The same is true of many writers much inferior to Mr. Conway.

These remarks are suggested by a long article by Mr. Conway in a Chicago paper on "The Spiritualist's Confession," in which he gives an account of the exhibition in New York at which Margaret Fox showed, to use Mr. Conway's expression, that "the whole Spiritualist movement proceeds from a cultivated abnormality in the big toe." Al though he accepts the "big toe" theory as far as it goes, as an explanation of raps, he has a suspicion that "we have as yet only a small part of the confession which these mediums owe to the world they have been humbugging." He calls upon the "reformed mediums" who he thinks are keeping back most that they know, to "give the whole thing away." He wants them to explain now, "How did Home levitate and elongate? How did turn- | with heat, shadow with sunshine, down with ing crystals appear on his head" etc.

Mr. Conway does not seem to have seen much of the phenomena of Spiritualism. and he has no idea that any of the occurrences attested by thousands of witnesses, admit of any other explanation than that of fraud. There are multitudes of observers, not to speak here of Spiritualists, keen, cautious, skeptical and scrutinizing, who have for years studied physical and mental mani- | which he had newly abandoned with so much festations, of the reality of which they are satisfied, but of the cause of which they are still in doubt. Among these are many scientific and philosophic thinkers, men not easily imposed upon nor given to credulity. Some of the most remarkable of these phenomena occur in private families, in the home circle, where fraud is out of the question. The movement of tables without visi- | iest when most bitterly assailed, because ble agency, and the writing of messages | through trial and assault, it is proven to him without the volition of the medium, for in- who observes, experiments, reasons and restance, are facts, of which any candid in- flects. vestigator will have no doubt if he takes the

pains to verify these claims. planation is possible, let it appear, but mean- a new institution, of which the Journal Park, set agoing, and the music played at while do not represent that thousands and ought to have made earlier mention. Its ofhundreds of thousands of intelligent observ- ficers and directors are drawn from Jews, ers and thinkers are fools. Expose all that | Unitarians, Free Religionists and Spiritual is spurious in what passes under the name lists. It will be the aim of this Institute to this occasion an entire reproduction of the

not adapted to instruct anybody. It is superficial and silly.

A Factor of Progress.

To the real Spiritualist the dignity and worth of the human spirit outweighs all other values. In the midst of the feverish strife of party politics, men traduce and vilify, conceal and prevaricate as they would not be capable of doing after the wordy war is over; yet the government stands, no matter who is defeated or who elected, because citizens are better than the institutions they have made. The persisting tendency is, on the whole, to correct abuses, and shield the weak from the tyranny of the selfish strong; in short to protect the just liberty of the individual. The nation which became an army to fight for a principle and four years after peacefully returned to private life, which battled and bled for a proscribed race and then extended amnesty to the oppressors.such a nation is feeling its way through mis- stopped. In this city and in every locality takes without number, to a higher social life. In spite of trusts, monopolies, bribery and corruption, the sentiment of justice is | nature or sap the vitality of already overgrowing because people are awakening to the | worked mediums. First comes the class vital truths of the brotherhood of man and the made up of well-to-do and often wealthy fatherhood of God; and the most important ophy. By'it men are beginning to understand | pay only one-half, or less, of the regular fee. for science is true and all truth is one. When | along their friends and insist that the methat lesson is fully comprehended it will fol. | dium shall favor them: with a free sitting, when he overreaches he cheats himself. It those he has dead-headed into the scance. will be known that life eternal is this life. room. Another class is made up of mentally here and now; that in the seedtime of to-day | weak creatures who require a spiritualistic | mind. He is a dualist, since he holds that is the promise of to-morrow, that we are "our | drain every few days, and for about as laudbrother's keeper," that we should "judge able reasons as an old toper must fill up that mind is not the outcome of matter; but civilization not by the six million cathe- with whisky whenever he gets a chance. that material and mental phenomena belong dral on Murray Hill, but by the children in These people haunt mediums' parlors at all to two distinct orders of existence. He is a day. the back alleys," that mutual respect should | hours, are always unwelcome, but generally | materialist, in believing that matter is eterbe based on self-respect; and that morality get what they are after and without paying | nal and that consciousness and personality enters into commerce, the arts, trade,—in for it. They become very skillful in the are evanescent. He objects to the word agfact into every form of human dealing and art of stealing and begging their regular nostic, not because he believes in Supreme relationship. It is not creed but life which dose from the spirit world. A third class is Intelligence, but apparently because having is of import, and the life, on earth fixes the composed of shiftless husbands who live off discarded the mysteries of theology, he is status of the life in the Spirit-world, not a their wives' earnings as mediums, and who unwilling to employ a word which implies form of theological belief. The era of icono- seem to take pleasure in making life miser- mystery beyond natural phenomena. Moreclasm is passing; that of construction is at the threshold. Friends who believe in the newer and better order when spirit shall dominate matter, real religion enter into all the activities of life, and the higher principles of Spiritualism permeate all ranks and conditions of men, show faith by works and support your cause as you should.

Only a Passing Incident.

Every day the dogmas of theology are decreasing in importance while the value of true religion is becoming more generally understood. The one is man-made, the other heaven born. This is local, that universal The one grows with the development of the soul, the other, all comprehending, sublime, infinite in a human sense, opens and unfolds according to the growth of him who is a student of the relations which bind man to his fellows and to Deity. It is a trite truth, yet one which cannot be stated too often, that true religion is universal Justice beginning in the heart and from that reaching out to every domain of life. If Justice is light then Love is heat, and both light and heat are necessary in order to promote growth of mind as well as vegetation; and they who in their moral natures apprehend the vivifying power of justice and affection have been baptized with waters of the new dispen-

To such the performances of Dentist Richmond and his coadjutors in New York are jonly eddies showing the strength and swiftness of a resistless Niagara. It is not possible that there should be progress without the shadow of delay; neither is it desirable. Always the night alternates with the day, cold up, and wrong with right. This is the meth od of nature which we can not overstep-In the words of Emerson, "To every reform. in proportion to its energy, early disgusts are incident, so that the disciple is surprised at the very hour of his great triumphs with chagrins and sickness and a general disgust so that he meditates casting himself into the arms of that society and manner of life pride and hope." That student of spiritual philosophy who is earnest and sincere can have no pusillanimous fear of the superficial and scoffing crowd who delight to mock at "exposures" and gloat over the wreck of a poor instrument, overwrought, weak and hard pressed by the exigencies of a life of turbulence and temptation. Truth is might-

If any other than the Spiritualist's ex- Letters, Morals and Religion, is the name of Then the cylinder was taken to Llewellyn

Religio-Philosophical Journal instead of indulging in supercilious denials jects pertaining to letters, morals and reof its reality, or attempting to identify it | ligion, in the scientific spirit, under the lead with "big toe" performances. Mr. Conway of a high and specially-trained scholarship. would do well to acquaint himself with this It hopes to secure lectures from the ablest subject before making it the theme of news- thinkers at home and abroad on themes bepaper articles, such as the one on which the | youd the range of the popular lyceum plat-JOURNAL has here commented. A religious form. Classes will also be organized for the reformer should write to instruct his readers. | more thorough and systematic study of Mr. Conway's treatment of Spiritualism is pending questions in sociology, reform and lars may be had by enclosing a request and stamp to Mrs. M. T. Lewis Gannett, Hinsdale, Ill., Mrs. E. T. Leonard. 175 Dearborn, St., or at the Journal office.

> The imposition practiced upon mediums and which they endure with more patience and fortitude than one would suppose possible, is something that ought to be peremptorily where mediumship is practiced, there are three classes of people who abuse the good patrons, who take up a medium's time in conherald of the new day is the Spiritual Philos- | sulting spirits on business matters and then that under many forms there is one spirit, Against such meanness the medium seldom within many churches one religion. They has the courage to protest. These customers learn that science cannot war with religion. grow so mean after a while that they bring low that each shall feel that his neighbor's for which the regular frequenter gets the interest is coincident with his own, and that | credit of "influence" and generosity with able for the family breadwinner. The over Mr. Conway's affiliations have been JOURNAL has a blacklist of the three classes | with theological minds from the time that in preparation which it may publish one of he was a Methodist until the present, and he these days much to the mortification of some now employs theological phraseology. He very proper people, and the discomfort of feels the need of positive convictions as to the victims of psychomania. The discipline the ultimate nature of things. His religof such notoriety may also inspire some of lious emotions and religious education are the lazy lords of these mediumistic homes deeper than his philosophy which, whether with energy enough to work and decency | it be called "Gnostic Materialism" or by any enough to treat their wives with ordinary other name is about the poorest material for humanity.

Dr. Bloch, a member of the Austrian Reichsrath, has called attention to certain facts which may throw a new light on the Whitechapel murders. In various German criminal codes of the seventeenth and eighteenth centuries, as also in statutes of a more recent date, punishments are prescribed for the mutilation of female corpses, with the object of making from the extracted organs the so-called Diebslichter or Schlafslichter-"thieves' candles or "soporific candles." According to an old superstition the light from such candles will throw those upon whom it falls into the deepest slumbers, and they may, consequently, be useful to thieves. At the trial of a notorious German robber in 1810 column space in the Daily Standard of that to New York, or on the N. Y. Central line to it was discovered that a regular manufactory had been established by gangs of thieves for the production of such candles. by Hon. A. H. Dailey and pronounced a fine That this superstition has survived among German thieves to the present day was proved by a case tried at Biala, in Galicia, as recently as 1875. In this the body of a woman had been found mutilated in precise-Iv the same way as were the Whitechapel

In various parts of China there is a belief that the souls of atrocious criminals who have either been executed or died in prison are sent back from Hades by Yenlo, the judge there, to undergo a further term of imprisonment, one death not being enough to expiate their crimes. When the second term of imprisonment is judged to have expired the District Magistrate beseeches the tutelary deity of the city to accompany him to the prison in order to acquaint the ghost with his release. The order is supposed to reach the imprisoned by burning it, a ceremony which is solemnly carried out in the jail. Aug. 19 last the District Magistrate of the city of Soochow had placards posted up inviting subscriptions of imitation money for the ghosts then in the city jail. This was all duly burned and thus converted into currency, which would be useful to the ghosts on the long journey before them.

The Fort Hamilton band played at Llewellvn Park. N. J. and its music was thoroughly appreciated even though the band was not there. A wax cylinder was taken to the fort and the band played several marches, quick-The Chicago Institute for Instruction in steps, and the like for its special amusement. Fort Hamilton was reproduced. There has been much speculation concerning the possibilities of Mr. Edison's inventions, but on of Spiritualism, but examine what is genuine, provide for the study and discussion of sub-performance of the band was given.

The Unitarian, a magazine of liberal Christianity, having probably the largest circulation of any Unitarian publication, with possibly one exception, in America, in its November issue speaks. of our effort for stocking the Religio Philosophical Publishing House as follows:

"Mr. John C. Bundy, the editor and publisher of the Religio-Philosophical Jourreligion, such as will supply that need of NAL, of Chicago, is making an effort which special instruction felt by those engaged in | we are glad to see seems likely to prove sucactive work of philanthropy and moral and | cessful, to establish the 'Religio-Philosophireligious instruction, besides aiding to im- cal Publishing House' as a stock company part a rounded culture and more intelligent | with a capital of \$50,000. The shares are understanding of life and duty. It is the placed at \$50 each, and all friends of the hope of those engaged in this new enterprise Journal and persons interested in Spirit- to say that he avers he did not intend any unto give to Chicago something that corres- ualism in its best form are invited to sub- kindness to the memory of the judge or any ponds in general aim, though necessarily, at scribe. Mr. Bundy has done for years a misrepresentation of his religious views. first in a small and experimental fashion, to courageous and admirable work in exposing The reporter gave what he supposed were the Lowell Institute in Boston, the Peabody the shams and frauds which have allied the judge's views as he hastily gathered in Baltimore, and the Hibbert and Bampton | themselves with Spiritualism, and in trying to | them from those with whom he came in conlectureships of London. A copy of the first | build up a Spiritualism in this country | tact, while hurriedly collecting the data for announcement containing further particu- which shall be hopest and above suspicion, his very well written article. scorning to claim anything as a fact that is not genuine and authenticated by all tests that science can suggest. Nor is his interest simply in what is known as spiritualistic 'phenomena,' but he is wise enough to see that the greatest need of all is for a genuinely spiritual as distinguished from a materialistic or even agnostic philosophy,a philosophy of life and the universe which makes spirit primary, and thus lays a firm foundation for those highest faiths of the soul, faith in God, faith in Duty, faith in Immortality. In all his good work to promote this higher form of Spiritualism, Mr. Bundy has our most cordial sympathy."

> Watt's Literary Guide, London, noticing a recent article from the pen of Mr. M. D. Conway says: "Mr. Conway's creed may fitly here. be described as Gnostic Materialism." The JOURNAL is not quite sure that Mr. Conway would accept this definition of his creed. He is an atheist in the sense that he believes in no higher God than man; and a pessimist | \$6,000,000. in the sense that he believes that the material world is naturally bad,—in conflict with the moral order as it exists in the human matter is not the outcome of mind, and

a creed that could be brought together. The fact is Mr. Conway's mind is more literary and theological than philosophical, and it is doubtful whether he has any well-defined system of thought. He is a bright and interesting writer, but as a thinker superficial, and he rarely penetrates beneath the surface of things. The Journal has as little liking for the word agnostic as has Mr. Conway, but its objection to the word (and to the word "gnostic" also) are on grounds quite different from his. Mr. Conway has done some good work, but this work has been outside the province of science and philosophy.

city. It appears from the account that the poem for the occasion was written and read effort. Rev. P. T. Barnum, long-time missionary to the mermaids and conductor of the greatest moral exhibition on earth was one of the prominent guests. He has often called upon Mr. Wilson for a certificate of character at times when his zeal for impressing the moral of his show had carried him beyond the line of exact truth, and he needed sympathy. It is rumored that Dr. Barnum had contemplated presenting Mr. Wilson on the occasion of the golden wedding with a golden figure of Jumbo surmounted by the original mer- for my body and an infinite heaven for my maid and led by the only great showman, but owing to his active labors in the temperance campaign he failed to find time to living. Mahomet, dying with his head restwhittle out the model. Under the circum- ing upon the bosom of his beloved wife, stances he gave Mrs. Wilson a sacred cow opened his eyes and looked upward, then with an extra large hump, warranted gentle | smiling said, "I come among you fellow citand an excellent milker, which he said he hoped would be taken in lieu of the Jumbo outfit, and be regarded as a token of the sacredness of his friendship.

life by Joseph Kinsey and others of Cincin- ualist journalism. The magnetic dead-beat nati. and which has in its short career succeeded in making that city a resort for a horde | now reported on good authority, seemingly, of Spiritualistic fakirs, is very sick. Its in- that the worn out old free-lover has joined satiable maw has consumed the substance the Campbellites. It is tough on these exof Joseph the Quaker until be groweth tired | cellent people, but fortunate for Spiritualism. and protesteth much. Mr. Blarney, the head nurse, is in disgrace, despite his brilliant strategy in securing a plaster from the drug house of Newton, Wells & Co. Its parents and relatives are now seeking a hospital for it in Cleveland, New York or Podunk, or any where else, only so they can get shut of their moribund marplot.

owner of a fine English bull-dog, which ac- and helpful life. He never wasted his enercompanies her regularly to service at the Lit- gy. He never lamented that he could not do tle Church Around the Corner. One morning the impossible.

the sexton suggested to her privately that it would be just as well to leave the brute in the vestry room, as the man who passed the plate around had put in a bill of expense for torn trousers and a chawed leg. "Then," said Miss Clement, "I will take my dog to some other denomination." And she did.

We are informed that we were in error in attributing the authorship of an article which appeared in the Tribune on the life of the late Judge McAllister, to a friend of the late jurist. The article was written, it is claimed, by one of the regular city staff of that paper; and it is but justice to the writer

The Chicago Herald of last Monday contained a three-column article, by one of its staff, on Spiritualism. Fair and friendly treatment was accorded the subject, and less than the usual number of errors are to be found in it. D. D. Home's name is mangled, but everybody will know who is meant. In another instance the Herald makes the editor of the Religio-Philosophical Journal say "properly" when, in fact, popularly was the word used; and as it happened the mistake was one that prevents the reader from properly understanding an important statement, differentiating a spiritist from a Spiritualist. In a few other instances the editor of the JOURNAL is incorrectly reported; but not in matters of sufficient moment to mention

GENERAL ITEMS.

The Pope's jubilee gifts amount to nearly

Japan has an army of 150,000 men and talks

of increasing it to 600,000. Adam Badeau says that Mrs. Grant paid

him \$11,254 in settlement of his claim, Dunsmuir, the coal king of British Columbia, has an income of from \$2,000 to \$3,000 a

Over a thousand women and girls in Pittsburgh work in the iron mills, principally making barbed wire.

The J. W. Fletcher, in his materializing show at Cincinnati, is not John William Fletcher of Buston. This statement is made in response to several inquiries.

The chief of police of London has offered a pardon to any person who may be an accomplice of the Whitechapel murder provided he will expose the assassin.

Mr. and Mrs. J. J. Morse and daughter spent a day in Chicago last week on their way east. Mr. Morse is to lecture in Patterson, New York City, Brooklyn, Philadelphia and Washington during the next six months.

DEATH sets us softly on shore in our longexpected Canaan, where there are no temptations, no danger in falling, but eternal purity and immortal joys secure our innocence and happiness forever.— Wake.

Mrs. Addie L. Ballou arrived in this city last Tuesday, on her way to California. She has been lecturing in Indiana very acceptably to Spiritualists. She has also made several campaign addresses, which were undoubtedly as effective as any delivered by Miss Anna Dickenson.

Geo. H. Brooks is engaged for the four last Sundays of December at Saratoga Springs, N. Y. He would like to make an engage-The golden wedding of Mr. and Mrs. James | ment for the first Sunday of that month, at Wilson of Bridgeport, Conn., takes a half- any place on the line of the Penn. Central Saratoga. Address him at 141! Sixth Street, Washington, D.C.

> The Shah of Persia has an original way of dealing with railway troubles. A little while ago there was a riot at the Teheran Railroad Station. His Majesty's plan to do away with such nuisances in the future is to stop all traffic on the road and oblige the Minister of War and other personages to ride up and down the entire line warning everybody around not to begin rioting any more.

Said the martyr Ann du Bourg, when brought to her execution: "Six feet of earth soul are what I shall soon have." Death gives liberty and room for more effective izens on high."

Again are Spiritualists to be congratulated, and all for another fox. The Journal after a number of years of effort succeeded in driv-The journalistic monstrosity warmed into ing Dorus M. Fox out of the field of Spiritthen essayed the temperance business. It is

Rev. James Freeman Clarke when asked the secret of his tireless energy and great accomplishments, replied: "I have never been in a hurry; I have always taken plenty of exercise; I have always tried to be cheerful; and I have taken all the sleep that I needed." His rules were as rigid as the laws of the Medes and Persians, and his obedience to Miss Laura Clement, of New York, is the | them gave him nearly eighty years of active

Alexander Campbell on Demonology, or Spirit Possession.

to the Editor of the Religio-Philosophical Journal:

debate at Cleveland, O., between two able | solid work for a class of men and women speakers,—J Clegg Wright, Spiritualist, and | who are trying to get at the bottom facts in embodied men and women," reminds me of | name of Spiritualism. Appearances do not fore the "American Advent of Modern Spirit- | what is needed to-day. During the ten lectures ualism," therefore, without reference to it, given before the First Spiritual Society of as such.

and should be found at Bethany College, Va., of his hearers, not only upon the surface where it was so long published, and it were | twaddle that is going the rounds of the spirittheir debate; it might serve to narrow their the principles underlying our spiritual phi-

wide divergence. Over half a century has not effaced the show: deep impression made by his master mind. commentator, and in that he recognized we give expression of our heart-felt thanks to a newspaper, the most eloquent and logical lecturer or writer would have but a comparatively limited field; with time, place and circumstance, were to be the interpreters, and as eminently applica- his engagement with the First Spiritualist and writer, has equal force with all the various agencies swine into the sea (Mark 5: 1) were not devils | day is not far distant when we may again daimon should have been rendered by the this Society." Anglo Saxon word ghost or guest, and modernized spirit; that the word diabolous in all | gan commenced an engagement with our Soof the Greek New Testament, translated ciety for the month, under very favorable cir-Devil, was always in the singular number, cumstances, and was greeted with a large and conveyed a very different meaning from | and attentive audience. At the 7 P. M. lecdaimon ghost, which word alone did not ex- | ture, a question concerning the future of lapress the character of the spirit for good or | bor and capital, drew out extended remarks evil; that the possessions, last referred to, upon an evolutionary basis, which would

Word of God for the good of mankind: doubt- | Plunge of the Bark of Life."—was a fine proless, having reference to the "ministering spir- | duction, and was warmly applauded. its sent forth to minister to those who shall be 16: 15). It also remained for them to correct | fine success in her labors in Haverhill. the Pauline presentation of the gospel, the good news that Christ proclaimed in the immortality of all, without reference to himself or the worship of him as "Our Lord and

Savior Jesus Christ." Previous to the advent of the Nazarene, the mass of Jews were long sunk in materialism. and with them, "blessings in the backet and the store" of this life, were its chief end and aim; the Psalmist, prophets and other mediumistic ones are the exceptions, and even they spoke and wrote wiser than they understood. Jesus early taught his disciples of a continued life; he not only declared that "God is not only the God of the living but of the dead, for all are alive unto Him," but proved it by introducing Moses and Elias, in their spiritual bodies on the Mount, long before he showed his own risen one to them and

to over 500 others. With what truth, then, even by the accepted records, could Paul proclaim "Christ as the first fruits of those that slept," and as the original author (in that) of that immortality that belonged to all the dead past, and to the living,—Christ being the witness! Certainly with no more consistency than in his making the belief in Christ, instead of in immortality that desirable thing, the gospel. Many millions, but few greater minds than Alexander Campbell, accepted and preached Paul's gospel, and just there helped to deify the Nazarene although Mr. Campbell during all his vigorous mentality, regarded the doctrine of the Trinity as at least "not Only Spiritualists, who have witnessed genuine séances, are aware that returning spirits in personating their past lives, habitually use the first personal pronoun, so that to the uninformed, it appears as though it were the medium speaking of himself; thus we reconcile seeming assumptions of Jesus, when influenced by the spirits of old prophets, kings, lords or angels of the Lord (the last two used interchangeably in the Old Testament) and in a manner so opposed to his own modest nature, was supposed to have spoken of himself. We should emphasize just here the suggestion that the Nazarene's great superiority in the line of mediumship, was attributable to his well rounded character, and repose of soul to negativeness, at times, that made him submissive to such exacting controls as dominated him on the Mount, when taking his immediate disciples apart, he taught them that they must become equally negative, submissive and non-resistant to be receptively guided and supported by their guardian spirits. To all others than his mediumistic confreres, his advice was inapplicable, except to far as they chose to purchase peace and quiet by non-resistant submission generally. Whilst ignoring Paul's gospel, in so far as he gives prominence to Christ, alike the creature of it, rather than to that universal immortality, without which even he were naught, Paul himself saying that if the dead (in general) rise not, then is Christ not risen,—all Spiritualists, to be such, must believe the gospel of continued life, looking at the historic Christ, not as its author, but as its

most prominent illustrator. Every Spiritualist knows of immortality, only as affirmed by signs and gifts of returning immortals, to whom all religions are debtors for their earliest conceptions of it. The Felatah lady dyes her hair with indigo Spiritualists can accept without affirming as consistent with their experiences, the historic account of Christ and his gospel of immortality, and the belief of it, regulated by a | A Hottentot belle can not get her nose flat | virtuous life, as saving them from the fears of an eternal death, or perhaps, from the worse consequences of an illy regulated life here, using the word immortality only in its | beauty vary so much that no girl is consid-

popular sense. certainly not in the South and West, for referring to the views of so great a man as Alexauder Campbell, proclaimer of the Primitive Gospel of the Pentecost, whose able debate with the great atheist and later Spiritualist, Robert Owen; with the Catholic Bishop of the best. J. McD. New Orleans, La.

Haverhill and Vicinity.

to the Editor of the Religio-Philosophical Journal

During the month of October, J. Clegg Wright occupied the platform for the First The notice in a late Journal of a coming | Spiritualist Society of this city, doing real Rev. Mr. Bartlett of the Christian (Campbell- | the problems of modern Spiritualism,—perite) church, in which Mr. Bartlett will deny, sons who are trying to learn something of "That the mental and physical phenomena of | the cause of the phenomena that have taken modern Spiritualism are produced by dis- place during the past forty years under the having read in 1833 in Mr. Campbell's satisfy thinkers. Facts that can stand investi-Millennial Harbinger, his address upon "Dem- gation and grow brighter and clearer; arguonology," delivered by invitation before the ment backed up by demonstrable facts Charlotteville. Va., academy in 1832, long be- that cold reason cannot obliterate, are this city, Mr. Wright presented a line of ar-That very able monthly was yearly bound gument that was a real eye-opener to many well for both gentlemen to read it before ual platform and séance room, but also upon losophy, as the following testimonials will

"In behalf of Truth, Justice and Progress, He was recognized as the best living biblical | we feel that our duty is not complete until Ernesti's methods, in which the context, our friend and brother, J. Clegg Wright, for ble to the The Book as to any other writings | Society of this city, just terminating. We of antiquity, in broad contrast to those of recognize in him a gentleman, a scholar, and the overlearned Swedenborg, and other mys- a teacher of ability—fearless in the defense tics, yet I am sure as to his facts and believe and dissemination of facts pertaining to the that I am as to his conclusion, namely: That | great problems of Modern Spiritualism. In those that Christ cast out, and markedly, parting, we bid him God speed, in the good when they went into the swine, and the work he is so ably performing, and trust the in the popular sense; that the Greek word | have the privilege of listening to him before

Sunday, November 4th, Miss Jennie B. Ha were not mythical, but entities, able to make | terminate to the betterment of all concerned. an intelligent request, and (if I remember) were manifestly the spirits of dead persons, "men or women."

In rejecting the orthodox theory of the "special operation of the spirit of God in conversion and sanctification," Mr. Campbell said he would not deny the many other providential influences co-operating with the "word of God for the good of mankind doubt."

A question upon the freedom of the "Fress" drew forth some statistics and admissions, showing that the press is largely governed and controlled by capital and the Madam Grundy of public opinion, rather than by the real and true conditions of things as they really exist. The poem at the close of the lecture, upon the question. "The Winding Wealthy farmer and stock raiser who desires to give or bequeath a large sum to benefit the world, and who be because the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the Religio-Philosophical Philosophical Advantages and admissions, showing that the press is largely governed and controlled by capital and the Madam Grundy of public opinion, rather than by the real and true conditions of things as they really exist. The poem at the close of the lecture, upon the question. "The Winding Wealthy farmer and stock raiser who desires to give or because the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the Religio-Philosophical Philosophical Philosoph an intelligent request, and (if I remember) | A question upon the freedom of the "Fress"

heirs of salvation." But it was left to mod- opportunity to meet their spirit friends ern Spiritualism to suggest the work of through the mediumship of Mrs. George spirits as the complement of Christ's gospel, McFarlin, of Lawrence, Massachusetts, at the and as authors of the signs (Paul's gifts) home of Mr. E. C. Williams, 26 Temple st., that were to follow those that believe (Mark | this city. Mrs. McFarlin is meeting with

> W. W. CURRIER. Haverhill, Massachusetts.

> > General News.

Secretary Bayard's fifth daughter, Nellie Bayard, is to make her debut this season in Washington society.—The wife of a wellknown Vienna banker recently displayed forty toilets in twenty-one consecutive days | hundreds. at Carlsbad.—The Empress of Germany nurses her baby. As the little one has been made a Colonel in a German regiment and already belongs to various orders of knighthood, he is worthy of his honor.—George W. Van Sielen writes from Holland to friends in this country that the Netherlands will celebrate on Nov. 15 the two hundredth anniversary of the accession of a Dutchman to the throne of England.—Elder Evans, the head of the Shaker family at New Lebanon, has been spending some time in New York of late attending to the publication of his writings. At eighty years old he looks and acts and talks like a vigorous man of fifty five.— Miss "Clo" Graves, author of the play "Ni:ocris," recently produced at the Drury Lane Theater, London, and part adapter of "She," is a young Irish weman distantly related to the Bishop of Limerick. For several years she has supported herself with her pen.— Richard Ashe King, the author of "The matter." Wearing of the Green," is a kind of Robert Elsmere in real life. He was a Yorkshire vicar, but he resigned his comfortable living for the uncertain profits of literature. He is now writing a new novel, a sequel to "The Wearing of the Green."-Donglas B. W. Sladen, author of the famous poem, "The Squire's Brother," is being made much of in Boston's intellectual society. He is a handsome young man of thirty-two years and enjoys the title of "the

poet laureate of Australia," of which country Potter Palmer and W. E. Strong of the committee having in charge the erecting of a monument to General Grant have accepted the model made by Sculptor Robisso of Cincinnati. The monument will probably not be ready for unveiling until the early part of 1890.—The American Exchange National bank obtained a verdict in Cincinnati for about \$400,000 against the receiver of the Fidelity National bank of that city. The claim was based on deals connected with the wheat corner.—Two shrewd sharpers victimized a Massachusetts man out of \$4,000.—The department of agriculture estimates the yield of corn in the United States at 2,000,-000.000 bushels.—The court of common pleas in Philadelphia issued an attachment against John W. Keeley, the motor man, for contempt of court.—Many victims of the fearful mine explosion near Pittsburg, Kansas, have been rescued. Over fifty dead have been taken from the drifts and several still alive, but badly injured.—A royal commission has been appointed at Winnipeg to investigate the charges against Premier Greenway.

The Moors worship avoirdupcis and there is no beauty there without corpulence. Chinese poets sing the praises of deformed feet. and stains her teeth yellow. The Siamese ladies have nails as long as chicken claws. enough, nor a Persian beauty a nose big enough. Even in this civilized land, ideas of ered attractive in the South unless she is The writer hopes no apology is necessary, plump, while fat girls are at a discount around Boston, and the thinner the girl the better her style.—Philadelphia Times.

London's famous preacher, Rev. C. H. Spur-Purcell, and with Rev. N. L. Rice (on ortho- geon, says that he is always preparing his doxy) and with others, and in written con-sermons, reading and thinking, but the spetroversies, always conducted with true cour- | cific preparation begins at 6 o'clock on Satur. | tesy, made him so favorably known, and of day evening. His great difficulty is to find a text, he having preached so many sermons I in the course of his life. His published ser- Insee directions.

mons fill thirty-three volumes, and these he keeps on a shelf near at hand, so that he may look back and see that he does not repeat himself.

PROSPECTUS.

The Religio Philosophical Publishin House.

Capital \$50,000.

Adequate capital is essential to the highest success any undertaking. It is better that this capital be contributed by a conside able number rather than by one or a very few individuals, provided all are animated by a common purpose.

in these days of rapid improvements in machinery, means of communication, growth of liberalism, scientific research and steadily increasing demand for accuracy, excellence and completeness in all that entertains, accommodates, instructs or profits the public, necessity obliges that a newspaper like the Religio-Philosophical Journal, which aims to keep abreast of the times, should be thoroughly equipped; and backed by capital sufficient to command every resource of success and to work every desirable avenue that promises to prove a

In the exposition of the Phenomena and Philosophy of Spiritualism, of Spiritual Ethics, of Religion posited on science, an independent, intelligent, honest and judicially fair press is indispensable; by all odds the most powerful far reaching and influential agent. Without for the betterment of the world.

The Spiritualist Movement has reached a stage where it imperatively requir s an abier press, a higher stand ard of culture in its teachers, a more orderly, dignified effective and business-like propagandism. A system atized method of investigating phenomena and record ing results is gradually being evolved, and needs to be further developed. A well-organized and endowed ac-

tivity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychic science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and etnical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psy-

A first-class publishing house can be made the promoter of all the agencies necessary to carry forward such a work. With its newspaper, magazines, books, branches for psychic experiment, missionary bureau, etc., etc., it can satisfacto ily and with pront accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism.

To lay the foundation of what it is hoped will in time Plunge of the Bark of Life,"—was a fine production, and was warmly applauded.

Just at present our people are having an opportunity to meet their spirit friends through the mediumship of Mrs. George McFarlin, of Lawrence, Massachusetts, at the bequests. One of the important currosses of the bequests. One of the important currosses of the bequests. bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or glit is unconditional The Commissioners have decided to publicly announce the enterprise and to solicit stock subscriptions from the Journal's readers. It is hoped that a considerable number will be found ready to take not less than

> a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the In the State of Illinois there is no liability on sub scription to stock of a corporation, the amount of whose capital stock is fixed, (as is the case in the present instance) until the whole amount of stock is subscribed. See Temple vs. Lemon, 112 Ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. It would seem as though the entire remaining stock, thirty-five thousand seven hundred dollars ought to be promptly taker. That the stock will pay a fair dividend is highly probable; and subscribers to the shares will be guaranteed five per cent, annual dividends, payable in subscriptions to the Religio-Philo-SOPHICAL JOURNAL. This will secure to each single share-holder, and to his heirs or assigns after him. a copy of the Journal without further cost; and to larger holders in proportion.

> twenty shares, or one thousand dollars each; and that

Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy, Chicago, notifying him of the amount they will take. There are, no doubt. friends so interested in the Journ AL and all that promises to advance the interest o Spiritualism, that they will be glad to assist in procuring stock subscriptions among their acquaintances; and they are invited to correspond with Mr. Bundy upon the

Lassed to Spirit-Life.

Passed on from her late home, 141 Main Street, Bradford Mass., Mrs. Hattie P., wife of James A. Griffin, aged 35 years, 9 months and 5 days, Sunday, October 28, 1888. Mrs. R. S. Lilley, of Boston, conducted the funeral services, on the afternoon of Wednesday, the 31st of October, at 2 P. M. The remains, clad in a robe of white, reposed in a white broadcloth covered casket, while all the surroundings were of the same pure color. The floral offering, were rich and rare. The glory of this young life was, that she had investigated Spiritualism in her own home, demonstrated the fact of a continuity of life, in her own being, sitting alone in her study, and getting responses that to her were facts not to be gainsaid, and when the trying moment came, she told her husband it was all right, the gates were ajar, she had no fear. This, then, is the fruit of self-culture, home investigation of our lorious philocophy and life's possibilities.

Use the great specific for "cold in the head" and catarrh-Dr. Sage's Catarrh Remedy.

W. W. CUBRIER.

Haverhill Mass.

The American reprint of the new, revised and enlarged edition.

"The Perfect Way" will be found to be an occult library in itself, and those desirous of coming into the esoteric knowledge and significance of life will be repaid by its study. Price, \$2.00, postage, 15 cents extra. [Former price Lor sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-

AL PUBLISHING HOUSE, Chicago. UNA NWERABLE LOGIC.

A Series of Spiritual Discourses Given Through the Mediumship of Thomas Gales Forster.

A remarkably clear, comprehensive and complete presenation of the phenomena and teachings of Modern Spiritualism is given in these lectures, comparing them with those of the past in respect to life here and hereafter. The many thousands who have listened to the eloquent

discourses of Thomas Gales Forster, when in the prime o earth-life, will welcome this volume with heart-felt gratitude The following chapters are especially interesting: What is Spiritualism? Philosophy of Death; What lies beyond the Veil? Human Destiny: Clairvoyance and Clairaudience: What Spiritualists Believe, etc., etc. Cloth; large 12 mo, beveled boards.

Price \$1.50.

For sale, Wholesale and Retail by the RELIGIO-PHILO-SOPRICAL PUBLISHING HOUSE, Chicago.

PANWAVIC nv II A i ' Is a cure for every pain, Toothache, Headache, Sciatica

Neuralgia, Rheumatism, Sprains, Bruises. Try it to night for your cold; with a sharp diss of Rad way's Pills, you will sleep well and be better in the morning

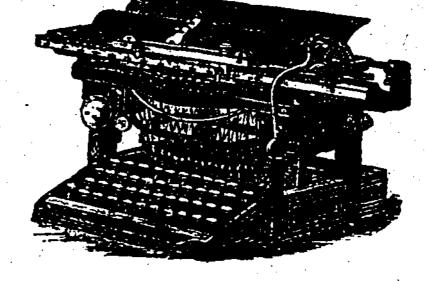
ife-giving power than can be distilled from any laboratory Magnetic Spields contain this soft gentle energizing stimulus w. icu is natural and full of health-giving action. These Shields are reservoirs of vital force; give off a constant stream of magnetic life, warmth and comfort. The action on the blood and nerves is soft and gentle as sunshine. These S ields fill the corpuseles of the blood with magnetism, and keep it constantly up to the health line. This natural, life-giving power prevades all nature, and when applied to the body revitalizes every atom in the human sys tem. What water an I warm s nahine are to the vegetable world, these Shields are to the human organism. Life,

health, and physical growth follow the wearing of these Shields. Dead molecules are carried out of the system and new ones are brought into life and action. Disease will yield to the influences of these Shields just as surely as this grand natural law is called into action. All pure blood is highly magnetic. Disease I were the magnetic polarity of the blood and when we supply magnetism we offer rich food for the blood and nerves. All who are sick should read Dr. Thacher's new book on the subject of health. To live healthfully is to enjoy the life our Creator gave us. Book sent free

Dr. C. I. THACHER, No. 6 Central Music Hall, Chicago, 111.

Remington Standard Typewriter THE WAY, THE TRUTH AND THE LIFE,

FINE LINEN' PAPERS AND TYPEWRITER SUPPLIES EVERY KIND.

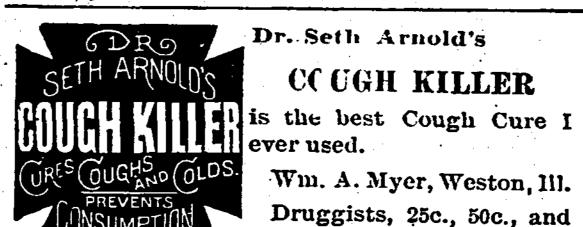


THE WORLD'S CHAMPIONSHIP.

OFFICIAL Report of the Committee appointed to conduct the speed contest at Toronto. Aug. 13th, 1888. "On general writing, law evidence and commercial matter—Miss M. E. Orr won the Gold Medal for the Championship of the World. Mr. McGuirin won the Silver Medal in the

Both of the winners used the Remington Typewriter. Our goods sold in all the principal cities of the world. No new Remington Standard T. pewriter can be purchased except of us or our duly authorized dealers. We guarantee our prices as well as our machines. Will send machines on approval, or refund at any time within thirty day, if purchaser desires. Over 45,000 in use and sales increasing daily. We carry a full line of 'Fine Linen Papers' and only the best supplies. Send for copy if interested; also catalogue of Machines and Papers.

WYCOFF, SEAMANS & BENEDICT. 196 La Salle, St., Chicago,



Dr. Seth Arnold's CCUGH KILLER is the best Cough Cure I

Wm. A. Myer, Weston, Ill.

VERSEERS WANTED Everywhere, at home or to travel. We wish to employ a reliable person in your county to tack up advertisements and show cards of Electric Goods. Advertisements to be tacked up everywhere

Steady employment; wages \$2.50 per day; expenses advanced; no talking required. Local work for all or part

J. C. EMORY & CO., Sixth and Vine Sta.
Bradford Building. CINCINNATI, OHIO.
PAID TO POSTAL CARDS.

of the time. ADDRESS WITH STAMP



AGENTS-Write quick for confidential terms and L E. CRANDALL & CO., Chicago.

MINNEAPOLIS, MINN.

I have two houses well rented in above city, also two very fine lots that I will sell on the most favorable terms. Any parties wanting a home, or to make a paying investment will make money by consulting with J. HOWARD START, 45 Randolph St., Chicago, Ill.

BARCAIN

Good Town Lots, houses, and farming lands, at one-half their value in the following states: Arkansas, Colorad o Dakota Florida, Georgia, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, Texas, and Wisconsin. Will sell on terms to suit purchasers. Clear title to all property can be given. For full information apply to J. HOWARD START,

45 Randolph St. Saisago. Ell.

A HAND-BOOK

AND PSYCHIC CULTURE.

A NEW EDUCATION,

The Ideal and Method of The Christ. BY J. H. DEWEY, M. D.

This is not an argument for Transcendental Metaphysics Oriental Mysticism, nor any form of Speculative Philosophy but a fresh, original and fucid exposition of the psychic and spiritual powers of man, with special instruction in practical and direct processes for their immediate exercise and

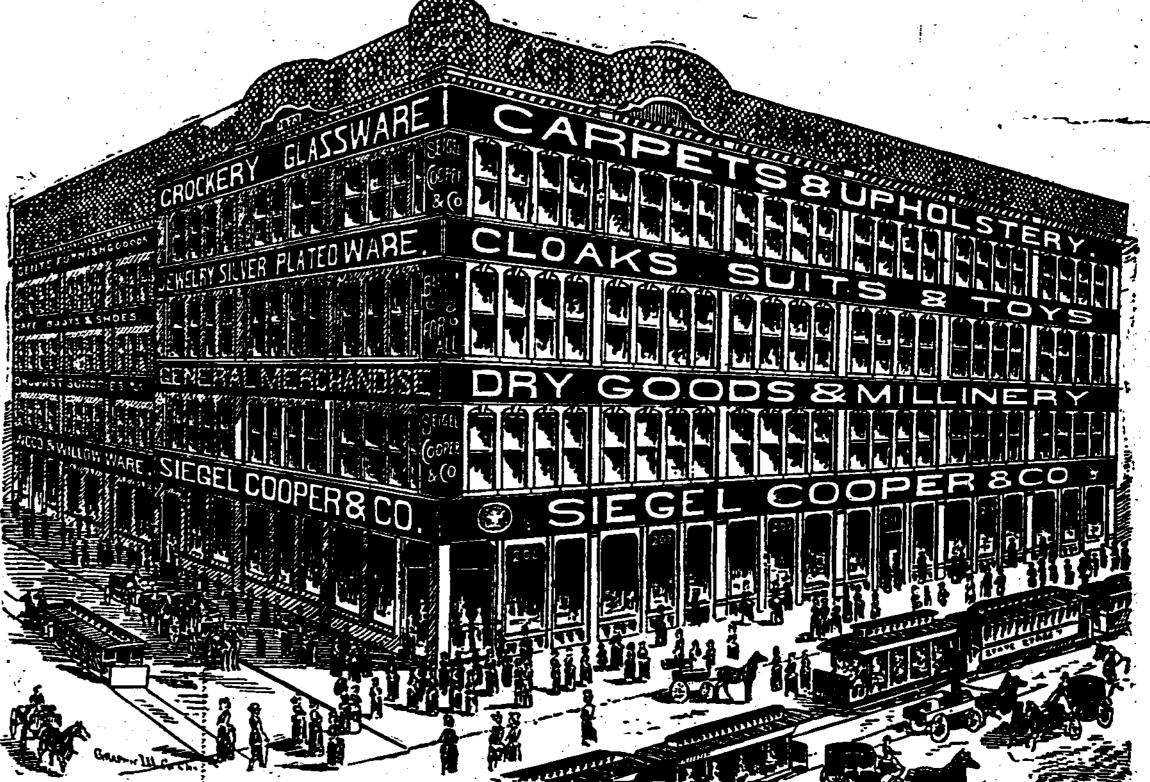
The object of the book, is not to teach a philosophy, but a method; a method by which all may come to an immediate intuitive knowledge of the truth, each for hieself by an inward illumination which is claimed to be within reach of the

A clear exposition is given of the law and principle upon which all forms of Mental and Faith Healing are based. with plain practical and specific instruction for self-healing as well as for the healing of others.

More important still is the tuorough exposition of the higher psychic powers, viz. Psychometry, Normal Seership, Ment I Telegraphy, Distant Healing etc., and the new and specific processes for their immediate development and exercise, which the author claims are as normal, practical and legitimate as are the development and training of muscle, the musical or any other faculty.

It is believed that any one of ordinary intelligence, may, with the practical instruction and illustrations here given. acquire the perfect con'rol of his bodily sensations, the art of immediate healing and also a high degree of psychic development and power.

THE WAY, THE TRUTH AND THE LIFE IS a Vol. of over 400 pp. clearly printed on heavy, tinted paper, and substantially bound in cloth. Price \$2.00. Sent post paid on re-For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.



ENTIRE STOCK of a leading manufacturer of SWISS RIBBED UNDERWEAR, and now offer at C. LADIES' SWISS RIBBED WOOL VESTS 59 (seconds) heretofore sold at \$1.00; and at FINEST WOOL LADIES' VESTS, shaped bodies, worth \$1.75; Children's and Misses Swiss Ribbed

Vests at corresponding reductions.

RIBBON SALE.-Latest styles No. 22 and No. 16 Fancy Silk Ribbons formerly sold at 65 cents, In Ladies' Vests state whether small, medium or large. ordering ribbons mention shade desired.

SIEGEL, COOPER & CO.. State and Adams Streets.

CASH FOR THE BEST GUESS!T \$10,000 in Eash to be Given FREE to Subscribers. A quart of yellow corn has been put into one of Mason's quart jars, and sealed. The measure is the ordinary quart measure, and no one knows the number of kernels it contains. The jar has been deposited in the vaults of a New York safe deposit company and cannot be opened or counted until the expiration of this contest, Feb. 1st, 1889. The following 4,889 Presents will then be given to the 4,389 persons making the best guesses as to the number of kernels of corn the jar contains. LIST OF PRESENTS TO BE CIVEN AWAY! Present to the person guessing the correct number of kernels, \$1,000 nearest the correct number. making the next best guess, Presents to the 5 persons making the next best guess, \$100 each, 500 Amounting to \$10,000 CONDITIONS:—No guess will be received and recorded except from a person who becomes a subscribed to the NEW YORK MAGAZINE, and sends FIFTY CENTS for a six months' trial subscription. The 50 cents is the regular subscription price, and is in no sense a payment for the greek, but for the magazine, which we believe will be so interesting that you will become a permanent reader. The Jar will be opened, and kernels of corn counted and Presents awarded FEBRUARY 1st, 1889. Should no p rson guess the correct number of kernels the jar contains, the one guessing nearest will receive the present of \$1,000. Should two or more persons guess the actual number, then THE ONE WHOSE GUESS IS FIRST RECEIVED WILL GET THE FIRST PRESENT OF \$1,000, and the next will be entitled to the second, and so on. TO CLUB RAISERS.—To those who desire to form clubs among their friends, we will send six sub-

subscription to be accompanied with the guess in plain figures opposite the name and address sent.

This offer is made for the sole purpose of advertising and making known one of the most popular publications of the day. THE NEW YORK MAGAZINE is replete with the choicest literature of the day, and contains articles of value and interest from the most noted authors. It is finely illustrated, of high moral tone, and the proprietors are determined and propose to spend a large sum of money in order to place it in 100,000 American homes. As to our reliability we refer to John F. Phillips & Co., Advertising Agents, 29 Park Row, N. Y.; Jos. B. Stilwell & Co., Printers and Lithographers. 20 Cliff Street, N. Y.; Rogers & Co., Bankers, 129 Pearl Stret. Boston, or any commercial agency throughout the United States.

Money may be sent by postal note, money order or registered letter. Stamps in amounts less than \$1.00. WASHINGTON & CO., Publishers, 9 Murray St., New York. CUT THIS OUT AND SHOW IT TO YOUR FRIENDS. IT MAY NOT APPEAR AGAIN.

· Voices From the Leople. INFORMATION ON VARIOUS SUBJECTS

For the Religio Philosophical Journal. HUMANITY'S GOD.

You ask me to give a description of God. Well, my friend, for your sake I will try; But I fear me the picture I draw will not suit The dogmatized, critical eye.

The God of the orthodox creed sits enthroned In a palace of jasper and gold, Dealing out in His Infinite Justice, so-called, Perdition and ruin untold.

Such a God has been feared through all ages of From Adam and Eve to the flood,

Old Sodom's destruction and Babylon's fall— Necessities were for men's good.

As time rolled along and the nations grew strong And passions waxed fiercer and high, In the midst of the battle field's thunder and roar, "God wills it," resounded the cry.

Do you think such a God, baving infinite power, To wield it whenever He wills. Appeals to my soul as the "God of All Love" When I look on mankind and their ills?

A thousand times no! Let me echo the cry. "No tyrant nor despot for me." The God I adore must be Pity and Love, And the knowledge which maketh men free.

There is not a slave so distressingly bound At the oar of the galley to-day, As the cree t-blinded bigot, whose misguided zea Leads blindly and bids him obey.

But the dawn is at hand, for behold in the east Has arisen a wonderful star. Whose light is now beaming on millions of men, Unblinded by Faith, from afar.

And we call it "The Light of To-day," Shedding 'round us a halo of sunshine and peace While treading in darkness our way.

Then onward Progression, all hail to the day! When Christian and Jew shall unite To cast off oppression—from slavery free— Walk on ward to freedom and light.

Slate Writing.

To the Editor of the Religio-Philosophical Journal:

We have had the pleasure of witnessing during the past week a new phase of slate writing, or rather new to ourselves, as the medium states that he knew of one other who possessed this power. Harry Powell, and who passed over about a year ago. Mr. Powell was a friend of the present medium, and had promised if he passed to spirit life first, he would, if possible, transmit the power to him. About a year ago. very unexpectedly, it came to him. and afterwards he learned of Mr. Powell's transition. The medium, now at my home, is Dr. H. W. Abbott. a former magnetic healer of this and other cities

in the west, but more recently of California. The phenomenon is this: We procure our own slates, and if there are a number present, we form a horseshoe circle, each one holding his own elate. We | these later years, but perhaps some of the imaginsee that they are clean and do not let them go from | ings may turn up winning cards. At any rate it our hands. Bright sunlight or gas light is better | affords opportunity to blow off a good deal of than a dim light; no darkness whatever, and no surplus steam to go sailing on remote oceans. putting slates out of sight for a moment. Then the medium asks his controls, either mentally or orally, to come and write, and places one of his fingers upon the slate, tapping it (the slate) until the tapping sounds as if made with a hard substance instead of the ball of his finger which he

uses, and not his finger nails. At the right moment, when a pencil seems to be formed upon the finger, it starts off and writes. He draws his finger rapidly over the slate and from one slate to the other until he has written or made marks upon all the slates held by the sitters. The marks are the color of a pencil mark, and some are

coarse and some are fine. Tue medium states that he has written in many different shades of color, and that there have been some excellent tests given through the communications, but I give you just what I have seen myself. evening in my own parlors.

doctor was sitting at the plane playing. I got my icals ready). I said. "Here. doctor, is my slate. I want to witness this wonderful slate writing, which believe he could do it: my mind was full of doubts which ought to have spoiled conditions, but did not. He turned quickly upon the stool, and held been dictated by Myrta.

his finger a half inch long. a class in mental science.

Newton, Kan. This is an exhibition which needs always to be conducted with the greatest care and closest observation on the part of investigators; it is not difficult for an expert slight-of-hand performer to simulate it so exactly that one who has not seen the genuine would be as much impressed by the published account of one exhibitor as of the other. This caution is not intended as any reflection upon either our correspondent or Mr. Abbott. But only in the interests of absolute accuracy of observation and record.

Mysterious Shower of Missiles.

A dispatch from Brownsville, Texas, to the St. Louis Globe-Democrat, states:

On Friday night the light-keeper's residence at Point Isabel, occupied by Mrs. Schreiber, widow of the late keeper, who recently died, was struck by a number of shingle nails. The occupants paid but little attention to it until the next night, when, about dark, the shower of nails began again, varied by an occasional oyster shell and clod of dirt. People gathered, but couldn't tell where the missiles came from.

Last night the bombardment was continued. brickbats being added to the nails and oyster shells. and every now and then an old scrap of copper or iron casting.

Messrs. Kountz, Judge Lightburn and several others were struck, and bricks rolled through the house or entered at a window. A crowa collected, and a Deputy Sheriff from this city, who was sent down to investigate, made a careful search, but could not discover a source from whence the shower of

The superstitious mariners at the point insist that it is ghosts, and that it is because this light, which is of great use to commerce and was put out by order of the Light-house Board through some difficulty in acquiring title to the land, is not in operation. They firmly believe a legend that during the war the light was put out one night by a lightkeeper in league with wreckers, and a schooner was enticed ashore, and stoutly maintained that the ghosts of the doomed sailors of her crew are kicking up the present troubles as a mark of their disapproval of the absence of this needed beacon. The affair has a curious look. About ten years

ago the house of County Clerk Glaenecke, in this city, was similarly bombarded, and all efforts to discover the source from whence the shower of missiles | it grows more interesting every week. I tender came proved unavailing.

Geo. S. Eddy writes: "The Journal is the best medium for enlightening the people of any paper published in the United States. We would

not be without it."

An Attempt to Explain.

Fo the Editor of the Religio-Philosophical Journal I have read with much interest the philosophizing of Hudson Tuttle and J G. Jackson; and in connection therewith, I wish to discourse on atmospheric properties. When I first stated in the Toledo Commercial, less than twenty years ago, that light and heat do not come from the sun, was received with a general exclamation of surprise, that any individual had the hardil ood to dispute the infallibility of the text-books. A true philosopher cannot be made by institutions of learning. The power of perceiving truth is a god-given faculty. If I state that the element in which light is conveyed to our senses, is purely an atmospheric property, I simply state that which I know; for, if it was not so, no artificial light could be produced. The great solar-motor of light produces it only when that element lies in the pathway of its magnetic rays. All the refracted rays of light which are left after sunset, come in a radius not over three miles in distance from the body of the earth, as is evidenced by the time that twilight continues. The body of the element in which light travels in vimost highly attenuated matter known to man.

All the gases which constitute the atmosphere are mingled in intimate diffusion; and a few of them without tendency to amalgamate. Oxygen is a great glutton, and has filled himself so full of carbon, which he condenses, and of other and heavier food, that he has become the recognized heavy-weight champion of the atmospheric ring; but "when Greek meets Greek," the commotion produces heat. When the morning comes, and the other "Richmond" enters the field, the strife begins, and old Oxygen trembles with rage all day; and disbursing his energies in liberal profusion when midday brings the vibratory conflict to focus. This is why Newton thought that the sun was so wasteful of his properties as to be indiscriminately spitting fire out into cold space eternally. It is a preposterous idea to imagine such spendthrift manner of life for that good old com-'Tis Reason which lights up the gloom of the past, forting orb; nor should it be thought that even the magnetic cord extending between the sun and earth is maintained altogether at the sun's expense any more than that the mother furnishes all the heat between her and the babe she holds to her bosom; there are two sets of lungs that contribute to that heat.

The little wee planet earth is not so insignificant that it does nothing to swell the family funds and gathers no fuel, while it labors all the day long, and ever in new fields, drinking in new drift that floats in space.

THE DEATH OF WORLDS. If they ever die, if the solar system is running down, and hastening to become a frozen nonentity, the consummation must be very far away. I do not conceive that it is at all probable that matter will ever run short, or that spirit will ever give out; and as long as they exist, spirit will ever cling to matter, out of which all spirit is evolved, and the union constitutes life. It is possible that far away in the ramifications of space there may be a freezing region, through which our system of worlds may be necossitated to pass, in the course of their ceaseless journeying through space; but it is most devoutly to be wished that we may float through very happy hunting grounds for a few millions of years to

Imagination has got to frolicking wonderfully in It is better than to be idle; and nature hates a lazy man.

M. O. NICHOLS.

Clyde, Ohio. The Spiritualism of 1888.

At the commencement of the fifth decade of this great movement, we find it one of the most prominent themes of public thought, wonder, and attention. Its progress has been marked by much that has laid it open to censure. Disorderly, fanatical expressions of it have been made. Many unworthy representatives have cast upon it the dark shadow of their own unworthy lives. But what great movement in the world of humanity, has not been the subject of similar results?

Nevertheless, besides the mere wonder-seekers. the chasers after vagaries, the camp-followers and What I have written took place at a circle last | hangers-on of Spiritualism, there stands to-day before the world a great multidude of earnest men The first time I witnessed the phenomenon, the and women, declaring that they have received the demonstration of a grand fact. Into thousands of slate ready and came upon him unawares (as he | homes this demonstration has come, bringing with | despair. laughingly said, so that he could not get his chem- it the joys of eternal life, and thousands of hearts are beating with a holy joy, and neither theory nor philosophy, neither denunciation nor conyou say you can do." I will state here that I did not | tempt can mar the beauty of what to them is a revelation of Infinite Love.

Thus Spiritualism stands at the beginning of its fifth decade, an active, powerful agent in the world out the index finger of his right hand for my in- | of mind. It has taken hold of man's highest naspection. I found it perfectly natural and smooth. Lure. It appeals not alone to his intellect, but to his He then placed it upon the slate and began tapping. | heart, and what springs from the heart will live, In about a half minute, it sounded as if he was | spite of all attemps to deaden it, until the affections tapping with a slate pencil; then he began writing | themselves die out. But to-day it is demanding to with his finger. I do not think I was ever more as- | be treated not merely as a popular superstition aptonished in my life. There was a message from pealing to the affections. It claims to be recognizhis control Osseweago, and one from my daughter ed as something able to satisfy the intellect of the Myrta. She said, "God bless you, mother. We will | scholar, the scientist, the statesman, the jurist. It soon be able to do better." The doctor claimed that | contradicts no spiritual truth, denies no spiritual the message was written by Osseweago, but had I revelation, opposes no religious faith that does not enchain the reason. And though denounced as op-He also states that he has often taken his finger | posed to all biblical revelation, it is in truth the from the slate and written upon a piece of paper | shining gate to all the sacred light of the ages, and what looked like lead pencil writing, and that the | demonstrates the truth of revelation and inspiration. pencil has been seen, drawn out from the ball of | Thus its religious tendency is most clearly manifest- | men. They had seen the ghost of the old clipper ed. All that constitutes true religion can never find The doctor intends remaining a while to conduct | worthier representatives than among those who realize in Spiritualism their holiest dreams and most

> sacred aspirations. Therefore the Spiritualism of 1888 challenges the consideration of the world: not alone as a scientific fact or a philosophic theory, but also as a religious faith. It refuses to hold itself responsible for individual idiosyncrasies. It protests against being estimated by isolated facts. It demands the investigation of its whole basis by those who attack Therefore let not those who claim to be its disciples attempt to represent it as individuals. Its facts and theories are not individual: they have a general basis, and must be made to rest upon it.

> The true Spiritualist is being called upon to-day as never before to take his position, not as a sectarian. but as a free, liberal expounder of the highest, purest, because most spiritual, faith the world has ever known, by living it in every act. Then shall philosophy and religion, love and purity, unite to erect worthy temple in which to worship the living God Dr. F. H. Willis in Two Worlds.

A Modern Samson.

A modern Samson visited New York to-day. His name is James Wilson and he is a native of Ireland. He gave an exhibition of his powers at police headquarters. The expansion of his chest is the most striking feature of his wonderful physique. He can make a difference of fifteen inches in his chest measurement by inflating his lungs to their full capacity. It is a thing heretofore unknown in all the history of physiology. Among the most remarkable of his feats was the following: He produced a section of a hemlock trunk strap three-quarters of an inch wide and three sixteenths of an inch thick. fastened to a web belt by two quarter-inch stove bolts. The two strongest men in the house vainly tried to break it with their hands. This strap he buckled tightly about his chest and inflated. couple of inches of broken belt flew across the room and fell by the wall. Surgeon Ford of the department of police says the expansive power of his lungs is almost beyond belief. If he tackles a strap a little too strong some day and strains himself too much he will be likely to drop dead from an apoplectic stroke. The power to move the stomach and intestines from one part of the abdominal cavity to another is wonderfully developed.

C. R. Way writes: "I cannot reconcile myself to the idea of doing without the JOURNAL. I gain more genuine instruction from its weekly perusal than all the other papers I receive. It seems to me evolution. you my most sincere thanks for your noble efforts in behalf of a pure Spiritualism. Your ecathing rebuke of the shams that have been trading in its

angels reward you if man fails in so doing."

Psychic Science.

Dr. Coues invites Correspondence on Psychic Matters and forwards two letters as specimens of many he receives.

To the Editor of the Religio-Philosophical Journal:

Among numberless letters relating to psychic science which I receive—mostly from correspondents personally unknown to me-cases often come up which so strongly corroborate some of the positions I have ventured to take before the public, that it seems almost my duty to let them appear. The parts of two letters, which I send herewith, are cases in point. I may occasionally send others, if answer to questions which may be asked.

I take this opportunity of inviting correspondence from persons who have had exceptional psychic experiences, or are in possession of facts bearing upon from a brother, and stating his transition to the questions in which we are mutually interested. spirit-life, which time proved true. Then another fully by private correspondence, though I make it a brations of over thirty thousand to the inch of di- rule to overlook no letters that seem fairly entitled rect line, is composed of anhydrous silicate, and to my consideration. In any case, the correspondbears in itself the motor of germination, being the ent's name will be withheld, and all trace of iden- tempt the answering of sealed letters. Since that tity be carefully avoided, unless express permission to the contrary be given me by the writer.

Washington, D. C., Nov. 4th, 1888.

Portland, Maine, Oct. 15th, 1888. PROF. COUES—Dear Sir:—I write to you because you are a biologist, and also because I think you will believe that the record I make of my own experience is both intelligent and honest. Some years ago, while nursing the sick and lifting, my strength—as I expressed it at the moment—suddenly flowed off of me. I felt it as a fluid rushing over the surface, as water does when one is emerging from a bath—not in any way like perspiration. Although as sensible to the touch as water, it was invisible. It seemed to rush in the greatest haste to the extremities, flowing off from my hands and feet. I cannot remember the position of my hands. but they must have been raised, as I was lifting, so gravity could not have caused the fluid, for such it certainly was, to flow from my fingers' ends. Mesmer's magnetic fluid naturally occurred to me, and the thought always comes at once to my mind. whenever on being startled, I feel the very same prickling in my fingers' ends, as when the sponge of the galvanic battery is applied to my flesh. A. B.

Portsmouth, N. H., Oct. 20th, 1888. Professor Cours -- Dear Sir: -- Your address, the "Signs of the Times," which I have re-read until all of it is my own, suggests a question which, perhaps only you can answer. Out of my rather intimate acquaintance years ago, in Europe, with Mr. and Mrs. D. D. Home, my own experience furnished data to correspond to every proposition of your address This is my first knowledge of the "akasa," and it throws a flood of light upon one curious fact, the readiness and trequency with which I have replied to letters twenty-four hours before they reached me and this leads to my question: How shall one strengthen will-power, the will-power that cries to God for light and truth, that would send a message by this akasic force, that would close the outer sense of hearing to plunge in to thought, or even in to sleep? I do not wish to waken harmful forces, nor to know of even the existence of elementals, but may I not learn to develop and use for others, as I use my judgment, and my will, this akasic force? Yours Very Truly,

THE PHANTOM SHIP.

The Startling Adventure of a Fishing Party With the Old Clipper Tennessee.

"Ship aboy there! Aboy! Aboy!" A tall, remarkably well-proportioned young man standing by the mast of a sloop shouted out these warning cries while beating about the Golden Gate one evening this week, says the San Francisco Post. He had three companions, and the party had spent the day in fishing near Lime Point.

Directly to the west of them, apparently not more than fifty yards away, was a fulfrigged clipper ship, her sails filled with the strong west wind. The tide, which was running flood, aided in sending her toward an anchorage in port. No one on board seemed to notice the little sloop which was directly in her road.

"Ahoy! Ahoy! Ahoy!" rang out again from the

tall young man, his voice almost shricking with And still the clipper came on, the lookout never noticing the sloop or her light. The three excursionists shouted again and again in the few moments which they expected would elapse before the stem of the clipper would divide their craft in two. Their voices were echoed back again by the rugged bluffs along the northern shore. Nearer, nearer bore the clipper, with her flood of canvas distanded. the water boiling and swashing about her cutwater, and the dark, indistinct forms of men could be seen

on her yards. Nearer, nearer, twenty yards, ten yards, and—the big clipper was gone. Three thoroughly frightened men stood on the sloop's deck and shivered from fear and the cold westerly wind. Not a sail, not a light was in sight. Nothing could be heard but the gurgling of the water and the dismal bellowing of the fog sirens. The sloop put about and fairly raced for the wharves, running with wind and tide. The fishermen did not dara to land until they got to Long bridge and then they told their story to some boat-Tennessee, which on dark, rainy nights, outside the heads, the pilot boats occasionally speak but never board, and which is the phantom terror of the experience i navigators of the coast. She has been seen dozens of times, the sailors aver, from decks and from Telegraph hill. She is always running for port with all canvas crowded on, but she never gets further in than Lime point. There she disappears. only to reappear far outside the whistling-buoy prepared for another attempt to enter the port, which,

Lost His Head in Dreamland.

as a punishment to the shade of the captain, she

will never reach.

A prominent Worcester business man passed through an experience in dreamland a few nights ago that is puzzling the local psychologists, and will add interesting data for the society for psychi cal research. He had an idea he ought to shave and proceeded to do so. Just before he began work it occurred to him that it would be the easiest thing in the world to take off his head, and, placing it on the table, facilitate matters. It seemed in the dream that this was allowable for a cortain number of minutes without endangering life. So he hung up his watch to count the minutes. The operation continued till some errand called the man across the room; and he returned to find his head was missing. He looked at the watch and found the time was near when he must have his head in its proper place if he cared to keep it. Then he "lost his head" in two ways, and rushed frantically about the room, looking in every available place. Just as the minute-hand was about to cross the fatal point the Worcester man woke up, felt for his head, and was relieved to find it there.—Springfield

Josephine Lindley Phipps' writes as follows from the City of Mexico: Your paper has been so much to me that I cannot refrain from expressing to you the epiritual comfort and inspiration it has brought to me from week to week. Mest of the Americans in the colony here are zealous missionaries of different denominations. or rather unbelievers, so that as far as I know I stand alone in my religious convictions. There are a good many Spiritualists among the Mexicans, but they are of a primitive kind, and are a long way from the sublime beights to which the JOURNAL has attained. The superstitions of the Catholic religion are in a measure mingled with the new light, and the Mexicans are still several stages behind the more advanced brothers across the line in their spiritual

Geo. H. Adkins writes: "Home would not be home without the JOURNAL. We have become it is better of late than ever."

San Bernardino Items.

To the Editor of the Religio-Philosophical Journal:

I wish briefly to record through your valuable paper, a few items of interest that came under my own observation at the late gathering of Southern California Spiritualiste at Liberal Hall, San Bernardino. The meetings were well attended and were quite interesting and instructive. Mrs. Dr. Nickless puzzled the skeptics, and strengthened the bearts of believers with her platform tests. That good, motherly woman, Mrs. Hammatt of Encinetos, near San Diego, enthused many with her noble enterprise of founding a mediums' home.

was greatly interested in listening to the veteran spirit-postmaster, Dr. J. V. Mansfield. who agreeable to you, and sometimes with a copy of my related his early experiences in Spiritualism; how he heard and saw spirits in his early boyhood days; later his own hand was impelled to write a communication purporting to come It may not be always possible for me to answer letter came from a sister buried at sea, which proved to be true in every particular ten days later on, by the arrival of the ship; and then he was prevailed upon by his wife and the spirit of his father to attime he has answered upwards of 697,000 of such

Being a total stranger to the doctor, I called at the private residence where he was boarding, early the next morning after my arrival, and urged the privilege of a séance at once, which was kindly granted me, although he had not been to breakfast. I wrote questions to different spirit friends on the end of long strips of blank paper folded over the ends, while the Doctor was in another room, and sealed the folded end tightly with mucilage. The Doctor then came in and sitting at a table near me. placed the fingers of his left hand lightly on the olded end of the paper, and held a pencil in the other hand. Soon the pencil hand seemed impelled to write, and a satisfactory answer addressed to me, and signed by the spirit I had addressed, was rapidly written. I consider the conditions absolutely test ones. The questions were of a private, personal character, and would not admit of a general answer.

THE BOY MEDIUM.

Henry Allen, aged 36, and weighing 167 lbs., was also at this meeting, his controls producing through his organism the most startling musical and physical manifestations. Although his séances are all given in absolute darkness, yet I consider them given under test conditions, and I believe it impossible to account for them by any known earth laws; and so thereby convinced am I of this, that I am willing to offer \$1,000 to any one who will show me how to produce, under similar circumstances, the manifestations that occur at his

The speaking was quite good, and the experience meetings quite edifying. The only thing to cause sadness in my heart was the great blindness and gullibility shown regarding some notorious frauds. Elsie Reynolds was received by many with outstretched arms and kisses, as a suffering martyr to truth. I do not think that some of them would believe she ever knowingly wore a mask or entered a room that had a sliding panel, though one rose from the dead and proclaimed its truth. Such people are doing great harm to the cause, and I don't know how to help it. D. Edson Smith. Santa Ana, Cal.

Disciples of the Big Toe.

Hon. Joel Tiffany, one of the Earliest Public Exponents of Spiritualism, a Clairvoyant and Clairaudient, an able Lawyer and Orator, gives his views of the Foxonian Fake.

Io the Editor of the Religio-Philosophical Journal: This compound fraud, composed in about equal proportions, of the Foxes, Dr. Richmond, and the dupes of the "Big Toe," is unwerthy of a moments notice. Those who profess to believe that Maggie Fox has been practicing ventriloquism through her BIG TOE, in the name of Spiritualism, are not the persons to reprove Spiritualists for their credulity. I think that experts in ventriloguism will testify to the utter impossibility of any such performance. The truth is, if at the New York exhibition any such effect, as described was produced, causing sounds to be heard in divers places, one of two things is certain: Either the sounds were produced by a fraud- | sell to any restaurants that display signs of "No ulent contrivance of the operators, or they were produced through the mediumship of some spiritual medium present, and most probably, of Maggie herself. Such phenomena have taken place in the presence of Maggie through mediumistic influence, to my certain knowledge, and they have taken place many times under circumstances when there was no possibility of trick on the part of mediums, or of any other persons. If Dr. Richmond will guarantee that those sounds within the flies, etc., were not produced by trick within the knowledge of some of the operators. I will guarantee that they were produced by spirits, through the mediumistic presence of some one, most probably of Maggie herself. That she has possessed that power in early times, and has exercised it. I know as well as I know any fact in existence, having witnessed its ex-

ercise many times through her. Her mediumship never rose to anything highly | Joseph E. Johnston is not living at the Palace hotel, calculated to awaken the aspirations for that which was true, pure, holy and good; on the contrary, her character and purpose as a medium was calculated to bring about epirits of a low. earthy and sensuous character, such as would readily unite in this her last effort with Richmond to make some money; and until Dr. Richmond comes forward and owns up to the fraud in producing those sounds, Maggie's spirits must have the redit of being engaged in their old method of helping her to get some money, and the dupes of the Big Toe, have been made the dupes of spirits instead. I think that the name.

DISCIPLES OF THE BIG TOE. would be a proper name by which these most recent converte should be recognized.

Yours truly, Hinsdale, Ill. JOEL TIFFANY.

The Kindly Club.

ITS OBJECT Is the cultivation of kindly thought by kindly words, and by the suppression of "evil speaking, lying and slandering."

MEMBERSHIP. To be a member it is only necessary to sign the Form of Membership and to strive earnestly to cultivate kindliness of thought and word: to resolve never to repeat derogatory or ill-natured remarks of another, never to belittle any one, never to spread unkindly gossip or scandal.

THE BADGE OF THE SOCIETY Is an inexpensive pin with the design of a bridle. bearing as motto "The Law of Kindness." price 50 cents, or a violet button, price 10 cents, obtainable by application to the Secretary, 19 East 16th Street, New York City.

MEETINGS OF THE SOCIETY Take place once every month, notices of time and place being sent to all members a week beforehand. BRANCH AND JUNIOR SOCIETIES

Which it is hoped may be formed in other cities or towns will enjoy the privileges of membership and receive all the publications of the Society. THE DUES OF THE MEMBERS

Are limited to \$1.00 a year, to be used in defraying expenses of publication, in the distribution of Leaflets concerning Kindliness, postal notices, etc. JANET E. RUUTZ REES, Secretary. Kindly Club, 19 East 16th Street, New York.

A Curious Way.

Placarded on the walls of one of the prominent

churches of Lincoln, Neb., says the Omaha Bee, was to be seen one Sunday lately a unique advertising mother. card bearing the names of Lincoln merchants. grocers, druggists and saloon-keepers, all of whom said that this advertisement cost the merchants only | married Mrs. Burnett in Tennessee, before she had name are honorable and praiseworthy indeed. So much attached to its interesting pages, after having fund of the church, and it is considered out there a guidance has been of much help to her in her prolabor on in the good work, and may God and his read it for the past four years, and can only add, much better scheme than the tiresome church fair feesional career. Mrs. Burnett is a pronounced I or the "begging" system.

Notes and Extracts on Miscellaneous Subjects.

Queen Victoria is said to be suffering from gout. Tue cotton plant has been proposed as a substitute for jute.

The entire front of one of the banks at Riverside, Cal., is constructed of onyx. The vine growers of the Argentine Republic have

engaged in the production of raisins. The Prince of Wales smokes ten cigars a day and a large number of cigarettes besides.

It is Mrs. Sheridan's step-sister, and not the general's widow, who has Indian blood in her veins. Montana's population is estimated by the Governor at 140,000, an increase of 10,000 over last year. Price Cywood, of Smithville, Ga., found a vicious little rattler in a head of cabbage he was cutting. Three prospectors seeking the fabled Adams gold mine in New Mexico have been killed by Navajo In-

The ranches and large farms of Southern California are slowly but steadily being cut up into small farme.

People in Orogon have passed a very pleasant summer. They raised four crops of strawberries Upward of one thousand children are reported to

have died from measles in Santiago, Chili, in less than two months. The wife of a farmer named Dufort, at Masanche P. Q., has given birth to her thirtieth child. She has

been married twenty-one years. Prince Bismarck, when he walks about his country estate, is always accompanied by a body-guard

of two stalwart soldiers. M. de Giers, the Russian Foreign Minister, has been decorated by the King of Denmark with the

Order of the Elephant. The tanning of boa constrictor skins forms a branch of industry in Hamburg, N. J. They are

made into pocketbooks rapidly. Governor Semple, of Washington Territory, estimates the population of the territory at 167,982, a

gain of 24,000 the past year. A fashionable Broadway, New York, jeweler makes superstition pay him tribute. He advertises amber necklaces "to prevent croup in children."

Two roast oxen, weighing about seven hundred pounds each, and 4,000 loaves of bread fed a hungry multitude of voters in Brooklyn recently. The other morning three persons were found

dead in their beds at Atlanta, Ga. The coroner attributed their deaths to "over-indulgence in liquor." A cooking school lecturer was wiser than she knew when she said: "There is no such thing as luck in breadmaking. Bad luck means ignorance." The report comes from Semfohmor. W. T., that sardines are so plentiful thereabouts that "enough can be caught in a week to supply the whole United

The Postoffice at Higganton, Conn. was robbed for the sixth time within a few years on Monday last. The thieves secured about \$120 worth of

When E. G. Rowe, who had been fishing from a boat in Pushaw Lake, near Bangor, Me., pulled up his anchor he found a valuable gold ring on the end

London is to have its electric light plant put in by an American company. This is one of many signs that things American are becoming fashionable in

In order to test the question of how many cigars a man ought to smoke in a day a Cincinnati man smoked fifty-one. The question was settled. He has gone to an idiot assium.

Mrs. W. M. Dille, of Springfield, Mo., has charge of a stock farm and is said to be the best judge of horseflesh in that vicinity. She comes naturally by her knowledge, as she is a Kentucky woman.

"Old Bill" Watson, who died near Windsor, Ill. recently, was buried in a coffin made by himself several years ago. He kept the casket in his hedroom, and took great pride in showing it to his

The Chinese gardeners of Phoenix, A. T., have taken a hand in boycotting. They supply all the vegetables used in the town, and have refused to Chinese employed."

Mr. Labouchére in London Truth strongly opposes the project for putting up a memorial to Theodore Hook, whom he de cribes as a most undesirable individual with a taste for vulgar and brutal oractical jokes. George W. Vanderbilt has purchased 1,000 acres

of land near Asheville, N. C., on the Swananoa River. The general belief is that the Vanderbilts propose to spend \$1,000,000 in endowing an industrial and mechanical school

The Count de Piquelon, a handsome and accomplished nobleman who until recently was a society lion in Quebec and Montreal, having met with serious reverses of fortune, is now caretaker of a Canadian lightship at a salary of \$400 a year. A correspondent in Washington writes: "Gen.

spiritual. I never witnessed anything in it that was | San Francisco, as has been reported. He resides on Connecticut avenue, Washington, and is a commissioner of railroads in the department of the interior. The Vicercy of Canton has memorialized the Emperor declaring kerosene to be the greatest menace to the peace and prosperity of the empire. He says it has burned up \$10,000.000 worth of property and is a greater pest than opium. He wants the stuff banished from the empire.

The arc lamp in the St. Catherine's lighthouse on the Isle of Wight is said to be the most powerful electric light in the world and equal to 60,000 candle. The carbon pencils have, a diameter of two and a half inches, and the electric arc bridges a space of about one-half inch between the carbon

Isaiah V. Williamson, a wealthy old bachelor of Philadelphia, wants, so it is said, to give \$10,000,000 toward the endowment of a school for artisans. Mr. Williamson, like the late Peter Cooper, believes in executing his will before he dies, and he intends to see this institution in thorough running order him-

A Clairville, Ga., druggist recently captured a young snake, to which he has been giving a certain amount of whisky every day. At first his snakeship did not take kindly to the beverage, but of late has shown a decided hankering after it. When given all it can drink it rolls around on the floor and performs a number of odd antics.

About eleven miles from West Superior, Wis. where the Eastern Minnesota Railroad passes over a bed which is supposed to be quicksand, a "sink-hole has caused great damage. Traffic on the road is not interrupted, but the expense of repairing the grade daily is great. The locality presents the appearance of having been shaken up by an earthquake: trees have fallen to the ground with roots exposed and the earth is marked with cracks, which seemingly grow wider every day.

Emi'e Zola is excessively fond of Wagner and good living. In other respects he is comparatively free from small vices. He is of average height and inclined to stoutness. He has a round, solid head, a high, bulged forehead, a turned-up nose, small black eyes that are constantly concealed behind glasses, for be is near-sighted. He wears a full pepper-and-salt beard and mustache cut close, the same as his hair, which bristles up as a sort of indication of his combative temperament.

Bayard Taylor's mother is still living at Cedarhurst, the poet's home, at Kennett Square, Pennsylvania. Mrs. Taylor was a heauty in her youth. and she is handsome in her old age, it is said. She is a woman of intelligence. Her advantages for early education were few, but she made up for this deprivation by hard study in after-life. She not only studied science and history, but she made herself proficient in several languages. Bayard Taylor says he inherited his unusual gift for language from his

Mrs. Frances Hodgson Burnett has returned to asked public patronage and described in flattering | America after an absence of eighteen months terms the goods and wares they had to sell. From abroad. Her two sons, Lionel and Vivian, aged 14 the altar at the close of the services the pastor recom- and 12, were with her, but have now gone to their mended one and all of the advertisers to his par- father in Washington. Dr. Burnett is an oculist of ishioners as reliable men with whom to deal. It is reputation, and said to be a man of intelligence. He \$5 each. The money is to be put into the building | made her present reputation, and by his judicious blonde, while her husband is as decided a brunette.

For the Religio-Philosophical Journal. HOPES AND FEARS.

O, beautiful world that greets our glad eyes!
O, beautiful landscape and sapphire-hued skies! O, flowery fringed brooklets and sweet eylvan

A world filled with music, with sunshine and flow-Is heavenly beauty more perfect than this?

Does any far planet afford greater bliss? With gladness and goodness the whole world is

If hope leads us on through the journey of life.

O, dark, dreary world that pairs our sad eyes! O, mist hidden landscape and dull leaden skies! The brooks are complaining and long for repose! The serpent's clime poisons the breath of the rose! There is no perfection; all beauty is scarred. By coarseness and grossness all nature is marred, And life is a burden that drags through the years, When we're led through its intricate maze by our

ELIZA A. MARTIN.

The Beautiful Consolation of Spiritnalism.

To the Editor of the Religio-Philosophical Journal.

The loss of my darling wife a week ago was an irreparable one. I don't know that she had a single fault, and our intellectual and spiritual tastes were so identical that I shall be very lonely till my earth's work shall have been accomplished, and I join her

in the "eweet by and by." Consumption and fever so burned her body that the spirit was compelled to leave it; and as the time of dissolution approached, she felt the beautiful consolations of the knowledge of Spiritualism. One morning, about a week before her departure, she told me that on the previous evening, a kind friend took the opportunity when she was alone with her, to earnestly urge her to give up her belief in good works, which were but as filthy rags in God's sight, and return to her former faith in the atoning blood of Jesus. Mrs. Smith told the kind one that she was in perfect peace and contentment regarding her future life, and it was useless to urge a change. Then she talked with me about the exercises she wanted at the time of consigning the casket to the bosum of mother earth. She desired a quiet, home gathering of special friends, and wished me to briefly set forth the beauties of Spiritualism. and any friend who chose to do so, to make goodby remarks. A few hours before the transition she said to me, "My darling, I'm sorry we haven't a little more room in which to hold our good-by party." I sorrow not as those having no knowledge. The knowledge that our loved ones gone before as ever near to cheer and comfort us, robs death, in a great measure, of its sting. Santa Ana, Cal., Oct. 5th. D. Edson Smith.

A Truthful Epitaph.

Mrs. Richard Harris, living near Topeka, Kan., has furnished practical material for the probibition cause more effective than anything given by St. John in his campaigns for that party. Her husband departed from life through too constant indulgence in alcoholic drinks, and his last moments were surrounded with the monstrous visions of

mania votu. Mrs. Harris buried his remains and erected over them a simple shaft of granite. Around the base of this column was carved the forms of a coiling, twisting mass of enakes. The column contained an inscription, devoid of Latin phrase and unaccompanied by lines of obituary poetry. It merely recorded the name and age of deceased, together with this sentence: "Died of Delirium Tremens."

The monument stands as a perpetual temperance monitor, more powerful by far than the piled-up words of pamphlets and human speech.

A Dangerous Tendency.

The most important feature about that very common complaint, catarrh in the head, is its tendency to develope into some other more serious and dangerous disease. The foul matter dropping from the head into the bronchial tubes or lungs is very liable to lead to bronchitis, or consumption, that destroyer which causes more deaths in this country than any other disease. As catarrh originates in impurities in the blood, local applications can do but little good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparillia. The powerful action of this medicine upon the blood expels every impurity, and by so doing cures catarrh and gives health to the entire organism.

A Scotch lassie objected to her lover's smoking, and said to him: "Choose between your cigar and me." He promptly chose the weed, and the girl sued bim for breach of promise. The court held that by offering the alternative she was responsible for the broken engagement.

"Before I became acquainted with the merits of Mellin's Food I had supposed some of its testimonials exaggerated; I now think that too much cannot be said in its favor,"—is the testimony of a physician who had used it in his own family.

Works Treating Upon the Spiritual Philosophy and the Spirit World.

Book on Mediums; or Guide for Mediums and Invocators: containing the special instructions of the spirits on the theory of all kinds of manifestations; the development of mediumship, and the means of communicating with the invisible world. By Allen Kardec. Also, The Spirits' Book, by the same author, containing the principles of spiritist doctrine on the immortality of the soul and the future life. Price, \$1.60. each, postpaid.

Spirit Workers in the Home Circle. By Morell Theobald, F. C. A. An autobiographic narrative of psychic phenomena in family daily life extending over a period of twenty years, and told in a most delightful and interesting manner. Price, reduced from \$2.40 to \$1.50, postpaid.

The Spirit World, its inhabitants, nature and philosophy. By Eugene Crowell. Price, \$1.00, postpaid Identity of Primitive Christianity and Modern Spiritualism, by the same author, Vol. II. The volumes of this work are independent of each other and since Vol. I, is entirely out of print. Vol. II is selling at \$1.20, postpaid.

The Scientific Basis of Spiritualism. By Epes Sargent. As the title indicates this work is a scientific exposition of a stupendous subject and should be read by all Spiritualists and investigators. Price. \$1.60, postpaid.

A new series of Mental Evolution, or the Process of Intellectual Development, by the Spirit Prof. M Faraday, late Chemist and Electrician in the Royal Institute, London. Price, 15 cents; for sale here.

The Voices.

The twelfth edition of The Voices by Warren Sumner Barlow is just from the press. This book of poems has had a wonderful sale and the demand is now greater than ever before. The price has been reduced to \$1.00 and is cheap at that. A new edition also of Orthodox Hash has been issued, and with this popular author's well known poem, If Then and When is being called for by all readers that have not now got a copy. These pamphlets are 10 cents each and well worth the time spent in perusal. For sale at this office.

Immortality Inherent in Nature is a poem of which the high scope and purpose may be judged by the title. Its author, Warren Sumner Barlow was moved by high spiritual convictions in writing it. His picture given in this elegant little volume, by a costly steel-plate portrait, preserves the fine personal appearance of Mr. Barlow. For sale at this office. Price, 60 cents.

The Psychograph or Dial Planchette is an instrument that has been well tested by numerous investi- | 10 copies, 25 cents. gators. A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the

Worthington, Minn.) Advance says: The Psychograph is an improvement upon the planchette, baving a dial and letters with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and com-Price, \$1, postpaid.

The Favorite

Medicine for Throat and Lung Difficulties has long been, and still is, Ayer's Cherry Pectoral. It cures Croup, Whooping Cough, Bronchitis, and Asthma; soothes irritation of the Larynx and Fauces; strengthens the Vocal Organs; allays soreness of the Lungs; prevents Consumption, and, even in advanced stages of that disease, relieves Coughing and induces Sleep. There is no other preparation for diseases of the throat and lungs to be compared with this remedy.

"My wife had a distressing cough, with pains in the side and breast. We tried various medicines, but none did her any good until I got a bottle of Ayer's Cherry Pectoral, which has cured her. A neighbor, Mrs. Glenn, had the measles, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this

Cough Medicine

to every one afflicted."-Robert Horton, Foreman Headlight, Morrillton, Ark. "I have been afflicted with asthma for forty years. Last spring I was taken with a violent cough, which threatened to terminate my days. Every one pronounced me in consumption. I determined to try Ayer's Cherry Pectoral. Its effects were magical. I was immediately relieved and continued to improve until entirely recovered."—Joel Bullard,

Guilford, Conn. "Six months ago I had a severe hemorrhage of the lungs, brought on by an incessant cough which deprived me of sleep and rest. I tried various remedies, but obtained no relief until I began to take Ayer's Cherry Pectoral. A few bottles of this medicine cured me." Mrs. E. Coburn, 19 Second st., Lowell, Mass.

"For children afflicted with colds, coughs, sore throat, or croup,. I do not know of any remedy which will give more speedy relief than Ayer's Cherry Pectoral. I have found it, also, invaluable in cases of Whooping Cough." -Ann Lovejoy, 1257 Washington street, Boston, Mass.

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

FREE Sample Dr. X. STONE'S BRONCHIAL WAFERS. Low Rates to Preachers and Teachers. Agents Wanted. STONE MEDICINE CO., Quincy, Illinois.

\$230 A MONTH. Agents Wanted. 90 best selling articles in the world. 1 sample Free Address JAY BRONSON. Detroit. Mich

WORK FOR ALL. \$30 a week and expenses pad. Samples worth \$5 and particulars free. P.O. VICKERY,

Commercial Calculator.

Practical Arithmetic made easy, simple and convenient for ALL-whether proficient or deficient in figures-by this unique and wonderful work. An entirely new, improved and greatly enlarged edition has just been issued, which is unquestionably the most useful practical, and comprehensive work on the "Art of Rapid Calculation," ever published in any language.

It bodies all the practical features found in Higher Arithmetic, Lightning Calculators, Ready Reckoners in Inter est, Discount, Exchange, Wages, Log and Lumber Tables, besides a great many original Rules and tables, which really are the most essential and valuable things in the book. The first part contains 125 Commercial Tables of ready or instantaneous, calculations in all kinds of Grains Stock, Hay Coal, Cotton, Merchandize; in Interest, Wages, Trade, Dis-

count, Exchange; in Measurement of Logs, Lumber, Land, Cisterns, Tanks, Bins, Wagon-beds, Corn cribs, Cord wood Carpenters', Plasterers', Masons', and Painters' work The second part is a complete Arithmetic in which all its rules and principles, from Numeration to Mensuration are clearly stated, fully explained, and practically applied, giving all the simplest shortest and most convenient methods

known for rapid calculation. The book is neatly printed on finest quality of paper, elegantly bound in pocket-book form; consists of 128 pages, and the Nos. 3 and 5 have a renewable account book attach ed, which contains self-instructing formulas for keeping a systematic record of receipts and expenditures—in fact, all about book-keeping required by the masses. Is also accom panied by a silicate state, pocket for papers, and apart from its mathemetical merits, is one of the most convenient and desirable pocket memorandums ever offered the public.

No 1. Fine English Cloth, Silk Finish, No 3. Am. Russia Leather, Arc't. book, Slate, Etc. . No. 5 Russia Calf. Gilt edges, Acc.t. book, Slate. Etc. - 1.50 Daniel Ambrose,

Publisher. 45 Randolph St., Chicago, Ill.

REVIEW

Seybert Commissioners' Report WHAT I SAW AT CASSADAGA LAKE

A. B. RICHMOND, Esq., A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWTER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST." ETC.

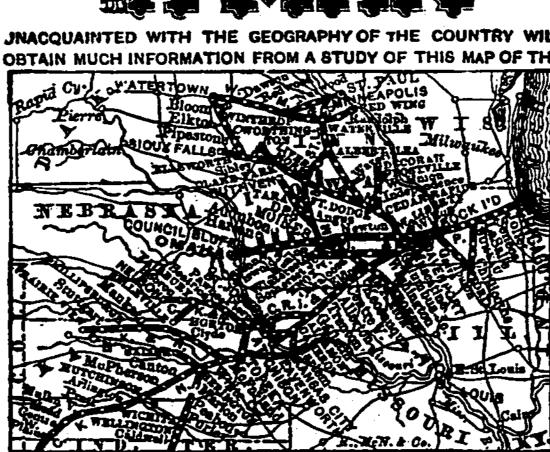
This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seibert After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism: Chapter VL has for its motto "In my Father's House are Many Mansious": Chapter VII. contains C. C. Massey's Op n Letter on "Zollner" to Professor George S. Fullerton; Chapter VIII. gives an idcident which took place in 1854 at a meeting of the "American Association for the advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc. etc.: Chapte, IX. consists of the "Report of the London Dialectical Society." made in 1864; Cuapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism". Chapter XL gives further testimony from two witnesses; Chapter XiL, "Summary," and the Proscriptum, close the volume. "A Review of the Seybert Commissioners' Report" is strong book, and will be read; it will throw light on some disputed questions, while it cannot fail o bring out in bold relief the puerileness as well as the un!airness of the claims of the Seybert Commission. Its clearness of statement, its unanswerable logic, its scholarly style, at once original and forcible, its abundant wit and fine sarcasm, with here and there an exquisit touch of pathos, its vigorous mentality, and, above all, its loyalty to the highest principles of truth and justice—all combine to make this work a valuable addition to the advanced thought of the day. 12mo, cloth, pp. 244. Price\$1.25. postage free. For sale, wholesale and retail, by the Religio-Philosophi CAL PUBLISHING HOUSE, Chicago.

THE GREAT

NEGATIVE POWDERS "Our family think there is nothing like the positive am Negative Powders"—so says J. H. Wiggins, of Beaver Lan.

Wis., and so says everybody. Buy the **Positives** for Fevers, Coughs, Colds, Bronchiti-Asthma, Dyspepsia, Dysentery, Diarrhœa, Liver Complant: Heart Disease. Kidney Complaints, Neuralgia, Headacht Female Diseases, Rheumatism, Nervousness, Sleeplessues: and all active and acute diseases. Buy the Negatives for Paralysis, Deafness, Amauros Typhoid and Typhus Fevers. Buy a bez of Positive and Negative (half and half) for Chills and Fever Mailed, postpaid, for \$1.00 a box. or six boxes for \$5.65 Send money at our risk by Registered Letter or by Money

For sale, wholesale and retail, by the RELIGIO-PHILOSOPP CAT PUBLISHING HOUSE, Chicago.



CHICAGO, ROCK ISLAND & PACIFIC R'Y Its main lines and branches include CHICAGO. PEORIA, MOLINE, ROCK ISLAND, DAVEN-PORT. DES MOINES, COUNCIL BLUFFS, MUS-CATINE, KANSAS CITY, ST. JOSEPH. LEAV-ENWORTH, ATCHISON, CEDAR RAPIDS WATERLOO, MINNEAPOLIS, and ST. PAUL, and scores of intermediate cities. Choice of routes to and from the Pacific Coast. All transfers in Union depots. Fast trains of Fine Day Coaches, elegant Dining Cars. magnificent Pullman Palace Sleepers, and (between Chicago, St. Joseph, Atchison and Kansas City) Reclining Chair Cars, Seats Free, to holders of through first-class tickets.

Chicago, Kansas & Nebraska R'y "Great Rock Island Route." Extends Test and Southwest from Targed City and St. Joseph to NELSUN, HORTON, BELLE-VILLE, TOPEKA, HERINGTON, WICELIA, HUTCHINSON, CALDWELL, and all points in KANSAR AND SOUTHERN NEBRASKA and beyond. Entire passenger equipment of the celebrated Pullman manufacture. All safety appliances and modern improvements.

The Famous Albert Lea Route Is the favorite between Chicago, Rock Island Atchison Kansas City and Minneapolis and St. Paul. 1ts Watertown branch traverses the great "WHEAT AND JAIRY BELT" of Northern Iowa, Southwestern Minnesota, and East Central Dakota to Watertown, Spirit Leke,

Sioux Falls and many other towns and cities. The Short Line via Seneca and Kankaker offers mper'or facilities to travel to are from Indian apolis, Cincinnati and other Southern original. For Tickets, Maps, Folders, or desired information, apply at any Couron Ticket Office or address E. A. HULBROOK. E.ST. JOHN. Gen'l Manager. CHICAGO, ILL. Gen'l Tkt. & Pass. Agt.

PAMPHLETS QUE LIVING QUESTIONS.

Truths for the Times, by Francis Ellingwood Abbot. "The great inspiration of the nineteenth century is faith in the ideal unities as possible in fact " Price, 10 cents; 10 copies, 30 cents: 100 copies, \$1.

Fear of the Living God, by O. B. Frothingham. Price, 5

Lecture on the Bible, by Rev. Charles Voysey. Price, 10 cents: 100 copies. 50 cents. Christian Propagandism, by Francis Ellingwood Abbot.

Price, 10 cents; 100 copies, 50 cents. God in the Constitution, by Rev. Arthur B. Bradford. Price, 10 cents: 10 copies, 50 cents.

Compulsory Education, by Francis Ellingwood Abbot. Price, 5 cents; 10 copies, 25 cents. The Present Heaven, by O. B. Frothingham. Price, 5

cents: 10 copies, 25 cents. The Change of Front of the Universe by Minot J. Savage. Price, 5 cents.

On the Vision of Heaven, by Prof. Francis W. Newman.

Price 5 cents: 10 copies, 25 cents. A study of Religion, by Francis Ellingwood Abbot. Price, 10 cents: 10 copies, 50 cents.

The Battle of Syracuse, two essays, by James Freeman Clarke and Francis Ellingwood Abbot. Price, 10 cents: 10 copies, 50 cents; 100 copies, \$3.

Is Romanism Real Christianity? By F. W. Newman and Francis E. Abbot. Price, 10 cents. The Sympathy of Religions, by Thomas Wentworth Higginson. Enlarged edition, thirty-eight pages. Price 5 cents:

the United States. Price, 5 cents; 10 copies, 25 cents.

Transcendentalism, by Theodore Parker, thirty-nine pages. Price, 5 cents.

The Public School Question, as understood by a Catholic American citizen and a Liberal American citizen, by Bishop McQuaid and Francis Eilingwood Abbot, one hundred pages. Price, 10 cents.

How Shall We Keep Sunday? An answer in four parts. 1. Sunday in the Bible, by Charles K. Whipple, 2. Sunday in Church History, by Minot J. Savage. 3. Sunday in the Massachusetts Laws, by Charles E. Pratt. 4. The Workingman's Sunday by William C. Gannett. One hundred and four pages. Price, 10 cents.

Evolution and Religion, by John Fiske, Price, 5 cents: 10 copies, 25 cents.

Giordano Bruno and the Relation of His Philosophy to Free Thought, by Thomas Davidson. Price 10 cents. An Agnostic View of the Doctrine of Vicarious Atonement,

by W. H. Spencer. Price, 5 cents; 10 copies, 25 cents. Evolution in Its Relations to Evangelical Religion, by B F. Underwood, Prof. P. A. Chadbourn and Prof. Asa Gray. Price. 5 cents; 10 copies, 25 cents; 100 copies, \$1.

Messianic Expectations, by Rabbi Solomon Schindler. I, Introductory, 5 cents; II, Two Thousand Years Ago, 5 cents; III. The Carpenter's Son, 5 cents; IV. Judaism the Mother and Christianity the Daughter, 5 cents; V. A Genuine Messiah, 5 cents. The five lectures for 20 cents; ten sets for \$1. The Proposed Christian Amendment to the Constitution of

The Scientific and Metaphysical Methods in Philosophy, as affecting certain problems of religion and life, by Lewis G. Janes. Price, 10 cents.

Social Ideals, by David A. Wasson. Price, 10 cents. The Decay of the Christian Church, Its Cau es and Remedy, by Rev. J. C. F. Grumbine. Price, 15 cents.

A complete set of the pamphlets named in this advertisement, including about eight hundred pages of valuable matter, will be mailed to one address on receipt of \$1; separate pamphlets mailed on receipt of price.

municate." We are prepared to fill any and all orders. DANIEL AMBROSE, 45 Randolph St., Chicago.

INDELIBLE INK WON'I is a detective on the track of dishonest washerwom-

en and cothesine thieves. LIVINGSTON'S IN-DELIBLE IAK is best ever made. The simplest, bandiest, cheapest and cleanest. It never blots It

No preparation or bother. Marks all kinds of clock. Corton, linen or silk.coarse or fine. Get Livingston's indelible luk and no other if you want a sure thing every time. It never fails and is positively indelible sample bottles, enough to mark all the clothing (! one family, with one Gluss Pen, ser ton receipt of 25 cents. Large-sized bottles for hotels and laun-

drics, 50 cents. Address ELTY CO,
45 Randolph-st. Chicago. Iil.

PSYCHOGRAPH.

THE

DIAL PLANCHETTE.

This instrument has now been thoroughly tested by num erous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correct. ness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumis tic gift, have after a few sittings been able to receive aston ishing communications from their departed friends. Capt. D. B. Edwards, Orient. N. Y., writes: "I had commu nications. (by the Psychograph) from many other friends even from the old settlers whose grave stones are moss, grewn in the old yard. They have feen highly satisfactory and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest con forin the severe loss I have had of son, daughter and their Dr. Eugene Crewell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows: DEAR SIR: I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction.

and I am sure must be far more sensitive to spirit power than the one now in use I believe it will generally supersede the latter when its superior merits become known. A. P. Miller, journalist and poet in an editorial notice of the instrument in his paper, the Worthington, (Minn.) Ad "The Psychograph is an improvement uron the planchette. having a dial and 'etters with a few words, so that very

little 'power' is apparently required to give the communications. We do not her tate to recommend it to all who care to test the question as t whether 'spirits' can return and communicate Giles B. Stebbins wr res: "Soon after this new and curious instrument for getting

spirit messages was made known I obtained one. Having no gift for its use I was obliged to wait for the right medium. At last I found a reliable person under whose touch on a first trial, the disk swung to and tro, and the second time was done still more readily." PRICE, \$1.00.

Postage free. For sale, wholesale and retail, by the RRLIGIO-PHILOSOPHI CAL PUBLISHING HOUSE Chicago

THOUGHTS FROM THE SPIRIT-WORLD Addressed to the working classes, and written through the mediumship of Mrs. Yeatman Smith. These lectures or messages (a pamphlet of 53 pages) have been dictated by a band of spirits who are deeply interested in the elevation of mankind on the earth-plane, that crime and its adjunct misery may be banished from among men.
They have a high moral influence, and cannot fail in having a beneficial influence on those who read them. Price 20 For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI.

MASON & HAMLIN The cabinet organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the

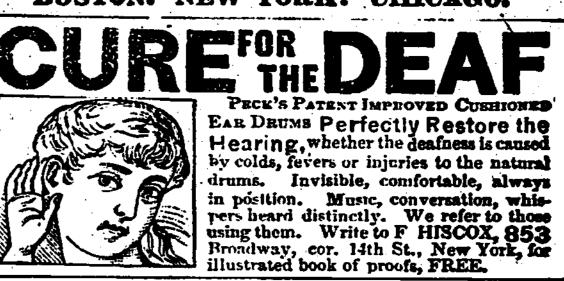
unequalled ex ORCAN Scellence of their organs, ORCAN Sthe fact that at all of the \$22 TO \$900. great World's Exhibitions, since that of Paris, 1867, in competition with best makers of all countries, they have invariant the statement of the stat ably taken the highest honors. One hundred styles from \$22 to \$900 or more. Illustrated catalogues free.

Mason & Hamlin do not hesitate to make the ex-

traordinary claim for their pianos, that they are superior to all PIANO Sothers. They recognize the PIANO SUPRIGHT by other leadence achieved GRAND & UPRIGHT by other leadence. ing makers in the art of piano building, but still claim superiority. This they attribute solely to the remarkable improvement introduced by them in the year 1882, and now known as the "Mason & Hamilian" PIANO STRINGER," by the use of which is secured the greatest possible purity and refinement of tone, to-gether with greatly increased capacity for standing in tune, and other important advantages: A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent, to-

Pianos and organs sold for cash or easy payments; MASON & HAMLIN ORGAN AND PIANO CO. BOSTON. NEW YORK. CHICAGO.

gether with descriptive catalogue, to any applicant.



PRE-NATAL CULTURE,

Being Suggestions to Parents Relative to Systematic Methods of Moulding the Tendencies of Offspring before Birth. By A. E. NEWTON.

"The best work ever written on the subject. Everybod should own, read, and be guided by its valuable suggestions." -Mrs. Dr. Winslow, Editor of the Alpha. "It is well and carefully and conscientiously written, and will 'e of service to a great many people."—Dr. Holbrook, EDITOR OF HERALD OF HEALTH.

Price, paper, 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

BOOKS

Spiritualism,

Psychical Phenomena Free Thought, and Science. The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of books, but in-

vestigators and buyers will be supplied with a

CATALOGUE AND PRICE LIST on application. Address. JNO. C. BUNDY, Chicago, III.

CAL PUBLISHING HOUSE, Chicago,

(Registered Trade Mark.) A Pleasant, Positive and Permanent

CURE FOR THE TOBACCO HABIT. WHAT IS

is a scientific preparation, and as a cure for the TORACCO HAB-IT, SMOKING, CHEWING, SNUFF-DIPPING AND CIGARETTE SMOKING IN EVERY FORM, AND A NERVE TONIC, it stands without a rival in the world. It is purely a vegetable compound, prepared in COMPRESSED TABLET form, and does not contain a particle of Normhine Oniverse and deleterious drug. Notable is prepared to be read t ticle of Morphine, Opium or any deleterious drug. Notobac is prepared to have a Direct Action on the NERVE CENTERS, and to free the system of all poisonous effects induced by the use of Tobacco. Any of the following symptoms indicate that the system is dangerously impreguated with nicotine in-

WEAKENED CONDITION OF THE NERVOUS SYSTEM. And if allowed to continue will surely lead to organic diseases of the heart, granger organic organic.

The Marked Lymptoms are that the victim feeld worse in the morning, grandary improving as night approaches. Blood discusses improved, there is about firming introduced the neart, etc. NOTO-less includes; quit, her y calle in the mean: ringing in the ears integritated on of the neart, etc. NOTO-less includes; quit, her y calle in the mean: ringing in the ears integritated on of the neart, etc. NOTO-less includes and so the mean and secretive grands of the mouth, Entirely Destroying the Destroying the Destroying the flow of nervous fluid, allaying all irritability and restoring to beautiful need diseased and partially destroyed nerves caused by the long and excessive use of lobacco.

It is the Only Positive Cure for the Tobacco Habit ever formulated and successfully pre-It is the Only Positive Cura for the Tobacco Habit ever formulated and successfully prescribed. It possesses medicinal virtues as a Nerve Tonic and Natural Stimulant not to be found in any other remedy. It was absolutely no depressing influence, but produces healthful and refreshing

sleep and leaves no injurious results behind. Thousands Have Voluntarily Written Us, Testifying to the Great Merits of NUTCHAC; We Publish Several; Read Them, for They Are a Truthful Reproduction, Word for Word, of the Originals: A Wonderful Medicine.

M. W. JORY, MANUFACTURER OF HOBART, Ind , May 24, 1888. Universal Remedy Co., LaFayette, Ind. Gentlemen:—I received yours of 23d yesterday. In reply will say, I intended to write you a few days ago, thanking you for being public benefactors. I have thanking you for being public benefactors. I have been a constant chewer of hobacco thirty-three years; when I saw your ad. I thought it another of those catch-penny articles we so often see in newspapers. I suffered so much from indigestion and nervousness, caused, as I believe, from the excessive use of the dirty weed called tobacco, that I decided to send for a box of the Notobac. I received it May 6, 1838, and took it according to directions; now I nave no desire for tobacco, and permit me to say to all persons who have contracted the bad habit of chewing tobacco, if they make up their minds to stop they can do so by obtaining your Notobac medicine. Previous to my taking your medicine my appetite was poor; now I can eat any thing without any bad effect. Yours respectfully, M. W. JORY.

Permanently Cured. PENVILLE, Jay Co., Ind., April 20, 1888. The Universal Remedy Co., LaFayette, Ind.

Gentlemen:—After using tobacco forty years I am permanently cured of the habit by the use of Notobac.

When I first saw the ad. I had little faith in its effecting a cure, but after I used a box I felt the effects, and used another, with the above result. It is now about and I consider it one of the greatest discoveries of the age.

E. D. PIERCE.

EDITORIAL ROOMS LAFAYETTE DAILY JOURNAL, LAFAYETTE, 1nd., March 6, 1888. Universal Remedy Co. Gentlemen:—For six years prior to January 30, 1888, I was an inveterate smoker. On that date I gave up my cigar for Notobac. The effect was surprising and almost magical. Whenever I felt a desire to smoke I would place one of those tablets in my mouth and the desire would banish instantly. I continued this method until the contents of two boxes of Notobac were used I have no desire to smoke now, and do not use this won-derful remedy. Notobac has done me an immensity of good, and I consider it one of the greatest productions and blessings ever presented the public. Yourstruly, CHAS. A. SMITH.

City Editor LaFayette Journal. Notobac Did Just What You Claim-One-half a Box Cured Me, and I Gave a Portion of the Balance to a Friend of Mine, and He Is Cured Also. LYELL, Hickman Co., Tenn., Aug. 1, 1887. Universal Remedy Co., LaFayette, Ind.

Gentlemen:—I take pleasure in writing a few lines to say that your Notobac did just what you claimed for it. I only used one-half box and it entirely cured me, and I gave the balance of the box to a friend of mine, who had been useing tobacco for ten years, and he used about half and reported himself entirely cured. I still about half and reported himself entirely cured. I still have a small portion of the box, which I will preserve as a memento. Yours truly, T. J. BRADY. Cured of the Tobacco Habit, and My General Health Has Been Greatly Improved.

Donnelsville, Clark Co., O. Universal Remedy Co., LaFayette, Ind.

Gentlemen:—I take pleasure in advising you that I have used Notobac with the best result. It has not only cured me of the tobacco habit, but greatly improved my health. I also think your pills, the "Universal," the best I have ever taken.

S. B. KINGORE.

within ten days after I commenced the use of Notobac, and I have never had the least desire for it since.

I have two friends who, upon my recommendation, ordered Notobac, and they have been cured. They say they have no desire for tobacco at all. Very truly, your friend,

J. J. McCALLUR. Chewed and Smoked for Fifty Years—Notobac Cured Me and Greatly Improved My Health.

Cured Me and Greatly Improved My Herium.

EAST CHARLESTON, Tloga Co., Pa.

Universal Remedy Co., LaFayette, Ind.

Gentlemen:—Your Notobac will do just exactly what it is secommended. It has entirely relieved me of the tobacco habit that I have been afflicted with for the past six months. Since I quit the use of tobacco with the assistance of your antidote, I have greatly improved in health, and am feeling better than I have for many years.

Gentlemen:—I received a dox of your notobac and it commenced to use it according to directions, and I am glad to inform you that it completely destroyed the desire for tobacco. I have been a slave to the cigarette habit for over five years. I found that it was injuring my health and tried a hundred times to break myself, but failed until I used one box of your Notobac and it cured me. Wishing you the great success you deserve, I am yours truly, JNO. M. RINICK.

I have u ed your Universal Pills, and would recom-mend them as the best I have ever taken. Yours truly, DENTON GEROW. Used Tobacco Forty-five Years—The Desire Com-pletely Eradicated With Two Boxes of Notobac-Would Not Be Back in the Habit Again for Hundreds of Dollars. SILOM SPRINGS, Ark., Aug. 16, 1887. Universal Remedy Co., LaFayette, Ind. Gentlemen.—Some three months ago I ordered two boxes of your Notobac, which I at once used, and since

that time have not used tobacco in any shape or form, nor have I any desire for it. Previous to that time have used tobacco for about forty-five years to excess, and would say that I would not be back in the habit of using tobacco again and not know of your cure for hundreds of dollars. I am now sixty-six years of age, and during the past twenty years have tried every antiques I have heard of. I also think Notobac an excellent constitutional treatment. Enclosed please find \$5.00, for which you can send me by mail one-half dosen boxes, as I wish to give them away to some of my friends. Yours truly, Notobac in My Case Was Almost Miraculous—I Would Advise All Who Want to Be Cured of the Tobacco Habit to Try It.

OREGON. Ill., July 27, 1887.
Universal Remedy Co, LaFayette, Ind.
Gentlemen:—It is with great pleasure that I write to
you concerning the use your Notobac, and I wish to four months, and I have no more desire for tob coo than if I had never used it, and I am now prepared to years. I have tried many times to stop the use of it; I failed every time until I procured and use I some of the start. your Notobac, and now it has been six months since ! desired to use tobacco in any form. I do not intend to ever use it again. The desire for tobacco, and its unpleasant effects upon the nervous system, has been entirely destroyed. I recommend it to one and all who are slaves to the tobacco habit. Notobac surpassed my most sanguine expectations, in fact, its action in my case was almost miraculous, and I would say to one and all, who are addicted to the tobacco habit and want to be correducted in the correduction. be cured-try it. Yours truly, AMOS SAILSBURY. One Box Notobac Cured Me of the Habit of Many Years' Standing.

EGYPT, Monroe Co., N. Y.

Universal Remedy Co., LaFayette, Ind.

Gentlemen:—Enclosed please find \$1.0 for which please send one box of Notobac for a friend of mine. One box of your Notobac cured me of the tobacco habit of many years' standing. Yours truly,

J. O. LEOPOLD. One and a Half Boxes Notobac Cured Me of the Tobacco Habit of Ten Years' Standing—I Also Have Two Friends Who Used Notobac Upon My Recommendation and They Are Cured. PLEASANT VALLEY, Tex., July 27, 1867.
Universal Remedy Co., LaFayette, Ind.
Gentlemen:—I write to you concerning your cure for the tobacco habit, and would say that I was addicted to the use of the terrible weed, and noticing your advertisement I thought I would try it and ordered a box. not expecting to reap any benefit. I thought it would be like all the other remedies I had heretofore tried, a humbug. I had used tobacco for ten years and made many ineffectual attempts to quit the habit, but could not do it until I used your Notobac. One and one-half boxes cured me and now, after six months, I am able to say that the desire for tobacco was entirely destroyed within ten days after I commenced the use of Notobac, and I have never had the least desire for it since.

Cigarette Habit Cured. GIDDINGS, Tex., March 7, 1887.

Gentlemen:—I received a box of your Notobac a few weeks ago and commenced to use it according to direct

The only medicine in the world that will effectually destroy the appetite for Tobacco and eliminate the poisonous effect of the nicotine from the system. PRICE, 31 a Hex. or 3 Hexes for 33.50. Three boxes guaranteed to cure when used according to the simple directions. For sale by druggists generally or sent by mail, prepaid, upon receipt of price, stamps or postal note. Address THE UNIVERSAL REMEDY CO., Box to La Payette, Indiana.

(Continued from First Page.) Wednesday, October 7th, 1885, was an eight column paper, and at the top of the seventh column, appears the following item:

ANOTHER MAN MISSING-W. E. ESDAILE, OF KENWOOD, DISAPPEARS-FEARS THAT HE HAS KILLED HIMSELF.

W. E. Esdaile in the employ of Robert Warren & Co., commission merchants in the Royal Insurance building, and residing at 4523 Woodlawn Av., Kenwood, has been missing since last Friday morning. Mr. Esdaile is a Canadian, unmarried, and 27 years of age. His family resides in Montreal. He has been resting from business during the last week, and has spent much of his time strolling along the lake shore. As his accounts are all right and there is no assignable reason for his disappearance, his friends fear that he has committed suicide. Overwork it is thought and an injury to the skull, received some years ago, may possibly have brought on insanity. The police are searching for him.

The records in the Coroner's office for Cook County. Ill, show that inquest No. 941, was held on the 10th of October, 1885, on the body of Wm. E. Esdaile, drowned October 2d in Lake Michigan, whether by accident or otherwise, the jury were unable to determine.

Mr. Robert Warren of the above named firm of Robert Warren & Co., says, that he landed in New York on his return from a trip to England, on Monday, Oct. 5th, 1885, and reached Chicago, Wednesday P. M., Oct. 7th; that he did not hear of the disappearance of Mr. Esdaile until he reached home. and knows of no public announcement of the disappearance prior to that in the News of Oct. 7th; that, had there been any, he would very likely have heard of it between New York and Chicago, as he was on the lookout for news from Chicago.

Mr. Ward, who had charge of Mr. Warren's business during his absence, says that he was informed of Mr. Esdaile's disappearance on Friday evening, Oct. 2nd. On Saturday A. M., he examined the papers, etc., found in the young man's room; found no evidence of suicidal intent, but indications that he was not in his right mind, and concluding that he might have wandered off, a detective was employed to search for him. The matter was kept very quiet, so as to prevent publication of sensational reports that would alarm his friends, and also render it unpleasant for the young man should he be found. Mr. Ward is not aware that any announcement of the matter was made in any of the papers, before the item in the News of Oct. 7th. They were following on the track of a young man, whose description corresponded somewhat to that of Mr. Esdaile, who had been seen at the waterworks of Hyde Park (and Kenwood) and then had traveled around the end of Lake Michigan into Indiana, and were expecting to find him very soon, when on Saturday morning, October 10th, notice was received that the body of Esdaile had been found on the Lake shore near his home.

In referring to the matter, the Chicago Tribune of Saturday, Oct. 10th, 1885 says: "It will be seen that the detectives are on a warm trail and will probably overtake the young man, who is believed to be insanely wandering about without aim or purpose.

A Chicago reporter, who resides at Kenwood, and was acquainted with Esdaile, says, that he first heard of the disappearance through the school children, who said that the teacher had told them that Mr. Esdaile was missing, and requested them to tell their parents, and ask if any one had seen him. The reporter knowing Mr. Ward, called on him to obtain the particulars for publication, but Mr. Ward objected, saying that Mr. Warren had been away for some time; that Mr. Esdaile had been practically in charge of the affairs of the firm; that Mr. Warren had just landed in New York, and a public announcement of the matter in the papers would cause him unnecessary alarm. The reporter says that the item in the papers, Wednesday, Cct. 7th. was the first public announcement of the matter.

In regard to case No. 11, I report that I have personally known the mother and daughter since May, 1855. The daughter reported the incident to me in September; and it was afterward verified by the mother. It occurred November 24, 1887. The father had not been the subject of conversation between them for over a year. That if the daughter had at any time known the date of the marriage she had entirely forgotten it, and that her father had not been in her thought for months prior to the night referred to.

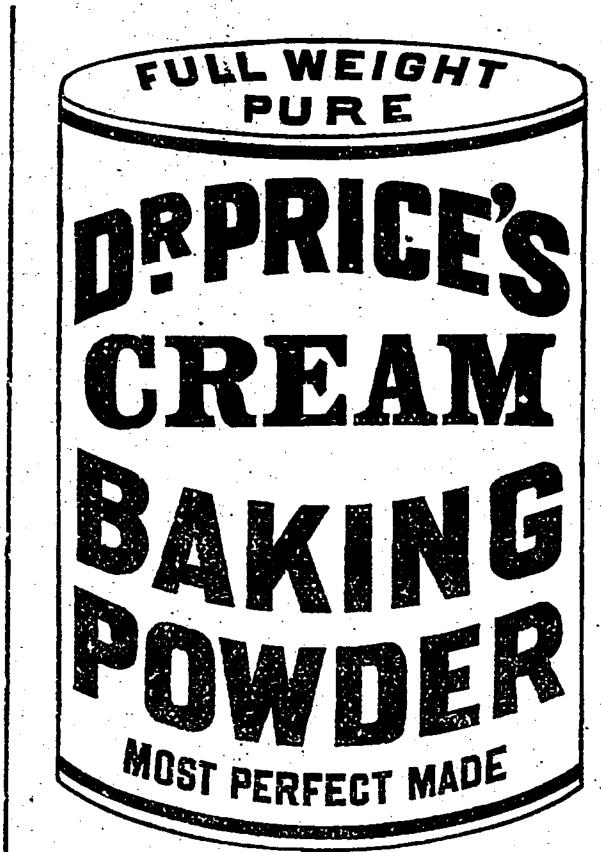
The Empress of Austria is really coming to the United States. Her trip is based on her desire to be rid for a prolonged time of her husband, whom, as everybody knows, she thoroughly dislikes; and also in the hope that a change of air may lessen the rheumatism to which sheisan absolute martyr.

Wonderful Popularity. The fact that the sale of Dr. Pierce's Pleasant Purgative Pellets exceeds that of any other pill in the market, be it great or small, is on account of the fact that they are tiny, little, sugar-coated granules, and that in most cases one little "Pellet" is sufficient for a dose; that they are purely vegetable and perfectly harmless; and for constipation, billiousness, sick headache, and all diseases arising from derangement of the liver, stomach or bowels, they are absolutely a specific. A gentle laxative or active catharic, according to size of doze.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as MODERN SPIRITUALISM. God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution. Among other distinguished endorsements. John Burroughs writes: "I wish it were in the hands of every intelligent reader in America." . Rev. Charles Voysey, the noted London preacher says: "I am simply fascinated with the work; its splendid logic and beautiful arrangement." Price,

\$1.75. For sale here. An Extended Pop larity .-- Brown's BBONCHIAL TROCHES have been before the public many years. For relieving Coughs, Cold and Throat Diseases they have been proved reliable. Sold only

in boxes.



Dr. Price's cream Baking Powder noes not contain Ammonia Lime, or Alum. Sold only in Cans.

PRICE BAKING POWDER (O NEW YORK. 9T. LOUIS.

3 MEN of good character wanted in your vicinity. Sal-Special inducements now. Don't delay. Sal-ary from start. BROWN BEGS., Nurserymen, Chicago, Ili. PIUM HABIT Painlessly cured in 10 to 20 Days, Sanitarium or Home Treatment. Trial Free. No Cure. No Pay. THE HUMANE REMEDY Co., La Fayette, Ind.

The Most Desirable Goods

For sale by all dealers.

BAILEY'S RUBBER BRUSHES

MARVELOUS DISCOVERY.

Any book learned in one reading, Spaskit g without notes. Wholly "nlike artificial systems. Piracy concerned by Supreme Court.

Greatinducemed isto correspondence classes Prospectus, with opinions A t.r. Wm. A. Hammond, the world famed specialist in Mind diseases, Daniel Greenless Thompson, the great Psyc wight J. M. Bucktey, D. D., Editor of the Christian Advocate, Richard Proctor, the Scientist, and others, sent post

Prof. A. LOISETTE, 237 Fifth Ave., New York.



FOR SALE AT A BARGAIN The following described farm, about five miles from Kerkhoven, Minnesota, Chippewa Co., a 160-acre farm; 65

acres cultivated, the remainder either in l'imothy or wild grass; one story house, granary, machi le-house, stable, hog house, chicken house and corn crib on farm; also first class well and pump N. E 1/4 Sec. 18. T. 119. R. 37 west of the 5th principal Will sell on the most favorable terms; part cash, and long time for balance. This is a rate opportunity to obtain a farm that is under a high state of cultivation, and good buildings.

Must be sold at once. Address J. HOWARD START, 45 Randolph St., Chicago, Ill,

Keystone Mortgage Co. ABERDEEN, DAKOTA. CAPITAL. - - -\$250,000.

Our farm Mortgages bearing 7 per cent. interest payable semi-annually in New York Exchange, secured by James River Valley Farms worth three to six times their amount, River valley Farms worth three to six times their amount, principal and interest both guaranteed by us, are a choice investment for investors. They are as safe as U.S. Bonds. We also issue Certificates of deposit for six months or longer bearing six per cent. interest. We can offer some choice Real Estate Investiments in Aberdeen, the leading city of Dakota. References, Wm. H. Woolverton, President N.Y. Transfer Co., New York. First National Bank, Blairsville, Pa. Oxford National Bank, Oxford, Pa. Hen. John Scott, Gen'l Solicitor Pennsylvania R. R., Philadelphia, Pa. E. Thatchers Mortgage Broker, West Chester, Pa. Address us for circulars and full information.

Department of Northwestern University.

JUDGE HENRY BOOTH, LL. D., Dean and Prof. Law of Real Estate. HON. HARVEY B. HURD, (late revisor of Illinois Stat-Lestate. Hon. Harvey B., Hurd, (late revisor of Illinois Statutes). Prof. Common Law, Pleading, Evidence and Statute Law. Hon. Wm. W. Farwell, ex Chancery Judge Cir. Ct. Cook Co., Professor of Equity Jurisprumence, Pleadings and Practice. Judge Marshall D. Ewell. Ll. D., (author of Leading Cases on Disabilities incident to Infancy, Coverture, Idlocy, etc., a Treatise on the Law of Fixtures, etc.), Prof. Common Law, Contracts, Criminal Law and Torts. N. S. Davis, M. D., Ll. D., Lecturer on Medical Jurisprudence

Diploma, granted in two years' attendance, admi-s to the Bar of this State. Attendance a less time is credited to applicants for admission on examination before Supreme

PRIZES.—How Ton prize for best thesis or brief, \$50. Faculty prize for thesis second in excellence \$25. Faculty prize for best proficiency in the senior class. \$50. Faculty prize for best proficiency in the junior class, \$25. Faculty prize for the best oration delivered at commencement, \$50. Tue fall term begins Sept. 19th 1888. For Circular or in-HENKY BOUTH. Dean.

THE MISSING LINK

BY A. LEAH UNDERHILL-(of the Fox Family.) This intensely interest ng work, so full of Experiences and Incidents connected with the progress of Spiritualism (by one of the far-famed Fox sisters), w.ll mee with wide spread lavor, and undoubtedly attain a very large circulation. The author says: it is not that the history of Spiritual Man ifestations in this century and country has not again and again been written that I deem it a duty to give this history to the world; but it happens that nobody else posesses—both in vivid personal recollections and in stores of documentary material—the means and the data necessary for the task of giving a correct account of the initiation of the movement

known as modern Spiritualism. .One Vol., crown 8vo, cloth extra, with steel portraits of the Fox Family, and other illustrations.

Price 2.00. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI.

CAL PUBLISHIT HOUSE, Chicago.

BOOKS

PERMANENT

Upton's Musical Handbooks

This useful and convenient series of books, which aims to explain the great compositions of the masters of music, is now completed by the publication of THE STANDARD SYMPHONIES. By common consent of those best qualified to judge, the books are indispensable to all who would intelligently enjoy and thoroughly understand the music which they hear. The series con-

The Standard Operas The Standard Cantatas The Standard Oratorios The Standard Symphonies

Each is beautifully and clearly printed and very tastefully bound in a compact and convenient volume, and the prices of the set of four volumes in a neat box are as follows: Flexible cloth, yellow edges, \$6.00; extra gilt, gilt edges, \$8.00; half calf, gilt tops, \$13.00; half morocco, gilt edges, \$15 00; full morocco, flexible, gilt edges, very elegant, \$24.00 Each volume is sold separately in any binding.

"There are thousands of music-loving people who will be glad to have the kind of knowledge which Mr. Upton has collected for their benefit, and has cast in a clear and compact form."—B. H. STODDARD in Evening Mail and Express. New York.

How Men Propose

The Fateful Question and Its Answer. Love-Letters from the Classic and the Popular Works of Fiction.

12mo 343 pages \$1.50

\$1.50

volume

Collected by AGNES STEVENS. The idea of this volume is a novel and happy onenamely: to collect from a wide variety of sources examples of

"Popping the Question," as given in the best works of fiction. Nearly all the prominent English and American novelists are represented, the whole number being about one hundred and fifty. These tell their own story, each extract being sufficient to show the entire situation to which it refers. An uncommonly piquant book is the result---one that not only charms by its warm human interest, but furnishes material for an attractive literary study in comparing the styles of various authors in their treatment of a similar theme. It not be intensely interested in the book,

Shelley: The Man and The Poet

By Felix Rabbe. Translated from the French by Mrs. Cashel Hoey.

420 pages

This volume meets a recognized want for a compact and comprehensive life of Shelley, inexpensive in form, popular in style, and embodying the results of the latest researches. The supreme genius of Shelley, and his extraordinary life. were perhaps never more forcibly portrayed than in the pages of this sympathetic and admiring Frenchman. "An interesting and accurate analysis of Shelley's life

and works."—Daily Telegraph (London). "It is written with remarkable force, directness, and

brilliancy."-The Chicago Tribune. "We do not hesitate to say that the author has acquitted

himself extremely well, and in particular that he has succeeded in writing the most entertaining life of Shelley extant in any language."—The Athenæum,

Astrophel and Stella

By SIR PHILIP SIDNEY. Edited by Alfred Pollard. With Portrait of Sidney. Vellum, Gilt top.

16mo. 273 pages \$1.75

This beautiful little volume, uniform with the Sappho. published last year, will be equally welcome to lovers of good poetry and daintily made books. The romance that twines about the name of Sidney is indissolably associated with his love sonnets known under the title of 'Astrophel and Stella." The origin of these sonnets, and their relation to events in the real life of their author, are set forth in an introduction by Mr. Pollard, of the British Museum. who also supplies nearly sixty pages of carefully prepared notes.

The Vicking

12mo

141 pages

\$1.00

By ELWYN A. BARRON. Gilt top.

A dramatic poem of unusual spirit and power; a romance of the North in the tenth century. Mr. Lawrence Barrett has been strongly impressed with the merits of the work, and has furnished a most flattering preface.

"This book is a notable literary sign of the day...... Always forcible, always graceful, ever vigorous, ever chaste, Mr. Barron unites with the power of noble diction the art of the scholar and the imagination and invention granted only the thinker."-Saturday Evening Herald, Chicago.

The Great French Writers

A series of Studies of the Lives, Works, and Influence of the Great Writers of the Past by Great Writers of the Present.

"One of the most notable literary enterprises of recent years."-The Nation. New York.

"This is an admirable enterprise. The monographs are in all respects delight ul additions to critical and biographical literature,"-The Literary World, Boston.

"This series opens so charmingly that, if indeed it prove interminable, we, for one, shall not complain."—The Press, Philadelphia.

Now Ready:

Madame De Sevigne

By GASTON BOISSIER, of the French Academy. Translated by M. B. Anderson. 12mo, 205 pages.

"There has been heretofore no such charming account of this charming and celebrated woman......The volume is altogether one that shows keen study and a delicate appreciation that distinguishes French literary work above that of England."—Evening Bulletin, Philadelphia.

George Sand

By E. CARO, of the French Academy. Translated by M. B. Anderson. 12mo, 235 pages.

"It is so vivacious, so literary, so gossipy, so artful in its touches of philosophy that one revels in its biographical facts with restful ease."—Journal of Education, Boston.

Montesquieu

\$1.00

By ALBERT SOREL. Translated by M. B. Anderson and E. P. Anderson. 12mo, 218 pages.

"The life and writing of no man," says the biographer, "better explains how a Democratic revolution came to succeed that reign of Louis XIV. which seemed to have established the institution of monarchy in France upon imperishable foundations...... Never has a writer better caught the secret spirit of his age, nor has any revealed with a defter or an airier touch longings hitherto unspoken and thoughts hitherto confused."

Victor Cousin

By Jules Simon. Translated by M. B. Anderson and E. P. Anderson. 12mo, 220 Pages,

No one knew Victor Cousin better than Jules Simon; and he says: "It is, above all, the man I desire to study." The critscism of Cousin's philosophy is marvellously acute and trenchant while the biographical and historical chapters are flavored with a pervesive irony that never degenerates into flippancy. The narrative is enlivened by many personal anecdotes, and the volume as a whole is one of the most readable of the series to which it belongs.

Turgot

By Leon Say, of the French Academy. Translated by M.B. Anderson. 12mo, 220 pages.

Turgot has been well called the most beneficent, if not the greatest, of French statesmen. John Morley, in his essay on Turgot, places him above Burke. According to M. Say, Turgot is the polit cal philosopher of the nineteenth, rather than of the eighteenth century. The volume on Turgot is, indeed, a study of Freich History, and deals with the economic problems of finance, trade and labor in which Americans are now so deeply interested. It is, hence, a most timely book Perhaps no volume of this series will possess a greater interest for American readers.

In Preparation?

VOLTAIRE. By Ferdinand Brunetiere. ROUSSEAU. By M. Cherbuliez. LAMARTINE. By M. De Pomairols. BALZAC. By Paul Bourget SAINT-BEUVE. By M. Taine

Hand-Book for Pilgrims

old and young.

Square 16mo 82 Pages 75 cents

Thoughts by the Way, for those who Journey through this Fair World, on Their Way to One Still Fairer. Compiled by Mary B. Dimond. Giltedges. A small and pretty volume of selections of a religious character that is admirably adapted for a gift-book for both

Sold by all booksellers, or will be sent, postpaid, to any address in the United States, Canada, or any country included in the Universal Postal Union on receipt of price by the Publishers.

A. C. McClurg & Co.

Wabash Avenue and Madison Street.

Chicago

A PURE SOULED LIAR.

The Open Court says:

"A Pure Souled Liar is, for originality of plot, finished and entertaining style, and high purpose, one of the most notable books of fiction recently i-sued from the press. Added to this is the wonderful air of reality that pervades the book, especially in the opening chapter. This is due, we think, in part to very cunning art, and also to the circum stance of the author's complete incognito......Directness of style and sincerity of purpose characterize every page. The personnel of the stoil are chosen from that enticing, perplexing class, marked by aspiring souls and Bohemian instincts, the students of a modern Art Institute: thus supplying an agreeable variety to the motive and characters of the average society novel, of which we are getting rather too many."

Baper, 16mo, 50 cents by mail, DANIEL AMBROSE,

45 Randolph st., Chicago, Ill.

Full and Comprehensive Instructions HOW TO MESMERIZE. ANCIENT AND MODERN MIRACLES BY MESMERISM:

SPIRITUALISM TRUE?

By PROF. J. W. CADWELL. For \$5 years the most successful Mesmerist in America.
This pamphlet contains as full Instructions as ever given by Prof. Cadwell to his pupils for Ten Dollars each. Ancient and Modern Miracles are explained by Mesmerism. and the book will be found highly interesting to every Spirit-It gives full instructions how to Mesmerize and explains the connection this science has to Spiritualism. It is pronounced to be one of the most interesting books upon this important

Paper cover, pp. 128. Price 50 cents. 1'or sale, wholesale and retail, by the Religio-Philosophi-CAI DUBLISHING HOUSE, Chicago. SPIRITUALISM AT THE CHURCH CONGRESS. The price of this admirable pamphlet is as follows:

100 copies by express, \$3.00 by mail, \$3.75; 50 copies, by express, \$1.60, by mail. \$1.75; 25 copies by mail, \$1.00; 10 copies by mail, 50 cents; 5 copies, 25 cents; single copies, 10 For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago

HOW TO MAGNETIZE,

MAGNETISM AND CLAIRVOYANCE. A practical treatise on the choice, management, and capa oilities of subjects with instructions on the method of proced

By JAMES VICTOR WILSON.

This is a work of more than ordinary merit. It contains more valuable matter on the subject of Magnetism or Mes merism and the psychic laws relating thereto presented in a concise and practical manner than any work we know of Every one investigating the psychic phenomena should get and read this little book. 104 pp., 16mo, Price 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI.

CAL PUBLISHING HOUSE, Chicago. **GUIDE-POSTS**

IMMORTAL ROADS.

By MRS. JACOB MARTIN.

The author says: "As a firefly among the stars, as a ripple on the ocean. I send out this small beacon of hope through the valley of despair." Price 25 cents, postage 2 cents extra. For sale, wholesale and retail, by the Religio-Philosophi CAL PUBLISHING HOUSE, Chicago.