No. 16

Readers of the Journal are especially requested to sena in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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### SUNDAY!

Shall it be a Holyday or a Holiday.

An Address Delivered by Rev. J. H. Palmer at Portland, Mich., before the Universalist State Conventon.

The terms holyday and holiday are used in their popular, rather than in their stricter philological signification, where they are nearly synonymous. The word Sunday is used instead of Sabbath, for the reason that the latter word and the character of the day indicated by it, are alike foreign to the spirit and teaching of Christianity. The term Lord's Day is eschewed because I think we are all agreed that every day is a Lord's Day. that every required service, of home, of shop, of field, to church, school, or country, is a holy service; that it is as essentially a religous act to wash a baby's face as a saint's foot: to stand in defence of the flag of one's country as for the defense of the gospel..

If we follow the New Testament teaching, we shall discuss this question with our thoughts manward; not Godward. Nothing is for the glory of God that is not for the good of man. The Jewish Sabbath even was made for man, and Jesus, loyal to the last to the faith of his fathers, added the affirmation; "It is lawful to do good on the Sabbath days." to the minute, trifling negations of the teachings of the elders and scribes. Had he lived longer, and had Christianity consequently become a reformed Judaism instead of a Christianized Paganism, we should today be facing a different problem, but the Jewish Christianity vanished when the Gentiles became strong enough to formulate the laws of the new religion. Paul, an apostate Jew, and consequently the more bitter against the faith of his former profession, commences and carries on his aggressive quarrel with the conservative Peter, who desired to remain both Jew and Christian, denouncing alike circumcision, new moons and Sabbaths. In every way he endeavored to separate his followers as completely as possible from the formalism and ceremonials accepted and practiced by Jesus and Peter. but which with politic and far seeing eye, he recognized mere obstacles, almost insuperable, to the spread of his ideas among people to whom everything Jewish was contemptibly hateful. Only once in all his epistles does he mention the Sabbath.-Col. 2: 16. This chapter, from the 16th verse to its end, is a peculiarly strong and suggestive piece of Pauline bluster, dogmatic and irritating in the highest possible degree, and bitterly in opposition to the practices and teachings of the disciples of Christ at Jerusalem, and other places where Peter was an accepted leader.

Whether we like to acknowledge the fact or not. it seems to be indisputable that our Christianity is of Rome, and not of Jerusalem, and from pagan Rome, not from any word of Gospel or epistle do we have our three great religious days, Sanday, Easter and Christmas, and they were all alike originally, in that they were days of festival and rejoicing, and not in any sense whatever, days of pious observance, asceticism and Christians indulged in all their usual avoca- | Saturday, and then take a morning Monday | God. necial freedom from formalism of all kinds, they said their prayers standing erect, neither kneeling nor bowing.

the Lord's Days, which are days of joy, to, traffic! A more complete instance of speak, or act anything unseemly." It was not until Constantine—A. D. 321, and while the first day of the week, and it was not unthat civil writs and processes could not issue,

Luther and Melancthon, has this: Lord's day?

be done without offence to others, to be regarded as a sin.

So the Swiss Calvanistic Church says in its catechism: "The observance of the Lord's need; it is our day, because men have made of God, but on the authority of the church, and the church may alter the day at pleasure." We all of us recall as an interesting point in his biography, the horror of that sturdy Pres-John Calvin found him on a Sunday after-

Sunday, as we also inherited the Puritan | not a matter of morals. We may say with hatred of the theatre, card playing, dancing, pictures in churches, Christmas, Easter, and | rule regarding Sunday, if it be done without almost everything bright and hopeful in re- offence to others, is not a sin. ligion. But this doleful inheritance was pitted against God in the heart of the natural man-and it is only the natural heart that | what it is improper to do on Sunday. The God has triumphed. The Puritan churches | central in the discussion of this, as it does of | basing. to-day have organs, paid choirs, responsive all other questions which affect the rights services, and celebrate Easter and Christmas | and relations of men. by having sung for them, with voices that are literally silver, the metrical prayers and thanksgivings of the once hated and still so to the extent that it once was, for the

maligned Roman Church. quenched, and in great wholesale corpora- | day? ations, whose traveling men have rest neither business has been largely lawless from time and I honor them for it. First of all, has come to mean "labor of desirability." .

merely an ecclesiastical institution. It was spend a Sunday in the little city of St. Jo- patchwork

"Compounding sins we are inclined to By damning those we have no mind to,"

he was yet a pagan-issued his decree, re- can hardly be imagined. The fact is, that straining labor in the cities upon that day, judged by the practice of the Jew, the Purithat attention was paid to the fact that any | tan and the Covenanter, there is no longer man worked or refrained from working upon for any of us, excepting that small body of people known as Seventh Day Adventists, any til Leo, A. D. 469, issued his edict to that end (| Sabbath. Sunday in its Roman origin is as secular as the Fourth of July, or at least, as sermon and re-organize and reform that great and courts could not sit on that day. From a holy day, is as much a matter of dogmatic this time onward, among certain orders of assumption as that Christmas is the birthday the Church the idea of Sunday as a Holy of Christ, or Easter the day of his resurrec-Day gathered strength, although the Roman | tion. As a last resort, of course, we are told Church and the great reformers always con- that Sunday is holy because it is the day of sidered the day a festival, and treated it as | the triumph of Jesus over the tomb, but why | praise God together, using as they ever love | day as we are from the Sabbath year, the year, traordinary Visitation. William Q. Judge-S. Gorinda such. It is not now a fast day in the Cath- | we should observe it as sacred every week instead of every year, as some people do Good The Augsburg Confession, the work of Friday, the day of his death, no one attempts to explain. As more and more we come to | poor laboring man of Nazareth, and singing | ing graven images, which Christian people Ques.-What ought we to think of the | understand that the whole story of the resurrection must take its place with the rest of Ans.—The Lord's Day, Easter, Whitsuntide, | the miracles and myths of a credulous and and other, such holydays, ought to be kept, uncritical age; that the open door of a tomb because they are appointed by the church, from which a once dead God has come forth, that all things may be done in order. But | is no more a reality than the open door of a the observance of them is not necessary to | hades or sheel into which the wicked are salvation, nor is the violation of them, if it | plunged at death, even this slender assumption ceases to hold us.

Sunday is of human invention, purely so, yet for the satisfaction of some vital human Day is founded, not on any commandment | it, and the question for us to settle for the greatest good of all, is, shall we use it as a holyday, or as a holiday? I do not hesitate its original form as a holiday, or if that term byterian, John Knox, who, on his visit to grate a little hard on ears unused to the sound, as a festival. In this we may wisely noon, not in his closet at prayer, or reading go back to the Mother Church. In this, we of welcome that the poorest outcast that der have kept holy day. his Bible, but playing tenpins in his garden. | may say with Bishop Taylor that the keeping We, unfortunately, inherited the Puritan of Sunday is an ecclesiastical institution, Luther that the violation of the church's

This last sentence contains, I think, the suggestion as to what it is proper to do and affords a fit temple for his Holy Spirit—and | fact of the unity of human interests becomes |

Above all other days, Sunday is the poor

man's day of rest and recreation. It is not. permitted to play on Sunday; now they can, it yet remains to him. He may occasionally steamboat excursions where no liquor is mands. in the body of the church, take part in Sun-spend a portion of the day with his family. | sold, public gardens, public concerts, clean day School Concerts and Exhibitions, which | Some of the din of trade ceases, some of the | theaters. In short, I am in favor of all sorts are nothing if they are not theatrical; no one | mills are shut down, the front doors of the could do the slightest labor, or seek for the saloons are closed, and an air of partial remost minimized atom of enjoyment; to-day pose, which of itself is rest, is over the land. the deacons and elders enjoy cushioned | For the wealthy man, all this is of lesser, pews in their churches, and cushioned moment. He can rest, read, pray, attend coaches in which to ride to them; stop at the | lectures, go to the concert-room or the theapost-office for their mail, read the Sunday | ter pretty much when he pleases. Now, how paper, fall asleep upon a downy sofa after a | shall the poor man, the man who has toiled hot Sunday dinner, and dream of the divi- for 60 hours in a dusty or grimy shop, the dends they will gather from the stock they | woman who has toiled one-third longer than hold, not in the realms where moth and rust | that during the dead week in a steaming | do not corrupt, but in railroads that run | wash room, over a jarring sewing machine, Sunday trains, in rolling mills whose fires or amid the whizzing noises of a factory, like those of the nether pit, are never how are these people to get rest out of this

day nor night in their anxiety to obtain an- that they cannot. A man whose physical other order "before writing in to the house." | frame has been on the rack of daily toil for So insidiously, and yet so completely, has six days cannot enjoy the eloquence of a the thought of almost the entire people Brooks or a Rexford, even if there were nothchanged front in regard to the impropriety | ing else to prevent his attending church. of labor and amusement upon Sunday, that | But the rich people, and the methods of the we are hardly aware of the magnitude and | rich people, and the vicious methods of the thoroughness of the revolution without con- | modern Sunday School, build an almost insiderable mental effort at realization. Thirty | superable barrier between the poor man and years ago, an open drug store, cigar stand, what with sublime irony we call the consofruit store, or meat market, unless kept by a lations of religion. If going to church re-Jew, was, in northern cities, a thing unknown. | freshes the soul and nurtures the manhood, Livery stables, barber shops and bars were | men will go to church; but to be made to feel the only places in which anything like open | in any way their inferiority, and that they business was tolerated; the first two, on the | are underlings, they will not go, even though ground of necessity; the last, because the they risk their hope of heaven by not going, immemorial. We have enlarged the meaning | poor man wants a whiff of fresh air, a sight of the phrase, "labor of necessity." until it of the clear sky, room to stretch his legs in a little usual motion. He owns no coach, he It is idle for the church to condemn in | may spare a few nickels to the street car, the others the thing of which it is itself largely | railroad or the steamboat company. He can guilty, and attempt to quiet its conscience | be rested by seeing and hearing, where the by spasmodic efforts to enforce piecemeal, thinking is an impossibility. So he can ensome half obsolete statute or ordinance | joy the music of the band, the aural glory of |

not introduced by virtue of the 4th com- seph in this State. Just at that time the The church can make itself useful in mandment, because for almost 300 years churches were in the midst of an active cru-furthering innocent and elevating uses of many Christians kept the day which is sade against Sabbath breakers. All the Sunday if it only will. It is much to be named in that commandment, but they kept | drug stores, meat markets and barber shops | feared that it will not. True, it has got | tween the man who is guilty of actual violathe first day also as a festival, without any were under strict espoinage, but as you know so far that it will permit people to enjoy the tion of law and the man who is accessory opinion of prime obligation, and therefore the little town is quite a resort for Chicago performances of professional singers if they after the fact, that many states no longer they did not suppose it a matter of morals." | people and so the band was employed by the | will listen in churches instead of halls and | make any distinction between them. Es-The Apostolic Constitutions, a work of the hotels and permitted to play from 3 to 5 Opera Houses; they may enjoy the privileges pecially as relates to all statutes touching third century, and which for a long time was o'clock in the park unmolested; the lenders of a Sunday open library if they will con-questions of morals, actual or alleged, is it an authority in the early Church almost of boats and the livery men were doing their nect themselves with some congregation or true that acquiesence in wrong is assistance equal to the Gospels, has this: "We exhort usual business, for the reason, as I was grave-| Sunday School, and not ask for it from the to wrong, and the most harmful and conyou, brethren and fellow servants, to avoid by and seriously informed by a citizen who hand of the general public, and they may temptible things called laws, are such as are vain talk and obscene discourses, and jest- was heartily engaged in the crusade, that the ride on Sunday excursion trains if they never used save upon the motion of some ings,drunkenness,lasciviousness, luxury,un- band, the boats, and the liveries were neces- are going to camp-meetings. But in all low personal spite, or narrow partisan bigbounded passions, with foolish discourses; sary, the town couldn't live if they were not | this, dominance on the part of the church | otry. In all this, I am only asking that the since we do not permit you so much as on permited to play and engage in their usual and obsequiousness on the part of the professed Christian be honest with himself, recipient of her favors are as arrogantly and that he shall not claim to desire what he manifest as when an early pope put his does not really want, and which he will not proud foot upon the neck of a German

King movement toward a right use of Sunday, by the abolition of all monetary distinctions or wants the Jewish or Puritan Sabbath

inside its walls. hour's worship, and let them come plainly it is claimed that he did from other Jewis clad, and in families; and let all the people | ceremonials, we are as free from any Sabbat to do, some of the grand, eternal liturgies of of jubilee, or the passover, the observance of the ancient Hebrews, reading together the which was the last act of his life. It is as together the songs of faith, of hope, of cour- universally ignore. age, and consolation that have welled up from the very necessities and joys and sorrows of this mysterious human life. Do not, the later law of the later, wiser, more er then, close the doors of your churches. There | lightened church, of a later, wiser, mor may be people—there are thousands of them in every city—hundreds in every considerable town who are going straight to the devil | confer happiness, and give meaning to the from the close, pent-up rooms of tenement | fulness of this overflowing age of necessities. houses, boarding and lodging houses, solely for want of a little brotherly or sisterly sympathy from people who call themselves worshiped as though he needed anything. ·Christians. Make your church parlors the meeting places, the resting places, of all who care on Sunday to use them for for the blessing of men. He has his true to say that I am in favor of retaining it in such purposes. Supply them with pictures, servants, and the world its true saviors books, papers, and all things that may suggest brotherly and sisterly interest, and so lips, have formulated a prayer, who never in

> will feel at home. The afternoon comes. Now let us do something for the people who are too indifferent. too ignorant to care to attend even upon the | tal breath of all true religion. Let us resimple religious services of the morning. | member that this is God's world, and that Let something be done for the people who, if | we are his children; that we are here with left to themselves, will abuse themselves. him and at home in a house of his providing If they cannot have innocent amusements as much, and as minutely as it is possible they will have those that are gross and de- for us to be in any world or estate to which

tramus the streets, once within your walls

of Sunday afternoon recreation, in all sorts of places to which a husband, father or son would not be ashamed to take his wife, his child, his mother. It is for Christian people to see that there is ample provision of this character, and that it be not only abundant, but at a nominal price. When this is done, I have no fear of any evil resulting from Sunday base ball games, trotting exhibitions, cocking mains or prize fights of brutal dogs, or still more brutal men.

We have now come to the evening. The best place for those who have homes in which to spend the closing hours of the day, is at home. But many have no homes; many You say they can go to church; you know | have been at home through the day, and all are in a measure rested and invigorated. The minister has not yet worked off his heavy sermon on a long suffering people; if ever they can stand it they can now. Let us have the sermon in the evening; let the children stay at home if they want to, and they will generally want to, engaged in such pleasant pastime as will sweeten the hours. Remember that you worshiped in the morning; remember also that a man cannot be in a worshipful and intellectually receptive mood at the same time, and so make the service intellectually, rather than spiritually uplifting. The preacher now has a chance with his wire twisted logic, his rhetorical pyrotechnics; give your choir also a chance to display their most daring vocal gymnastics. People will have an hour after they get home to discuss the preacher's gestures, the soprano's bonnet, and occasionally some one whose heart contains congenial soil, will gather a seed grain from the spoken word that shall bring forth thirty, sixty, or perhaps an hundred fold.

says: "The Lord's Day did not succeed in the page of all freight trains. As an illustra- while he pictures man as a villain of total is always the most ghastly corpse outside a and telling how their presence would ilplace of the Sabbath, but the Sabbath was | tion of this kind of pious inconsistency, I may | depravity, or a moral imbecile. God as a far | tomb, and we ought certainly as a law-abid-1

wholly abrogated, and the Lord's Day was relate that in May, 1885, I had occasion to off mystery, and creation a bit of infinite ing people to be in this matter a law-enforcing people if we want the thing the law demands; if we do not want it, then we do not want the law. Every unenforced statute is a lesson in anarchy, for the line is so fine beput forth the slightest effort to obtain. This is especially true of all who, even upon the I think that the church could begin the ultra-conservative side, call themselves "liberal Christians." Not one of us all asks for but that is only the actual Sabbath of Old Next, let it abolish the Sunday morning | Testament biblical authority, modified by the few affirmations of Jesus. He kept that Sabseparation of families, and hot-bed of re- bath of entire abstention from all labor not ligious snobbery, the Sunday School. In- absolutely necessary, as a good and orthodox stead, let the people come together for an | Jew. If he liberated us from that Sabbath as great lessons of love and duty taught by the | obsolete as the commandment against mak-

> There is no middle ground. It is all or nothing. It is the Sabbath of Moses, or of God present age. If it is this last, it is ours, to change, to enlarge in its power to bring and of which the iron Peter and the Apocalyptic John had never a vision. God is not to be. That only is God service which is man service; that only is worship of God which is among men and women who never, on their fill the very atmosphere with the perfume |, outward guise or after any ecclesiastical or-

The moral world is governed by a few grand principles, not by an encyclopedic multitude of rules. Common sense is not a very pious term, but it is alike the frame and viwe can ever be exalted. But we may add to It is useless to fight against the order of its wealth, its beauty, its blessedness. Upon civilization. Sunday amusements are a part | the foundation principles, he has given, we of our national life, and they have come to | must uprear our own religions and civilizastay. If good men do not provide them for tions, and minister to our myriad and everthe general good, bad men will provide changing needs by such laws of sacrifice righteous rich often to-day compel the poor | them-and of the worst character-for pri- | and service, such elaboration of times and " One hundred years ago children were not man to toil while they worship, but much of vate gain. So I am in favor of railroad and means of labor and of rest as each age de-

> For the Religio-Philosophical Journal. My Acquaintance With the Cary Sisters

MRS. J. M. STAATS, MEDIUM.

Returning from a short vacation in the autumn of 1869. I found amongst many others the cards of Phoebe Cary and Mrs. Swift, and an accompanying note saying they would be at my home the following day. I looked forward with no small degree of pleasure to meeting Phoebe Cary, whose sweet songs had made me feel that she was not a stranger. They came as expected, and I learned that Mrs. Swift was the youngest of the Cary sisters. Being in poor health, she had left her western home to pass the winter in New York, thinking the air and climate more favorable to her malady. An unmistakeable evidence of consumption made her dark eyes more lustrous and gave to her cheeks the false coloring so deceptive and flattering, but naught could disguise the ominous hacking cough or hide the quickened breathing which so plainly shows the effort nature is making when its vital forces are endangered by such a subtile foe.

Mrs. Swift already understood her condition, and was anxious to have corroborated through another, further proof of the reality of the home toward which she was so rapidly journeying. I was not surprised to learn that both my guests were believers in the continued progress of the spirit, Phoebe being very mediumistic, also Mrs. Swift.

Our séance was a delightful one. How could it be otherwise? They asked no positive test, demanded no proofs, seeming to know all that was required to make them realize that they were surrounded by a cloud of witnesses, whose gracious presence made the hour sacred and the place holy. There is another thing which I think ought | Father, mother, sisters and friends came in against Sunday desecration. It is idle to in- a song, the spectacle of theatric display and | to be done, and which the church ought to | tesponse to the spirits of the living who had veigh against the Sunday newspaper, which be recreated in body and soul and brought ask for, and that is the complete abrogation called from the great depths of affection. gloom. For the first three centuries the is simply sold on that day, but printed on thereby nearer to his fellow men and his of all Sunday legislation, excepting the por- Deep was answering unto deep, telling of the tion relating exclusively to civil affairs. It home in the house of many mansions, filled tions upon Sunday—I mean the pagan paper, which compels, in order that it may I do not scruple here to express my pro- is utterly valueless, and because it is value- with the Father's love. "Remember, my Christians—and among their peculiar meth- be duly issued, the Sunday labor of the entire found conviction that it is a much more less, it serves to bring all law and law-ma-children," wrote their father; "if it were not editorial, clerkly and mechanical force. It righteous thing to witness such plays as kers into contempt. Any mill, or factory, so, He would have told you." They addressed is idle to wax indignant over Sunday ex- Rip Van Winkle, Hazel Kirke, Siberia, and or store that wishes to run or keep open, does Mrs. Swift by her Christian name Elmenia, cursion trains, and then say that business the White Slave, and they are not of the so, and there is not a man in Michigan that and spoke of her speedily approaching deand the mails must not be hindered, by the highest grade, than to listen to one who ever feels aggrieved enough over the fact to parture from earth life; promised to be near Bishop Taylor in his history of the Sabbath | absolute closing of post offices and the stop- | calls himself a minister of the Most High, | institute a complaint. Statutory morality | and with her, assuring her of their guidance

(Continued on Eighth Page.) -

### "The Moral Ideal."

Instead of offering an original review the JOURNAL with pleasure reproduces from Light a thoughtful and none too appreciative study of a book which ought to attract many sober readers in America:

This charming little volume treats life en- | something exceptional. tirely from the occultist point of view. Its heredity in these columns.

but feel that this was a prophetic symbol of | this: the destinies of the family he was to found. His house was the meeting-ground of a brilliant array of genius of different orders:-

tosh, Godwin, and many others.

conical cornea, thirty years before Von | with himself and with his brother man." Græfe made himself world-famous by reinventing it. But the study of his life was the development of what he called "Genius," by which he meant the faculty of seeing new truth at first hand. Unable from ill-health to devote himself to any special pursuit, he made it his mission to combine the observations of the thinkers around him, with a view to write a book on the best method of teaching children to substitute for costly sources of enjoyment the exquisite delight which common sights and sounds and flavors afford to him (and to him alone) who has learned to make of each trivial sensation a means of revelation.

Thomas Wedgwood died (1805) at the age of thirty-five, having made a widespread reputation as a thinker, and a profound moral impression on all around him. Why his MSS. were not published by his survivors has never they were taken to India by the friend to whom Wedgwood confided them, and there lost or destroyed. But they were found in to the discovery by a singular series of communications. Historically and morally these documents retain a perennial value; but many of the psychological observations recorded by Thomas Wedgwood have, since his time, been made over again by Hinton and others; and are now common-places of literature. Wedgwood longed passionately to become instrumental in the organization of rational education. On the same scrap of paper which contains his last directions about the arrangement of his chapters, is written this touching sentence: "How exhilarating is the thought that if, by the labour of my whole life. I can add one idea to the stock of those concerning education, my life has been well spent." The memorials of this sufferer, baffled throughout life by illness, and disappointed after death by the friends to whom he had intrusted his MSS., would be, for any but a Spiritualist, almost unbearably painful. Our faith, thank God, permits us to hope that he has been, and still may be, an inspiring influence over other writers; perhaps over some who do not know themselves, to be mediums, through whom the dead are speaking. A sister of T. Wedgwood married a son of

Erasmus Darwin, and became the mother of Charles Darwin, whose works present a singnlar combination of the hereditary Darwin ideas with the peculiar Wedgwood method of handling. Darwin's works seemed for a time to be giving a materialistic tendency to science; because he studied the laws of development (which are quite general), in relation, chiefly, to the physical and lower intellectual faculties. But if he too much neglected the application of his own principles to the higher faculties, his cousin has now made ample amends for his neglect, by applying the same hereditary method to an investigation of what may be called the origin of species of moral ideas. As he taught us to look on the strife between animals, in the light thrown on that long warfare by the conviction that it has been an essential agent in the development of the specially will force every attentive reader to look on the most foolish and vulgar theological squabbles as preparation for that serene knowledge of the Unseen Unity which every religious difference among men has done something to deepen and enlarge. It shows us the whole machinery of evolution at work to prepare the successive groups of men which are the vehicles of revelation for successive portions of religious truths.

For the book is, as we said, profoundly occultist. It represents each Church, State, and Race as a group of human particles, held together by the impulse to develop some special idea, to utter some special message; dissolving as soon as the revelation for which it was organized has been effected and the message with which it was charged has been registered for posterity. It is hardly too much to say that Miss Wedgwood presents human history as a series of seances, and the most typical men of each age as mediums. hypnotized and partially blinded to certain portions of moral truth by the overwhelming impulse to express the special truth with which each is charged.

The authoress does not condescend to controversy. She brings forward no arguments to prove the existence of a spiritual force controlling human destiny; but simply shows what light is thrown on admitted facts by to discover them, and not till then." assuming such control. She lays stress on no statements the accuracy of which has been, or seems likely to be, doubted by anybody: she concedes to opponents, whatever they may choose to claim; taking for the materials of her exquisite series of cameos the commonly accepted facts of history and literature; and utilizing for her purpose

whatever may be granted by common consent. So Thomas Wedgwood left costly luxuries Darwin left "The Infinite," "The Absolute," fancy that deep truths are necessarily expressed in solemn words; and quietly revolutionized philosophy by studying the pre-\* The Moral Ideal. By Julia Wedgwood. Trub-

ner & Co., Ludgate Hill, London.

Though the book is the outcome of a pro- ferior. title and terminology are not technically found study of the classical literature of all The pottery of Etruria was, a hundred fusion of innocent white clouds against a Spiritualist. He soon finds that any attempt opment? years ago, the centre of a movement of re- background of uniform blue sky. He who on his part to use his Spiritualism to protect 4. Do not Theosophical teachers contraany precious material, but moulded in pot- Darwinian in its absolute reliance on the most needed; but they will take various started level." ter's clay. Looking back from the point of evidence of facts. And the moral deduced shapes as may be best outwrought by those

Erasmus Darwin (already studying the origin | the sympathy of God. He must feel himself | itor of a great New York daily newspaper. of species). Wordsworth, Flaxman, Mackin- in some sense a fragment, if he is ever to discover his true oneness. Virtue must be a The centre of the group was an invalid | refracted ray from something above virtue; son of the potter, who seems to have | duty must be the aspect, visible in our dense been wonderfully in advance of his time. | atmosphere, of a higher excellence extend-Amongst other incidental achievements, ng far beyond it....Man, if we judge him Thomas Wedgwood made sun-pictures near- by history, knows himself only so far as he ly half-a-century before Daguerre. He also | turn towards the Eternal Other of the huinvented, and communicated to Erasmus | man spirit; he finds his true unity only as he Darwin, the method now in use for curing | finds a larger unity which makes him one

> For the Religio-Philosophical Journal. The "Sad Fate" of Spiritualism.

CHARLES DAWBARN.

Large type in one of our great "dailies" of New York recently informed the world that Spiritualism was dead. It had been slain by Margaret Fox's toe, which, infected by its owner's prolonged drunkenness, had gone to rapping on its own account, and declared itself a first class fraud. But our affectionate enemies of the press erred when they thought a joint-issue could be formed out of that toe; and they were equally mistaken when they supposed any intelligent Spiritualist cared the snipping of a nail for that toe; or for any other rapping machine of that ilk; and yet, further, they made geese of thembeen ascertained. It was long supposed that selves by assuming that any one was ever converted to modern Spiritualism by raps of any kind. Most assuredly no one with education enough to spell out the above Ana-England in 1882 by a medium, who was led nias assertion in large type, was ever converted in such a way. Rats, mice, and clever simulation by wags or frauds are usually a sagacious explanation for one rap or a thousand; and counted as wisdom by the Spiritualist as much as by the reporter or writer of editorials.

But the intelligence back of the rap is the all-important point for the investigator, and a point carefully omitted by the doctors and reporters on the occasion of Margaret Fox's recent exhibition of her inebriated toe. So leaving this particular medium to gather the harvest she has sown; we know that every Spiritualist of average sagacity has a faith founded on a presentation of facts the medium could never have known. A very early experience of my own will perhaps, best illustrate what I mean.

Raps on a table spelled the name of my mother's father who died at the age of 96, whilst I was a baby in a little town on the eastern coast of England. I cannot remember the old man, and had simply accepted him as an ancestral fact, with whom I had no concern whatever; any more than with my other ancestor, the undiscovered and fossilized man ape of the learned Darwin. His name was peculiar. Dan Proctor, not Daniel; but Dan. This was spelled correctly, with a message of home details, that startled me because it was reasonably impossible that an utter stranger acting as a medium in a land 3,000 miles from my grandfather's home, could ever have known anything about him. The toe joint of a confessed fraud whether drunk or sober, is no possible explanation of such an experience.

But the slow rap never suited my impatience. Writing between slates securely fastened, and held in my own hand, was a great improvement. But that soon lost its zest for me. Slate writing mediums are scarce, and a very expensive luxury, specially adapted to Spiritualists of the millionaire variety to which I have never belonged. So I sat patiently for weary evenings of more than a year, making my experiments alone in my own room; and always hoping to some day human powers, so the volume now before us | find a crack through which I might peep into the mysterious unknown.

At last I was rewarded with movements of my hand, at first jerky and violent, but presently writing sentences, and then short essays without conscious mental action on my part. Still I felt assured there was my hidden self at work; and as nothing was written beyond my normal ability, nor any statement of fact made that I had not read or heard, my Spiritualism became decidedly agnostic. But one day'I had an experience that convinced me that my hand could be used by an intelligence that most assuredly was not my own. Sitting at my desk, and with my ledger open before me, my arm suddenly became cold, and my hand asserted its independence. I caught up a paper and ing robbed. Count your cash." A friend came in to whom I showed this writing. Under his lunch. We returned together, and again derstand them. made the count, finding (I think) eleven dollars short. That evening when sitting alone as usual I said aloud, "Some spirit friend has now an opportunity to give me a splendid test by telling me who took my money." My hand immediately wrote: "When society is ready to treat its criminals for cure instead of vengeance the Spirit-world will aid you

This was the end of that experience. I put on a new lock, and had no further loss. Of course a spirit of the Margaret Fox-toe description may have appropriated my eleven dollars; and he may just now be professing his loud contrition before a large assembly in some celestial amphitheatre; but as far as I am concerned the principal and interest remain unpaid, and the criminal unknown.

Three times in my experience—and only to those incapable of appreciating the luxury | three—have I had these convincing proofs which common pleasures afford to him whose of the supervision by some unseen friend. I powers are fully developed. So Charles have space for but one more. Two or three years after the above incident I was shipand "The Eternal" to such philosophers as | ping timber and lumber from Canada to Europe. My office was in Quebec, but it hap. the doctrine of "fatality," or that an indipened to be more advantageous that season vidual is, in this mortal life just where he to load vessels in Montreal. One afternoon 1; ought to be, just where his acts in a former | memory of a man who else would be forgot | hell along with such noble souls as Thomas was busy at my desk in Quebec when once existence have placed him, suffering no ten. No man who needs a monument ever Paine, Victor Hugo, A. Lincoln and thous-

For the Religio-Philosephical Journal. A Few Objections to Theosophy.

R. A. DAGUE.

I have just finished reading some writings on Theosophy, which I was requested to read by an esteemed friend who desires me to investigate that subject. With your permission, I will state to your readers some of the objections I have already found to that philosophy. I do not say that a learned Theosophist cannot explain satisfactorily all the knotty questions I herein raise.

First, I wish to say that the object of the Theosophical Society, as stated by Prof. E. J. K. Noyes, F. T. S., in the Religio-Philosoph-ICAL JOURNAL of Nov. 10th, is a most commendable one. He defines it to be: "To form a nucleus of universal brotherhood of humanity." I will also add that I like the broad philanthropic spirit that runs through all the writings of Theosophists which I have read. It is the doctrines or philosophy | reasonable to suppose that they had no in-I object to, more especially that of "Re-incarnation." This dogma, briefly stated, is, "That all souls now inhabiting mortal and an unconscious state, prior to the time bodies have, from all past eternity, been born of their occupancy of a mortal body and that thousands, yes millions of times, and have died as often as they have been born." The programme has been, being born, living a human body and having acquired a conscious a few years on earth, then dying, then after a brief rest in "Devachan," returning to earth | that individuality forever? If this be so, after a few years dying again; and this routine has been going on through all past eternity. Theosophists teach that every man now on earth has, at some former period, shell from which it was hatched? Instead lived on this or some other planet as a mortal: that he has been a woman in some former existence, and has committed every known and unknown crime, or if he has not done so, he will commit them in the future, either in this mortal life or during some re-incarnations yet to come.

Alexander Fullerton, F. T. S., in the "Wilkesbarre Letters," page 6, says: "The doctrine of re-incarnation is that each man dwells in the flesh not once, but often. His internal indestructible self comes again and again, into earth life, each time in a different race, family, condition; so that he is confronted successively with each form of test and experience, assimilating into that self the essence of each incarnation, and at last emerging with an exhaustive knowledge of humanity, and a perfected character. He is not a thousand men compounded into one,

but one man who has had a thousand lives." He further says each soul must have an experience in this life as father, mother, husband, wife, brother, sister, kinsman, patriot, philanthropist, etc. In further explanation of this, he says: "To understand each, one must become each, and so the long path of the evolving individuality leads through every zone of sex, relationship, affinity, sentiment and duty, not a type of human emplacement being omitted or a phase of human affection skipped."

Prof. Noyes in the RELIGIO-PHILOSOPHICAL JOURNAL of Nov. 10th, says:

"We believe that man, as a spiritual being is evolving from a lower state to a higher, and that instead of this life being the beginning to be succeeded by an indefinite future, it is simply a page in the book of life of a no end. If we admit the existence of the soul as apart from the body and as an eternal being, it follows logically that it could have no beginning, unless we bring in the conception of a God who is continually creating new souls, and who is very unfair to them at that, for instead of starting them equally in the race, some are given a body in Five Points in the slums, while others are given all the advantages of education and pleasing environment.

life here when looked at from the larger | tion." is both unreasonable and obnoxious. point of view is simply the logical result of the sum total of past acts."

It may be presumptuous for one who has read but little on Theosophy, to attempt to criticise such eminent and learned gentlewatched the pencil as it wrote: "You are be- men as Professors Fullerton and Noyes, but I will (with no desire to provoke a newspaper controversy) venture to state a few reasons advice we counted the cash, and went out to | why I cannot accept their teachings as I un-

nity to bring a particular individual, now in labor system whatever with theirs is preintellectually and morally, will it not re- and income tax on all Chinese and Coreans quire all the last half of eternity to double in Russian territory, and to admit Asiatics his attainments? If so, it seems to me too to the privilege of Rusian subjects only if afresh, and put him to an open shame." long a journey, involving too much suffer- | they become naturalized Russians. ing for the results attained.

lerton puts it, "to understand each"? Some | stealing more than a score of horses. theologians have taught that God could not l mortals, till He, Himself, was born of a woman, became poor and suffered physical death. To me the positions assumed by both Theosophists and theologians spoken of above, are illogical and weak.

3. Theosophy teaches, as I understand it, again my hand was seized, and wrote, "Go more than he ought to suffer; that he de-ought to have on.—Hawthorn.

dilections of earth worms and the marks on | to Montreal instantly." I had just time | serves all the pain that he is called on to ena pheasant's wing. The truest genius dares | enough to catch the night boat, and reached | dure, even though he be the helpless victim of to leave rare jewels to be scrambled for by the wharf in Montreal the next morning be- some heartless, cruel fiend who by force outwhoever is not artistic enough to make gems | fore the bargemen and sailors had resumed | rages every natural right he is supposed to be | of condolence on the news of my wife's death, out of common clay; the truest faith dares to loading the vessel I had chartered. I saw at entitled to, hence the belief of this philoso- written by my brother, a prominent clergyleave the miraculous elements in history to a glance that there was serious fraud. The phy has a tendency to make its disciples man in one of the principal cities of Ohio, be contended for by those who cannot believe | lumber had been graded—they call it "cull- deaf or indifferent to the cries of the out- and my reply thereto. D. EDSON SMITH. in the spiritual unless startled into belief by | ing"-in such a way as to make it pass for a | raged or unfortunate ones. If a fellow morsuperior quality when it was really very in- tal is infirm in body or mind; if he is the victim of dire misfortune; if his rights I stopped the loading and appealed to the | are being trampled upon; if he is sick and connected with Modern Spiritualism; but it ages, it contains little which the reader of should interest Spiritualists on account not average culture may not readily follow. But proved to have been bribed. He lost his situ- assist him? He is merely getting "needed" only of its contents, but also of its historic it must be read with care; those who attempt ation and was heavily fined. The "recull- experience"—experience that he must have antecedents. A short summary of the latter to skim it will waste their time. It is, as ing" made many thousands of dollars differ- before he can gain "Nirvana." He is only will fitly preface our remarks on the actual we suggested above, a genuine collection of ence in the invoiced total of that shipment. reaping what he has sown in a former exwork, in view of the recent discussions about | Wedgwood cameos; a hasty glance will per- | It is such instances, no matter how rarely | istence. Why, then, put forth your hand to ceive nothing more interesting than a con- repeated, that count with the intelligent prevent experiences necessary for his devel-

form, unpretending in its methods, but as will linger over the details will find a new his cash or grade his lumber, is either a dead dict themselves? In the foregoing quotaessentially revolutionary as anything that meaning in the ancient saying that the failure, or a most dangerous success. But to tion, Prof. Noyes says, "that a soul has no was going on at the time in Paris. Josiah Creative Artist breathed His Spirit into the the man or woman seeking truth as truth; beginning and will have no end," yet in the Wedgwood familiarized the public with ex- dust of the earth, and made of it His own wisdom as wisdom; to raise humanity to a very next paragraph he declares that "probquisitely delicate little cameos, not cut in | image. The method of the book is utterly | higher level, such experiences come when | ably at some point in the past, all souls | brother, and through the darkness of this very

Now, if souls had no beginning, no startview of our present knowledge, one cannot from facts by Charles Darwin's continuer is whom we affectionately call our "guardian ing place at all, how could all souls start angels." But such experiences prove that level? Right here is deep water, so deep "No ideal is possible, if that which is ideal- | Margaret Fox's fraudulent toe has not slain | that we cannot perceive that our learned ized knows no beyond. Man can strive modern Spiritualism, even though that toe Theosophical teachers have any better suctowards no virtue in which he does not feel was used as the jawbone of an ass by the ed- cess in fathoming it than other thinkers have had. The statement of Prof. Noyes that "probably all souls started level" seems to me original elements, and be again used to make to be a rather shaky foundation upon which | other attractive forms; and you, indeed, to build up a great philosophy, and a great religious system, and yet on that same tot- great loss. I certainly appreciate all your tering foundation, which is only a probabil- words of comfort and consolation; but when ity—a guess—the doctrine of re-incarnation | you come to offer me the consolations of "my is reared, if I understand it. It reminds me of the answer of the rural school teacher, assure me that the "peace which communion who when asked how astronomers measured the distance from the earth to the sun, declared that "they guessed at one-fourth of | perfect than that which comes from any oth-

Is there good reason to believe that in that there can be no progress in the illimitable universe except on the material plane. I cannot perceive that it is necessary that all souls should have consciously existed as such, from all eternity, nor that they should all have been started at the same time. On the contrary is it not dividual existence, or if you prefer, that they existed in an inorganic, an elementary, their consciousness began at that time, and that having been organized by entering into a individuality that they thereafter retain that such souls will be sent back into an elementary condition again, to be again born, as to send a fully fledged bird back into the of all improvement being made in this mortal life, I am disposed to think that the great lessons of existence will be learned in the Spirit-world. To me, this existence seems like the starting place, as though we as souls are yet unborn—like the bird in the eggshell, not fully hatched. Real life will begin after we are born in the Spirit-world, after we break the mortal shell and step out. We occasionally catch glimpses of that world we are to inhabit; but while imprisoned in the mortal body, we are forming, are in process of incubation; the elements of spirit to consciousness, and an immortal individual, a conscious intelligence, is being created from elements that have existed from all eternity. In due time the mortal shell will be broken and real life, which shall never end, will begin. I cannot see that any advantage could accrue to a spirit re-entering a mortal body, especially as he would have no remembrance of his former existence, hence could not profit by any failures or errors

which he may have committed. Re-incarnationists teach that there is no acquiring of knowledge nor progress of the soul except when occupying a mortal body; that all that disembodied souls have to do is to rest awhile, and then "sink away," and be reborn on earth again. This process of being born, then dying, then resting in "Devachan," then being born again, goes on and on for ages, till a certain condition of purification is reached, when the soul is swallowed up in "Nirvana" and individual conscious-

ness is lost forever. The system does not seem to me to be philosophical nor one calculated to make its soul which had no beginning and will have disciples happy. A less objectionable theory and a more philosophical one is the doctrine that while spirit and matter have always existed in elementary form, yet neither our souls nor bodies have existed, as such, before our birth on this physical plane; that the material planets are the birthplaces of organized individual intelligences who having come into existence, will live forever, and will, in the spirit realms, be taught and learn, and study, and develop to all eternity. Theosophists say all knowledge must be ac-"Theosophists believe that probably at some | quired in the mortal existence; that there is point in the past all souls started level, but | no progress of a soul when separate from a that the difference in position and environ- body. To my mind they have not proven the ment to-day is simply a result of past acts | correctness of their theory. To me the chief and lives. That the apparent unfairness in corner stone of their teachings, "re-incarna-Phillipsburg, Kan.

> Another land to close its doors against Chinese immigration is Eastern Siberia. The government of the Russian provinces of the Amoor has proposed to restrict the entity of Chinese, with this statement: "The Manchurians form an element which is dangerous to the interests of our Russian colonists, as by their intelligence, industry, endurance

Is the statement a logical or reasona- | described as "cultivated, refined, and beauti- | meaning friends to return to the fold of ble one, that a man must have been a woman | ful girls," have just escaped from the jail at | Christ, and forsake the soul-destroying ideas and a woman a man, and that he must have | Hutchinson, Kans., where they were incar- | she had imbibed since she became my wife. been a drunkard and a murderer, in order to cerated for horse-stealing. They are said to The loved one told me about it afterwards, develop morally and intellectually, and to have a perfect mania for the business, and and said she told them she was at perfect round out his character, or as Prof. Ful- | have had many thrilling adventures while | peace, and could not return to what she did

Paddy Lane, the author of the Irish bull he has done wrong I leave it to his own conscience and God to play the devil with him."

RELIGIOUS CONSOLATIONS.

The following is an extract from a letter

...."I do wish that you shared in my faith in the Lord Jesus Christ. He is such a friend and such a comforter; and the peace which communion with him brings to the troubled soul is so much more sweet and perfect than that which comes from any other source. I earnestly pray that my blessed master, who is all the world to me, and who has never left or forsaken me amid all the trying and bitter experiences through which I have ever been called to pass, may graciously reveal himself to you by his spirit, and draw out your heart to him in love and confidence. He is a friend—I know it—that sticketh closer even than a brother. God bless you, my dear affliction may He reach out and draw you to

SANTA ANA, CAL., Nov. 12, 1888. MY DEAR BROTHER:—Your kind letter of sympathy and affection of Oct. 31st, was duly received. Yes, the caskets that held our jewels are laid side by side, to return to their know how to sympathize with me in my [your] faith in the Lord Jesus Christ," and with such a friend and comforter brings to the troubled soul is so much more sweet and the distance, then multiplied that by four." | er source," I have to beg leave to differ with you, and remind you of the fact that I have order to develop a soul from a low mental | had a much more extended experience into and moral status to higher spheres, that it is | the joysand consolations of various forms of necessary that such soul should occupy a religion than you. You must remember that I mortal body thousands of times? It does not once placed the loved bodies of two darling so seem to me. Such reasoning implies children, all I had, in one dark grave, and that my consolation then was the same that you now offer me. You must remember that forty years of my life have been spent living in the "faith of the Lord Jesus Christ." You must also remember that my zeal for truth. and my opportunities for finding out what is truth, have been quite as great as your own. All the knowledge upon which you found your faith, or extract your consolation in bereavement, is possessed by me; and besides this I have made very extended research into. a field of thought relating to a future life that you know nothing about. I assure you, dear brother, that the consolation from this latter source far exceeds those derived from your faith. I can not understand why you should offer me the consolations of your and taking on another mortal body, and then then is it not as unreasonable to believe faith when you know I am as well aware of them as yourself; and also knowing that I claim to have a knowledge about the loved ones gone before which you know nothing about, but which I claim is far better to make mankind happier and better than your "faith in the Lord Jesus Christ." Of course I know you meant well, and I appreciate the kindness of your heart; but I am so astonished that one occupying so high a position as a public teacher of these things as you do. should make such thoughtless remarks. When you have given one-tenth the earnest study to arrive at the truth or falsity of my views of man's nature and destiny that I have given to arrive at the truth or falsity of your views on this subject, then I will give more weight to your assertions that you have found the are being associated together and awakening | "highest source of comfort for the troubled

But let us briefly glance at the comfort to be derived from our different religious ideas. You further say: "God bless you, my dear brother, and through the darkness of this very affliction may be reach out and draw you to himself." I can not help remarking right here, that it isn't God I want to be drawn to. I don't want to be drawn to any one but to my darling Minnie, and other

loved ones. Now this God of yours that you want me to be drawn to, is going to allow the majority of the human race to suffer endless misery, when it will not do them nor any one else any good; and he knew this before he made them; or, if he didn't know it at the start, he found it out before he had got along very far. "And it repented him that he had made man on the earth, and it grieved him at his heart; and he said I will destroy man whom I have created, from the face of the earth; for it repenteth me that I have made him."

Now after such a sad experience, why

didn't he go out of the business entirely? Why didn't he drown Noah's family also, taking their souls home to glory? Why save eight for seed to again fill the world with eternal sufferers? Can any one who uses his or her reason draw consolation from such a God? I can conceive of no shadow of an extenuating reason why a single creature should spend an eternity in suffering when no benefit to any one is to be derived thereby. Far better destroy them as we do noxious weeds. This God says all must thus suffer who do not die trusting in the merits of Jesus' atoning blood. But my Minnie could not believe in this atoning blood, and yet a better, nobler, more self-sacrificing woman never lived. "The world was her country, and to do good was her religion." Would it be any consolation to be drawn to a God who will permit such a woman to suffer the pangs of a never-ending hell because her reason and rectitude would not allow her to cast her sins onto somebody else? You say, "She once professed faith in Jesus, and that will save her." You seem to forget that that greatest expounder of your religion, Paul, does not think so. Paul says: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were 1. If it has taken the first half of eter- and frugality, competition of any foreign made partakers of the Holy Ghost, and have tasted the good word of God, and the powers the mortal body, up to his present status, vented." It is proposed to levy a capitation of the world to come, if they shall fall away, to renew them again unto repentance; seeing. they crucify to themselves the Son of God

During her last days of earth life, when I Ida Weston and Emma Martry, who are was absent, my leved one was urged, by well not believe. She further said she did not want me to leave her alone again with such feel that sympathy for poor, homeless, erring that he would rather be "a coward for five people, because her throat difficulty made it minutes than a dead man all the rest of his | impossible for her to reply to their solicitalife," has recently perpetrated another. tions; and as nothing could change her Speaking of his assailant, Kavanagh, he knowledge, she wanted to be allowed to pass said: "I won't say anything hard of him. If on quietly. Now because she refused, to the last, to stultify her reason and her knowledge, your God has consigned her to eternal torments. I can not see where any consolation The marble keeps merely a cold and sad comes in. If that noble women has gone to

(Continued on Highth Page.)

Matter relating to this department should be sent to Mrs. Underwood, 86 South Page St., Chicago.

A FEW PRELIMINARY WORDS. As is well known to all its readers the JOURNAL has ever been an out-speken friend to the Woman's Movement in all its branches, and for nearly ten years under the able management of Mrs. Hester M. Poole, devoted a certain portion of its space exclusively to feminine interests. When Mrs. Poole's increasing literary work in other departments made such demands on her time that she felt it necessary to ask to be relieved from her position on this paper, the JOURNAL still made Woman's Cause its own, through its general columns.

In the same spirit of chivalric devotion to the rights of the unrepresented sex which has ever characterized him, the publisher and editor of the Journal has courteously tendered the management of a column in his paper, to the writer, to be known as the Woman's Department, generously leaving me wholly untrammeled as to the matter which shall appear in that column, for which matter I alone must be held responsible; and I therefore think best to briefly state the purpose of this department.

It will be perfectly independent in politics, religion and sociology. It will not echo the voice of any one man, woman, party, sect, or race. It will endeavor to keep out of ruts. to blame if need be, as well as to praise. will be, above all, thoroughly devoted to the interest of Women in the broadest sense of the term; not only the suffrage movement, development and rights of the sex will be discussed and reported so far as the limited space will allow.

Because of the limited space I can not ask department, but any short pertinent queswill be gladly welcomed.

GYNECIAN NOTES. the board of trustees of Columbia College. asking that young women be admitted to the college classes. This memorial was unheeded. Year after year the agitation of this demand was kept up with stormy interludes of masculine protest against it. This year woman's persistence has conquered, and the trustees have agreed to allow an "Annex" for women to be opened, with certain restric-

tions, as soon as practicable. An educated Esquimaux woman, Miss Olaf Krarer, is one of the lecturers in a "Star Course" in Philadelphia. She is but forty before a certain time. Soon after he finds his forinches in height, and dresses in native cos-

Detroit, Michigan, one of the speakers was a | surance Company, in which he is largely insured, to Greek lady, Calliope Kechayia, of Constanindustrial school for girls in Athens, which now employs 400 women and girls. She met with great opposition to her project at first, but is now honored because of its suc-

At the late meeting of the New York Academy of Anthropology, Virsqua, Princess of the Six Nations of the Mohawks, who live on the Grand River Reservation, made an address in regard to an Indian College which she is endeavoring to have established at

Washington. Every woman should read Lester F. Ward's brilliant contribution to scientific knowledge. entitled "Our Better Halves," in the November Forum.

THE BOOKS THAT ARE TALKED OF. Whatever any woman reader's private opinion may be as to the merit or demerit, religious views, ethical import, intellectnal vigor, or literary style of "Robert Elsmere," "John Ward, Preacher," "The Story of an African Farm," or "The Quick or the Dead," she must feel a certain pride and satisfaction, that these books, which are read and talked about in all circles of society, from which preachers take their text, editors their editorials, and about which the transitorily great are interviewed, were each written by a woman. This is certainly the day of woman's triumph in fictitious literature, and it means agreat deal. It means that women are capable of intellectual development in any direction to which they seriously apply themselves, for it is only within a century that women began to try their power as story tellers, except in rare cases which could be counted on the fingers. But now the literary field is full of them; they carry away to-day the larger share of honors, and the books that are talked of are mainly those written by women. To the names of Mrs. Humphrey Ward, Mrs. Margaret Deland, Olive Schreiner, and Amelie Rives-Chanler, can be added those of Charles Egbert Craddock, Constance Fenimore Woolson, Frances Hodgson Burnett, Elizabeth Stuart Phelps, Anna Katherine Green, Marietta Holley, to say nothing of older favorites, such as George Sand, George Eliot, Charlotte Bronte, Mrs. H. B. Stowe, Mrs. Oliphant, Mrs. Lynn Linton, and others. In this connection we give a few brief notes, gathered from yarious sources in regard to the four writers whose stories are just now most discussed. Mrs. Mary Augusta Ward, known to literature as Mrs. Humphrey Ward is an English woman, grand-daughter of Dr. Arnold, of Rugby, and neice of Matthew Arnold; her father is Thomas Arnold of University College, Oxford; her husband Humphrey Ward is a literary man. She is 37 years old, and has written several other novels, and for years has been a contributor to Mc-Millan's Magazine, and the English Quarterly Review. She has also translated extensively from French and Spanish literature. She is described as a small slight woman with pale face, soft, dark wavy hair, a large nose and mouth, and small black piercing eyes. Her portrait shows strong, expressive, but refined features, and a graceful figure in au esthetic dress. Margaret Deland, author of "John Ward, Preacher," was born in Pittsburg, Pa., is of a good family and is about thirty years of age. She was brought up a Presbyterian, and was a communicant in that church until after marriage she went to Boston to live, and became an Episcopalian. She was known as a successful writer of poetry before she wrote her popular novel. She is of medium height. with a strong, English featured face. The author of "The Story of an African Farm," Miss Olive Schreiner, who writes under the psyeudonm of "Ralph Iron," is an English governess who was born at the Cape of Good Hope of mixed parentage, her father being an English missionary married to a Dutch woman. Her father died when she was but 11 years old and the early years of her life were passed amid scenes such as she describes in her book, and in lonely friendlessness, with spiritual experiences akin to those

of her heroine, Lyndall.

Amelie Rives-Chanler, writer of that erotic and erratic story, "The Quick or the Dead" of the passion play of "Herod and Mariamne," etc., is a beautiful and eccentric Southern lady twenty-five years of age. She is the petted and idolized daughter of Colonel Rives, a civil engineer. The early years of Mrs. Chanler were passed at the home of her grandfather, William Cabell Rives, the Congressman, Senator and Minister-Plenipotentiary to France in the earlier half of the present century, at Castle Hill in Virginia. From her earliest childhood she was fond of reading, full of queer conceits and self-willed. She is a member of the Episcopalian Church and very devout. Her marriage a few months ago to the wealthy Mr. Chanler of New York created quite a sensa-

### BOOK REVIEWS

[All books noticed under this head, are for sale at,or can be ordered through, the office of the Religio-Philo-SOPHICAL JOURNAL.

The following books are from Lee & Shepard, Boston; A. C. McClurg & Co., Chicago: BIDING HIS TIME, or Andrew Hapnell's Fortune. By J. T. Trowbridge. Price, \$1.00.

the hands of boys. Andrew was a conscientious boy inestimable in literature as well as in art, and no Boston to a foster brother of his, upon his invitation to share his great wealth. Andrew finds the old gentleman a miser, who lives in the most squalid misery. After many vicissitudes, Andrew comes home one | terat once fascinating and repelling. Neither she nor day to find him dead and his relations in possession of the home, searching everywhere for the money | thy very warmly from the beginning to the end of they supposed hidden. Having been always jealous | this story; nevertheless an observer of character can of Andrew, they were desirous of driving him off, which they did after allowing him to take a cane | these two characters. The large souled, generous that the old uncle had previously given him; after Virginia is more fortunate in winning the heart, as but all matters pertaining to the education, he had gone as far as Albany-in his despair, for he well as the attention, of those who turn these pages. was very wretched and had left the place which had She is remarkably alive and real to the imagination, been his home for a year, under a cloud of suspicion; and one rejoices in, and congratulates oneself upon of theft—he discovered that the cane had a secret her happiness and the happiness she confers. spring and enclosed were several thousand dollars |. In conception and execution, Dick Armstrong, the in bonds and bills. He was in great doubt as to wayward boy, is a strong piece of work, the best in for much in the way of contributions to the | what was his duty; go home to his old friends in | the book. This character seems the product of Mrs. Ohio; or return with the money to the rightful beirs. Woolley's genius in a freer and more spontaneous tions or suggestions on any topic discussed | The temptation was great to go. I asked myself, | mood than that in which she usually works. There "what would my mother say"?...."I know too well- is really no theology in this story; it is simply a tale what she would say"...."I was in Albany. I started | of two lives, with the alienation brought about betwice to take the train for the west, but I could tween them by different points of view as to doc-In 1876 Sorosis, the pioneer Woman's 'Club | not do it.... Something controlled me. I had to | trinal matters, but there is no serious discussion of of New York City, presented a memorial to | come back," which he did-found that his reputation | religious doctrines, a fact for which most novel had been cleared of the suspicion which was worth | readers will be devoutly thankful. It is a healthy. more to him than keeping the money would have interesting book, and one which almost any one will

> THE ADVENTURES OF A CHINAMAN IN CHINA. From the French of Jules Verne. Translated by Virginia Champlin. Price, \$1.50.

Jules Verne's style is very original and entertaining. This may not be quite equal to some of his earlier efforts, yet the plot will be found ingenious

A high cast Chinaman having lost all his fortune. save a million or so, being discouraged by his poverty gets a friend to promise to take his life unawares tune is not lost, but the friend cannot be found who was to perform the kind act of friendship, and so At the recent Woman's Congress held in | Kin Fo sets out with the agents of an American In find the friend. Their adventures are here told tinople, who is the originator of a graded by Jules Verne in his unique manner. On one occasion they escape in mid-ocean from a Chinese junk in rubber suits devised by Paul Boyton.

> Mr. Higginson is always an entertaining writer. Many of the chapters of this book have appeared in the different Magazines, and are now collected in more permanent form. These episodes are not generally met in our American History, and will therefore be interested in the early history of his country. They | bottle.

have been gathered by Mr. Higginson from private sources mostly. The chapter on Denmark Vecey, the leader of the Charleston, S. C., Insurrection, is a thrilling narrative. Denmark was a very from suffering, by the use of this great blood puriintelligent colored man. He had purchased his fier, when all other means failed. freedom, and had a good business, but felt it his duty to incite his colored brothers to strike a deadly blow at their masters in order that the slaves should be free. The plot was discovered and thirty-five suffered the death penalty on the gallows.

Another chapter of even greater interest is that of Nat Turner's Insurrection. He took quite another method to slay the masters and their families. The book should be placed in the hands of all who wish to learn of the early history of our land, its wonders and outlaws.

RACHEL ARMSTRONG, or Love and Theology By Celia Parker Woolley. Boston: Ticknor & Co. Paper 50 cents.

One is reminded of the ancient admonition against injudicious praise by reading the publisher's advertisement of the fifth edition of Mrs. Woolleys's novel, Love and Theology. To compare this work to Robert Elsmere is an injustice; it bears no resemblance whatever in execution or scope to the reigning English sensation in fiction. Undue commendation, however, ought not to work serious harm to Mrs. Woolleys's book, which was published long before Robert Elemere was introduced to the American public. It has a real value of its own, and stands far above the ordinary run of novels. Mrs. Woolley is not an artist; she belongs to the photographic school. Her work is pre-eminently Like all Mr. Trowbridge's stories, this has a clear, sharp cut, strong in outline, faithful, but colhealthy moral tone, and is a good book to put into orless. Photographs, however, have a value quite of seventeen who, after losing his mother goes to student of human life, or of Nature, can afford to

> despise them. Rachel Armstrong the heroine whose name is now made the first title to Mrs. Woolley's novel, is a characthe hero, Arthur Forbes, attracts the reader's sympanot fail to note and admire the fidelity to life of read with pleasure and think over with genuine interest many times after he has finished it.

. A Modest, Sensitive Woman often shrinks from consulting a physician about functional derangement, and prefers to suffer in silence. This may be a mistaken feeling, but it is one which is largely prevalent. To all such women we would say that one of the most skillful physicians of the day, who has had a vast experience in curing diseases peculiar to women, has prepared a remedy which is of inestimable aid to them. We refer to Dr. Pierce's Favorite Prescription. This is the only remedy for women's peculiar weaknesses and ail-' ments, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case or money refunded. See guarantee printed on bottle wrapper.

Consumption can be Cured. Not by any secret remedy, but by proper, health-ful exercise and the judicious use of Scott's Emul-TRAVELLERS AND OUTLAWS. Episodes in Ameri- | sion of Cod Liver Oil and Hypophosphites, containcan History. By T. W. Higginson. Price, \$1.50. | ing the healing and strength-giving virtues of these two valuable specifics in their fullest form. Prescribed universally by Physicians. 'Take no other.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces insought with greater avidity by the student who is | flammation, allays pain, cures wind colic. 25c. a

Tone up the system and improve the appetite by

Deserving of Confidence.—There is 'no article which so richly deserves the entire confidence of the community as Brown's Bronchial TROCHES. Those suffering from Asthmatic and Bronchial Diseases, Coughs and Colds should try them. They are universally considered superior to all other articles used for similar purposes. The late Rev. Henry Ward Beecher said of them: "I have never changed my mind respecting them from the first, except I think yet better of that which I began by thinking well of. I have also commended them to friends, and they have proved extremely serviceable."

Hall's Vegetable Sicilian Hair Renewer is unequaled for restoring gray hair to its natural color, promoting growth, and producing new hair on bald

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Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other wellknown and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

Hood's Sarsaparilla Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Anothecaries, Lowell, Mass.

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BAG is a scientific preparation, and as a cure for the TOBACCO 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 for in, and does not contain a particle 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 impregnated with nicotine in-

WEAKENED CONDITION OF THE NERVOUS SYSTEM.

The Marked Symptoms are that the victim feets worse in the morning, gradually improving as night approaches. Blood circulates improved, there is east, finched, intitable temper: interproved as night approaches. Blood circulates improved, there is east, finched, intitable temper: interproved as nights; dull, here in the man; tinging in the ears, fregular action of the heart, etc. NOTO-BAC also acts promptly used one secretive grades of the mouth, Entirely Destroying the Destre for Tobacco, and at the same time eliminating the poisonces mechane from the system, and exerting its peculiar and beneficial action of the entire nervous system, increasing the flow of nervous fluid, allaying all irritability and restoring to batth and activity one diseased and partially destroyed nerves caused by the long and excessive use of Tobacco.

It is the Only Positive Cure 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 has adsolutely no depressing influence, but produces healthful and refreshing

in any other remedy. It has 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 NUTOBAC; 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 WAGONS, CARRIAGES, BUGGIES AND SLEIGHS, 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 been a constant chewer of Tobacco thirty-three when I saw your ad. I thought it another of those catch-penny articles we so often see in newspapers. 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, 1888, 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

cine 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 I used another, with the above result. It is now about four months, and I have no more desire for tobacco than if I had never used it, and I am now prepared to say there is no case but what I think Notobac will cure. 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,

City Editor LaFayette Journal.

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

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

East Charleston, Tioga Co., Pa.
Universal Remedy Co., LaFayette, Ind.

Gentlemen:—Your Notobac will do just exactly what it is recommended. 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.

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 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 used your Universal Pills, and would recommend 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 Hun-dreds 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 to bacco in any shape or form, nor have I any desire for it. Previous to that time I have used to bacco for about forty-five years to excess. and would say that I would not be back in the habit o 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 antique 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 dozen boxes, as I wish to give them away to some of my friends. Yours truly,

Notobae 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 say, in the start, I have used tobacco for many, many years. I have tried many times to stop the use of it; I failed every time until I procured and used some of your Notobac, and now it has been six months since I 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 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 \$1.00 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 To-bacco Habit of Ten Years' Standing—I Also Have Two Friends Whe Used Notobac Upon My Recommendation and They Are Cured.

PLEASANT VALLEY, Tex., July 27, 1887 Universal Remedy Co., LaFayette, Ind. Gentlemen:-I write to you concerning your cure for dentlemen:—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 not do it until I used your Notobac. One and one-nail 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.

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.

Cigarette Habit Cured.

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**, **S1** a **Box. or S Boxes for \$2.50**. 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.

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What Will You Do? You!

The year is drawing to a close, a year in which Spiritualism has had many trials, and in which the principles of the Journal have Deity, and obliged them to be wary how they been found to be the only correct and safe guide in traversing the field within its scope; a year during which thousands of people and some newspapers vigorously opposed to the JOURNAL'S attitude and methods in the past, have come to openly or covertly agree with the one and adopt the other. That some of these people and papers do not love the Journal is not strange; but they will yet learn to love its principles and to heartily—instead of sulkily, as now in too many instances—fellow its methods; methods which appeal to the truly scientific and judicially minded. There never was a time when the avenues for good and permanent work opened so invitingly, never a time when the demand was so great for the work which can only be done through the various activities of a strong, that only upon your merits as disclosed by wisely and vigorously conducted publishing house. The growth of interest and widening of channels of influence have come to be a real burden and an encumbrance to us. We have developed a bigger field than our limited means enable us to cover in a way to make the concern self-supporting and income-producing.

tal the difficulties will disappear. We have life in the South as a merchant, and came in these columns published the prospectus of North during the civil war, has given the sentative of woman to do her work untramthe Religio-Philosophical Publishing House, bulk of his fortune, over a million dollars, to meled; if it meets the common sense and proposed capital \$50,000, and asked our read- | the education of the freedmen in the south. | touches the hearts of her sister women, as ers to subscribe for the stock. To date, be- Not waiting to bequeath this sum in a will is likely to be the case, the Journal will tween fifteen and sixteen thousand dollars | he wisely gives it now, that he may suggest | have evidence of it, and encouragement to have been pledged.

that the Journal is read by a body of people | New York Tribune gives this sketch of his owning more than \$75,000,000. We want personal qualities. All honor to men good House. Will it be forthcoming? Don't | the good of humanity: wait to see who else súbscribes, but promptly do what you can, or wish to, yourself. though bred a merchant has always had the The shares are \$50 each—see prospectus in | qualities and appearance of a literary or pro-We have any number of flattering letters ence, marked in its intellectual type and inand words of good will, but these will not | dicative of a strong mind and strong convicstock a corporation. Many write us they tions, his conversation, instead of treating will take one or more shares at some indefi- upon markets, trade and prices, has been of nite time in the future. What we want is men and principles in their larger scope and a bona-fide subscription now.

There is in the aggregate a large amount of trust funds waiting for just such a stable concern as this Publishing House will be when completed, where the donors can feel assured of the perpetuity of trusts, and where they will be free from the exigencies which overhang any single individual's life. Let us unite in establishing such an agency for carrying out the wishes of those who desire | ambition, either for its luxuries or power a concern which, emulating the enterprise cumulation. of the daily press corporations, shall carry

for Spiritualism-Spiritualism in its biggest | cerned about it.' sense, cramped and confined by no narrow, sectarian definition.

record; you know what it is. He now very good than to enrich either himself or his earnestly asks that you co-operate with him to | family connections, and that he should pass the end that his almost unendurable labors | it over, almost entirely to work out a benefiand cares may be lightened and that the cence for a branch of the human race which work to which he has given the twenty best he considers most in need of help in its upyears of his life may receive additional mo- ward struggle toward civilization." mentum and be more effectual. He awaits your response!

### The Totality of It.

In these troublous times for Spiritualism —or rather for Spiritualists—it is importan not to allow the froth and driftwood which the mighty flood of a forty years' deluge of psychical and spirit phenomena has produced, to discourage those who have come into the broader knowledge of spiritual things. Don't forget that with all the Spiritualistic rubbish floating on toward the seas of Disuse and Oblivion, there goes with it, swirling. seething, roaring along toward the horizon which is to close down on it forever, the mass of theological rubbish, pseudo-science, bigotry, prejudice, priestcraft and dogmatism of ages. The happiness and the knowledge which come to the true Spiritualist, should make him strong, brave and enduring, and full of enthusiasm to do his duty to the cause he owes so much and to his fellow man Remember that the errors, delusions and difficulties are not all, nor indeed any part of Spiritualism per se; but only the reliquiæ of the past, the dust of superstition and ignorance, the deposit of selfishness and passion which man is gradually leaving behind in his never ending progress along the lines of evolution.

Remember that the totality of Spiritualism is as comprehensive as the universe, that it reaches from the lowest depths of human misery and passion to the highest altitude of wisdom and love; that it embraces all pertaining to man's material and spiritual welfare. Remember that modern Spiritualism has modified the current thought of the world and forced upon an unwilling clergy a more humane and lovable conception of libel man and God by calling one a worm of the dust and picturing the other as an implacable monster inflated with vanity and thirsting for blood. Remember all this, and be of good cheer. Do your duty, each and every one of you respectively, and do not shirk it because it involves some personal effort; some seeming sacrifice; the putting aside of some pet ambition; the giving of some portion of the wealth you legally hold the title to, but which is not yours and cannot be carried with you when you emigrate to the Spirit-world. Take an account of stock before the month closes, figure up what your deposits are upon which you can draw when you are once across the River of Death! Don't forget that "shrouds have no pockets," and your record can you secure credit in that country toward which you are traveling and within whose borders you may find yoursel any day!

### A Noble Philanthrophist.

Daniel Hand, a native of Madison, (former-With a reasonable addition of fresh capi- | ly East Guilford) Ct., who spent his business | criticise and to advise as she pleases. It is its wisest use, and enjoy the benefits it will | maintain this auxiliary to the general We are anxious that the bulk of the stock | confer on those who need it. He was of an | movement. should be pledged this month, and at the old family, his ancestors coming from Englatest before February next. A somewhat land more than 250 years ago, and noble careful approximate estimate of the assets qualities of manly usefulness seem to have of our regular readers warrants us in saying | marked his race. A correspondent of the about \$34,000 to complete the Publishing and wise enough to bestow their wealth for

"In personal characteristics, Mr. Hand aladvertising columns for further particulars. | fessional man. Of a striking personal presrange, for which his extensive reading of solid books and broad observation furnished ample material. Intensley practical and earnest in his mode of thought, it is probable that no work of mere fiction ever so much as attracted his passing notice. On the other hand, the smallest item of genuine and true human interest is not beneath his concern. Wealth, as such, has never been his aim or to leave funds in perpetuity for the advance- and it has come to him almost unsought ment of the cause of spiritual truth. Let us | while in the simple performance of ordinary have a publishing concern strong enough to | life work and duty. These qualities, coupled | Press Club takes place at Central Music Hall publish books, pamphlets, tracts, periodicals with inexpensive and simple habits, have next Friday evening (Dec. 7th), and a proand papers at a minimum price, and to give | been the source of his fortune without any | gramme is now assured that in diversified them away when it seems best. Let us have apparent aim for or thought of large ac- interest has seldom if ever been equaled on

and efficient workers in whatever part of the step toward pressing or securing his claim, announced later. Seats may now be secured that way anyhow.

poration a new and brighter future will dawn he will pay his debts. I am not at all con-

"Such being the man, it is a natural sequence that he should consider his fortune The editor of the Journal has made his a trust conferred upon him for some greater

The Woman's Department.

she gain her just place; (3) her cause is not | the Christian Religion." A vigorous plan often noted an undue partisan spirit, a nar- gether for the emancipation of woman. rowness of view, a rawness, a zeal untempered by justice, a lack of discipline, a disposition to imitate the contemptible political tricks and subterfuges of men in some of those active in the woman's movement for increased legal rights-including suffrage. The Journal believes there is no such thing as a clashing of interests between the sexes; nor that man need be flayed or roasted alive in order to bring him to a true appreciation | and appreciative audiences. of what belongs to woman. The Journal believes in elevating woman to the highest altitude of power and usefulness she may desire; net because she is woman, but a human being inherently possessed of equal rights | Sunday afternoon. and privileges with the opposite sex of the same intelligence and moral status.

The full recognition of woman is a vital feature in the constitution of Spiritualism, and most professed Spiritualists are woman 'suffragists; they are such, not from motives of expediency, or for merely sentimental reasons, and hence may always be relied upon to aid every worthy enterprise looking to ward equality of the sexes. They often work with bigoted Christians in this field, putting up as best they can with the gall and wormwood of ecclesiasticism which these people which name materialists and agnostics are always a welcome visitor. popularly grouped, are, equally with Spiritudifferent process, yet are they none the less

active and earnest. Journal has therefore prevailed upon Sara | mediums before the public. A. Underwood, the widely known writer and cago, she can always be in close connection with the office, and thus be able to avoid the delays and obstacles which pertain to such a work when conducted from a distant point. as well as the moral support of the Jour- Mr. A. Kent. NAL's readers. She will be left free to express her views fully; to praise, to chide, to the aim of the Journal to allow this repre-

Canon Isaac Taylor has just written an article for the Fortnightly Review with the startling title, "The Great Missionary Failure." and the English people in the churches are still more surprised than they were a year ago at his commendations of the Moslem faith as a help to African negroes. He estimates the excess of births over deaths in Asia and Africa at 11,000,000 a year, and the yearly increase of Christians at only 60,000 so that it will take 183 years of this missionary work to convert a single year's increase of pagans. He takes the Church Missionary Society's report of work in Ceylon, which shows that their 424 agents spent \$55,000 last year in making 190 converts, and that 330 and shows largely increased intellectual lapsed back from Christianity to paganism | grasp since our last interview with him sevthe same year, so that the result was an act- eral years ago. His reason for desiring conual loss. He tells of a quarrel in a neminal- nection with some organized body of liberal ly Christian village in which the rioters religionists are cogent, but as he has promised cooked and ate the vanquished, to show the to put them in writing for the Journal we low grades of nominal Christianity. Canon Taylor is not a disbeliever in missions, but pleads powerfully for more rational methods, a more fraternal spirit, and more adaptedness to native customs in all innocent ways.

The annual entertainment of the Chicago any similar occasion. Among the chief at-"The writer of this recalls a remark made | tractions will be Miss Rose Coghlan, Anna on its own psychical researches under com- to him by Mr. Hand at a time when to all ap- Smith, the Norwegian Nightingale (her secpetent supervision and with the best me- | pearance the entire bulk of his Southern for- | ond appearance in America); A. P. Burbank,

field they toil. When we have such a cor- and quietly remarked: 'If Mr. Williams lives at the box office of Central Music Hall. Notwithstanding the remarkable character of the entertainment the best seats are only \$1 each. There can be no doubt that this will be one of the most fashionable and successful events of the season.

> The Cook County Woman's Suffrage Association, at its annual meeting last Tuesday, elected Mrs. C. V. Waite President, Mrs Elizabeth Boynton Harbert and Mrs. Sara A Underwood, Vice-Presidents; Mrs. Virginia Lull, Secretary; Mrs. Mary E. Bundy, Treasurer. Mrs. Harbert, the ruling President has served the Association long and faithful-The Journal once more essays a Woman's ly, having been president the past twelve Department. It does this (1) because it is years. Mrs. C. V. Waite is one of the pioconvinced that the world needs to give wo- neers in woman's work—the editor of the Chi man a greater leverage in affairs; and (2) cago Law Times—and a woman well known because the more her rights and capabil- throughout the country. She is the wife of ities are recognized, the more readily will Judge C. B. Waite, author of the "History of always wisely, fairly, and candidly plead work is laid out for the Association, and it is by those newspapers and advocates specially | hoped that auxiliary societies in the suburdevoted to her interests. The Journal has ban towns will be formed and all work to-

### GENERAL ITEMS.

Heaven Revised, by Mrs. E. B. Duffy, is in the hands of the printers and will be out in pamphlet form in a few weeks.

Mrs. F. O. Hyzer, the well-known and much loved inspirational speaker lectured in Detroit, Mich., through November, to large

Gerald Massey makes his final appearance at Boston, before the Independent Club, Sunday, Dec. 9, Subject: "The Coming Religion. The lectures are held in Berkeley Hall

day afternoon will be "Herbert Spencer and the Spiritual Philosophy;" in the evening, "Life Beyond the Grave." Kimball Hall, southeast corner State and Jackson Streets.

and now of Dakota, is visiting among her ed might control his great intellect. old friends here. On Friday, Saturday and Sunday, the 7th, 8th and 9th, she will be great respect for individual rights under the glad to see callers at 51 North Sheldon St.

During December J. J. Morse will be the speaker, before the Brooklyn Spiritual gathuse, whose zeal for the church colors all their | erings convened at Conservatory Hall, Fulton work, and whose bigotry causes serious street, corner of Bedford Ave., every Sunday doubts in the minds of hosts of sympathiz- morning and evening. November was a hal- ed him from the path of duty. ers with woman suffrage as to its utility and | cyon month with the gentle, loving ministraexpediency at present. Free thinkers, under | tions of Mrs. Helen J. T. Brigham, who is

Mrs. Staats' contribution on another page, alists, the friends of woman's advancement. wherein she recounts briefly her experience Though they arrive at their convictions by a with the Cary Sisters, is especially interesting. Many of our readers know little or nothing of Mrs. Staats, as she has been so It seems peculiarly appropriate for a paper long out of public view; we therefore take devoted to Spiritualism—in its all-embracing | pleasure in telling such readers that she is a sense as the philosophy of life, to give some | most estimable lady, beloved by all who space to the special interests of woman. The know her, and formerly one of the finest

will give a musical and literary entertain- ments, leved justice, and his fellow-man. He ment and ball, at their hall, Martine's Danc- | did recognize a power above, beyond, to ing Academy, Indiana Ave. and 22nd Street, which or to whom all else is subject. He on Thursday evening of the present week. | could not describe that power; he could not The many readers of the JOURNAL are cor- | define it; he could not comprehend it. dially invited to be present. The society is now busily engaged in perfecting a literary and musical department, which is deemed will be of great benefit to its members.

The Christian Register says: "There are those who assume that Christianity is incagreat social problems of the time. But the other direction in which the fashion of the church is evident is in estranging rational men and women by the irrational dogmas it has presented as the essentials of Christian faith. Thus it has made skeptics and scoffers where it ought to have made converts. The workingman of to-day reads and thinks."

Mr. Walter Howell spent a few days in Chicago during his Cincinnati engagement, coming here to confer with Mr. Effinger, the Secretary of the Western Unitarian Association. Mr. Howell is in good health readers scattered over this country and will not forestall his statement.

In a speech at Edinburgh on the 29th ult. Lord Salisbury, the Prime Minister of England, declared in favor of Woman Suffrage, and said he hoped the day was not far distant when women would vote. Possibly when a few more distinguished foreigners take the same position in as public a way, Woman Suffrage will come to be the pop- rity incorruptible, learning profound, courular fad among American statesmen; so far, few of them have the moral backbone to risk offending the great unwashed and illiterate class of male voters by advocating it.

Mrs. Harrison, wife of the President-elect, diums, giving the results to the public tune was in imminent jeopardy of total loss the distinguished reader; Professor Hartl's receives many letters begging her to use her through the Journal. Let us have a concern | by reason of the unfortunate cotton specula- | Viennese Lady Fencers; members of the Mc- | influence to procure appointments, but all so strong and influential that it may protect | tions in which Mr. Williams became involv- | Caull Opera Company, members of the Casi- | such go into the waste basket and are not and stimulate the cause of spiritual truth | ed, and when creditors and suits were pres- | no Opera Comany, quartette from Conried's | answered. She says she is not in politics, | throughout the whole country. Let us have a sing him on every side. Mr. Hand, who was Opera Company, members of the Pearl of Pe- and, besides, she is not disposed to use her corporation so powerful that it can effective- | much the largest creditor and was fully en- | kin Company, Clarence Eddy, and several | influence to procure appointments. She is ly protect and encourage honest mediums | titled to preference, stood aloof from any | other striking attractions and novelties to be | doubtful if she would have any success in

Left it for the "Infidel" to do.

When, some weeks ago, the great auditorium of Central Music Hall was thrown open for a memorial meeting to do honor to the memory of Judge McAllister, it was filled with personal acquaintances and friends from every honorable walk in life. Among the vice-presidents seated on the stage were representatives of the Bench, the Bar, the Press, and the People. Eloquent tributes were paid the arisen jurist, tributes in which not one word of fulsome eulogy appeared. The meeting partook more of the nature of a family gathering where were gathered those who loved and truly mourned. Romanist. Protestant and Spiritualist joined in speaking of the talents and virtues of the man and of the great love they bore him. Among all their burning words of affection and respect, in all their tracings of his career, habits of mind and beliefs, no hint was spoken of Judge McAllister's Spiritualism or religious views. That the Spiritualist refrained, from motives inspired by conventionalism and because he was to move the formal adoption of his memorial by the meeting as its expression of respect, may be understood; but that it should be left for the only "infidel" speaker to touch upon the subject that lay nearest the hearts of the audience. as it did to the heart of him to whom honor was being paid, seemed strange. Gen. I. N. Stiles, widely known as opposed to all existing theologies, an agnostic as to a future life, spoke last. Though a brilliant extemporaneous speaker, affection for his friend so overpowered his utterance that he felt obliged to confine himself to manuscript. Here is his short and touching tribute:

"Others have spoken of our dead friend as Mr. J. Clegg Wright's subject, next Sun- a lawyer and a judge. I knew him well in the other relations of life. For two years he was my law partner, for many years my neighbor, and for nearly a quarter of a century my friend. A great-hearted friend, Mrs. R. C. Simpson, formerly of this city, whose tender sympathies we sometimes fear-

> "With great reverence for the law, his law became at times with him almost a passion. He loved justice and showed mercy. As a man as well as a judge he hated oppression in all its varied forms. He loved deserving praise, but undeserving censure never swerv-

"He was well versed in the history of his own and other countries. He read much and had a wide range of general information, particularly upon historical and philosophical subjects. He was without ambition for political preferment. A modest, retiring man, avoiding crowds, detesting ovations, yet not exclusive; loving the society of his friends, with whom and with wife and children and home surroundings were spent the happiest hours of his life. His love and admiration for his dear wife were to his latest years the love and admiration of his youth.

"He loved art in all its varied forms, and of Ambrose Kent, of Wonewoc, Wis., has music he was exquisitely fond. A humorous worker in the cause of her sex, to conduct a | twentry acres of land adjoining his resi- | story well told convulsed him with laughter, column. As Mrs. Underwood resides in Chi- dence, upon which will be located a camp- and the strains of delightful music moved meeting to accommodate the people of Wis- him to tears. What an exquisite combinaconsin. It is accessible by the N. W. R. R., | tion of tenderness and strength was found is a well located, beautiful piece of land. So in this man. He did not attend church, he says the Wonewoo Reporter. Those interest- | did not believe in creeds. He was without It is to be hoped that she will have the active ed can learn all particulars by addressing malice, cherishing no resentments. He hated the wrong rather than the wrong-doer. He The Young People's Progressive Society did not fear God, yet he kept the command-

"He had no desire for wealth, but loved money only for its good uses. He could not turn a deaf ear to appeals for charity, giving liberally yet not always wisely. This manly man has gone from among us.

"His strong heart has ceased to beat; his pable of grappling in any degree with the great brain has ceased throbbing with noble thoughts; but with those of us who knew him well his memory will be kept green while we

> "'If a man die shall he live again?' The psalmist did not know, nor do we. Our dead friend was of the belief that he should live on and on after this life. And had we been with him in his last hours he might have said to us in the language of another: 'Say not good-night; but in some happier, brighter clime bid me good-morning."

For the benefits of thousands of JOURNAL Europe who do not see Chicago daily papers we republish from the memorial adopted by the meeting the following extracts:

The people of Chicago, of all political parties, of many creeds, of diverse occupations come voluntarily together to place solemnly on record their tribute to the great jurist, William King McAllister, who at the ripe age of seventy years, and in full possession of his faculties, unimpaired by time, passed away on the 28th day of October, 1888, having for twenty consecutive years performed the judicial functions intrusted to him by his fellow-citizens.

They record with gratitude that in his judicial career he has left imperishable glory upon his state and on his city. "With integage unflinching, and conscience chaste he expounded the constitution and the laws" are the words inscribed upon the pedestal of the bust which preserves that noble effigy, \* upon whose majestic head the Almighty had written the commission of the judge. In the exceptional combination and balance of the intellectual and moral faculties that separate truth from error and discern and deliver justice, Justice McAllister stands eminent among the jurists of any age of any country. The power "to reason with precision," the first qualification Blackstone demands in the

\* This refers to a marble bust of Judge McAllister. which stood upon its pedestal beside the speaker.— ED. JOURNAL.

lawyer, he possessed to an extraordinary de- most questions of a moral, religious, or edugree. His keen intellect clove its way cational nature, therefore, Judge McAllister through fallacy and subterfuge relentlessly. occupies the Ishmaelitish position of a pariah His heroic courage was as insensible to the or an outcast, condemned to an attitude of seductions of friendship as to the clamor of recoiling hatred against the convictions of ignorant censure. As the even tenor of his much the larger class of the persons who virtous life preserved its body to patriarchal | pay the taxes out of which he derives his inyears, so was preserved in his inner life by come. Judge Booth, \*it is true, also enterhis simplicity of spirit that judicial calmness | tains convictions of a certain sort which difjustly ranks as second only to precision of purely infidel convictions stand associated

reasoning. All the powers that constitute the supreme equipment of the magistrate were his by do not, at least in this age, give rise to scorn, nature. Unerring logic; prodigious memory; stable judgment; purity of motive; perfect impartiality; transparent clearness; swift their possessor against mankind. Judge and sure reach for the essence of every matter; indifference to applause, love of goodness, abhorence of the mean, the false, the asylums, murders, lechery, and suicides,hypocritical; high sense of the judicial station whose true dignity he maintained without affectation and with habitual urbanity. studiousness from youth to death, devotion to | that the possessors of these views are even constitutional principles of political and per- | competent witnesses to prove physical phesonal liberty and universal justice between nomena. A taint of moral contamination man and man, a devotion which the caprice | salutes the olfactories in connection with of periods could not modify nor conflicting legislation obscure—all these combined to enable him rightly to determine causes and fearlessly to abide by the results. Wealth and power could obtain in his tribunal nothing but what the law allowed; from that jurisdiction poverty and helplessness never received less.

...In his mated strength and gentleness he belongs to the highest class of our modern age, of our democratic institutions. He was imbued with the benign modern spirit. Judge McAllister was a warrior only in battle. When justice no longer required his championship he passed into that other life in which the deep peace of a loving and beautiful home, the delights of literature, the worship of music and the sister arts, the charms of field and forest, the love of flowers and of children and the splendors of the universe are the chief elements.

....For his judicial career and his private virtues we declare in the words of the ancient Hebrew dispensation "that he shall be exalted with honor and held in everlasting remembrance," a monumental figure in the judicial history of Illinois, which shall boast of William King McAllister after all of us are in the dust, as among the greatest of her jurists, a man of God-like endowments and of stainless soul.

Upon the conclusion of the reading Judge Barnum moved the adoption of the memorial by a rising vote. President Trumbull pat the motion and the whole audience arose to

### A Look Backward.

love and respect for the late jurist, the fol- in this city; and she has been lecturing each lowing letter from the late Prof. A. D. Hagar, together with an extract from the editorial to which it refers, may be profitable though | physical debility has ensued; and she has not pleasant reading. When party politics give license for such abominable slander from a paper claiming to be respectable, and edited and owned by members of evangelical churches, how can the "great unchurched" have any respect for orthodox religion or for some of its devotees. As Prof. Hagar, Hon. I. N. Arnold and Judge McAllister are now beyond the power of mortal prejudice, sectarian and party bigotry, there can be no she was compelled, most reluctantly, to give harm in publishing this private letter to up her platform work in our midst. more fully embellish the Tribune editorial:

CHICAGO, May 28th, '79. DEAR COL. BUNDY:-Have you seen the contemptible attack on Judge McAllister in this morning's Tribune? My attention was was called to it by one of the consistent pillars of St. James Church [Hon. I. N. Arnold]. He said, "I had no thought of voting for Judge McAllister, but if the belief in immortality is urged as a reason for his unfitness, I think I shall vote for him"; and I say

If the "ill-concealed contempt on the part of orthodox Protestant Christians" for "spiritmediums and spirit-seekers" is to extend to those who believe that Moses, Elias, Christ and our dear friends have "come back" and communicated with their friends. then think it is about time the question of religious liberty be brought before the people and discussed. "Purely infidel convictions" are to be tolerated, and probably infidels would be considered "competent witnesses to prove physical phenomena." But these courtesies are not to be extended to the believers in demonstrated immortality, for it is assumed that they have a "disturbed condition of the reasoning powers and of a judgment already unsettled." Now it is assumed. too, that as Judge McAllister has become a Spiritualist and "allied himself to an obscure and not much-respected class of minds" (publicans and sinners, perhaps), he should not be elected judge. Perhaps they will say like those of old, who charged a good man with similar heresies, crucify him!

Your friend. A. D. HAGAR.

### [Editorial, Chicago Tribune, May 28th, 1879].

JUDGE M'ALLISTER'S LAW. In the administration of both civil and criminal justice there is always a party aimsecure and enforce it. It is a sufficient reason why any person, whatever his legal atbench, that he uniformly perverts his learnjustice instead of enforcing it. Such a person is Judge McAllister. A few years ago he believed in the vigorous administration of justice, and as a judge was even noted for the severity of his sentences upon criminals. His mind was then unwarped by those hatreds toward large classes of the people which now sway and bias it. Since then his spiritualistic researches have allied him to an obscure and not much-respected class of minds, the holding of whose tenets is regarded by the overwhelming majority of educated men, whether of religious, scientific. or philosophic bias, as indicative of a disturbed condition of the reasoning powers afternoon at Gleason's Hall, 523 West Madiand of a judgment already unsettled. | son street, are doing much good for Spiritu-We do not say that such an estimate of the alism. The attendance is weekly increasmental condition of so-called Spiritualists is | ing, and last Sunday there was an excellent just, but only that it is very widely enter- turn out. Mrs. Belle F. Hamilton conducts tained, and the fact that it is so entertained, the meetings. She is assisted by her brother. and that spirit-mediums and spirit-seekers | They are both excellent test mediums, and are looked upon with ill-concealed contempt give great satisfaction to the people. The on the part of orthodox Protestant Christ- Sunday evening séance at Mrs. Hamilton's ians, scientific men, and philosophic thinkers | home, 109 South Paulina street, is growing alike, would naturally expose these classes | beyond the capacity of the house. Tests and to the keen resentment of a despised Spirit- | slate-writing are given, and some wonderful ualist,—a resentment which is one of a pas- tests were given last night. Mr. Barnes signate nature would lead inevitably to the | will remain with his sister for some time. effort to defeat and thwart whatever con- and give his fine scances Tuesday and Fri- says: "I am simply fascinated with the work; its unitedly end savor to maintain. As respect | Chicago, Ill.

which another illustrious commentator so | fer from those of the mass of the reople; but with lofty names in all ages, and enjoy a sort of respect that is akin to dread. They but serve rather as marks of intellectual prominence. Hence they do not embitter McAllister's spiritualistic views, however, are associated in the average mind with with weakening reason and with judgment unthroned. No great names stand allied with them. Scientific men of eminence deny this singular phase of mental action, and even those most interiorly familiar with it freely confess that nine-tenths of its incantations are frauds, though they as zealously hold the other tenth to be fact.

Owing to such help from the Tribune, Spirit-world. among other causes, Judge McAllister was re-elected; receiving about 7,000 more votes than the highest number cast for any Republican candidate and more than any other Democratic candidate.

In speaking of the above judicial election, the day after it took place, the Tribune said editorially:....The ticket as a whole (Republican) was a weak one at best....On the other side [Democratic] the candidates were men whose private lives were superior to criticism and of whose legal ability there was no

\*Judge Booth was a candidate on the Republican ticket, hence this milk in the Tribune's cocoanut.—

Retirement of Mrs. E. L. Watson from the Spiritual Platform.

to the Editor of the Religio-Philosophical Journa: I deeply regret to have to announce that on last Sunday evening, Nov. 25th. our gifted, true-hearted lecturer. Mrs. Elizabeth L. H. Dewey, M. D. Watson, was compelled to bid farewell, for the present at least, to the spiritual rostrum. The readers of the JOURNAL are familiar with her deep bereavement, in the loss of her darling son a few months ago. In a very short time thereafter, the fulfillment of her engagements demanded the resump-In view of the universal outpouring of | tion of her labors in Metropolitan Temple Sunday evening since the first of September. From the initial lecture the strain upon her has been great. After each discourse severe returned home every Monday greatly prostrated. Her thought has been, "I must give up my public work; I cannot go on in this manner." But the interest manifested in her lectures, and her favorite desire to ad vance the cause of rational, reverent, common-sense Spiritualism, led her to try and continue her ministrations among us, until at length she can go on no longer. It being evident that, if she did not cease from her public work, she would soon be completely prostrated and probably pass to the higher life, The announcement was received with

great sorrow by her congregation, by whom she is most deeply loved, for the true, noble, self-sacrificing, pure woman that she is Her lectures since her ventrie on the rostrum have been of more than usual beauty, power, eloquence, and ability; and her absence from us will be a serious loss indeed. For the present the meetings of the Golden Gate Religious and Philosophical Society in the Temple, will be suspended. It is hoped that after a season of rest and recuperation, Mrs. Watson will be enabled to be with us again. In her closing words last Sunday she warmly commended the Religio-Philosophical JOURNAL and its editor, her friend Col. Bundy, whom she spoke of as one of the best, purest, and bravest of men. The Journal, she said, was devoted to the same work that we have been doing in the Temple,—to the furtherance of pure, clean Spiritualism. In it there would be found no defense of fraud, no twaddle, no "Sun Angel Order of Light." no messages from the planet Jupiter; but there would be found in it plain, common sense, sound, sensible, instructive articles from many of the best Spiritualists in the

mously passed by the Society and congrega. the Spirit-world, 83 cents; The Bible-Whence tion at the close of the services last Sunday and What? \$1.00; The Complete works of A.

cal. Society, and on account of ill health is for the present;

ciety, hereby express to Mrs. Watson our \$1.60; Home, a volume of Poems, \$1.60; Heheart-felt gratitude and appreciation of the roines of Free Thought, \$1.75; Incidents in service she has so ably rendered to us as a Society and to the world at large; that we cents; Pioneers of the Spiritual Reformation, recognize in her, a noble and fitting teacher | \$2.65; Mediums, by Kardec, \$1.60; Nature's ing to defeat justice and a party aiming to of the sublime and practical truths of Spir- Divine Revelations, \$3.75; Our Homes and itualism, and one who is inspired by wise Our Employments Hereafter, \$1.60; Transand loving dwellers of the angel world; that | cendental Physics, \$1.10; Records of a Ministainments may be, should not sit upon the | we regret deeply the circumstances that take her from the rostrum, and that it is our | yond, \$1.35; The Missing Link, \$2.00; Primiing to the task of defeating and defrauding strong desire that the time may soon come tive Mind Cure, \$1.60; Divine Law of Cure, when she can resume the high position she | \$1.60; Immortality, Barlow, 60 cents; Physical has occupied so acceptably:

> be forwarded to Mrs. Watson, and to the \$1.60 each; Radical Discourses, \$1.33; Outside RELIGIO-PHILOSOPHICAL JOURNAL for published Gates, \$1.25; The Way the Truth and the lication, and be recorded in the minutes of this Society. Wm. Emmette Coleman.

San Francisco, Cal. Meetings at Gleason Hall.

To the Editor of the Religio-Philosophical Journa:

The medium's meetings held every Sunda orthodox Protestanism should day evenings. They are well worth a visit. K. G. WALKER.

Suitable Books for the Holidays.

NOW IS THE TIME TO ORDER.

Can we find a Christmas present more to be enjoyed than a book, especially one with golden words as well as gilt cover? Our list embraces the best works by the most popular authors. If science is sought for, what better than the instructive works of William Denton? The Soul of Things, Our Planet and Radical Discourses.

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ty, lately published, are excellent. The Missing Link, a full account of the Fox Girl's Mediumship, written by Leah Fox Underhill. This is especially timely and suggestive at present, when the world at

of Maggie and Kate Fox. The Records of a Ministering Angel, by Mary Clark. Wolfe's Startling Facts in Modern Spiritualism needs no commendation.

large is startled by the unreliable statements

the same author. Mrs. M. M. King's inspirational works, Principles of Nature; and Real Life in the

The Arcana of Nature, 2 vols., and Physical Man, by Hudson Tuttle; also Stories for our Children, by Hudson and Emma Tuttle. Dr. R. B. Westbrook The Bible-Whence and What? and Man—Whence and Whither? The complete works of A. J. Davis.

Dr. Babbitt The Principles of Light and Color, and Religion. Epes Sargent The Scientific Basis of Spiritualism, which should be in the library

of all investigators and thinkers, also Proof Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle. This popular author has for her latest work

l delicate style. Outside the Gates and other tales and sketches by a band of spirit intelligences. through the mediumship of Mary Theresa Shelhamer. This work is destined to sell

Between the Gates, a continuation of her

well as it meets the demand of a large class of inquiring minds. The Way, The Truth and the Life, a hand book of Christian Theosophy; Healing, and Psychic culture, a new education, based upon the ideal and method of the Christ, by J.

The Perfect Way, or the finding of Christ, by Anna B. Kingsford, M. D., and Edward

Preliminary Report of the Commission appointed by the University of Pennsylvania to investigate Spiritualism in accordance with the request of the late Henry Seybert, a work that has attracted much attention. A Reply to the Seybert Commission, being an account of what Hon. A. B. Richmond

saw at Cassadaga Lake. D. D. Home: His Life and Mission, by Mme. Dunglas Home. Spiritualism as demonstrated by D. D. Home gives a serenity of mind that death cannot destroy. work is one of the most valuable additions to spiritual literature that has been seen for

Unanswerable Logic, a series of Spiritnal discourses, given through the mediumship of Thomas Gales Forster. The Pioneers of the Spiritual Reformation,

being the life and works of Dr. Justinus Kerner, and William Howitt. The Mystery of the Ages continued in the Secret Doctrine of all Religions, by Countess Caithness, also A Visit to Holyrood, being an account of the Countess' visit to this

famous castle. Robert Elsmere, by Mrs. Humphrey Ward has furnished the subject for discourses by all the eminent ministers and has created a lasting impression upon the public mind. Solar Biology; A scientific Method of Delineating Character; Diagnosing disease; Determining mental, physical and business qualifications, from date of birth. By Hiram

Spirit Works in the Home Circle is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years, by Morell Theobald.

Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God. Space forbids further mention, but any and all books in the market can be ordered

through this office. Partial price list of books for sale, postpaid: Poems of Progress, plain, \$1.60, gilt, \$2.10; Poems Inner Life, plain, \$1.60, gilt, \$2.10; Poems of the Life Beyond, plain, \$1.60 The Voices, plain, \$1.10; Startling Facts in Modern Spiritualism, \$2.25; Psychometry \$2.16; Moral Education, \$1.60; The Principles The following resolutions were unani- of Nature, 3 vols., \$1.50 per vol.; Real Life in J. Davis, \$30.00: The Principles of Light and WHEREAS, Mrs. E. L. Watson has labored | Color, \$4.00; Religion, Babbitt, \$1.60; The long and faithfully as the speaker and teacher | Scientific Basis of Spiritualism, \$1.60; Nature, 2 vols., each, \$1.33; A Kiss for a compelled to withdraw her public ministry | Blow, a book for children, 70 cents; Vital Magnetic Cure, \$1.33; Animal Magnetism, Resolved, That we, the members of this So- Deleuze, \$2.15; Diegesis, \$2.16; Future Life, My Life, 50 cents; Leaves from My Life, 80 tering Angel, \$1.10; Mind Reading and Be-Man. \$1.60; Stories for Our Children, 25 cents; Resolved, That a copy of these resolutions | Our Planet, \$1.60; The Soul of Things, 3 vols. Life. \$2.00; The Perfect Way, \$2.00; Preliminary Report of the Seybert Commission, \$1.00; Corresponding Secretary of G. G. R. P. A Reply to the Seybert Commission, \$1,25; D. D. Home, His Life and Mission, \$2.00; Unanswerable Logic, \$1.35; The Mystery of the Ages. \$2.70; A Visit to Holyrood, \$1.60; Robert Elsmere, cloth, \$1.35, paper, 50 cents; Solar Biology, \$5.20; Spirit Workers in the

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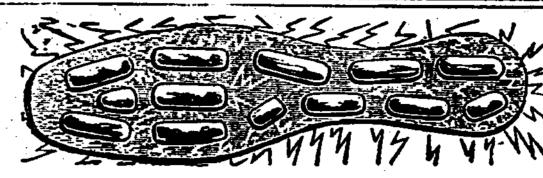
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in September, I suddenly received notice that my ordina tion examination would be held in a fortnight. I had only TEN (10) days in which to prepare for the Exam. I should recommend a YEAR'S preparation in the ca e of any one so utterly unprepared as I was; but your System had so STRENGTHENED MY NATURAL MEMORY, that I was able to remember and give the gist of any book AFTER READING IT ONCE. I therefore READ Lightfoot, Practor, Harold Browne long and faithfully as the speaker and teacher Scientific Basis of Spiritualism, \$1.60; Mosheim, &c., &c., once, and was successful in every one of the Golden Gate Religious and Philosophi-Proof Palpable, cloth, \$1.00; Arcana of knows the facts. Faithfully yours, [Rev.] James Middleton Macdonald, [M. A.] To Prof. A. LOISETTE, 237 Fifth Ave., N. Y. This System is taught personally or by correspond ence. Call or address as above for prospectus.

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Capital \$50,000.

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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-Philosoph-ICAL 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 a newspaper, the most eloquent and logical lecturer or writer would have but a comparatively limited field; with its aid he can reach into thousands of homes and wield a world-wide influence. What is true of the lecturer and writer, has equal force with all the various agencies for the betterment of the world

The Spiritualist Movement has reached a stage where it imperatively requires an abler 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 activity for the instruction, care and development of sen sitives 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 ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychicalfield

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 satisfactorily and with pront accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism.

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

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Mrs. Humphrey Ward.

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### Voices From the Reople. INFORMATION ON VARIOUS SUBJECTS

To-morrow. GERALD MASSEY.

High hopes that burned like stars sublime. Go down the heavens of freedom, And true hearts perish in the time

We bitterliest need them; But never sit me down and say, There's nothing left but sorrow: We walk the wilderness to-day. The promised land to-morrow.

Our birds of song are silent now, There are no flowers blooming: But life beats in the frozen bough, And freedom's spring is coming; And freedom's tide comes up always, Though we may strand in sorrow; And our good barque, aground to-day, Shall float again to-morrow.

Our hearts brood o'er the past; our eyes With smiling features glisten; Lo! now its dawn bursts up the sky; Lean out your souls and listen The earth rolls freedom's radiant way. r. And ripens with our sorrow; And 'tis the martyrdom to-day Brings victory to-morrow.

'Tis weary watching wave by wave, And yet the tide heaves onward; We climb, like corals, grave by grave, Yet beat a pathway sunward. We're beaten back in many a fray, Yet newer strength we borrow; And where our vanguard rests to-day Our rear shall rest to-morrow.

Through all the long, dark night of years The people's cry ascended; The earth was wet with blood and tears Ere their meek sufferings ended. The few shall not forever sway, The many toil in sorrow;

The bars of hell are strong to-day, But Christ shall reign to-morrow.

Then, youth, flame earnest, still aspire With energies immortal; To many a haven of desire Your yearning opes a portal; And though age wearies by the way, And hearts break in the furrow. We sow the golden grain to-day, The harvest comes to-morrow.

### THE PROVIDENCE SPRING.

Soldiers Believe It Had a Miraculous Origin, to Relieve Their Misery.

The Ohio State Journal is indebted to comrade J. T. Harris for the following incident relative to Providence Spring which broke out at Andersonville. and saved so many lives and banished so much

"Having heard so much controversy and argument concerning the origin of 'Providence Spring, that broke forth from a side hill in Andersonville prison pen during the war, I thought, knowing as (I think) I do all about the matter, that it might be a pleasure if not a duty, to throw such light on the matter as will prove satisfactory to all concerned. spring and summer of 1854, and again visited the place last winter (1884 and 1885). The spring in question broke out from the side of a hill on Aug. 13, 1864, without any previous indications of a spring or even dampness at that point. It is true it rained very much during the month of June (twenty-one days), and the argument has been used by some that the spring broke out on account of the rain; but that is absurd for several reasons. In the first place know that Andersonville Prison was underlaid with sand to a depth of at least fifty-six feet (as I have helped to dig a well to that depth near the spring) and it would be impossible for the rain water of June to delay its action in that bank of pure sand until Aug. 13. Secondly, there had certainly been some dry weather since that spring broke out, and if it had only been supplied by seepage water from rains it would fail to flow in dry weather, which has certainly never been the case, as any of the citizens

will tell you who live in that vicinity. "Others have claimed that Providence Spring' was supplied by a branch of the run that went through the camp, tracing its way through the sand to the point at which it broke out but such is not the case. for the spring at that time flowed from the side of North hill at least eight feet higher than the level of the water in the run. It is not so to-day, because it has, by the action of its water on the sand, washed out a gulley or ravine to a depth of about eight feet and is consequently at present on or near the leve with the water in the run. Now when the prisoners of war confined in Andersonville prison pen were suffering—yes, dying—for want of pure water (for there was the excrement and filth from the Confederate camp of two regiments washed into the run that furnished the only water we could get until Aug. 13. 1864), 'Providence Spring' broke forth from a side hill that had given no such indications. at least since March 1, 1864, at which time it had been first occupied as a camp, and if it had ever run or flowed previous to that time it certainly would have been as natural for it to wash out the eightfoot gully or ravine at that time as it has done since. As soon as daylight came and the spring was discovered (first it broke out in the night) there was quite an excitement among the prisoners in its immediate vicinity; in fact, it almost turned into a crazy mob to secure some of the cooling beverage until the prison police took possession of the spring, after which time each man had to fall into line down the hill and take his turn to get his cup or pail filled with the water. Some few of the citizens who live near Andersonville claim that there had been a spring there years before their time, but when questioned about the matter they admitted (at least to me) that they personally knew nothing about it, but had heard so and so from somebody else. Of course, the washing out that the spring has done since we first discovered it, is sufficient argument to show positively that their talk is without any foundation for truth whatever, and are only (in my opinion) trying to obliterate the providence of Almighty God, at least to as great an extent as they have tried to belittle the truths of the terrible suffering and death scenes which occurred in many if not all, of the prison pens of the South during the

### A Gypsy's Prophecy Fulfilled,

tell of a prophecy that has come to pass regarding | long be remember among us. the next mistress of the White House. It was several winters ago in Washington, when they and the Harrisons were living there. A party of English gypsies wandered into the capital, and, as the it. I hope, acquainted with Spiritualism; for I am weather was too cold for tent life, they established themselves in a suburban stable. The company had a gypsy queen, of course, and she told fortunes. She looked like a witch, and carefully cultivated what ophy. may be supposed to be the manners of one. She let her long black hair fall down her back and dangle around her swarthy face. She wore a dingy, nondescript robe. She spoke in mystic phrases, although her enunciation was distinctly cockney. She was a | Cobb, the novelist and journalist, ran: "And I do shrewd creature, and many of her prophecies were | set it down as my express desire that no member of | startling, because they indicated a knowledge of the | my family or relative or friend shall for me put on, | person under consideration. The Misses Evarts were | at any time, any outward badge of mourning. Let with a bevy of girls who visited the gypsy queen | no blackness of crape or funeral weeds cast its with Mrs. Harrison as a chaperone. It was all for a gloom upon my memory. I would that my beloved lark, and the surmise is that one of the jocose ones should seek the brightness and fragrance maidens found opportunity to give points to the of faith and trust in God rather than the gloom that witch. Anyhow, she knew things about some of | belongs to doubt and unrest. I go to find more light. them, and used her information quite weirdly. When | Add ye not to the darkness who remain behind. God it came Mrs. Harrison's turn, the gypsy took her | bless you all." hand, examined its lines, gazed into her face, and

"In the third generation it shall come to you." but reiterated a prediction that something fortunate | tic Ocean, as the acme of a ridiculous or hopeless was going to happen to the lady-something that attempt; but the Fox Sisters' effort (even with the was going to happen to the lady—something that had occurred in assistance of the Holy Catholic Church) to sweep and piquancy of the contribution, we prefer to pubthe family two generations previous. The Misses out Spiritualism, leaves poor old Mrs. P's faith in Evarts recall this vividly. They are not supernatur- the shade, and as we say down here in Texas, "Takes alists, however, and they suppose that somebody, the cake." recalling the presidency of Gen. Harrison, prompted the fortune teller to make the point which she did. It must stand historically however, as a sort of prophecy that will be fulfilled when Mrs. Harrison gets into the white house as its mistress.—Evening News, Chicago.

Jottings from Willow Creek, Nevada. ... the Editor of the Religio-Philosophical Journal:

The RELIGIO-PHILOSOPHICAL JOURNAL of Nov. 10th reached me in due course of mail. I can truly say it is now always a welcome visitor to me, a dweller among the wilds of Willow Creek. After I have digested its contents it goes the rounds of my mining camp. I say your paper is now welcome, for there was a time when it was not. I am free to confess that until the last two years neither its contents generally, nor its spirit or tone were pleasant to me. This may have been unreasonable in some measure in me, and I am now inclined to think it was, but such nevertheless was the fact. I used to think that its criticisms of mediums were unnecessarily harsh, almost cruel, and, perhaps, this was measurably true; but if this were even so I now most freely forgive this offense for the immense good it has ultimately done for the cause of Spiritualism. No spiritualistic paper has done so much to purge our beautiful philosophy of that "perilous stuff" that was fast bringing it into reasonable contempt, and retarding its progress.

neither an easy nor a pleasant task; but it was ual, are yet in infancy, and whose aspirations scarcepatient, that some one should assume the role of the firms that "the belly is their God," and whose creed amputater, and the lot fortunately or unfortunately for yourself fell on you, sir, and let me repeat, you | dead." have performed the operation skillfully, and Spiritualism owes you, at least, a debt of gratitude, if not something more. This is no flattery, for I hardly know you by sight, and it is not in my memory that I ever spoke with you, and I am certain this is my first communication to you. It is the duty of every one to express gratitude where gratitude is justly due, and certainly it is due from me to you as a sincere believer in Spiritualism, and from one who wishes it to pervade the world as pure and undefiled as possible.

than equal to itself, both as to its contents and the evil." To those "full of age," then, "strong meat" or tone of its articles, and that is saying a good deal. | theosophy belongs, those whose senses by reason I am not sir, much given to praise where praise is use have been developed and cultivated to such not deserved, but in this case I know it is. The arti- point that they can discern or sense good and ev cles, for instance, on "The Physiological Side of the Theory of Enlargement," and that one on "Theosophy," pleased me very much, both as to matter | ing science, philosophy and religion into one great and manner. They clearly show that the employ- | capstone, theosophy (God-Wisdom), ment of fair and honest statement and clean and gentlemanly language in discussion is not a weakness, but an element of great strength. As to their contents, they are both masterly in their way, whether we have respect for the precision and lucidity of their scientific definitions and statements, or the closeness and cogency of their logic. It is by the broad, free, manly and brotherly discussion of all subjects that pertain directly or indirectly to Spiritualism, after the manner of these ar-

ticles that truth is to be reached and ultimately to

prevail.

To me Prof. Huxley is a perfect model as a disputant. He is never betrayed into the use of vulgar | none, knowing, that perhaps only yesterday he or abusive language, and if any man ever had an emerged from the same depths of ignorance and apology for so doing, Huxley is surely the man, vice. for ignorance, bigotry and superstition have assailed him from almost every quarter of the civilized globe, and not unfrequently with the cleanest or most he does do is to do the best he can, wi gentlemanly weapons; but whenever he conde- | St. Paul saying: "Brethren I count not myself to scends to reply, there is a masterly calmness of tem- | have apprehended, but this one thing I do, forgetper, and honest statement and fair treatment of the | ting those things which are behind, and reaching questions at issue, as if he honestly desired to get at | forth into those which are before, I press toward the truth of the matter rather than gain a victory | the mark for the prize of the high calling of God over an opponent; that, to me, is truly 'delightful. | Christ Jesus." Does this render Huxley a weak disputant? It is far otherwise. With his comprehensive scientific genius, his scholarly attainments, his logical ability and masterly use of the English language, he is one of the most formidable disputants in the department of his own life-work to be found in modern times. I have only one fault to find with this great scientist and estimable man; he has neither done himself credit nor Spiritualism justice in so far as he has condescended to take notice of the subject, and I

So Judge William King McAllister has gone to

hardly know fully how to account for it.

the other side of life? I never saw him but once, but by reputation I have known him for years, and have always held him in high respect for his legal ability, and beyond that for his incorruptible moral integrity. The world is made morally and intellectually poorer by his departure from it. I see that there is some little doubt in some quarters as to the judge being a Spiritualist. There surely ought not to be any reasonable doubt as to that. I have said I only saw him once, and as it is a little apropos to the subject I will briefly mention the circumstances under which it happened. It was about twelve years ago, in 1876. I was residing at that time in Chicago, and very frequently had an opportunity to attend the spiritual meetings. At one of these evening meetings I remember there was a "Floral Baptism" of some half-dozen young /girls, or rather children. The hall was crowded on the occasion. I sat on one of the chairs in the front row; on my left and—next to me sat a little girl, if my memory serves me rightly, about six or seven years of age. Immediately next to .her sat an elderly gentleman, and at his left hand an elderly lady, of whose appearance now at this distant date I have a very faint recollection: but some of the facts that transpired on that occasion I shall never forget. The time of the floral baptism came. The children mounted the platform, who were to be thus initiated into the spiritual fold; amongst the rest the little neighbor on my left above mentioned joined the band. The interesting and to me beautiful ceremony was soon ended, and the little girl, radiant with smiles, returned to her chair. On the instant that chair seemed to be infused with life and from almost every part of it came sounds as if innumerable performers were drumming inside its fibres. This rather astonished me for, although in my day I have had considerable experience in both genuine and what, alas! I am bound to say fraudulent experienced any such phenomenon in a public lecture hall as on this occasion. There sat the lit- made extensive inquiries after that, and found that, tle innocent girl on that chair, not paying the least | this is not only a very old superstition but has been saw that the lady and gentleman to whom I have referred seemed to take a special interest in this little girl I at last made hold to lean over to the gentleman and ask him if he heard what I had. He replied smilingly, "Oh! yes, sir, I did." I asked him if he could tell me what it was and what it might mean. He answered: "I suppose it is the spirit friends of my little girl, who are taking this opportunity of thus manifesting their approval of the ceremony and their pleasure therein. They frequently do so where she is present." When the meeting was dismissed I inquired of a friend if he knew who that lady and gentleman

with the little girl were. He replied, "That is Judge McAllister and wife," and I think he said, "one of their children." That was the only time I ever had the pleasure of looking into the intelligent, honest, manly face of the man who has just left us The Misses Evarts, daughters of Senator Evarts, for the land of the beyond, and whose name will

> I shall do my utmost to make the dwellers in these wild regions of Willow Creek acquainted with the RELIGIO-PHILOSOPHICAL JOURNAL, and through persuaded that they can have no more truthful, rational and scientific guide to aid them in the investigation of the mysteries of our beautiful philos-W. L. THOMPSON.

### I Go To Find More Light.

One paragraph in the will of the late Sylvanus

Being asked what she meant, she talked vaguely, | tempt to sweep out the rising waters of the Atlan-

not read "Robert Elsmere" and probably shall not. Yet this trifling circumstance will scarcely be pererful sermon, from the popular text.

For Whom is Theosophy?

To the Editor of the Religio-Philosophical Journal: The casual inquirer as to what and for whom theosophy is, is frequently nonplussed and dis couraged from pursuing his quest by the unmistakable air of mystery surrounding the subject, or if he is not baffled by this he is scared off the premises b the cry of "danger ahead" raised by the formidable watch dogs set to guard the theosophical adytum. If he asks what is theosophy, he is answered, "Find out for yourself." If he asked for whom! is, he is told, "not for children or fools."

If at this he flies into a passion or high dudgeon and declares the whole to be a fraud and humbug, a mixture of charlatanism and Blavatskyism, and its adherents a set of fools and dupes, he need expect no further encouragement to join the theosophical camp, for he has proven himself the "child" or "fool" he so generously labels others.

The fact is theosophy seeks no converts, but li a coy maid, must be wooed and won. It does no intrude itself upon any one before he or she is ready to receive it. It is an advance religion, consequent In the warfare you have so nobly waged against | ly for advanced and cultivated people, and not for frauds of every kind in our ranks, you have had | those whose intellectual faculties, not to say spirit necessary for the health, if not for the life, of the ly rise above a turkey dinner, of whom St. Paul afis: "Let us eat and drink for to-morrow we are

> Nor is theosophy fit meat for those who are content with their present bill of fare, the "milk for babes:" nor for those, who fancy they would like change, but "are not yet able" to digest such "stronger meat;" they would tremble, and with Fe lix say: "Go thy way this time, when I have convenient season I will call for thee."

Who, then, are they for whom theosophy is meat? St. Paul in his epistle to the Hebrews, 5tl chapter says: "Strong meat belongeth to them that are full of age, even those who by reason of use The Journal of the 10th is, in my opinion, more | have their senses exercised to discern both good and To all these theosophy has come as a friend need, satisfying alike mind, heart, and soul, reconcil

Teaching them the meaning and destiny of life. filling all their souls with joy and peace, infusing new life and vigor into their weary feet, impelling them to increased speed in the race of life by any means they might attain to the resurrection of the dead," and begin to comprehend "what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge." Such a one is at peace with God and man. God is his loving Father, not afar off in a copper-bound fire-proof heaven, but over, in and above him. Al men are his brothers; he envies none, knowing that each has but what he honestly earned; he despises

Thus he is happy, and does not worry himself knowing that all will eventually be right. WASHINGTON, W. C.

### SUPERSTITION.

A Heathenish Practice Among the Ne-

To the Editor of the Religio-Philosophical Journal: In the last issue of the Journal I noticed an account of an old superstition that Dr. Bloch calls attention to, in regard to the mutilation of corpses for the manufacture of "charms." This may be and probably is a very "old superstition," but it exists in our own land to-day, and especially among the negroes of the South. We need not go to Germany, nor back to the seventeenth or eighteenth century to find its practice. In the spring of 1877, I was residing at Star City, Lincoln County, Ark., engaged in the practice of law. A young colered woman had died and had been buried near the Arkansas River. Some time after the burial, the grave was found open, the top of the coffin torn off, and two fingers from the right hand of the corpse had been

Great excitement ran through the entire community, and especially among the negroes. Diligent search was made, and by accident one of the fingers was found on a shelf in a cabin, where a colored "preacher" boarded. Suspicion pointed to him and a young man or boy who had been with him. They were both arrested and under the influence of fear, the boy (about 18 or 20 years old) confessed, and told the following story: The preacher had told him that he had wonderful power, and if the boy would aid him, they could both be rich. That if he could get the finger from the right hand of a dead woman, the hair from a cross eyed man, the skin from a negros's heel, a lock from a red-haired person, and the finger and toe nails from an unmarried person, stewed and fried in lard, mixed with a little human blood, it would make a candle that would render themselves invisible, and would also make all others upon whom its light was thrown invisible; and by it they could enter stores and dwellings with impunity, and rob at pleasure. The boy became enlisted, and they had together, opened the grave and taken two fingers—one for each of them—from the corpse; but they were arrested before they had procured all of the ingredients for this wonderful "Spell Caster." At the trial I defended the prisoners, and they were discharged, because the law was so framed that the mutilation of the corpse constituted no offense under the law. attention to these mysterious rappings. For a while | quite prevalent among certain of the blacks of the I observed and listened to them in silence. As I | South; and especially in Louislana. It is only another phrase of "Voudouism," that has come down from remote barbaric ages, and been transplanted from wild Jungles of Africa to these shores. But where our "German thieves" obtained the "Spell," is a question that antiquity must answer. It is the same old superstition, although the mutilation of the corpse was different. Topeka, Kan.

### The American Spinx.

The psychic Spinx of this age, is the Theosophic phenomenon, known as Ellitt Coues, A. M., M. D. Ph. D., F. F. S., with ten official positions; member of twinty-seven Scientific Societies, author of thir teen Scientific books, and hundreds of Scientific papers. The question that arrises in the mind of a who have dispassionately attempted to solve the enigma is. Is he to be classified as a reincarnation of Jacob Boehme or of Geothe's Faust? Is he an angel of light, or a Daemon of darkness? To those who have been brought under the magic spell of his "glittering eye." Such questions are sacreligious. But there and others to whom the glances of those same eyes, were likened only to the hard penetrating persistency of a venomous snake about to strike his

To these A. G. Tassins "Question of will power" in the September number of the Overland Monthly will come with the sense of relief experienced in awakening from a night mare. To most readers, the article will read like one of De Quincys wierd fancies, but to' those who know the chief actor in the little drama, it is the most perfect delineation of this psychic phenomenon that has ever appeared or perhaps that may appear, and will be read with exceeding care and interest by all those able to read between the lines, and discern their real signifi-

San Francisco, Oct. 23rd. The above article having been referred to Dr. Coues for remarks, he says: "Why, certainly, print it if you like, and think it will amuse any of your Wm. Neal, of Brownsville, Tex., writes: I readers. But fix up the foolish woman's spelling is." We do not desire to detract from the interest lish as written.—ED. JOURNAL.]

President and Mrs. Cleveland, it is thought in

An Extraordinary Visitation.

1'o the Editor of the Religio-Philosophical Journal:

Nearly all my life has been passed in the Rocky Mountains, California, Utah, Arizona, Nevada, Colorado, New Mexico, Mexico, and the western part of Texas. I have had much experience among the Inidans, and have had dealings, more or less, with nearly all the tribes west of the Missouri River. The world has been my school house, and experience my teacher. I am somewhat familiar with eight Indian wars. have looked upon the smouldering ruins of the settler's cabin while the victims, stiff and cold, lay wrapped in the chilly mantle of death. I have helped bury many who had been brought low by the bullet have stood on the very spot where the Mormons in Sept. 1857, so cruelly massacred 131 emigrants from the States on their way to the Pacific. I was one of the number who assisted in bringing John D. Lee to the bar of justice for having been the leader in that terrible crime, and last, but not least, I have been a witness to most of the raids of that wily Apache Chief Victorio, who so often sent the chil of terror to the heart of the miner, prospector and rancher of Arizona, and Mexico. My comrades of those years have all passed to the other side with but two or three exceptions, yet are they not dead, neither do they sleep. I have narrated the above to show that I am not a lad from some institution of learning and anxious to make a reputation by whetting the faculty of his imagination; but one who has had the experience and knows whereof he speaks and writes; one who is not easily deceived. or whose hallucination and fears seldom bothered him: therefore I hope that no one who reads this account will doubt its truthfulness. The starch of fiction and romance have long since been washed from the garments of my earlier days, and now truth

is the one grand object of my adoration.

During one of Victorio's terrible raids, the mountain men had nearly all come into the different mining camps and towns, there being naught left for me to do. but to "follow suit." I had a brother living in Globe, and thither I went, arriving there early on the evening of the second day. I was given a large room in which to sleep during my stay, at one end of the building; it contained one door and two windows. The walls were made of adobe and two feet thick and twelve feet high. Across the top for a roof had been placed large beams; on top of these laggin, and again over these bear grass; and this was covered by about twelve inches of clay. This evening was passed very pleasantly in company with my brother, his wife and a few of their friends. About 10 o'clock I retired. Rolling myself in my blankets, I was soon lost to all this world's cares and troubles. How long I had slept I know not, for suddenly I was wakened by the sound, apparently, set by the gibberish of a notorious San Francisco of rushing wind. I looked all around me, when lo! astrologer named Dahm. beheld coming toward me as from the sky, the form surrounded by a fleecy cloud, and all around her it was as bright as mid-day. The roof over my head was gone. I saw the stars peeping out from behind the clouds. I threw back the blankets and sat up. I was thoroughly aroused and as wide awake as if going into battle. On came the object of my discomfiture until nearly over me, when she gradually descended into the room. She was dressed in a peculiar kind of drapery, all of which was most beautifully fitted and as white as snow Her feet did not touch the floor, she seemed to be supported by the cloud that surrounded her. Her face was veiled, but by a slight toss of the head the veil parted. there before me stood, as in life, my cousin! I cannot give a description of that scene or | the world; and I value this delicious home feeling my feelings; language fails me. I was as one dumb, as one of the choicest gifts a parent can bestow. It was Sadie, a daughter of my mother's only brother, the flower of the family, the beloved of all! The silence became unbearable. At last my tongue was loosened and I spoke: "Sadie, is that you?" In a whisper like the sighing of the breeze through the boughs of the mountain pine came the words; he was hurt.

"Yes, cousin, I am no longer in the physical." For the first time I realized the fact that what we called death had done its work, and I was in the presence of spirit-life. Never before in my career had words failed me. I quivered like an aspen, realizing the weakness of poor humanity. The whispered words at last came, "Look up. Be not cast down, I will be with you," and waving her hand with a whispered good-by, she was going in the | Czarowitz is described as an ordinary looking young same direction from which she had come, and when | man, with coarse black hair and a dark complexabout one hundred feet from the earth she vanished. | ion. and I was left in darkness. I hastily opened the door, then dressing myself I began pacing the floor. No more sleep! I was awake, hundreds of miles from the old home; no relation or friend of my eighths inches were hailed as having broken the. youth (except my brother) knew anything of me, | record. whether dead or living.

At the breakfast table I related in a very few words my experience of the night, and requested ms brother to write and ascertain the hour at which our cousin had demised. He laughed, but wrote, and in time got the answer. On that eventful night our cousin had passed away, and on reckoning the time we found that she appeared to me within an hour thereafter. Am I a Spiritualist? Yes! Spiritualism a fact? Yes! It is the stone which the builders rejected, but which is fast becoming recognized as the chief stone of the corner. San Francisco, Cal.

### William Q. Judge-S. Gorinda Sattay. Mr. William Q. Judge, president of the Aryan

Theosophical Society, sailed for Europe on the Umbria yesterday. Mr. Judge is a lawyer at No. 35 Broadway, and lives in Brooklyn. When S. Gorinda Sattay, the Hindo Buddhist, died and was cremated at Fresh Pond in the latter part of October he bequeathed \$200, money he had saved, to Mr. Judge for the advancement of the cause of theosophy, and requested that gentleman to strew the ashes of his body upon the waters of the Hudson River.

Sattay desired that the disposition of his remains should be similar to that of John Wickliffe, the "morning star" of the Reformation, who died the death of a martyr two hundred years before the birth of Martin Luther. After having been burned at the stake, Wickliffe's ashes were thrown into the River Severn, in England, the waters of which carried them to the sea, and thus they were dissipated. to-day pre-eminent.

The dispersion of Brahmin Sattay's ashes into the waters of the Atlantic ocean is symbolical of the belief of the deceased. Mr. Judge and the other members of the cultivated fraternity, think the next century will witness the spread of theosophy as of a second Reformation all over the world. SATTAY'S DEATH PROPHESIED.

About a month ago S. Gorinda Sattay paid an unexpected visit to Philadelphia and was entertained at the residence of Mr. Foulke, where he met Horatio Eddy, the famous medium. Sattay was at the time in poor health, owing to his adherence to a vegetarian diet. which eventually caused his death. He requested Eddy to give a scance, and was astounded at the appearance of three Hindoos whom he had known in India and who died before he came to America. They were dressed in their Oriental robes and turbans, and Sattay, although a thorough skeptic in Spiritualism, was satisfied of their supernatural character.

"You are to die in two weeks," said one of the spectres to Sattay, in the Hindoostanee language, which neither Mr. Foulke nor any of the Theosophists present could understand. Sattay afterward repeated the words of the spectres to them, and remarked that he was ready for death. Sattay returned to his home in Duffield St., Brook-

lyn. where he did die after sixteen days. Before that event, however, he promised his friends that, if his spirit was given the power, he would reappear to one or more of them.—New York Herald.

### Dr. McGlynn Aroused.

Report come s from NewYork, that acropos of

the refusal by the Catholic authorities of permission to enter the body of one of Dr. McGlynn's adherents in a Catholic cemetery, and prompted by the suit of the dead man's family to compel such permission. Dr. McGlynn, at the Anti-Poverty meeting in Cooper Institute said: "Shall we be denied the right to call ourselves Christians? Shall our poor bodies be denied what poor honors may be given them? The body has no spiritual character, and it have always considered that Mrs. Partington's at- and grammar, and advise her to spend the rest of we may treat reverentially what was once the shrine chute, is being developed by a French inventor, M. her worthless life in trying to find out what a 'spinx' of the spirit. Can the refusal of the authorities to Amedee Denisse. In its experimental form the bury John McGuire's body in Calvary hurt his soul? | cylindrical camera has twelve lenses round its cir-I should rather take my chances with John Mc- cumference with a sensitive plate in its center, and Guire than with nine-tenths of the people who is provided with a shutter which opens and instantly have the costliest monuments in Calvary, or with closes as the apparatus commences to fall. The deone or the other Archbishops under the high altar scent is eased by the opening of the attached paraof the marble cathedral. I do not know that I chute, which is drawn back to the operator by a The Rev. Dr. William Everett of Boston has sud- Washington, will spend the holidays at Oak View. It have taken a lively interest in the case which has cord attached before the firing of the rocket. For dealy achieved notoriety by announcing that he has is understood that when she returns to the White come up in the courts the last week. It really securing bird's-eye views the photo-rocket offers House Mrs. Cleveland will somewhat extend the makes little difference where John McGuire's body several important advantages over balloon photofrequency and scope of her own social entertain- is buried." The doctor charged his friends not to graphy, such as comparative cheapness in operating mitted to stand in the way of his preaching a pow- ments in the direction of drawing-rooms and make any disturbance about the burial of his re- and freedom from risk in case of military reconmains in case of his death.

Notes and Extracts on Miscellaneous Subjects.

Houston, Tex., boasts a woman dentist.

Missouri has a little debt of \$17,000,000. A Nebraska man is dying from the bite of a

The secret orders throughout the United States are said to number over 200. Boston is holding a fair to raise money to build

colleges for Indians in Dakota. An eating stand in Indianapolis announces "Coffee and fresh laid eggs by Mrs. Harris."

The women of America expend \$8,000,000 annually for paint and powder for their faces. Belva Lockwood says that women are improving intellectually 13 per cent. faster than men. Twenty-three Montana mail routes are to be run

for four years by a woman, Mrs. Ira McLane. There are many echoes in the world and but few voices.—Goethe.

There is no power on earth or heaven that can undo what has once been done.--Robertson. The great law of culture is: Let each become all that he was created capable of being. -- Carlyle.

There is nothing so strong or safe in any emergency of life as the simple truth.—Charles Dickens. Life consists in the alternate process of learning and unlearning; but it is often wiser to unlearn than to learn.

When any calamity has been suffered, the first thing to be remembered is how much has been escaped—Johnston.

Give not reins to your inflamed passions; take time and a little delay. Impetuosity manages all things badly.—Statius. When the multitudes applaud you, seriously ask

yourself what evil you have done; when they censure you, what good.-Colton. The Minneapolis Journal mentions three Jacks

that should be avoided: Jack the Ripper, Yellow Jack and Jack Pot.

"Trains de luxe" is a term now applied to the rich and comfortable means of traveling devised by the car manufacturers.

In Louisville, Ky., four brothers have married four sisters. There remain three girls in one family yet, but there are no boys to mate them.

Two sisters named Adami have been sent to the Napa, Cal., Insane Asylum. Their minds were up-

The chrysanthmum is a plant of such recent date in this country that many will be surprised to know that next year will be the centenary of its introduction in England.

A number of English caricaturists are trying to make ghastly fun over the Whitechapel murdersanother evidence that there is a good deal of latent barbarism in the Anglo-Saxon race. A Paris paper "sees with alarm" the spread of the

English language throughout the world, and "is forced to conclude" that it won't be 150 years when Frenchmen will have to talk like other folks. It was the policy of a good old gentleman to make

his children feel that home was the happiest place in Washington Irving. The banana peel has at length found a rival. A Portland, Ore., man slipped on a wet leaf and broke

his shin-bone. A curious feature of the accident is that he walked around for two days before he knew A Nebraska man has been fined \$8 for disturbing public worship by doing all the praying and singing

or note. He wants to get to heaven ahead of all other Westerners. The Czar of Russia's eldest son has been paying a visit to the Emperor of Germany at Berlin. The

himself and allowing no one else to get in a word

A leaping contest was the most interesting featare of the horse show in New York. Two horses that cleared the bar at six feet nine and seven-

One woman journalist is reporting the proceedings of the Parnell Commission at the law courts. She holds, the seat allotted to an Irish newspaper, and does correspondence for some continental jour-

The winter in Washington promises to be a brilliant one. Five Gabinet houses will be opened during the season, with the probability of a rosebud party at the house of the Attorney General to introduce his pretty daughter.

A New York wedding custom of the season is that of inviting men to act as ushers. The grooms prefer to ask the services of old friends who have preceded them to the altar rather than to fall back upon boyish acquaintances.

Sir John Lester Kaye has eleven farms in Manitoba, all supplied with buildings and machinery. He raises better flax than the Irish, which is worth \$350 a ton. Next summer 33,000 sheep now in Oregon will be transferred to his farms.

Mrs. Amélie Rives-Chanler is to sail for Paris in the early part of December, where she contemplates remaining for over two years. While abroad she says she will not touch pen or paper, at least as far as anything for publication goes.

Private Secretary E. W. Halford has a daughter, Miss Jeanette, who will doubtless he a figure in Washington society. She is a pretty brunette, with a classic face, and but recently made her début in Indianapolis society in the circle graced by Mrs. Harrison and Mrs. McKee.

A crazy man was detected in the act of blowing through every zone where the religion of Christ is up a powder magazine situated on Douglars Park, near Alaska. As there were thirty tons of giant powder in the magazine, it is safe to say that he came near making a noise in the world, even if he

> The Cumming, (Ga.) Clarion is evidently not popular with all of its subscribers. A number of them gathered up all the copies they could find piled them into a heap, covered them with sulphur and brimstone, and set fire to them. They then stood at a distance and emitted sulphurous language until the pile disappeared.

> Some fifty models have been submitted for the Grant monument in New York, but the committee is not yet satisfied and the time for competition has been extended to Jan. 1. The models all call for a \$500,000 shaft, but only \$130,000 has been collected by the committee, and Congress will be urged to appropriate \$250,000 for the work.

> A horse attached to the flying jenny at the exposition in Atlanta, Ga., got scared and ran away. All the dummy horses were occupied at the time. The horse ran around the circle for full ten minutes before he could be stopped. The riders of the dummies were carried around with fearful rapidity and were made deadly sick. No one was injured.

Cremation is slowly winning its way into public favor. At a congress of its advocates in Vienna it was reported in the course of the discussion that there exists about fifty furnaces in all, the majority of which are in the United States, one is in Germany (Gotha), twenty in Italy, one in England, one in Switzerland and one (which is not quite complete) in France.

There are two kinds of salmon on the Pacific slope. one kind having white and the other pink colored flesh. The former variety are not looked upon with favor, and do not sell well. This is said to be the result of a senseless prejudice, and several firms are pushing the sale of the white salmon. Nobody seems to know what causes the difference in the two kinds, as they are identical in species.

A curious photograpic apparatus, in which a camera is raised by a rocket and lowered by a para-

### In the Church Porch.

I was talking the other day with a middle-aged man, who, though a man of great ability, has been a sort of rolling stone in the ministry. "What has been the trouble?" I asked him. "Idealism," he replied. "My religion isn't concrete enough to suit people. My very first pastorate came to an inglorious end, because I refused to admit to membership a man who was living in open sin. He was the big man of the town and of my church, and when I antagonized him I became a social and religious pariah. I stepped down and out, and went to a church which expected the pastor to preach a little Christianity mixed with a great deal of denominationalism. I looked over the field and concluded that the community was suffering from sectarian dry rot, and for that reason I decided to preach a non-sectarian gospel. Of course it didn't work; the moneyed men said I was killing the church and refused to contribute, while the women held indignation meetings in which they denounced me as a heretic. So I stepped out again. Then I became pastor of a church which raised money by raffles and fairs. I at once put a stop to this, with the result that my salary was cut down one-half in the course of a year, and I was told that the financial welfare of the year, and I was told that the financial welfare of the church made my resignation desirable. Then I became pastor of a snug little church composed of well-to-do people who expected their pastor to devote all his attention to the pew-holders. I did my full duty to the pew-holders; but I tried to do something also for the non-church-going people in the parish, many of whom I found very willing to come to church if they were asked. There were plenty of vacant pews in my church for them, but I soon found that the officers of the church objected to such an increase of membership. The richest man in the place came to me to protest.

"'Our wives and daughters,' said he, 'object to filling up our church with ragamuffins. We built the church for ourselves, and we put up the money to support it. We pay you your salary to attend to our spiitual interests, and we don't think it right for you to devote your time to outsiders.

"'But, my dear sir,' said I, 'these people are in our parish, and they have souls to be saved. "'That's all right,' was his reply, 'let them bire a hall and start a mission. We don't want you to bother about them.

"After this I soon resigned, and concluded that either I wasn't cut out for a minister or else that modern congregations don't want a man who is not willing to fall into the conventional ruts. Fortunately, I have a modest competence, so that I don't have to swallow my convictions for the sake of bread and butter. But all the same, I feel that I have been a failure, and I would like to ask my brethren where the blame lies. This is my little story, and with slight variations it is the story of a great many earnest men in the ministry to-day." I am a good deal in sympathy with the Philadel-

phia clergyman who has recently been criticising certain kinds of church music. "Many of our churches," he says, "are only appendices to concerts. Often the poorer the preacher the finer the church and choir. Many people go to church 'just for the music.' Then why keep the preacher? In some of our churches it costs \$50 to sing Jesus, Lover of My Soul' to the tune 'When the Swallows Homeward Fly.' Write out an anthem as sung and what nonsense. If churches can bave concerts on Sunday, why can't the world? Why not get the chorus girls to sing the praises of the Lord on the Sabbath? They are not busy elsewhere, and will fill the front seats. How much like Heaven it will be when in our solemn services on the Sabbath we shall be favored with snatches from the leading operas by the most eminent artists. In some churches the choir does the singing, the preacher the praying, the congregation the paying, and the farce is ended.

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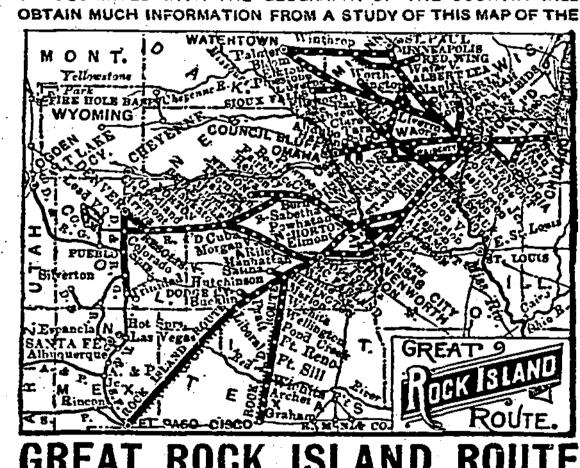
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Phoebe folded her arms across her bosom, closed her eyes, and with deep earnest ness spoke of the joy which filled her soul with gratitude and love to God who had thus so plainly made her to understand these later evidences of a blissful immortality. "I honor the church," said she; "and am duly thankful for its teachings as far as they carried me. I climbed the ladder as far as I could go; when I reached the top I looked in vain for the evidences of faith so long hoped for, and only found the substance of things not seen, when to my waiting spirit came the answering echo in the form of spirit communion. I grasped it as would one when in the dark depths of doubt. It seemed like two strong hands outstretched to me which I was safe to trust. It did not a desirable certainty, and I know that I have gone nearer the great Central Soul in my spirit and understanding also." .

Here she proceeded to narrate an early experience of hers when she had seen the spirit of some member of her family, at a time of great affliction, the circumstance and particulars of which are told by Robert Dale Owen in "Debatable Land." After a very delightful seance she remarked to me, that she knew "the subject was an unpopular one, particularly with the churches, but they cannot longer say that Spiritualism is not respectable since you and I are believers in its

I became very fond of the Sisters, visited them often, and held many enjoyable séances at their charming home. Mrs. Swift's rapidly failing health making it impossible for her to go out, made my visits more frequent. I had come to look upon her as one so near the portal of that other life, that but the wasting of a breath would swing the door a little wider open so that she could pass through without a last good-by, so sure were we that she could return to us, and so little of the earthly had she to lay aside. She was lying on a couch, one side of which was against the wall, upon which directly above her hung a large engraving of Landseer's "Children of the Mist," a group of deer huddled together and looking into the mist which envelops them. Those familiar with this charming picture will undoubtedly recall the masterly style of the great artist. To hide the tears which I could not keep back. as the end was so rapidly approaching, I had | "Two Queer Stories," describes a class of pregazed at this picture. She asked gently, sentiments that has not been enough considpressing my hand, "What do you see?" | ered. One of the specimens given relates to Without taking my eyes from the point of at- | Gov. Seymour of Connecticut, who, as he sat

greater energy, "Oh! yes, without our new- | many years, and who, within a few minutes found truth, we were all children of the thereafter, received a call from that longmist. What can be more beautiful. Without | parted friend. this knowledge, death would indeed be a leap into darkness."

the arrangements for her funeral, requested | years ago. her friends, the late Doctor Hallock, and Oli-

never felt Mrs. Swift's presence when at her | put on record at large. grave in Greenwood; on the contrary they

proper and in harmony with our wishes." her mother she said:

"Oftimes when my faith is strongest and best, She comes in her bright immortality dressed."

"Others may not see her, but she underonly a mother can."

remarked.

"But you leave love here." "Ah! yes," she replied, "but I go to a stronger love, and will make one more to at | said that he was keeping sheep in the Mono tract you."

study and analyze very cleverly to discover what mischievous, merry sprite attended her when she wrote:

"There are poles of bean vines in Benjamin's bower." And what grave and solemn chords were attuned to devotion when she gave her inspiration in the following language: "One sweetly solemn thought comes to me o'er and

Jam nearer home to-day than I've ever been before; Nearer my Father's house, where the many man-Nearer the great white throne, nearer the crystal Nearer the bounds of life, where we lay our burdens Nearer leaving the cross, nearer gaining the

to her friends, from the fact that she had in nature's influite book of secrecy how litnothing in her organization or appearance | the we can read. to lead one to suspect that she was so soon to follow her sisters. I was struck by the

and who was present at her demise. "Sure," said she, "it was homesick, she was. She had no fever. Miss Alice was calling her to come, and she went. She was his allusions to the slight connections, nice

too lonely away from them all." Every attempt I made to gain information concerning her last illness was to the same

greater preponderance of love, had indeed when and where the father least suspected drawn her to the circle, which required this it. So in Richard II., just before his downone link to become complete again. New York, Nov. 24, 1888.

### COINCIDENCES.

The series of coincidents now being recorded in the Religio-Philosophical Journal doubtless recall many others; equally curious to the recollection 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 Randelph St., Chicago, who has consented to revise and arrange them for the JOURNAL. He wishes date of occurrence, name, address and names of witnesses or corroborative testimony to be sent, not for publication but as evidence in case the report of. any coincident may be doubted. He will use his own true. deprive me of religion; on the contrary it judgment in selecting those he considers pertinent, made a stronger basis for me whereon to and also as to order and time of publication. They place all that before had depressed and dis: will be numbered consecutively, and those desiring John Muir to Mrs. Butler, soon after he had turbed me; in fact, has made the future life any further information in regard to any one or more of them may address Mr. Woodhead-not forgetting in each and every case to enclose a state for reply—who will aid so far as possible to obtain the same.—Editor Journal]. "

The following by Prof. James David Butler, LL. D.; of Madison, Wis., was first published in the Wisconsin Free Press in March, 1881. It was also published in Mind in Nature, for March, 1885. Conversing with the Prof. not long ago, in regard to presentiments and kindred subjects, · I asked if the incident he reported of his experience in the Yosemite, could be corroborated by testimony of others who were there, and knew of the incident at the time; to which he replied that it could, and he would obtain somé for me, to be used in my proposed record of coincidences.

Madison, Oct. 27, 1888. DEAR MR. WOODHEAD:-It was only yesterday that I reached home. Mindful of my promise, I make haste in enclosing the Muir letters: The 1888 letter was written in answer to a request of mine at a time when I supposed the letter of 1869 to be lost. The printed report gives my own independent impressions.

Yours in a hurry, JAMES D.BUTLER.

MADISON, March 29, 1881. An article in the last Free Press, entitled traction I replied, "the picture, it is so fine." | writing, felt a desire to see an old school-Drawing me closer she whispered with mate of whom he had not before thought for

This incident reads like a leaf out of my own experience. Indeed, similar "coinci-This was the last I heard her say. In dences," as some may choose to call them, removing her from the couch to the bed a se- | occurred so often and so strikingly in my vere hemorrhage was brought on which no early life, that I began to chronicle some of effort could stay. Mrs. Swift had made all | them in my common place book full forty

Here is one later instance. In 1870, I arver Johnson, to say whatsoever they thought | rived in Cincinnatione night after years of proper, and carnestly hoped that all sem- absence, and next morning called on a lady blance of sorrow and mourning would be I had not seen or corresponded with for years. avoided so that no shadow of gloom would | She showed no surprise at seeing me, though mark the occasion of her birth into spirit | she had no intimation that I was coming. life. Oliver Johnson's remarks were very but said: "You come as if sent for, and ] tender and appropriate, uttered from the dreamed last night you would come." That depths of his manly nature—full of the phrase, "you come as if sent for," was inventgrander evidences that came fom his own ed just because it was long ago felt to be knowledge of a beautiful immortality. Those | surprising that our thoughts and what "hapknowing Doctor Hallock can appreciate the | pens" match so well. As in Cincinnati, so earnestness of his tribute, prompted by af- has it happened to me on unexpected visits to fection and friendship on such an occasion. St. Louis, Chicago, and elsewhere. One of Alice and Phoebe Cary used to say they these instances was too remarkable not to be

In 1869, on August third, I climbed the were assured of her welcome when return- | Liberty Cap, or Mount Broderick, one of the ing from the place where her body reposed. | highest cliffs which hem in the Yosemite "In fact," said Alice, "she seemed to join us | Valley. My only companion was a New as one who awaited to approve of what we | York tourist, Joshua Jones, and we were had done at our burial plot, talking it over among the first strangers who had ever with us, making such suggestions as were scaled the world-famous summit without a guide. Nor did we gain the highest point After a long and painful illness Alice Cary | before three o'clock in the afternoon, and by passed into a peaceful slumber, in which her | the time we had descended the precipitous spirit departed.—such being the way she had | portion of the crag, it was sunset. Near the earnestly desired to go. In my last conver- | crest of the Nevada fall we disputed about sation with her, she assured me that her the path. Jones said, "It is to the left," faith had never weakened nor wavered. while I declared that we must go to the ""What else have we to make us desire immor- | right. Just then a young man, emerging tality," she would ask, "and what greater from bushes near by, called to me, "You proof do we meet? I know for myself that I are right, professor! The right way is to the am not deladed nor deceived; the uncertain | right!" I was in such haste to make the future no longer disturbs me. I once saw | most of daylight, as we were far from shelthrough a glass darkly; I now see my friends | ter, that I did not consider how odd it was face to face. My dear mother has spoken to that a guide on my route should appear in me and others are with me." Speaking of | the very opportunity of opportunity, as if an angel dropped down from the clouds, and that he should call me by my professional name, and so I was for dashing into the path downward. Thereupon my guide, looking. stands how to make herself known to me as | me full in the face, said: "Don't you know me?" I hesitated a moment and then cried "When I realize how many are there, I un- out, "Yes, I do know you. You are John derstand how natural it is that their love is | Muir, my old scholar in Wisconsin; but how greater, and that very soon a preponderance in the world came you here?" "Let us pass of affection must draw us to them," Phoebe on," said he, "to your horses, for we are three hours from your lodging, and on the way I will tell you a strange story." A strange story it was that he told. He

Valley, one collateral with the Yosemite, but Phoebe, the last of the three with whom I lying higher. The night before he was was acquainted, was very dear to me. Her | thinking of me, his teacher in years past bright genial spirit was capable of so many | and far away. As he lay in his tent, though rapidly changing moods, that one had to he had no knowledge that I was on the Pacific slope, it seemed to him that I might be. and might even be then in the Yosemite. In fact he could not get asleep till he had resolved on the strength of his fancy, to go next day in search of me. Arriving at Hutching's Hotel, the next morning, he was astonished to read my name on the register, though I was already off on my sky-scaling tramp. He followed my track to a point where he knew I must cross the Merced River on my return, and so way-laid me. If previous coincidences had built a sort of arch, this happening formed a crowning key-stone of proof to my mind, that there were more things, sympathies, effluences or what you will on earth, not to say in heaven, than Phoebe Cary's death was a great surprise | have been dreamed of by philosophy, and that

"As the sun, Ere he be risen, sometimes paints his image reply of the nurse who accompanied Phoebe In the firmament, e'en so the shadows of events Precede the events, and in to-day already walks to-morrow."

> Shakespeare ought to be studied to note dependences of things and men. Gloster, in King Lear, (IV. I.) says: "In the, last night's storm my son came then into

fall; his queen says:

Some unborn sorrow, ripe in fortune's womb, Is coming towards me."—ii. 2.

Again, both Romeo and Juliet, even while all was gay and smiling, are haunted by the presentiment that.

"Still from the fount of joys delicious springs Some bitter o'er the flowers its bubbling venom

In the outset his words are: • "My mind misgives, Some consequence yet hanging in the stars, Shall bitterly begin his fearful date With this night's revels,"

Afterward, when he is full of heart and hope, Juliet in the balcony; and beholding him far down the ladder, exclaims: "Methinks I see thee, now thou art so low." As one dead in the bottom of a tomb."

His boding and her vision proved all too

The following is from a letter from Mr. found the Professor in the mountains.

HEADQUARTERS OF THE TUOLUMNE.

Near Castle Peak, August. 1869. MRS. BUTLER—Dear Friend: I found your Professor a few weeks ago in the Sierra Ne- | clear. I am very cordially vours, -vada mountains, and in the very Yosemite sanctum itself, among the divine harmonies' of the Vernal and Nevada Falls. I do not know where you first met your Professor, but surely I might venture to say, that it was not in so goodly a mansion as this; not amid and of other good and brave men and wosuch blazing assemblies of mountain grandeur. I have been taking care of 2,500 sheep in the mountains all summer. Your husband July, when I was camped in a maze of sharply cut mountains, a day's journey above ter, we moved our sheep higher, and camped upon the North wall of the Yosemite Valley. two miles from the brink. We remained here nearly three weeks, and almost every day I wandered in the Valley Domes and Falls. sketching, and absorbing from the inexhaustible treasuries of glory that are gathered here, when suddenly I was seized with the idea of going down into the valley to find for the spirit, that the spirit still goes on, Professor Butler.

mense canyon or chasm, and I felt that I proper channels, he or she can return to would be resisting the spirit, if I did not go. | earth's scenes and often make their comfort-I started for the valley next day, reached the | ing presence known to the loved ones left bottom in five hours, consulted the hotel reg- | behind. ister, and found Jas. D. Butler, Madison, Wis. I could scarcely believe my eyes, and | every day; and while helping to build us a read the precious words over and over, and at | beautiful home in the Spirit-world, beautiful the flesh, and that my eyes would be bless- to cheer and comfort me in many ways till ed that very day with light from a familiar the happy time comes for the boatman to face, and started from the house in pursuit. ferry me over the river called death onto the guides, who informed me that Professor But- in hand with her, who has gone before, and Ier and Mr. Jones had started for the top of surrounded by the other loved ones, to joy-Mount Broderick. I waylaid him at a place in | fully continue the search for truth and wis the trail, where he had to pass, near the Ne- | dom, and aid the mighty angel host in doing

vada Rapids. up, and vest open, hat dangling behind his knowledge. back, etc. On seeing me approach he sat The time is coming, dear brother, when ing glories of Yosemite.

weeks. I had plenty of leisure, and this is of the higher Sierra, where the Tuolumne. | ment of the law of the God that I worship. and Merced, and Joaquin are sweet-voiced tinkling streams, coming down in cascades | your brother, and tiny falls from heaped-up treasures of everlasting snow. I am glad that I am not great, that no power lays cold measuring links upon my communion season.

Your husband is in excellent health, and i a real traveler. If either of these statements | it a trial. were incorrect, he would not have undertaken, or accomplished the top of Mt. Broder-

I am most cordially your friend, JOHN MUIR.

MARTINEZ, Feb'y 18, 1888. PROF. BUTLER; My Dear old Friend, steadfast and true: I am delighted to see that with steady heart and hand, you can still seek and find the friends who love you. No sloth, no rust, still pegging away at Greek by the thousand pages, and getting from side to side of the continents and seas with the gazing ardor and enthusiasm of youth. Happy man, ever deep in the blessedness of action, and so ever young! The light of youth, and the light of age, and the light of all the years between blending to gether into one serene glow; and like the sunshine of a summer day, becoming more beautiful, more divine, as the evening draws .... I am busy now with "Picturesque California," something like "Pictur esque America." You will soon see it. The Ranch and grapes also take much of my

My feeling your presence, as you entered Yosemite Valley, while I was sketching on the summit of the North Dome, is the one marvel of my life. After coming around the base of El Capitan, you might, if you had had a good field glass, and had known where to look, have seen me suddenly drop my work and rise up and gaze into the valley towards you, and then run down to the verge of the cliff, trying to go to you direct. Then realizing that it would be impossible to find a way down before dark, I turned toward my camp, thinking about you, determined to seek a wav into the valley next morning, and never for a moment wavering in my determination to find you. Though up to the moment you came into the valley, I had not been thinking of you at all, | 25 cents, post paid. and my days were going smoothly by, without human incident or variation, such as would tend to set in motion new trains of thought relative to humanity. I had been coming and going, to and from the North Dome and camp for many days. But I'll get my old notes and give you the particulars soon. Ever cordially yours. John Muir.

In reply to the questions, as to whether in effect, leaving me to feel and think that the | my mind." The son was then near him | the letter sent to Mr. Muir in May, 1869, | cents, paper 25 cts.

Prof. Butler had told him that he expected to visit the Yosemite, and hoped to meet hi m also mentioned with whom he was going the size of the company, and whether their arrival was expected, and had been heralded in the valley, and whether he knew where Muir was located at that time, he writes:

MADISON, WIS., Oct. 31st, 1888. MY DEAR SIR:—I make haste to answer

your questions: 1.- My letter to Muir in May, 1869, and received by him in July of that year, was ad-'dressed to him in San Jose, hundreds of miles from the Yosemite. When writing I had not resolved to visit California at all, and in July had no definite plan of a tour there save to visit a sister of my wife in San Jose, In that city, or near it, I believed Muir to be till I saw him step forth from the bushes on the bank of the Merced River.

2. General Alvord had no party in coming to the Yosemite except myself. He had never been heard of by Muir. Jones my com panion in climbing the mountain, was a companion thrown in my way by chance. 3. We reached Sacramento,—thinking to

go at once to San Francisco.—but learning that Sacramento was a good starting point for the valley, we made that city our starting point, and started at once. Trusting this explanation may make all

JAMES D. BUTLER.

Religious Consolations. (Continued from Second Page.)

men; then I want to go there too. On the other hand, the God that I worship is the Father of all mankind in the very best wrote me a letter in May, which I received in land highest sense of the word father. His pity and love are beyond comparison. He allows no pain nor suffering but that which is Coulterville. Shortly after receiving his let reformatory in its nature; and no one can ever cry to him in vain. Eternity will never wear out his desire, or his ability to lend a helping hand to any who may call upon him, no matter what their condition. How consoling is faith in such a God.

He has also so arranged his laws that when earth's lessons are learned, or the body becomes, from any cause, an unfit habitation under new conditions, gaining wisdom and I knew a way through the wall by an im- goodness; and at the same time by seeking

I know that my darling one is with me last got faith to believe that after two long in proportion to the good motives and deeds years of isolation, a friend was really near in | of earth life, she will also be with me daily I soon found Gen. Alvord, and one of the shining shore of eternal progress; there hand good to others. If there is a more consoling Towards evening he came to light among religion than this, my attention has never the rocks, half erect, groping his way among | been called to it; and as far as I am concernthe broken granite and bushes; sleeves rolled ed, it is not founded on faith alone, but on

down to wipe the perspiration from his brow | you will deeply regret that you did not give and neck, a a inquired the way down the more earnest inquiry into this religion, and rapids. Ish wed him the path, which was listen more faithfully to the words which marked with little piles of rock, but he did | your departed Alice sent you from the Sciritnot recognize me. Then I went directly in | world some time ago. I believe you are doing front of him, and asked him if he did not great harm in the world by teaching people know me. He said he thought not, but soon | to believe that the penalty of all their crimes changed his mind. He was weary with his can be thrown off onto Jesus. Were you to day of hard climbing, but was very cheerful | publicly proclaim to people that they could nevertheless, and on the way to the hotel, assuredly commit any crime, and yet when gleaned delightful handfuls for me from brought before the court, by repenting, bethe poets; and remarked upon the surpass- | ing sorry, and asking the governor's pardon. they would be entirely forgiven, without I was sorry to learn that he was going to having to make any restitution whatever, you leave the valley in the morning in scandal- | would be indignantly driven from the comous haste, urged by that man of war, who is | munity as offering the highest premium to governed like a machine by military chro-crime. But this is exactly what you are donometers. When he left the valley, we, also, | ing from your pulpit each week. The eterwere about to leave it for the higher sum- | nal law of the universe is, that "what we sow mits, where we now are, and I hoped to get | that shall we also reap."There can be no forthe Professor to go with me for two or three | giveness of sin. A salvation must be worked out; a restitution of some kind made. Reone of the most interesting of all the fields | formatory suffering must follow all infringe-

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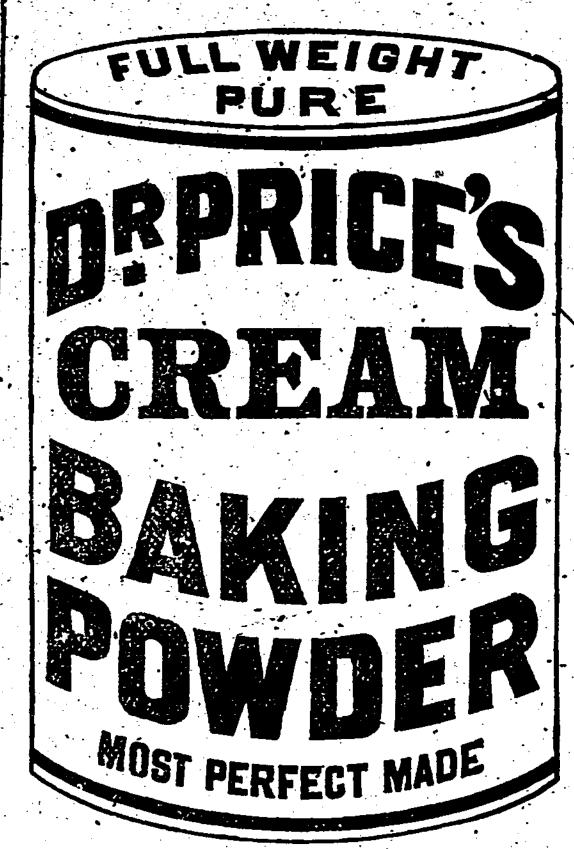
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