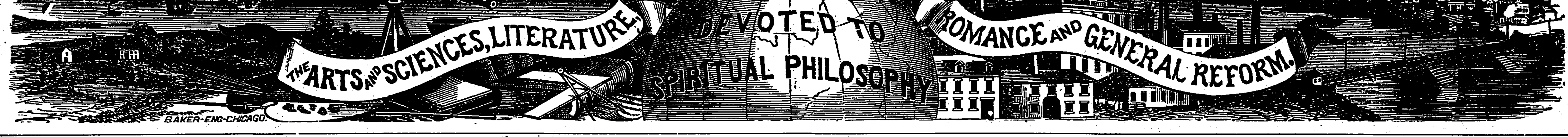


RELIGIO PHILOSOPHICAL JOURNAL



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLV.

CHICAGO, DECEMBER 15, 1888.

No. 17.

Readers of the JOURNAL are especially requested to send 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 incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—Questions and Responses.
- SECOND PAGE.—A Notable Meeting. A Restful Home. Lord Tennant's Trance. The Fox Confession. The End of Evolution.
- THIRD PAGE.—Woman's Department. Questions to Answer. Book Reviews. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.—Spirit Influence or What? How Different Things Appear to Different Individuals. The Holiday Journal. General Items. Publisher's Column.
- FIFTH PAGE.—J. Clegg Wright at Embell Hall. Critical and Satirical Notes for the Holidays. Miscellaneous Advertisements.
- SIXTH PAGE.—Mysteries. The Journal—Orthodoxy—Spiritualism. A Most Flimsy Imposition. Theosophic Washington Circle. A Spiritual Star. Salvo Fudore. D. D. Home, His Life and Mission. Killed to Profrigate an Indian. Ind. Injudicious Charity. Spiritualism. A Letter Commending the Mediumship of Mrs. Covardale. Strange Case of Second Sight. The Ph. Dr. A Spirit Message Through the Psychograph. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—Materialization at St. Paul, Minnesota. "Billy the Wizard." Miscellaneous Advertisements.
- EIGHTH PAGE.—Leah Fox Underhill and Her Trancers. Miscellaneous Advertisements.

QUESTIONS AND RESPONSES.

QUESTIONS.

1. To what church, or churches, did, or do, your parents belong, and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the spiritual movement today?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and the Government?

RESPONSE BY C. T. H. BENTON.

My mother when a girl, I believe, belonged to the M. E. Church, but ever since I can remember she has been a faithful Seventh Day Adventist. My father on account of a lack of veneration or spirituality, or possessing too much sense, never has belonged to any church. I was a member of the S. D. A. Church for about fifteen years, and of the M. E. Church about one year. I joined the S. D. A. Church in the spring of 1871, when I was about thirteen years old, and remained therein until the fall of 1885, when I became dissatisfied and withdrew. I then joined the Methodist Episcopal Church, and remained a member about a year, when I began to investigate the phenomena and philosophy of modern Spiritualism. It was about one week before Christmas, 1886, when I openly denounced all church dogmas, and avowed myself a Spiritualist.

About the first Saturday in Dec., 1886 I made up my mind to attend a Spiritualist meeting about seven miles away. I had been holding religious meetings in the country at schoolhouses, assisting the pastor in his regular work on his circuit. The Saturday before mentioned I received word from the pastor that my services were needed the following Sunday, so my intended meeting with Spiritualists had to be abandoned. The next Saturday the pastor made the same demand in person. I gently informed him that I had an appointment at a schoolhouse and could not comply with his request. I attended two meetings at the second one, after the meeting was over we had a circle.—Mrs. J. Rosenberger was the medium, through whose organism a number of my loved ones made themselves known to me. I received a number of raps in answer to mental questions. Towards the latter part of the séance a strange feeling came over me, and I was controlled. I saw many of my loved ones and conversed with them. I have been a clairvoyant, clairaudient and trance medium ever since, and my powers as such are increasing.

My next séance was at North Lansing, Mich., at the house of Dr. Edson, a clairvoyant physician of considerable note in the place. The mediums were Charley Barnes and D. A. Herriek. It was a dark séance for physical demonstrations. Being pretty well acquainted with Dr. Edson and the mediums, and relying a good deal upon my own clairvoyant powers, I felt no danger of being deceived. The demonstrations were genuine and satisfactory. The guitar was played upon by spirit power, every note clear and distinct, while the instrument seemed to be floating in a circle above our heads and close to the ceiling. Trumpet speaking, materialized hands and independent written messages were the principal demonstrations. My sister came and slapped me on the shoulder

and patted my head. Others received similar expressions from their loved ones by the immortal life.

Last July I prepared a sealed letter in the following manner: I wrote the names of six spirit friends, addressed them by relationship, asked them questions, signed my own name in full, sealed them up and called on Dr. W. E. Reid, of Grand Rapids, Mich. Without seeing the questions or breaking open the letter he was controlled and automatically wrote the answers to all the questions except one, which he received clairaudiently, giving name of my uncle, who is my control. He also wrote the names of all the rest as they signed them when in earth life. To authenticate this I could refer to hundreds of others who have obtained like tests, but will only mention the following: H. S. McNitt, Greenville, Mich.

The above references have made me a full believer in Spiritualism. As to Spiritualism being religion, that depends upon what religion is. If it is simple faith in "mysteries," I answer "No." If it is a knowledge of demonstrable facts and the utility of the same, I unhesitatingly answer, "Yes!" The essentials of "Modern Spiritualism" are three: Agitation, Organization and Education; therefore the greatest need of the movement to-day is: KNOWLEDGE! The means for gaining this is through mediumship and journalism; but right and proper knowledge of life here and hereafter depends largely upon the truthfulness and purity of the instruments through which this knowledge is obtained; therefore the greatest need of the Spiritualist movement to-day, is the right and proper Agitation, Organization and Education.

Since these laws govern the relation of soul or spirit to the universe of matter, or, in other words, to the earthly casket, therefore a knowledge of these laws, utilized, would enable any one to better control himself. To control self, to husband the physical, mental and spiritual powers we do our money, would develop these powers, and enable us to reach that harmonious condition of mind and body that would enable us to feel and see clearly our duty to the family, to society and to government. Self-government is the basis of all government.

Psychic laws not only govern soul or spirit while in earth life but in spirit life as well. A knowledge of these laws, rightly utilized, will enable us to communicate with loved ones who have entered the new and spiritual life; will increase our physical, mental, and spiritual powers; will strengthen our love and broaden our charity, and in fact, make us in every sense of the word true men and women!

Grand Rapids, Mich.

RESPONSE BY J. L. POTTER.

1. My parents were members of the Close-Communion Baptist Church, but my father was ex-communicated therefrom in South Adams, Mass., for heresy, because he investigated Spiritualism and had the manhood to avow a belief in said doctrine. I am not in fellowship with any church, and never have been!

2. Since 1850, I have been lecturing upon Spiritualism since the commencement of 1850.

3. By receiving communications from my mother through Ellen Sumner, H. P. Fairfield, and Parthena Hannum, as mediums; 2nd, by becoming controlled myself, which control still abides with me.

4. The one that most impressed me, and removed all doubts from my mind was this: We were holding circles; Ellen Sumner, a girl some twelve years old, was a rapping medium. My father said to me, "If you are bound to follow up this heresy, you must bring the medium to our house." I did so. A circle was formed, and father was asked to sit therein. He said, "Not until I supplicate the throne of grace." He got the old family Bible and placed it in the center of the table; then he bowed in prayer, prayed God to remove this error from the earth, and to drive Satan back to his Plutonian home. When he had finished he said, "Now I am ready to sit with you." The circle was formed; soon the raps came, and the usual questions were asked, "Is it for me?" going around to some eight persons, and the answer was, "No." Then my father said, "Is it for me?" Three raps responded, "Yes." Then by the calling of the alphabet my mother's name was spelled out, and father conversed with her a half hour or more, until tears and sobs caused him to desist. He then and there before the friends composing that circle said: "No one but the spirit of my wife could answer the questions I have asked," and for which statement he was summoned to appear before the church for trial, and though excommunicated, he held to the new faith until the day of his death.

5. I do not, because it is founded on fact, susceptible of demonstration, equally so as any mathematical problem laid down for the schools, and it rightly followed out, conviction is just as certain in Spiritualism as in algebra.

6. The greatest need is to have every one act honestly with himself and toward his kind. Thus give his money and influence in favor of and for the support of Spiritualism, and not cry fraud and deception every time he speaks of Spiritualism, and not even a hint of falsehood or error when speaking of religion. Spiritualists are human, like all other beings that frequent churches and fill the materialistic ranks, and to say or even hint that all the bad has worked itself into the spiritual movement, shows a vast amount of bigotry at least. To ever laud men and women who

have not the moral courage to come out and investigate Spiritualism, and always casting mercenary reflections upon those who are working for the spread and upbuilding of Spiritualism, is one of the things that requires reforming therein.

7. The same that a knowledge of toxicology helps us in the use of antidotes when poisoned.—A greater help is derived by putting ourselves under their control, or by becoming sensitives ourselves. Then we will not submit to the tyrannical rulings of these would-be censors that often sit in judgment upon the controls, moving others to will and to do, while they are as ignorant of the law of control as a child unborn. Then have your psychic societies composed of men and women schooled in these laws of control; then we will cease building ourselves up at the expense of others, or by tearing another down that we may be built up. Experience is the one thing useful. Let Peter deny, Judas betray—few will have the courage to go out and hang themselves. Truth and error are handmaiden in this world, and to know just when to part company with one and espouse the cause of the other, requires a vast amount of experimental training. To be a good critic in music, one must have a musical training. To be a good critic in psychic laws, one must have a thorough knowledge of the operation of said laws upon and through all its varied ramifications, be they embodied humans or disembodied souls. "When the lion and the lamb lie down together, and the lion eats straw like an ox, we may see good in all, and evil in none; until then we must plod on as all other humans have to in order to reach the truth, and acquire the greatest good to all. Waukegan, Wis.

RESPONSE BY E. G. RAIFORD.

1. My parents were Methodists. My father was a minister of that church. I was a member of the Methodist church many years. I left it years ago.

2. I have been a Spiritualist twelve years.

3. I was an investigator of both the philosophy and phenomena of Spiritualism (not with the Fox Sisters) ten years before I became fully convinced of its truth. Then the question arose as to whether I would fight with popular religion, with its myths, miracles and groundless theories, or adhere to my honest convictions of truth, and become the subject of derision and ridicule. A sense of duty in being true to myself and to those in my limited sphere prevailed, and I say truly, that I have been a happier man, and have no reason to regret declaring openly for the truths of Spiritualism.

4. I will call attention to a séance for materialization as the most convincing demonstration of spirit return which has occurred in my experience with mediums. It was at Chattanooga, Tenn., two years ago, and the medium, Mrs. Barnett Mayer, now resides at 313 East 5th St., New York City. For a better understanding of what follows I should state that many years ago I had an infant daughter, Rosa, pass away; also of later years my son, Dr. Albert Raiford, Mr. Pittman, of New York, and a great many others, died during the afternoon to arrange for the séance. We were both strangers to her. While there, at our request, she sat for independent slate writing, with neither of us touching the table. Upon being seated a shower of raps came all around her, which would have required that she have a hundred "big toes" in order to produce them. Messages came readily, she only using one hand to put the slate under the table, while she conversed with us. The Indian spirit called Ski, addressed a message to me, and gave my son's name, as "Medicine Man," and said he was present. In a second message he said that my daughter was present, and that "she is named like the beautiful flower; her name is Rosa—me will show them to you to-night." The séance came with eight or ten persons present. The Cabinet was only the box window of the parlor with cloth tacked all around a few raps, and a magnet in front of the medium entered the cabinet in full light, and during the entire séance the room was sufficiently light to recognize any one present. My son came first. I knew him at first sight by his shape, size and general appearance. He came to me and gave me a pleasant greeting. He said he was happy to demonstrate his presence and identity. He joined in the singing of "Nearer my God to Thee, standing at the time facing the light from the adjoining parlor. His voice, however, was weak. He then retired near the Cabinet and dematerialized. My mother also came dressed as in olden times, with cape and cap. Mr. Pittman's mother also came to him and was recognized. Among the number was a boy about fifteen years of age, who in a twinkling changed to a stout man with heavy beard, and then back to the boy again. One man came and sat on the rapping chair for a few minutes, and dematerialized right on the chair. But to be brief, The Indian spoke to me from the cabinet in an audible voice and said he had fulfilled his promise to show me my children;—that he first showed the daughter a child, as she was "when she went away," and as "a woman as she is now."

QUESTION.—How did he know anything about my children? In other words, how did the medium know I had such a child, and that she died in infancy? How did the Indian know their names, and that the daughter was named "Rosa." I have no doubt whatever that these were genuine materializations, no more than I have of any fact of which my senses take knowledge. At the close of the séance the medium was still in the

trance condition and was covered with perspiration. It is also proper to say that Mrs. Mayer is a very large woman, and none of the spirits was any way near her size. She is the wife of Fred. E. Mayer, a clever German gentleman, who superintends her sittings. Columbus, Georgia.

RESPONSE BY DUTTON MADDEN.

1. My parents never belonged to any church. Forty-seven years ago I started to become a member of the Disciple Church, but before I took the sacrament I began to exercise my own reason in regard to the virtue or utility of those forms and ceremonies of worship, and I gradually assumed a more rational view of a religion of acts and deeds, growing into a higher spiritual condition, minus forms and ceremonies.

2. It is about twenty years since I began to investigate modern Spiritualism.

3. My first evidence of a continuity of life beyond the grave, arose from intuition; that I can trace back till I was seven years of age, when my mother passed to spirit life. I always retained the impression of her continued existence, which seemed as real to me as any of the family still in the form. I felt that she was cognizant of the conditions of my life, which had some influence in shaping my actions.

4. My most remarkable and convincing evidence of spirit phenomena was with the Potts Brothers, of Harrisburg, Pa., some fifteen years ago. They were private mediums. I had evidence through their mediumship, that there was an invisible disembodied intelligence present.

5. It depends on what significance is placed on the word religion. If it mean this: to subscribe to a creed, dogma or articles of faith, I will say emphatically, no! In a world of progression no faith could possibly be applicable only for the time being, as it would soon be outgrown by the more studious and progressive.

6. All well-informed Spiritualists realize that our brief mundane life is a mere ineluctable in our existence, and that we are the entirely from an external view, and his pleasure and gratification are merely sensual and temporary. He lacks the qualities essential to conquer selfishness and to devote his energies in the direction of a more general and lasting good. The individual who has a knowledge of psychic laws endeavors to shape his life and actions in harmony therewith—not for selfish rewards, but for the good results and happiness received in living for the good of humanity, physically, mentally, morally, socially and spiritually, and making each one loyal to the family, society and government; not only the government of the nation but the government of the world. Coatesville, Pa.

RESPONSE BY J. F. CLARK.

My parents were not members of any church. They sent me to the Sunday school of the Methodist Episcopal Church when I was about ten years of age, and when about four years old I became a member of that church; but soon I began to ask inconvenient questions, and left the church after a membership of about two years.

When twenty years of age, I accidentally came across a copy of Swedenborg's work, "Heaven and Hell," and became so much interested in it that I procured and read all his theological or inspired writings, and became a close student thereof for twenty years, becoming convinced of the continuity of life beyond the grave, and the possibility of intercommunication between the mundane and supermundane planes.

In 1877 I read Nature's Divine Revelations, by A. Jackson Davis, and began the study of Spiritualism in a systematic manner, which I have continued with considerable persistency up to the present time.

The most remarkable incident relating to the phenomena in my experience, was the materialization of two human forms, male and female, while standing in a room in the presence of some twenty people, while a lady present held a hand of each of the spirits until the whole form disappeared, as if melting away at the floor, until nothing remained, but the hand, which, last of all, vanished from the lady's clasp.

I have had other more remarkable experiences of a different and far higher order, but do not feel at liberty at the present time to give them to the public.

I do not regard Spiritualism, *per se*, as a religion, but do consider that there is a Religion of Spiritualism, as there is also a Science and Philosophy of Spiritualism.

The greatest need of the Spiritualistic movement to-day, in my opinion, is that those familiar with its facts and teachings

should apply the knowledge thus acquired to the regulation of their every-day life, and for the development of themselves in their highest nature, faithfully and honestly discharging the obligations that a life on this plane imposes, and thus not only prepare themselves for entrance finally on the supermundane planes, but at the same time, by the purity, sweetness, usefulness and beauty of their lives, induce others to seek for and utilize the knowledge that they themselves have acquired.

A sufficient knowledge of psychic laws and the ability to use such knowledge, enables the possessors to form their opinions of persons and their relationships, and conditions of society and governments, as to what they essentially are at the time, and not upon what they appear to be; thus enabling the possessor to act under the direction of absolute knowledge, and in harmony with existing conditions. To make the distinction broad, the person possessing a knowledge of psychic laws, and using it, with the view to the best interests of humanity, ever acts knowingly, according to the dictates of wisdom, while the person that does not possess such knowledge, acts upon appearances, and to a like extent ignorantly. New York, Nov. 20, 1888.

RESPONSE BY MRS. A. CONKLIN.

1. My parents did not belong to any church. Some years ago I attended regularly for five years a church called Christian Endeavor. I received there the best of teaching as the minister was both spiritual and practical. The church was non-sectarian.

2. I was convinced of spirit return some fifteen years ago. As to being a true Spiritualist, I am simply trying to be one, and don't know yet that I shall ever succeed, as I think a real Spiritualist is one who is thoroughly just in his judgment and criticism (and that is outrageously hard to be, if you don't like the person you are judging,) and it also includes a fight with all that is mean, contemptible and unlovely in ourselves.

3. I never doubted there was another life beyond the grave, but was convinced of spirit return by my little girl before she was two years old.

4. It was a personal, private one.

5. In its present condition—yes, decidedly, because very many are making money out of it, and using it as a cloak for selfish purposes.

6. To make Spiritualists of our mediums.

7. A knowledge of the psychic laws alone will not help one. We must put as much earnestness in the building of our spiritual character as men do in a political campaign, and try to conquer in detail all that is evil and weak in ourselves. A knowledge of the psychic laws, if not applied to our lives, simply cultivates a person's vanity, by enabling him to explain many seeming mysteries. Brooklyn, New York.

RESPONSE BY G. M. PAUL.

1. My father was a Methodist preacher all his life and lived to be eighty years old.

2. I belonged to the Methodist Church twenty five years.

3. I have been a Spiritualist about eight years.

4. I was convinced of a future life by seeing my spirit friends, both naturally and clairvoyantly, and partial materialization and slate writing. The first remarkable test I had, I was lying on my bed, a little after noon, one day. I heard a voice call my name and a hand touch my face and put the hair back behind my ear. I looked in that direction I thought the voice came from, and there stood my brother-in-law, who had been dead some two years, as natural as life. The next test was by my controls; the third by seeing partial materializations,—hands and arms reaching out to take hold of the slate with me and write a communication and signing names, all in plain sight, in day light.

5. I regard Spiritualism as a religion. From this standpoint it teaches us what we are and what we should be to be happy and useful in this life and the spirit life.

6. Honesty in all Spiritualists.

Bellevue, Kans.

RESPONSE BY EDMUND D. HICKS.

My parents were Roman Catholics. I was a member of that church up to seven years ago. I have been a Spiritualist for about seven years. My wife was convinced that we survive the death of the physical body by reading the JOURNAL and investigating the phenomena of table tipping in my own home with a few friends. The most remarkable incident of which I have a personal knowledge was the carrying of a message by a spirit friend to some friends in Lawrence, Kansas, of which I wrote you at the time, and published in the JOURNAL under the head of "A Good Test of Spirit Power."

I shall never forget how overjoyed I was in my table tipping experiments when I came to fully understand that our spirit friends who manipulated our table were not devils with a big D., as I had always been taught in the church. Pittsfield, Mo.

Martin Wiles, bathing master of the Moccasin House, Lake George, while digging under the roots of a big cedar not far from the beach found a quantity of Indian weapons, evidently of great antiquity, and portions of a human skeleton, which crumbled into dust as soon as exposed to the air. The weapons were arrow heads and stone hatchets of curious design.

A NOTABLE MEETING.

Interesting Remarks by Mrs. E. L. Watson.

To the Editor of the Religio-Philosophical Journal: Last Saturday eve was the occasion of a notable meeting that will be long cherished in the memory of a few earnest souls who make their dwelling in this City by the Sea. A number of the lady "working members" of the "Golden Gate Religious and Philosophical Society" organized themselves some time since into an auxiliary branch for the purpose of aiding to the best of their ability the work which was being prosecuted at the Temple, and this was the first of a series of "Dime Socials" inaugurated by them. It was held at the residence of Mr. Robert and Mrs. H. E. Robinson, and to say that it was an immense success in every particular, would be a long way within the limits of truth. Long before the guests ceased to arrive, it would have been quite appropos to have displayed the old theatrical legend of "standing room only," for truly, requisition had been made upon neighbors for spare furniture until space even cried "hold, enough," and yet all could not be seated. The number present was nearly one hundred, and a more animated scene would be difficult to imagine, for each one seemed bent on making very one else happy. Mrs. E. L. Watson presided, and displayed the honors of the evening with the charming hostess and aided her in introducing and entertaining the many strangers who for the first time were present at a Spiritualistic "Social." The buzz of conversation hushed occasionally while the dulcet notes from the piano-forte filled the room, and thus the minutes lengthened, but he is almost without conscious lapses of time. Each home-made and most delicious cake was served with tea and coffee, after which material refreshment, came the demand for the "feast of reason and the flow of soul," which was responded to most reluctantly by the "little minister" of the Temple. It had been whispered around during the evening that an important announcement would be made, and all were on tip-toe of eager anticipation as Mrs. Watson slowly and sadly made her way through the crowded parlors to a point where she could face her hearers. It was evident to all that she was deeply moved, and as she looked around and met the sympathetic glances of her friends, the struggle for composure became most painful, and for many minutes before she was able to control herself as to be able to give utterance in a broken voice, interrupted by suppressed sobs, to the pent-up anguish which so nearly overpowered her. Then followed a pathetic statement of her sorrows and trials of the past few months, which had so told upon her health as to necessitate her retirement for an indefinite period of time from the field of her public ministrations. As the announcement was made, all were visibly affected, and many, although forsooth, unused to the melting mood, restrained not the silent tear of sympathy as the tale of sorrow and suffering unfolded itself. Other speakers followed, voicing the sentiments of all present, and paying such glowing tributes of affection, and expressing such unbounded faith in her speedy restoration to health, and the consequent resumption of her ministerial labors that Mrs. Watson was soon herself again, and mirth and jollity reigned once more in the halls of the Robinsons. At the earnest solicitation of several friends Mrs. Watson yielded herself to the influence of the unseen forces, and soon the presence of the genial Prof. Lambert was clearly manifest. There is no mistaking the sunny smile and the marked originality of expression that steal over the features of Mrs. Watson when coming under control of the renowned scientist, and the peculiar character and manner of his utterances are equally incapable of being simulated. But a few sentences had fallen from her lips in his musical "broken English," before the faces, which had been bathed in tears, were wreathed in the sunniest smiles, and soft ripples of mirth went floating through the room. He had evidently resolved to dispel the gloom which had settled over the little assembly, and no doubt need be entertained of the entire success of his benevolent efforts, for, after a liberal contribution of dimes to the fund of the "Ladies' Auxiliary Society" the guests bade adieu to their kind host and hostess and took their departure in the happiest mood imaginable. The pronounced success of the first "Dime Social" so gladdened the hearts of its promoters that it is proposed to continue them for an indefinite period as often as once a month. In pursuance of the announcement made as written above, Mrs. Watson closed her labors at the Temple last evening by the time-honored Thanksgiving services; and I venture to say that in all the broad land no more eloquent discourse will be delivered on this, our national holiday. After the invocation and rendition of a solo by Miss E. Boreford Joy, the Chairman briefly stated (what was patent to all) that Mrs. Watson was suffering from extreme nervous prostration and exhaustion, and asked the kind indulgence of the audience. By those who are familiar with psychic phenomena, it will readily be understood that Mrs. Watson's negative condition, and her inability to perform her perfect condition, is due to the influence of the material, moral and intellectual universe, every word of which was resonant with the melody of the purest inspiration. For three quarters of an hour she held her hearers spellbound, for she spoke with marvelous rapidity, and the choicest words in the English vocabulary came flowing from her lips in an unbroken torrent that bore down the barriers to the most stolid intellect and the hardest heart. After another solo by the sweet songstress, Mrs. Watson again arose and in a neat little speech paid a glowing tribute to the RELIGIO-PHILOSOPHICAL JOURNAL and its brave editor, and spoke earnest words of praise of his manly stand in favor of pure Spiritualism. She besought her hearers to give the JOURNAL material as well as moral support, for his bold denunciation of fraud had made it many bitter enemies who would hesitate at nothing to compass its destruction. Her remarks were made with great fervor and feeling, and were greeted with applause by the audience. This closed for the present the career of Mrs. Watson as a public speaker, but if the prayers of her host of friends for her speedy restoration to health avail aught, her retirement will be but temporary, and she will return to her field of usefulness with renewed strength and vigor for the accomplishment of good. A. RIKER. San Francisco, Cal., Nov. 26th, 1888.

A RESTFUL HOME.

Books, Flowers and Souls!

To the Editor of the Religio-Philosophical Journal: I am in a spiritual Eden. For a week past I have breathed the restful tonic of this home where the air of heaven commingles with the sunshine of earth, and the wisdom of two spheres unites in one household. Milton Rathbun and his accomplished and devoted wife are the center of attraction, and two well-born sons add their happy influence to complete the circle of a model home. Five elegant book cases, stored with the choicest selections from ancient and modern authors, invite the student with an irresistible charm. A house without books is a barren place, no matter how richly equipped with other costly ornaments. Even if they are not read, books hold a psychic quality that impresses the mind with the substance of sentiments transmitted from age to age; and thoughts that follow a line of sympathetic transmission from author to author and leave their light on all they touch. A home well supplied with books and current literature inspires its occupants with tastes and desires for reading, as the sunshine and dew awaken in the slumbering germ and aspiration for a larger acquaintance with its environments, and receptivity upon which its growth depends. Plants and flowers not only charm with their beauty and sweetness, but impart to the air of a room the hidden light and secret music of their inmost nature, which are tangible to the nerves of the soul, and helpful to the spirit balancing itself against the cold waves and discords of the outer world. In this home truth is a welcome guest. All the inmates sensitive to the touch of quietude appreciate the transmission from author to actor of every guest. Kind to all, they keenly sense the intrusion of selfish coarseness and moral barrenness, but ever helpful to all, generosity and character sustain them. Here the late Prof. Denton was wont to visit and his sphere is impressed on these lives. Mrs. Rathbun is in delicate health, but her pen is not altogether idle, and it is to be hoped that ere long she will again be seen and felt with pen and voice in the vineyard of spiritual truth. In New York Capt. Jenks' holdings (cances with Horatio Eddy, of whose mediumship some strong statements are made. I think it due to Horatio to say that he had no part in the "expose" which William and Mary so shamefully represented at Dunkirk, N. Y., some twenty years ago; but entered his earnest protest against it, insisting that Mary knew better, and that her accusations against all mediums as frauds were cruelly wrong and none knew it better than she. I do not get this from Horatio, but I was so informed at the time they met in Buffalo, just after the farce I had witnessed in Dunkirk. My friend E. C. Leonard, at whose home I need to rest in Bincham, is somewhat of an enthusiast, and does much to help mediums and other workers, subscribing for many papers and sending them to friends and thus spreading the gospel. His home at Edgewater, N. J., is a refuge for the weary where I often go to rest and renew my spiritual strength. Mrs. Leonard is as devoted a Spiritualist as he, but cares little for current phenomena. In the presence of a seer she feels the presence and enjoys the love and companionship of exanimate souls, and selects her associates in the body and out. This is a happy faculty, but all cannot do it. When we learn to discriminate, and realize that "one man's meat is another's poison," that no one life can be a standard for all (nor for any other); that we all grow by different means, and that different vocations, are nourished by different pulms, and arrive at different results, which are expressed in the aggregate of character which must forever differ from every other, we shall cease to dogmatize and dictate, and become mutually helpful and rationally free and healthfully happy. Our meetings at Adelphi Hall are very well attended and good interest manifest. Newton is ever devoted to his cause, and evidently has no other motive than a desire to extend the truth which has blessed him so much. Mrs. Newton is equally faithful and devoted, and their united lives in all good works present an attractive example worthy to represent the Spiritual cause. Whatever may be thought or said of methods and disputed issues, the intelligent devotion and earnestness with which these faithful workers cannot be fairly disputed. Helen J. T. Brigham is still the favorite speaker for the First Society, her yearly ministrations being only occasionally varied by a substitute for a week or a month at the longest. Tomorrow, 25th, Mark M. Pomeroy is announced to speak at the afternoon conference, on the "Divinity of Spiritualism." It is Divine or it could not grow and inspire the world with its great truths with all the conglomerate elements loaded upon it from without and within. LYMAN C. HOWE. New York.

LORD TENNYSON'S TRANCE.

An Unpublished Autograph Letter of the Famous Author.

It Relates a Remarkable Power to transfer His Consciousness from the Body Into Spirit and Pass Into the Infinite and Eternal—A New Light Upon a Noted Poetic Passage from the Pen of the Poet Laureate.

It is well known that among the higher scientific circles of England, Spiritualism made a few years ago rapid and remarkable progress. Wallace, the codiscoverer with Darwin of the principle of natural selection; Prof. Crookes, the eminent chemist on whom the French Academie des Sciences conferred a gold medal with an honorarium of 3,000 francs for his discoveries in molecular physics; Sargeant Cox, the noted physicist; and Prof. Huxley himself, a skeptic of skeptics, were concerned in a series of experiments, chiefly with the medium Home, which attracted wide attention at the time. None of the scientists could explain the phenomena produced by the medium, and the report made by Prof. Crookes is held by the professors of the Spiritualist belief an overwhelming testimony to its genuineness. The name of the poet Tennyson has never before been connected with Spiritualism. A letter written by him has come into the possession of THE TRIBUNE which shows that he holds the conviction that consciousness may pass from the body and hold communion with the dead. This is essentially Spiritualism; but in Tennyson's case, at least so far as the letter indicates, he is his own medium. The statement he makes is curious. The letter is in the poet's handwriting. It is dated Farringford, Freshwater, Isle of Wight, May 7, 1874. It was written to a gentleman who communicated to him certain strange experiences he had had when pass-

ing from under the effect of anaesthetics. Tennyson writes:

"I have never had any revelations through anaesthetics; but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently till, all at once, as it were, out of the intensity of the consciousness of individuality the individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state but the clearest of the clearest, the surest of the surest, utterly beyond words, where Death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life."

As if conscious of the incredible significance of the statement thus compacted, he adds:

"I am ashamed of my feeble description. Have I not said the state is utterly beyond words?"

This is not a vulgar table-tapping Spiritualism. It is the most emphatic declaration that the spirit of the writer is capable of transferring itself into another existence almost at-will; that that other existence is not only real, clear, simple, but that it is also infinite in vision and eternal in duration. For he continues that when he comes back to "sanity" he is "ready to fight for the truth" of his experience and that he holds it—the spirit, whose separate existence he thus repeatedly testifies—"will last for eons and eons." It is pointed out by Prof. Thomas Davidson, who has seen the letter, that the same conviction, if not the same experience, only with another, is described in "In Memoriam," etc. The stanzas are generally passed over as referring to a mere poetic fancy of grief. But reading them in the light of the calmly penned prose puts an entirely different aspect on the incident contained in the lines:

And in the house light after light Went out and I was all alone. A hunger seized my heart; I read Of that glad year which once had been In those tall leaves which kept their green The noble terrors of the dead. And, strangely on the silence broke The silent-speaking words and strange Was Love's dumb cry defying change To test his worth, and strangely spoke The faith, the vigor, bold to dwell. On doubts that drive the onward back; And came through words and tones to track Suggestion to her inmost cell. So word by word and line by line The dead man touched me from the past And, all at once, it seemed, at last, His living soul was flashed on mine. And mine in his was bound and whirled And unperceived his hand on mine And came through words and tones to catch The deep pulsations of the world. Eonian music measuring out The steps of time—the shocks of chance— The blows of death.

The idea of the actuality of the unseen is conveyed in the letter in terms which correspond nearly to those in the rhythmic expression. That "which is" is certainly a confirmation of the state, "surest of the surest," and the lasting "for eons upon eons" finds its counterpart in "Eonian music." As Tennyson has never been connected in any way with psychic science or Spiritualism, the letter, not to mention the now clearer reading of the poem, will create not a little surprise. —Chicago Tribune, Dec. 3, 1888.

THE FOX CONFESSION

"This is the Time to Try Men's Souls."

Such was said to be the patriotic utterance of the noble Abraham Lincoln, in the darkest hour of trial that assailed the liberties of the nation for which he lived, labored, and died; and such is the crisis through which, at some period or other of desperate emergency, every Reformer must pass who goes forth to do battle with ancient wrong, or bid defiance to the serried ranks of public opinion. To the English Spiritualist, whose faith has been, in a measure, accreted by a drift from other countries, and whose national characteristics protect him from that hasty enthusiasm that too often ends in collapse, the present aspect of Spiritualism may be more fully appreciated. It is somewhat of an agitated by fears of the ultimate results of any trial to which that faith can be subjected. It is otherwise with "the cause" in America. For the first twenty years of the spiritual movement all the leading actors in that mighty drama turned to Hydeville, New York, with something of that spirit of devotion experienced by the Moslem Mecca. For twenty years no names were so dear to those who had found in Spiritualism the true light of immortality, as those of the two children, whose artless prattle with the invisible knocker at Hydeville, gave the clue to the telegraphic communication which now exists between spirits and mortals. In 1870, twenty-two years after the first method of signalling with spirits by raps had been established, there was probably not one Spiritualist in America who would not have cheerfully made any sacrifice to benefit those children. The choicest gifts, the most liberal fees, the most distinguished honors were conferred upon them, and that notwithstanding the fact that many other phases of mediumship were constantly arising that threw those of the Fox sisters into the shade. Directly following the rapping with them were the mediums for healing, physical force demonstrations of astounding power; fire tests, levitations, trances, speaking with new tongues, writings, drawings, paintings, music and many other marvellous phases of spirit power were developed in hundreds of instances. And all these spreading as they did over the world, seemed by comparison with the Fox sisters' rapping tests of names, ages, and dates, like the pealing eloquence of a Demosthenes against the lisping utterances of an infant. Despite of all this, a grateful people—wakening up from the long night of spiritual darkness into the noonday glory of a religion of facts—ever cherished the records of their religious infancy, with a devotion which no glories of its intellectual manhood could dim. "I would have sold the coat off my back, or the shoes from my feet, to help those Fox girls," writes a noble old veteran Spiritualist to the Editor, and this was the sense in which early telegraphists were esteemed, cherished, and almost worshipped. The night of the first spirit circle at Hydeville has been held sacred as an anniversary, and the words by which one of the children playfully evoked the invisible rapping power to see and hear, have become familiar in every household. Twenty years having lapsed, a change came over the spirit of the scene. The elder of the two once renowned children became a bad, dissipated woman. Under the influence of the Roman Catholic religion she had espoused, she enacted an episode in the house of a well-known New York Spiritualist as disgraceful to the woman as infamous to

the holy father to whom she entrusted the charge of her soul. Forgiven by her too compassionate supporters, her derelictions were placed to the account of her all too accommodating religion, and because she had been one of the "Rochester knockers," her crime was forgiven but not forgotten. When the good mother of these women passed from earth, the unhappy younger sister, under the influence of the more crafty Catholic elder, joined forces, and both commenced and continued lives of infamy and degradation, that it would soil these pages to describe. But pity, forbearance, and secret aid were not the weapons by which the sworn enemies of the mighty and powerful movement, known as "Spiritualism," could hope to destroy it. Founding upon the too foolish and sentimental attachment which the American Spiritualists still manifested towards the degraded "Fox girls," a party of crafty enemies, whose denunciation and purpose is an open secret to every one connected with the American movement, have planned a fresh blow, and on which the Jesuitical conspirators reckoned as being the most ruinous that could befall Spiritualism. The wretched women themselves, knowing that they never could sink lower than they now are, burning for revenge on the relations that were at last obliged to disown them, and glad to cast themselves into the arms of any power that would uphold them, now that name, fame, and womanhood could have failed, at once caught at the bait held out to them, supported by a venal press and by any number of Holy Fathers and Holy Mothers in the background, and they actually appeared in public and read a confession which proclaimed them frauds and life-long impostors. That this disgraceful and humiliating scene was got up expressly with the idea that it would destroy the spiritual movement, the immense gloom which the American press recount, and the pulpit enlarges upon it, sufficiently proves.

How soon the unhappy dupes, and the conspirators who have goaded them on, will wake up to the consciousness that Spiritualism and its immense array of witnesses have long since drifted away from them; and all through their own fault, and serried ranks retained only the phantom presence of two little children long since dead, and holding no relationship to the degraded wrecks that bear their names, it is needless to inquire. It is enough to know that the awakening must come, and woe betide the hour of its visitation to all concerned. Meantime, whilst the war dance of jubilation is proceeding in press and pulpit over the supposed collapse of a much dreaded foe, the spiritual mediums are going on the genuine mediums are multiplying their tests of spirit presence; the lycums are singing and reciting with redoubled spirit, and all true-well-wishers to the cause of Spiritualism are rejoicing that a long-ferreting canker is removed from their midst, and a fresh and powerful impulse has been given to renewed investigation.

On the editor's own account she has a brief statement to make concerning this event. For nearly thirty years she has personally and unceasingly investigated Spiritualism, and held intercourse with the most prominent Spiritualists in America and many other countries. On the editor's table lie, at this moment, three of the first pamphlets that were ever published, claiming to give graphic accounts of the Hydeville disturbances. They were printed in 1851, nearly three years after the first knockings, and contain the sworn testimony of the mother and father of the Fox girls, besides that of scores of witnesses. Partly from these and other early works published, but more especially from a personal knowledge of all that was concerned, the editor hereby affirms that nearly every statement made in the so-called confession of Margaret Fox, as reported in the Chicago Herald of October 24th, and other American papers, is false from beginning to end. One or two specimens of these barefaced untruths is all we care to give.

This wretched woman states herself to have been eight years old, and her sister six, at the time of the Rochester knockings. Both the mother and father of these girls, in their published statements, again and again repeat that Margaret was fifteen and Kate twelve years of age, at the time of the knockings. The confession of the woman Margaret is to the effect that the sounds were from the first originated and wholly produced by her and her sister snapping their teeth and finger joints. The history of the household is detailed by Capron, Lewis, Campbell, and several others writing in 1849-50, shows that knockings and other disturbances of a supernatural character took place in that house when inhabited by Mr. Weekman some months prior to the residence of the Foxes there. The sworn testimony of at least a dozen of the persons who first talked with and questioned the knockers at Hydeville is, that these conversations and questionings took place in many instances when the whole of the Fox family were sent out of the house.

Again: the declaration of this woman would at least render it necessary, if sounds were produced by the persons of the Fox Sisters, that their will should be in operation to create the sounds and give the messages. Mrs. Col. Case, of Philadelphia, and numerous other ladies who have sheltered and taken these wretched women into their houses in states of hysterical insanity, can and do testify that on these occasions the rapping have surrounded their unconscious forms, and when questioned, they have proved to be given by the father and mother of the degraded beings, and spelled out pathetic messages imploring pity and protection for their lost children; and these are but small items of the per contra to the shameful confession put into the mouths of these women, only some evidences of the folly and infatuation which has urged them on to their last act of self-abasement.

As for Spiritualism, we can only feel thankful for any and every act in the great drama that will help to bring its realities to the tribunal of proof—clear its pure garments from the soil of infamy and imposture, and challenge investigation into the corner-stone upon which the temple of the faith stands. Once more we may cry to every Spiritualist that reads these lines: "This is the time to try men's souls! Are you afraid that the soil of others' guilt may stain you? Is there aught in your life, faith, or dealings with the cause that cannot bear the light? Then and then only have your reason for fainting and shrinking back in the day of trial. Retreat if you will—the sooner the better—the cause needs you not, and God and angels will take care of their own. If you know and feel that this thing is of God; that the good, the true, the mighty of all ages are at the helm, and that a spirit captain, pilot, and crew, are sailing the noble ship Spiritualism, and guiding her into her heaven-appointed port, then can you afford to say, 'I will never give up the ship! and though I may stand alone and forsaken of my fellow-men, I will trust in God and the

light, and proclaim the truth of Spiritualism with my last breath on earth, and my first in the land of the hereafter.'—The Two Worlds, England.

THE END OF EVOLUTION.

Is the Immortal Soul Creation's Aim?

The Seventh in Rev. Myron Adams' Series—A Logical Argument for an Existence After Death.

The seventh in Rev. Myron Adams' series of sermons on evolution was delivered at Plymouth church last evening. All of these sermons have received the complete attention of the congregation present and this was no exception to the rule. The subject was "Evolution and Immortality," and the text chosen was the 19th verse of the 8th chapter of Romans. It reads, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." The principal thoughts in the discourse of Mr. Adams follow:

"The subject of immortality is one of the deepest that ever engaged the attention of the human mind. Christianity teaches immortality. All the Christian has to do is to point to the teachings of Christ. If the Bible teaches immortality we want to know why this is so. It appears to me that evolution shows us that there is immortality. When the body dies the organism ceases to exist. The life has gone. The average man who has only the common knowledge, apart from religion, sees that the life has departed from the body. Men of one class speak of a kind of survival, that every worthy man may be sure of. This is his influence which outlives his consciousness. Evolution does not teach this materialistic doctrine. Science is silent on the point of immortality. Science confesses that it cannot intrude after the death of the body. This is for religion. We may have to reject many teachings of religion, but we cannot reject religion altogether. All religions have labored to save the world. The religious development of man is as important, or more important than any other development. All religions have either taught immortality or prepared the way for it.

"We find a tendency all through the stages of evolution to centralize power in the head. The nerves in the worm are distributed all over the body. In man the nerves are distributed from the head. The cerebrum of the lower orders are smooth. The human cerebrum is far from smooth. The only change now going on in man's body is a change in the convolution of the brain. Gray matter has been evolved and has been covered with a hard substance. So we judge man's highest development to be located here. The creative energy has always been at work toward a goal—an ultimate achievement. The perfection of man was this goal. The Creator has spared nothing. There have been wars and pestilences, pains and groanings. If we discern the convincing evidence of a growing purpose it explains this to us. Man has crawled worm-like in the very dust of degradation. But that is not his purpose. As the old Hebrew says we must now ask, 'What is a man?' there would be two answers. One answer would be that man is a higher animal, bone for bone, muscle for muscle and almost nerve for nerve. Another answer shows the chasm between man and the animal. He has all the education and moral development to which creation has pointed.

"Why should this development go on? We believe that the development of the soul is not completed on this earth. This belief cannot be either demonstrated or refuted by scientific analysis. A French physician said once that the brain secreted thought as the liver secretes bile. He lived long enough to learn that this was not so. We may compare the brain to a piece of blotting paper. On the one side the blotting paper absorbs written words. We see the molecular motion of the brain. The thoughts are within. We can never see the soul. That the mind should clear itself of its institutional chaff is to be expected. That it should throw away religion because it has been developed is not necessary. We believe that we are not here as the playthings of giant forces. The material philosophy says we must not name anything. But Newton and Darwin assumed something. We have faith, and through faith we apprehend God in our poor way. Science tells us of forms that come and go. Matter in the form of molecules forms into coherent masses, expands by heat, contracts by cold, freezes into death, and then the process is repeated. The creation of man shows what all things have been. Otherwise it would be a going up hill and a coming down. The Supreme Being cares for the product of creation, which is man.

"Religion approves every effort of a man to live a pure life. Its great object is to fit man for immortality. The testimony of religion cannot be rejected in this matter. The highest religion affirms the fitness of man for immortality as it does the fitness of God. The movements of creation since the beginning of organized time point to a purpose. The development of religion, with its postulate of immortality, is the answer. This beautiful cosmos would be an idle dream were it to pass away when completed. The creative power individuates itself most in the human soul. Man is the supreme birth of nature. Is this to end or not? If it is, will there be chaos? Would not the death of intelligence be preferable to this? I can not tell how the human soul can exist without a cerebrum or how the immortality of the soul will be brought about. But immortality will grow as evolution grows until men recognize in themselves the presence of an immortal, conscious spirit."

Mme. Josephine Suffeznski Jarocka, the grand-daughter of Count Casimir Pulaski, the Polish patriot who lost his life fighting for the cause of American independence, is now living in Brooklyn with absolutely no means of support. For years she had a claim before Congress for the recovery of money advanced by Count Pulaski during the Revolutionary War and never repaid, but finally abandoned the effort in despair. Now she makes an appeal for money sufficient to enable her to return to her native land. The only response so far received is a check from Levi P. Morxon. "Freedom shrieked when Kosciusko fell." She should shriek again over the shameful wrong practiced upon this poor descendant of the chivalrous Pulaski.

Lady Herbert of Lea is said to have encountered the other day in New York, in the garb of a Little Sister of the Poor, a young lady who was, a few years ago, one of the wealthiest and most sought-after belles of London, relinquishing that station to accept the number one in which she now moves.

Gen. F. E. Spinner, ex-United States Treasurer, is nearly blind from the effects of a cancer in the face, and as he is 86 years old his days may be considered numbered.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST. CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50. 6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company, Money Order, Registered Letter or Draft on either New York or Chicago.

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

Advertising Rates, 20 cents per Aerate line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

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

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

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

CHICAGO, ILL., Saturday, December 15, 1888.

Spirit Influence, or What?

It is a matter of curious interest to note the theories of scientists and physiologists in their efforts to account for any remarkable psychological phenomena, or any exhibit of what seems like occult power over tangible and gross matter. Ingenuity, and what is known in popular science, are taxed for a variety of reasons, and causes, but the theory, or suggestion of spirit-influence—the controlling power of an invisible yet personal intelligence from the life beyond—is ignored with a persistence that is amusing as well as pitiful. It is not well to attribute too much to the spiritual world above and too little to the spiritual world within, and so belittle ourselves that our ascended friends may be glorified, an error into which some Spiritualists are apt to fall. It is well to offer diverse theories from which the best may be chosen, or which may suggest one better still; but to wholly ignore the possibility of spirit presence and power in looking at this class of phenomena is a strange error, the absurdity of which grows more apparent each day.

Several late articles in the syndicate department of the daily newspapers have led to these suggestions. For instance, an article on "Our Two Brains," by the late Richard A. Proctor, is a clear statement of the physiological fact that the brain is dual, each half the counterpart of the other on the opposite side of the head; that the optic nerves and the visual organs are also double, yet brain and eyes usually do their duty in thought and sight as one. Some curious cases of irregular and confused mental action are then given, and the suggestion made that such confusion, and even some kinds of insanity, may result from lack of uniform and harmonious joint action of the dual brains. This is a good theory to solve some cases, but can it solve all? Two of his narrations are as follows:

Dr. Brown-Sequard tells us of a boy living at Notting Hill, London, who had two mental lives. One of them, as it included the greater part of the time, may be described as his normal life. Yet there was nothing in the other or short-lasting condition to suggest that the boy was not then himself, either in the conventional or literal sense of the word. The boy had in fact two perfectly distinct lives, in each of which he remembered perfectly all that had happened while that life was awake (so to speak), while in neither life did he remember anything of what had occurred in the other. The abnormal life seldom lasted more than two or three hours at a time. "I have seen," said Dr. Sequard, "three other cases of that kind, and so many having fallen under the eyes of a single medical practitioner, they cannot be extremely rare."

The case of Felida X., recorded by M. Azam in some respects resembles the last, only that whereas the lad was unconscious in each state of all that happened in the other, Felida X. was only unconscious during her normal state of what happened during her abnormal life; during the latter she remembered perfectly all that had happened in both lives. There was also another difference between her case and that of the lad at Notting Hill; her character and disposition were entirely different during the normal and abnormal parts of her life. In her ordinary state, Felida X. was intelligent, industrious and resolute, but melancholy, morose and silent. She was also very anxious about her health. Nearly every day as she sat at her work, a violent pain shot through her temples, her head dropped on her breast, her arms fell by her side, and she passed into a state of sleep or stupor from which nothing would rouse her. She only remained in this state for two or three minutes. She woke up another woman altogether, smiling gaily, speaking briskly, and singing at her work, which she resumed where she had left it. She complained no more of her health, but bustled herself about the house, made calls, and behaved altogether like a healthy

and cheerful young girl. After a few hours, however, her gaiety passed away, another attack of torpor came on, and in two or three minutes she opened her eyes on her ordinary life, remembering nothing of what had happened during the abnormal condition and not less gloomy and silent than had been before.

These are similar to the still more remarkable cases of Lurancy Vannum and Mary Reynolds, which are carefully detailed and thoroughly verified in a pamphlet published at this office of which many thousands have been circulated. Miss Vannum for some months did not know her own parents or family, but lived in another home as a daughter, and when she came to her normal condition she at once knew her own parents, went home with them, and resumed her own former life and ways.

Is it not a quite reasonable supposition that in the cases given from Mr. Proctor's essays, the psychological influence and control of a spirit personage wrought these remarkable results? Had those cases been as thoroughly followed up and as patiently and carefully investigated and watched as was that of Lurancy Vannum, strong proofs of such spirit-control might have been found as in her case, but the scientific and medical worlds show a strange lack of care and patience in regard to such experiences, failing to keep thoroughly read as well as to weigh them with clear and impartial judgment. Their theories are too materialistic to give them insight or persistence. Mr. Proctor was a man of merit in his department, and sometimes seemed to discern spiritual things "as through a glass darkly," but did not reach the point from which he would admit, to the public, the possibility of spirit-influence. Anything but that for the popular scientists.

A few weeks since the Inter Ocean published an article on psychic phenomena by Laura C. Holloway—a detail in most attractive style of a visit to an old German castle on the Rhine, where a choice company of Theosophists met Madame Blavatsky, and Mrs. Holloway and others had letters from the Mahatmas, or Great Souls, among the far off Himalaya mountains in Northern Hindostan; said letters dropping on the piano from behind a picture, or found in their pockets in most strange ways, and being intelligent responses to their questions. Putting aside all misgivings that may come up, and granting all this to be genuine, then comes the question, what spirit influence and insight was behind all this? What Great Souls, not only in the Himalayas but among the Evergreen Mountains of Life in the Summer Land, had guiding power and far reaching mind-reading faculty? Grant even that the Mahatmas wrought all these marvels by their spiritual power, long trained and developed; when said Mahatmas "shuffle off this mortal coil," do these powers die with the body's death, and can they never revisit mortals here below and give proofs of their guardian presence?

Mrs. Holloway tells of psychic phenomena; of spiritual influence no word is said, for it was not her theme. She touches the border line, reaches indeed where they intermingle, but only tells of psychic powers here below. Between the lines, it can be read that she knows more than she tells; possibly the telling would injure the commercial value of the article.

How Differently Things Appear to Different Individuals.

A friend writes as follows, and he expresses the thoughts, undoubtedly, of a great many. "I am utterly discouraged. The idols we honored are disgraced. Dr. Slade, Bangs Sisters, and last, but not least, the Fox Sisters—the very prophets of the creed—are all disgraced."

The writer of the above takes an entirely too serious view of the matter. Dr. Slade has been detected in frauds, and confessed to them, but there remains a large mass of manifestations through him that have not and cannot be explained by fraud. Home exhibited his powers before all the courts of Europe, and no competent witness for a moment cast a doubt on the genuineness of the phenomena in his presence; he had the complete confidence and esteem of Prof. Crookes and other scientific investigators. The Fox Sisters under the pressure of Romish priests and greed have denounced themselves. If they fortunately recover from the effects of alcohol and escape the influences which now surround them, they will again affirm their mediumship. Their denunciation of themselves has little weight either way.

A student of pure psychic science, outside of the Spiritualist Movement, takes a more consistent view. In a recent letter says: "I must say that there is an amusing aspect to the projected tour of Mrs. Fox-Kane if she really imagines that any confession by her of persistent fraud from the outset of her career would have any appreciable effect upon the vast number of persons who have experienced supernatural phenomena of one kind or another long before as well as after the notorious Rochester knockings. Perhaps, indeed, the Fox girls may have much to answer for in the direction of stimulating manifestations of a physical character, the majority of which, at least, at the present time as exhibited by mediums, I believe to be spurious, and the treatment of which by the RELIGIO-PHILOSOPHICAL JOURNAL cannot be too highly praised. Psychic phenomena must and shall be purified from the uncleanness which has been crowded into their appearance by the vulgar trickeries of spurious mediums."

The philosophy of Spiritualism is opposed to hero worship. It will have no prophets or saints. The disgrace of many of those who would lead affects only the individuals so disgraced, and not the cause.

We learn from D. Edson Smith that the Spiritualists of Santa Ana, Cal., have organized, and are now holding meetings. J. S. Loveland is officiating as speaker at present, very acceptably to the members of the society.

With some of Mrs. Elizabeth Oakes Smith's opinions as expressed in another column we must differ. Mrs. Smith's noble record of long service for humanity is proof of her natural goodness, and that she would not knowingly do injustice to any creature or cause. When she says she thinks "it would be better to ostracize all mediums who make money out of what they claim," she is impelled to this conclusion because she "is afraid all these money-making mediums are frauds." Where there is such a marked predominance of deception and error, and especially with the example of the Fox Sisters in mind, it is not strange that Mrs. Smith should be driven to exclaim against the whole fraternity; and most unfortunately for honest mediums as well as for common justice she but voices public sentiment. Instead of inveighing against the sentiment which Mrs. Smith voices, Spiritualists should examine the grounds for it, and if possible remedy the evil which causes this erroneous and unjust conclusion. That there is a goodly number of noble, truthful and self-sacrificing people among mediums the JOURNAL is glad and proud to affirm; men and women whom none better live; men and women whose lives are a constant benediction to all whom they reach directly or indirectly. We can name such mediums by the score and would do so here only that we cannot begin to name all, and unless we could do this it might seem invidious.

Because tricksters deceive with premeditated intent and for gain; because ignorant psychics, dealing with that of which they know nothing, unwittingly mislead; and because through the violation of the laws of physical and moral health certain mediums fall, because of these features which often attend the acquisition of spiritual knowledge it is neither just nor prudent to sweepingly condemn all whom one meets in threading the difficult path. Every other pursuit in life is attended with its own peculiar dangers and deceptions; if they are less than those which meet the student of Spiritualism, it is for the reason that the stake is less, the interest and importance of comparatively less value.

Until there is adequate provision made for the maintenance of mediums from a general fund it will be both unreasonable and inhuman to demand that they refrain from taking money for their services. They have got to live; their time and strength are drained by an insatiable public, leaving no opportunity to secure a livelihood by other means. What are they to do? Beg or starve? They are drawn into the vocation, forced into it against their will and personal interest in many cases, by the demand of the public, so soon as it becomes bruited about that they have medial power. Often through ignorance and the injudicious persistence of friends they begin public-work before requisite development is attained, and then are often pushed to the last degree of endurance by the cravings of those seeking their services, when already the medial power and psychic forces are depleted. Ah! the blame for deception, delusion, trickery and debauchery is not all on the side of the medium, not by a great deal not even in the lamentable cases of the Fox sisters.

That some essay the field of mediumship who are without medial power, goes without saying; that many possessing mediumship often supplement it, is true; but a higher grade of public mediumship cannot be reasonably expected until greater knowledge and a keener moral sense more generally pervades the public, not until those who seek mediums realize their joint responsibility with the mediums for the product of the séance room. In the final solution of this product, in the last analysis, it will be found that the public is no less responsible than the medium through whom it seeks to solve the mysteries of life.

We can say all this with more force because of our uncompromising and well known attitude toward all deception and against all incorrigible, tricksters dealing in adulterated commercial Spiritualism. We can say it without creating suspicion of special pleading or desire to condone the offenses or lessen the responsibility of the conscious wrong-doer.

The peculiar light seen by Mrs. Smith and friends in the cemetery may be scientifically accounted for without going beyond the realm of the physical, and is a phenomenon not uncommon; we should be slow to admit there was anything "spiritual" about it in this instance. Unfortunately, possibly, few comparatively are so finely organized as Mrs. Smith; few can have such satisfying personal experiences. Most people must witness the objective, something concrete, and to be cognized by the physical senses, in order to have it count as evidence of a spirit realm and communication therewith.

Mr. J. E. Hyde, of Lily Dale, N. Y., writes us of the pleasant impromptu entertainment on Thanksgiving evening given at Cassadaga Camp grounds to Mr. and Mrs. Skidmore. The grounds presented an unusually lively appearance for this season of the year. There are twenty resident families on the grounds, and societies have been formed for the winter, and a Children's Lyceum has been opened. Circles are held frequently, and the occupants are neither idle nor lonely.

Mrs. Lydia Blood, formerly Mrs. Crocker, passed suddenly to spirit life from this city several weeks ago. The JOURNAL has only just been informed of the fact. As Mrs. Crocker was for years one of the leading trance mediums of this city and had a wide circle of acquaintances. Of late years she had declined public mediumship.

The Holiday Journal.

Next week's JOURNAL will be a holiday issue, and will go into not fewer than 40,000 homes where it is not a regular visitant. It will not be sent at random, but will visit only those interested. Every regular subscriber should make a special effort to supply his or her friends with a copy. The paper will be mailed direct from this office to any address at the rate of five cents per copy. Send in your orders by return mail.

SPECIAL CONTRIBUTORS.

In addition to many of our old and popular writers, this number will contain special contributions from widely known thinkers, most of whom have never contributed to any other Spiritualist paper, and who would not write for the JOURNAL if it were a denominational or sectarian publication. In this brilliant galaxy will be found R. Heber Newton, D. D., Prof. David Swing, H. W. Thomas, D. D., Rev. Reed Stuart, Prof. Elliott Coues, Rev. E. M. Wheelock, Gen. Bullard, W. O. Pierce, D. D., Mrs. C. W. Scofield, Rev. U. F. Dickerman, M. C. C. Church, Julia G. Burnett, Mrs. Amarella Martin, Warren Sumner Barlow, J. E. Purdon, M. D., Col. J. Lee Englebert, Callie L. Bonney, Hon. R. A. Dague, and others. Among those familiar to our readers for their able contributions in the past, or for their splendid work in the field of advanced thought and reform, will be Mrs. F. O. Hyzer, Mrs. Emma Tuttle, Mrs. Janet Rutz Rees, Mrs. L. R. Chase, J. J. Morse, G. B. Stebbins, Mrs. Addie L. Ballou, Mrs. E. M. Dole, Mrs. M. B. Bishop, Mrs. E. B. Duffey, Mrs. Milton Rathburn, Mrs. U. N. Gestefeld, Alice Maltby, M. D., J. Clegg Wright, Mrs. Cornelia Gardner, L. C. Howe, W. W. Currier, Hon. J. G. Jackson, Mrs. B. E. Anderson, Mrs. J. M. Carpenter, Mrs. J. R. Robinson, Mrs. McCall Black, Mrs. Helen Comstock, Mrs. A. M. Munger, Mrs. O. A. Stevens, Mrs. Dwight, W. Dinning, Hon. J. D. Featherstonhaugh, Dr. G. W. King, O. W. Barnard, W. C. Waters, G. H. Jones, Hon. E. Holbrook, and others.

Our good natured but not very fully informed Unitarian neighbor, Unity says:

"If an exchange is to be credited, Mrs. Margaret Kane-Fox, one of the famous Fox Sisters, of the Rochester rappings, has been making public confession at the Academy of Music, New York, that those rappings were a fraud, the raps being produced by the joints of the big toe. We know of nothing more lamentable in modern life than the wicked speculation of unscrupulous people in the divinest yearnings of the human heart. The gullibility of human nature, also, in the direction of their hopes, is most pathetic and instructive. The truth of Spiritualism is not affected by any number of frauds, though it does show the importance of, so far as possible, grounding our religious faith and sense of deathlessness not upon the exceptional and the marvelous, but upon the universal ever pressing, indubitable experiences of every-day life.

Sad to say this leaves us all in the dark as to whether Unity believes in this wondrous power of the big toe of this poor woman or not. When our neighbor takes more pains to know what is going on outside its pleasant little fold, it may learn that spirit-presence and intercourse, and manifestations of spirit-power, are not exceptional in the sense of being rare, but are abundant, from the days of Jacob and Paul to our own time, and that "the grounding of religious faith" in the soul's intuition of immortality is verified and emphasized by these universal and "indubitable" spiritual "experiences of every-day life." As a Spiritualist once wrote: "I know, and I know that I know," of the immortal life. Soul and senses had verified each other in his case. Was his faith weakened by adding knowledge to it?

GENERAL ITEMS.

James G. Clark, the poet, was in the city during the past week. He intends to make California his future home.

Mr. J. Clegg Wright will speak the last two Sundays of this month in Maquoketa, Iowa, and during the month of January in Troy, N. Y.

Lyman C. Howe is engaged to speak at the Cassadaga Camp Meeting Tuesday, July 30, 1889, and at Lake Pleasant, Mass., Tuesday August 6, Thursday August 8th, Sunday August 11th, and Sunday August 18th, 1889.

George H. Brooks is at present lecturing at Saratoga Springs, New York. He can be addressed there during this month in care of Dr. W. B. Mills, box 54. During January he has an engagement at Cincinnati, Ohio.

Experiments made in Mr. Edison's laboratory upon animals larger than man show that death can be produced by electricity almost instantly. A horse was made suddenly a dead body with an alternating current of moderate force.

The late George M. Beard once said: "No religion on the globe is strong enough to bear the shock of its own demonstration. A religion proved, dies as a religion and becomes a scientific fact, and would take its place side by side with astronomy and chemistry, with physics and geology, in the organized knowledge of men."

The University of Southern California proposes to erect a monster telescope on Wilson's Park or some other place adjacent to Los Angeles. It is proposed to have an instrument with a 42 inch glass, which will make the surface of the moon as visible as it would be to the naked eye if it were only sixty miles away. Lick's glass is 34 inches. It cost about \$50,000, and mounting brought the total cost up to about \$110,000. The University is negotiating with Mr. Clark, who proposes to make such a glass as it wants and mount it for \$100,000. If Mr. Clark's offer is found to be the best, it will be accepted; but nothing is as yet decided upon but that the University is to have the largest and most perfect instrument in the world.

Publisher's Column.

To make the JOURNAL the ablest paper in the religio-philosophical field, the highest authority in psychical science, the clearest exponent of spiritual ethics, the most stalwart guide up the Mountain of Difficulty on whose summit rises the magnificent Temple of Spiritual Knowledge is the aim of the publisher. How he has succeeded he leaves others to say; that he has fallen far short of what he would have liked to accomplish he freely admits. That he can do vastly better work in the future he is well assured, provided his efforts are properly seconded by those whose interests in this field are, or should be, no less than his; provided those who now praise his endeavors shall but make a tithe of the effort and sacrifice that he does to forward the purposes to which the JOURNAL is devoted. Talk is good, action is better! with no less of the former, let us have vastly more of the latter. There is not a regular reader of the JOURNAL who cannot secure one new subscriber before Christmas day, and many can easily send in long lists. Try it!

Remember that any regular subscriber desirous of making a present of the JOURNAL for a year to a friend, can have it sent for two dollars.

Don't forget that the JOURNAL will be sent for twelve weeks on trial for 50 cents. You must have a number of friends whom you would like to have read it long enough to learn that they need it—twelve weeks will satisfy them of this, if they are as rational and truth-loving as yourself.

If, perchance, you are in arrears to the JOURNAL, don't have it weigh on your conscience when the year closes. You can square up and renew if you really try. The publisher would prefer to do away with the credit system, and has striven for years to this end, but finds it impossible to withstand the appeals for time from hundreds who feel they cannot be deprived of the paper and yet are not always able to pay in advance.

Bear in mind that the more you strengthen the publisher, the more you will get for your money! Make the JOURNAL strong enough financially to maintain a department for original experiments and research, a missionary bureau, a department for printed matter to be sold at cost, and given away; also, and especially, able to more effectively aid honest mediums and worthy speakers in their uneven struggle with the dishonest and unworthy.

Under the heading, "A Spiritual Star," we copy from the Chicago Herald a remarkable story which we first confided to a representative of that paper, on condition that he would not publish without consent of Dr. Boynton. We speak of it here to vouch for its truthfulness in so far as it can be verified by Doctor Boynton, whom we know to be not only a most able surgeon and physician, but a gentleman of the strictest veracity. The story could have been extended with greatly added dramatic effect, but its substance is given. That the lady was guided to Dr. B., as related, there can be no reasonable doubt; and by some controlling intelligence capable of selecting a surgeon able to cope with the case. There is no finer surgeon in America, so far as we know, than Dr. Boynton.

On another page, a valued correspondent from St. Paul speaks of a medium who is giving materialization seances in that city. The medium's name is not given and is unknown to us, but we recognize in the description the earmarks of C. E. Winans' exhibition. If he is the medium, the sitters should be careful not to retain their hold on an apparition, for if they do they will probably find Winans in their grasp. He has been repeatedly detected personating spirits under exactly the same conditions, so far as we can judge, which Mr. Flower thinks preclude the possibility of deception. Winans is a psychic and probably a medium, but has been detected in gross deception too many times to be entitled to any consideration at the hands of the public.

Miss Abby W. May, an ardent believer in woman suffrage, as our readers know, and one of the original female members of the School Board, passed to spirit life from Boston on the 30th ult., in her fifty ninth year. During the war she was president of the Woman's Branch of the Sanitary Commission here. In 1873, Miss May, Ann Adeline Badger, Lucretia Crocker and Lucia M. Peabody were re-elected. The failure of Miss Hale in the next election aroused so strong a feeling that the friends of education secured the passage of the law allowing women to vote for School Committee. On Miss May's retirement from the board, Governor Talbot appointed her on the State Board of Education.

A dispatch from Huntington, Ind., Dec. 1st, says: "Jacob Dill, of this county, and his brother David, of Paulding County, Ohio, who have been the principal workers in a series of holiness meetings in Rock Creek Township, have become violently insane Friday night, when they returned from one of these meetings they fancied that the 'evil one' had entered the house and they tried to cast him out by breaking all the furniture. The family remonstrated, but the frenzied men with threats of violence drove them off. The neighbors were called and came in sufficient numbers to subdue the men and tie them. They were undergoing their usual ten days fast, as they fancied the Lord required. They were brought here to-day and placed in jail, but still refuse to taste food or drink. During this fast they have taken long walks from forty to fifty miles in a day. Heretofore when they fasted they remained in their rooms. The case is a very peculiar one and is creating much comment. Both are farmers, Jacob 50 and David 40 years old."

J. Clegg Wright at Kimball Hall.

On Sunday afternoon last, Mr. Wright delivered a discourse on "Herbert Spencer and modern Spiritualism." He spoke substantially as follows:

"We would look to-day at Spencer and his exposition of ethical philosophy, and see in what relation they stand with the ethics of Spiritualism. Ethics never has had a greater student than Spencer. He is as prominent in modern thought as Aristotle was distinguished as a peripatetic philosopher. What has made him so clearly distinguished? He brought to the subject of morals a concise and perspicuous style. His method is purely scientific, and he handles all his subjects with power and singular lucidity. Before his time Bentham had drawn public attention to the foundation of morals and to some of the glaring errors of philosophy. The schools of Hume and Kant were in conflict. Natural theology represented the conservative side of human thought. The powers and nature of the intellect Hume analyzed with great clearness, and Kant clung to the modified form of metaphysics and the Categories. Kant was under the regime of Descartes and Hume descended from Hobbs and Locke.

"No philosopher before Spencer presented a sound science of morals. Mill and Bentham gave us associationism or utility, viz.,—that that is right conduct which leads to the greatest happiness to the greatest number. This moral philosophy did not fix conduct on a bed rock of stability, for under some circumstances that which had been useful might cease to be so under altered circumstances; but it was a great advance on those philosophers who based morality on the Bible as the word of God. The ethics of this book set forth the best thought man had in the ancient world, but it was not reasoned out to its last analysis. It rested on authority and the say-so of some teacher. It has been the work of Spencer to push the study of conduct to the constitution and order of nature, just as it has been the work of modern Spiritualism to push back the problem of a future existence on the rare but important phenomena of nature, which are explainable only as the production of spirits.

"Spencer has done for morals what Spiritualism has done for immortality. It will be conceded that Spencer is the greatest philosopher of the 19th century. The study of his works is more important than that of an ancient library. He has brought into focus the thoughts of man in all ages. The pre-eminent quality of his reason is order and the proper comprehension of the perspective of ideas. Of course there are some theories he sets forth from which we dissent, and which we think absurd, but they are theories built by him on data that are far from being established.

"However wise a philosopher may be, the building he raises can never be any stronger than the foundation on which it stands. His structures may be all right, but for want of facts, he can not prove them to be right. We may advance other theories on the same data and be liable to attack in the same manner. "Spencer puts in that last stratum in ethical philosophy, and his work is so important that any new proposal or thought must be submitted to that standard. If it be contrary to him, and unable to refute him it must be at once abandoned as untenable. This is great authority. His "Data of Ethics" is one of his most solid and important works. In it is worked out the intricate problem of conduct. Everything has a proper use. Right conduct is the proper use of every faculty in the body and mind. When every faculty is in proper use this is a perfect state of mental and physical health. Each individual must count for one and no individual for more than one. No one must prevent another from exercising the same rights and privileges enjoyed by every other. These are axioms on which a great sociological system is built. The equality of the units composing society is the only natural basis on which order and justice can for any length of time subsist.

"Spiritualism, strictly speaking, deals with the problem of a continued existence of the spirit after the death of the body, and has a direct as well as a reflex action on the structure and well being of society. The nature of that action is this: The realization of a continued existence is a tremendous, immeasurable stimulus to moral culture to obtain the development of those powers that are in supreme activity and of universal desire in the spiritual world, such as wisdom, benevolence and love. Is the ethical code formulated by the best standard of human reason in harmony with the ethical code in the spiritual world? If the moral code of spirits be higher than our own, those actions which we esteem honorable and worthy of moral approbation and on which we found our future happiness in the world to come, may, when contrasted with moral standards there, be seriously at fault.

"In the purer atmosphere of heaven our saintly virtues may look like the first and infantile efforts of moral consciousness. It can not be a full truth, that a well spent life on earth can answer all the moral demands on us there. We shall have to grow up and be perfected over there before we can enter into a full realization of its moral and spiritual felicities. As an approximate truth this will do: that if we live up to our best powers here, we shall lay the best foundation for the moral possibilities of the future."

Mrs. Hancock, widow of the General, is now comfortably settled in her new home on Sixteenth street, Washington, D. C.

J. W. Bonton, 706 Broadway, New York City, no doubt takes pleasure in bringing before his customers and the American public generally, a series of sixty-five plates, comprising the costumes of the time of the French Revolution, 1790-93, and in England, 1795-1806. The subject of costume is always a fascinating one, having the advantage of possessing attraction for the gay and serious alike. To persons of a serious turn of mind and inclined to go deeply into the study of costume what more interesting period could be selected? The originals, reproduced in this series, are from the portfolios of the celebrated dramatist, Victorien Sardou, and have been executed with the greatest fidelity by Messrs. Guillaumot fils; each plate bears a date and reproduces a typical costume of that time. The work is handsomely printed on good paper; the etching on fine thick paper and carefully colored by hand. As but few have been printed, an early application is necessary to secure a copy. Price one volume, royal quarto, cloth extra, gilt tops, \$20.00.

The dramatic department of the Chicago Conservatory gave the first reception and entertainment of the season on Wednesday afternoon, Dec. 5th, at the Chicago Opera House, under the direction of Samuel Kayzer. The senior and junior members of the dramatic department took part in two plays and did much credit to the Conservatory. The acting showed the effects of good training, and the characterization called for, was given with success. The dancing was warmly applauded, and better in many respects than the regular stage dancing. The audience was large and appreciative. Smoothness and harmony were observable in the performance, and much of this was due to the excellent stage management of Mr. John Stapleton.

J. Clegg Wright will lecture again next Sunday at Kimball Hall, corner State and Jackson St. Subject in the afternoon, "Buddhism and Christianity;" evening, "Spiritual Culture." Mr. Wright's lectures are always interesting, and he should have a large audience.

CRITICAL AND AFFIRMATIVE.

Letter from a Talented Poetess, Preacher and Journalist.

To the Editor of the Religio-Philosophical Journal:

There are many things I desire much to say to you; but so often find my correspondence full and neglected that I abstain. The infamous position into which Mrs. Kane consigns herself,—a fraud and liar forty years, compels me for one to doubt even her confession. I am ashamed for her, but let me say, and I have had some considerable experience in my career as lecturer and preacher, that the pursuit of these occult subjects does tend to unsettle the processes of reason; and where approbation is large women are not to be trusted. This is the more to be deplored because I believe that the sex was designed to represent the spiritual element in the *genus homo*. Except the martyrs, who gave testimony to their own faith in their mortal suffering, they do not establish an outside abstract truth. These martyrs we must glory in, but except St. Theresa, who was a statesman, their opinions were a habit—*a sort of obstinacy, opposed to eclecticism*. I always have insisted upon sending my Catholic servants to church and confession as the best means of keeping them in the straight path; and all religion involves the spiritual element, which like to be taken in large, wholesome measure—but—I confess to a lack of courage. I do not like to see spirits. I do not want to see spirits, though I have seen many. I never (that is not for many years) leave an easy chair by the side of my bed. I once saw a friend sitting in one thus, and was not a little displeased, and let him know it, when he took no notice, and I felt like to touch him. I do not think the world would be more worth living in, if all the

"Millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep; were visible to the human eyes. None of these are hid to the poet's eye, who is little inspired if he does not hear

"Celestial voices to the midnight air,
Sole or responsive each to other's note."

I am afraid all these money-taking mediums are frauds. We are all spirits draped in flesh, and that is a poor quality of spirit that cannot confide to himself unseen or seen companionship. It would be better to ostracize all mediums, I think, who make money out of what they claim.

I do not deny spirits. Some are spiritually discerned and see what is hidden from others. For instance one evening I looked from my library window in Pateogue towards the cemetery across the lake, when it looked all in flame close down to the ground—no sparks, no movement. I called one of my granddaughters and told her to tell me what she saw.

"Why, Grandam, the cemetery is afire." I called her sister and she made exactly the same utterance. Two or three village girls were passing the evening with them, and they called to them to "look at the grave yard across the lake." They did so, expressing surprise, saying they saw nothing. I have never seen the spirits of either of my noble sons who have gone onward, though I have more than once seen them come in,—spoke to them, and going forward to take them by the hand, clasped only empty space. Not long since my only remaining son came to me in this way, and I not doubting, but surprised that he did not speak, went to him, but nothing was there.

I have had many prophetic dreams; which have all been verified, as I might relate to you, and even the other night a dear devoted friend came to me and said, "Eva, your room is not beautiful enough for you," and she touched her fingers to the wall and they became draped in delicate lace with knots and garlands of flowers; and the next night my husband came and uttered the same words, and my room became a bower of roses.

The best thing Margaret Fuller ever wrote was: "Thought of day brings dream of night." Let us be mindful of our dreams.

ELIZABETH OAKES SMITH.

Hollywood, N. C.

The Phelps Publishing Company, Springfield, Massachusetts, have reproduced Munroe's famous paintings, Christ before Pilate, and Christ on Calvary, in colors, 21 x 23 inches and sell them at \$1.00 each.

"Vulgar Table Tipping Spiritualism."

On another page we copy from the Chicago Tribune an interesting article showing Lord Tennyson's Spiritualism. The account contains nothing new except an extract from a letter written in 1874. The individuals who prepared the matter for the Tribune might with due effort know more of what they are talking about. The assertion that Tennyson's name "has never before been connected with Spiritualism" is a grave mistake. He has not infrequently been spoken of as a Spiritualist. Other members of his family have also been known as Spiritualists. The *Medium and Daybreak*, a London Spiritualist paper, in its issue for July 20th 1874, contained a very long letter from Frederick Tennyson, the poet laureate's elder brother, declaring his belief in the phenomena and discussing it freely; mentioning also the interest of a sister. F. Tennyson like his brother Alfred is a poet; he took a Cambridge prize for a Greek poem, and in 1854 published a book of poems.

What we especially desire to call attention to, however, is the *Tribune* writer's unscientific, and unphilosophical disdain of the physical methods employed by spirits in demonstrating their existence and presence. The *Tribune's* spiritualistic staff should at once be transplanted to the world of spirits. They are too refined for the hither, and ought to be in the thither. The objective is too crass for such highly developed souls whose imaginations, stimulated by hot Celtic blood and bathed in Scotch mists, has effloresced in blossoms too delicate to thrive in mortal environment. How can these hyperesthetic entities hold themselves down to this vulgar world, where one must use such crude agencies as speech and pen, telegraph and telephone? Were it not better they had flown early, and long ere this gone to that metaphysical bourne where religion in essence abounds and the brilliant expounder of "pure thought" can shade its expression with magnetic tints while breathing the balmy, soul-satisfying adoration of the female participants in the dulia.

He Pleads Guilty.

In a late issue we had occasion to show up the professional crookedness of the editor of *The Golden Gate*. In his issue of the 1st he swaggers and falsifies, but dare not attempt to meet our charges. Here is what he says:

"Bro. Bundy, judging from a recent issue of the *Religio*, seems to be strangely affected by the success of the *Golden Gate*. He would evidently like to annihilate us. If he only realized how little we "concerned" ourselves about his opinions, or cared for his abuse, he would probably stick to his regular business of sending mediums, and leave this journal severely alone."

If the G. G. is a "success" it will be gratifying news to the men who have been subsidizing it ever since its beginning. Having been forced by public opinion to greatly restrict his selling of editorial endorsements to robbers and swindlers, the G. G. man, equal to the emergency, is now using his editorial page to boom a real estate scheme. As the editor of a real estate paper he apparently is a "success," and we wish him luck in changing his journal from an alleged Spiritualist paper into an avowed promoter of land schemes. We don't mind his "lying" when he says we are "slandering mediums"; that sort of dust has been thrown before but it never blinds rational people.

The Ladies' Aid of Philadelphia for the advancement of Spiritualism has in contemplation the building of a hall to be devoted to the promulgation of its philosophy. Having succeeded in its expectations so far, it proposes pushing on with still greater effort for the accomplishment of its purpose. November 19th the Aid gave a reception to Mrs. Ada Foye at the home of Mrs. McCahan. Addresses were made by Mrs. Sarah Benner, President of the Aid, and others. Mrs. Foye then made a short address, encouraging the ladies in their work. The Aid intends giving a series of socials this winter, the proceeds of which will be devoted to the building fund.

We are rearranging our mail list, and if subscribers do not get their papers regularly, let us know without delay.

Suitable Books for the Holidays.

NOW IS THE TIME TO ORDER.

We can find a Christmas present more to be enjoyed than a book, especially one with golden words as well as gilt covers. 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."

In poems, Lizzie Doten's admirable volumes, *Poems of Progress* and *Poems of Inner Life*; *Poems of Life Beyond*, compiled by G. E. Stebbins; *Barlow's Voices*, and *Immortality*, 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 large is startled by the unreliable statements of Maggie and Kate Fox.

The *Records of a Ministering Angel*, by Mary Clark.

Wolfe's *Startling Facts in Modern Spiritualism* needs no commendation.

A new edition of *Psychometry*, by Dr. J. Rodes Buchanan, also, *Moral Education*, by the same author.

Mrs. M. M. King's inspirational works, *Principles of Nature*, and *Real Life in the Spirit-world*.

The *Arctana 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 Palpable*.

Beyond the Gates by Miss Phelps is a combination of the literary and spiritual.

This popular author has for her latest work *Beyond the Gates*, a continuation of her 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 well as it meets the demand of a large class of inquiring minds.

The Way, The Truth and the Life, a handbook of Christian Theosophy; Healing, and Psychic Culture, a new education, based upon the ideal and method of the Christ, by J. H. Dewey, M. D.

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

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 Casagada Lake.

D. D. Home: *His Life and Mission*, by M. Douglas Home. *Spiritualism as demonstrated by D. D. Home* gives a serenity of mind that death cannot destroy. His work is one of the most valuable additions to spiritual literature that has been seen for some years.

Unanswerable Logic, a series of Spiritual Discourses, given through the mediumship of Thomas Gates Foster.

The Pioneers of the Spiritual Reformation, being the life and works of Dr. Justus Kerner, and William Howitt.

The Mystery of the Ages continued in the *Secret Doctrine of All Religions*, by Countess Catharine, also *A Visit to Holyhood*, being an account of the Countess' visit to this fairer world.

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 B. Croft.

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, F. C. A.

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, \$1.80, 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* \$2.10; *Moral Education*, \$1.60; *The Principles of Nature*, 3 vols., \$1.50 per vol.; *Real Life in the Spirit-world*, 35 cents; *The Bible—Whence and What?* \$1.00; *The Complete works of A. J. Davis*, \$30.00; *The Principles of Light and Color*, \$4.00; *Religion*, Babbitt, \$1.60; *The Scientific Basis of Spiritualism*, \$1.60; *Proof Palpable*, cloth, \$1.00; *Arctana of Nature*, 2 vols., each, \$1.53; *A Kiss for a Blow*, a book for children, 70 cents; *Vital Magnetic Cure*, \$1.35; *Animal Magnetism*, Delancey, \$2.15; *Diages*, \$2.16; *Future Life*, \$1.60; *Home*, a volume of Poems, \$1.60; *Heroines of Free Thought*, \$1.75; *Incidents in My Life*, 50 cents; *Leaves from My Life*, 80 cents; *Pioneers of the Spiritual Reformation*, \$2.65; *Mediums*, by Kardec, \$1.60; *Nature's Divine Revelations*, \$3.75; *Our Homes and Our Employments Hereafter*, \$1.60; *Transcendental Physics*, \$1.10; *Records of a Ministering Angel*, \$1.10; *Mind Reading and Beyond*, \$1.35; *The Missing Link*, \$2.00; *Primitive Mind Cure*, \$1.60; *Divine Law of Cure*, \$1.60; *Immortality*, Barlow, 60 cents; *Physical Man*, \$1.60; *Stories for our Children*, 25 cents; *Our Planet*, \$1.60; *The Soul of Things*, 3 vols., \$1.60 each; *Radical Discourses*, \$1.33; *Outside the Gates*, \$1.25; *The Way the Truth and the Life*, \$2.00; *The Perfect Way*, \$2.00; *Preliminary Report of the Commission*, \$1.00; *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 Holyhood*, \$1.60; *Robert Elsmere*, cloth, \$1.35, paper, 50 cents; *Solar Biology*, \$5.20; *Spirit Workers in the Home Circle*, \$1.60; *Our Heredity from God*, \$1.75; *Life*, by Kayce, \$1.60; *Book on Mediums*, Kardec, \$1.60; *Beyond the Gates*, \$1.35; *Beyond the Gates*, \$1.35.

Christmas Cards.

Now is the time to order as Christmas, with its happy joys, will soon be here. Friends must not be forgotten, and distant relatives should receive some token of good cheer. You want a present not expensive, yet delicate, and suitable as a memento of Christ's natal day. Then get the following, each one of which will surpass any thing that can be purchased elsewhere for the money:

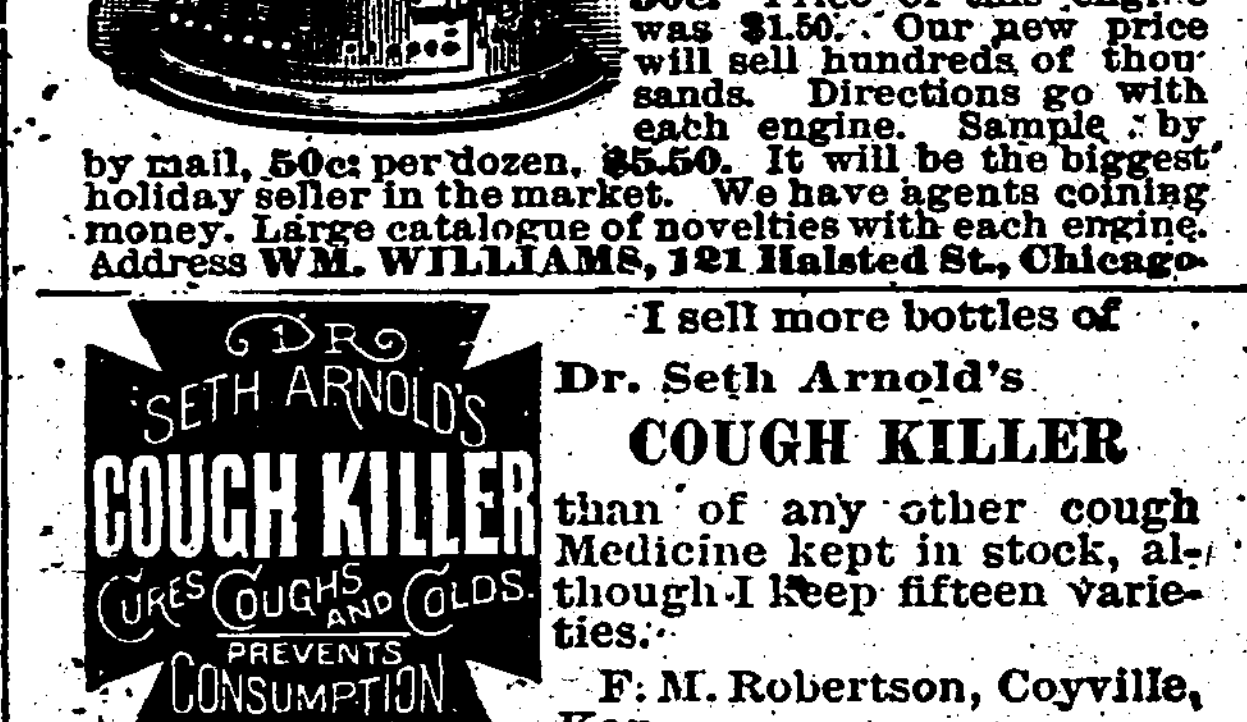
Series A—Bell-shaped satin pads, landscape center.
" B—Diamond " frosted
" C—Oval " landscape center, silk cord edge.
" D—Square " fancy center.

Each series come in assorted colors, and are beautifully fringed and ornamented. Each card is enclosed in a neat box. Price, 25c each; 5 copies, \$1.00; 12 copies for \$2.00. Address as above.

DANIEL AMBROSE,

45 Randolph St., Chicago, Ill.

STEAM ENGINE \$50c.



A perfect upright, real steam engine, complete in every particular, nearer in appearance and operation to the real thing than any other engine heretofore made. Makes more than 1000 revolutions per minute. It is simple and easy to operate. You can blow, whistle, and start and stop her at will. It will develop, immediately in your home. Everyone is tested at the factory and warranted. Explosion impossible, as she has a regular, properly weighted Safety Valve. The little puff of steam presents a fine appearance as it exhausts through the smoke stack. It has a fire-box and a boiler attached to connect with pulley-traveling; it has a fly-wheel, and a belt and every thing complete. It is simple and handsome. A child can work it. Sample by mail. Price, \$1.00. Our new price for 100 is \$100.00. Send for our new catalogue. Directions go with each engine. Sample by mail. Price, \$1.00. Our new price for 100 is \$100.00. Send for our new catalogue. Directions go with each engine. Sample by mail. Price, \$1.00. Our new price for 100 is \$100.00. Send for our new catalogue. Directions go with each engine.

WORTHY BOOKS

FOR YOUR LIBRARY.

The Development of English Literature and Language.

—BY—

PROF. A. H. WELSH, A. M.

NINTH EDITION JUST PUBLISHED:

Library Edition, Cloth, 2 vols., 8vo., \$ 4.00
The same in 2 vols., Half Cloth, 8.00
2 vols., 8vo. Full Turkey Morocco, 12.00

"Most enter the library of every student of literature."—[Edmund Clarence Strahan.]

"The most noteworthy history of English literature ever written."—[The Churchman.]

"We could hardly point out another treatise of the kind which could in all respects take its place."—[New York Home Journal.]

"It is a work greatly needed. In plan and execution it seems to be all that could be asked for."—[John G. Whittier.]

"The articles on Hawthorne and Emerson, which are complete, have never been equaled."—[Boston Globe.]

"We place these volumes in the very first rank of works in English literature; unsurpassed, if even equaled, by any in the multitude of such."—[Chicago Standard.]

"The most comprehensive and satisfactory review of English literature ever produced on this continent."—[Professor R. B. Anderson, U. S. Minister to Denmark.]

"We predict that it will occupy the rank in its line as does Webster's Dictionary in the department of lexicography."—[Cumberland Presbyterian Quarterly Review.]

"Covers the whole field of English literature on both sides of the ocean."—[Professor W. G. Williams, LL.D., Ohio Wesleyan University.]

Dr. F. Winkel Horn's History of SCANDINAVIAN LITERATURE

Translated by Prof. R. B. Anderson, with Bibliography by Thersvald Solberg. 8vo., 520 pp., \$3.50.

"This is a work of great interest to scholars and literary men; it throws a most important and valuable contribution to literary history. Between its covers is comprehended the whole field of Scandinavian literature, including that of the Nineteenth Century."—[Publisher's Circular, London, England.]

"Accurate, comprehensive and concise. It must surely give pleasure to every reader interested in literature, and accessible to the claims of an able and learned analysis of the growth and history of an important and vital branch of the world of letters."—[Boston Courier.]

Morris' Manual of CLASSICAL LITERATURE.

Comprising Biographical and Critical Notices of the principal Greek and Roman authors with illustrative extracts. By CHARLES MORRIS. 12mo, 420 pages, \$1.50.

"Excellent as a book of reference, and for the general reader."—[New York Observer.]

THE ARYAN RACE: Its Origin and Achievements.

By CHARLES MORRIS, author of "A Manual of Classical Literature." 1 vol., 12mo, \$1.50.

"In scientific carefulness, fullness of knowledge, sobriety of judgment, clearness of style, and sustained interest, his book is worthy of all praise."—[The American, Philadelphia.]

"The man that wants to know all about his own race and the ancestry of modern nations, such as the Teutons, the Slavs, the Celts, the Saxons, and others, should study this well-learned work. It is learned without being pedantic, and profound without being unintelligible. It gives a mass of information and interesting data."—[Evangelical Messenger, Cleveland, O.]

Demosthenes; a Study of Political Eloquence in Greece.

By professor J. Bredif of the University of France. Octavo, cloth, gilt top. Price, \$1.50.

"Students of law and politics, as well as students of classical literature, will find the whole work one of unusual value."—[Philadelphia Times.]

British Thought and Thinkers.

Introductory Studies. Critical, Biographical and Philosophical. By Professor George S. Morris of the University of Michigan. Price, \$1.75.

"A series of biographical and critical sketches of the great English thinkers during the past few centuries. . . . Characterized by great analytical power. . . . Students of literature will find the work one of deep suggestiveness."—[Philadelphia North American.]

NORSE MYTHOLOGY; or, The Religion of our Forefathers: Containing all the Myths of the Eddas carefully systematized and interpreted. With an Introduction, Vocabulary and Index. By Professor R. B. Anderson, U. S. Minister to Denmark. 1 vol. Crown 8vo. Fourth edition. \$2.50.

"We know of nothing more fascinating than the study of the Northern Legends. We do not hesitate to pronounce this work one of uncommon interest and superior value."—[The Churchman, New York.]

The Grammar of Painting and Engraving.

From the French of Charles Blanc, with nearly fifty illustrative engravings of famous art works. One beautiful octavo volume, \$3.

"We know of no other work which can quite take its place in the hands of those who, without any artistic training, desire to acquire clear ideas concerning the elementary principles of art."—[Appleton's, New York.]

Inquire of Your Bookseller.

Or, these books will be sent, express paid, on receipt of price, by

S. C. GRIGGS & COMPANY,

PUBLISHERS,

87 and 89 Wash Ave., Chicago.

WANTED—To buy good unimproved FARM in this section. Would exchange PAID UP dividend-paying stock in prosperous business corporation. Business price paid. Absolutely safe and a monopoly. Business price paid. Practically guaranteed. It has been and will pay much more than that. Give full particulars, or no attention given. Address

E. Y. LOCKE, New York, N. Y.

WANTED—Active equal partner with \$8,000.00 cash for safe national manufacturing business that has paid over \$10,000.00 cash net profit in past six months. Have over 100 shares and stores. Start worth over five times price asked for half. Must be first class business man and furnish unquestionable references. Can make strictest investigation. Address

Station D, S. J. OWEN, New York, N. Y.

WANTED—Sell merchandise costing \$10,000.00 for \$3,800.00 cash. Splendid opening for good business man who could devote services. Best of reasons for selling. Address

STABLE, 2 Cooper Union, New York.

F. H. HAGBERT, PRES'T. J. A. PAULMANN, SECT.

KEYSTONE MORTGAGE CO.

ABERDEEN, DAKOTA.

Eastern Office—Keystone Bank Building, 1328 Chestnut St., Philadelphia. Rev. Orr Lawson, V. P. & Mgr.

CAPITAL \$250,000.

7 per cent. Semi-Annual Farm Mortgages Guaranteed.

These mortgages are secured by the finest farms in the James River Valley, Dakota. We also allow six per cent. per annum on all money lent us for three months or longer, and issue certificates of deposit for same. Address our Western Headquarters, is now the leading city in Dakota. Railroads radiate in seven directions, and four more will be built inside of eighteen months. We offer choice investment in Aberdeen city property and Dakota farm lands. Address us for full information.

Materialization at St. Paul, Minnesota.

To the Editor of the Religio-Philosophical Journal: I don't know as I can write anything that will particularly interest the readers of the JOURNAL, but will say that I have never known so wide and deep an interest in the spiritual cause in St. Paul, as at present. There are many home circles being held each week, from my own person. Knowledge of a number of mediums are being developed for different phases of manifestation. There are also séances for materialization held each week. I have attended but one, for the reason that it was unsatisfactory in that the room was too dark for any one to recognize the spirit's identity from its appearance, though I am satisfied there was no fraud practiced or attempted, as the conditions to my mind, utterly precluded the possibility of it, had the medium ever so much desired such a consummation. The séance was held at the house of an intimate friend. The medium was placed in a closet off the parlor in an arm chair, his clothing sewed to the chair thoroughly by my lady friend, his hands filled with flour, his feet stripped and placed in a pan of flour. Every opportunity was given the sitters to examine the closet and the medium. It was impossible for the medium to move from his seat without being detected. Forms did come out and move about the séance circle, and called the names of a number of the sitters, who went forward and claimed to identify the spirits by the names given and other tests which were perfectly satisfactory. A child came out giving the name Willie Benz, and called for Mrs. Johnson, who being present, stepped forward, when the boy said in a audible voice, "My throat is all right now." Mrs. Jackson explained that previous to the death of this boy (who was afterwards drowned), in the absence of the parents he was attacked with membranous croup, and that a tube was inserted in his throat, which he had retained, as before mentioned, he was thereafter drowned. Mrs. J. was his nurse. Many of my intimate friends, in whom I have implicit confidence, have attended many of these séances and are perfectly satisfied in their assertions of having met, talked with, and embraced their materialized spirit friends. I know nothing of the antecedents of this medium, but that there is no confederate with him here is the only thing I know of person with him here as manager, and he is always in sight. Mrs. Addie Ballou is with us for a few days. She spoke Sunday evening to a good house, and gave general satisfaction. The photographs of her old friends and received quite an ovation. She will remain with us two or three weeks. The prospects for a healthy revival in Spiritualism in this city seem bright. M. T. C. FLOWER, St. Paul, Minn.

"BULLY, THE WIZARD"

Strange Stories Told of an Eccentric Indian Man's Occult Powers.

In the north end of Delaware County, Ind., is one of the most eccentric and mysterious characters in America. He is known as "Bully, the Wizard." No body knows him by any other name. He claims to be 84 years old, and has been in these parts since he was during the past thirty-five years. "Bully" has not a relative in the world. The most diligent inquiries have failed to discover anything about his past history, or to determine any of his antecedents. The wizard makes his living by fortune-telling, and many people implicitly believe that he has occult powers. Stories are related about his wonderful predictions. This strange man is stopping with the Shannon ten miles from Muncie. "Bully" has traveled all over the world, but has never ridden on a horse, in a wagon, or on the cars during his whole life. The only conveyance he has ever used was the human hand, or one that carried him across the ocean. Sometimes he will disappear from his locality for two or three years at a time, but always turns up again when least expected. "Bully, the Wizard," has the most remarkable "charm-string" in existence. It is 208 feet long, and is composed of shells, old coins, snake-rattles, and buttons in endless variety. The string when coiled has a diameter of six feet. The charm weighs three hundred pounds. The strange man lived four years among the Shoshone Indians in Wyoming, and is familiar with the customs and language of all the tribes. His personal appearance is very striking. He wears knickerbockers with short jacket, and a skull-cap, with a long tassel behind, covers his head. He has a mustache and chin whiskers. Everybody conspires "Bully" crazy on the charm question, but he appears to be in full right on everything else. It is said that he has been in every town of five thousand inhabitants and over in the United States and Canada always traveling on foot.

"Give Him \$2, and Let Him Guess." We once heard a man complain of feeling bad, and wondered what ailed him. A humorous friend said, "Give a doctor \$2, and let him guess." It was a cutting satire on some doctors, who won't always guess right, you need not what ails you when your food don't digest, when your bowels and stomach are inactive, and when your head aches every day, and you are languid and easily fatigued. You are bilious, and Dr. Pierce's Pleasant Pellets will bring you out all right. Small, sugar-coated, easy to take. Of druggists.

Evangelist Moody has been laboring lately in Post Township and Victoria. It is reported that one Chet Terry, who seems to be possessed of much ill-gotten gains, has given Mr. Moody \$3,000 worth of land in Post Township. A Seattle paper refers to it as an conscience money, and it appears that the wicked man, being conscience stricken, wants some of his wealth to be in a good man's hands, to be offering the use to which he is putting the remainder.

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I should be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c a bottle.

Works Treating Upon the Spiritual Philosophy and the Spirit World.

Book on Mediums; or Guide for Mediums and Invocators: containing the special instructions of the spirits on the theory of all kinds of manifestations; the development of mediumship, and the means of communicating with the invisible world. By Allen Kardec. Also, The Spirits' Book, by the same author, containing the principles of spiritist doctrine on the immortality of the soul and the future life. Price, \$1.50, each, postpaid. Spirit Workers in the Home Circle. By Morell Theobald, F. C. A. An autobiographic narrative of psychic phenomena in a family life extending over a period of twenty years, and told in a most delightful and interesting manner. Price, reduced from \$2.50 to \$1.50, postpaid. The Spirit World, its inhabitants, nature and philosophy. By Eugene Crowell. Price, \$1.00, postpaid. Identity of Primitive Christianity and Modern Spiritualism, by the same author, Vol. II. The volumes of this work are independent of each other and since Vol. I. is entirely out of print. Vol. II. is selling at \$1.20, postpaid. The Scientific Basis of Spiritualism. By Epes Sargent. As the title indicates this work is a scientific exposition of a stupendous subject and should be read by all Spiritualists and investigators. Price, \$1.50, postpaid. A new series of Mental Evolution, or the Process of Intellectual Development, by the Spirit Prof. M. Faraday, late Chemist and Electrician in the Royal Institute, London. Price, 15c; for sale here.

The Psychograph or Dial Planchette is an instrument that has been well tested by numerous investigators. A. F. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington, (Minn.) Advance says: The Psychograph is an improvement upon the planchette, having a dial and letters with a few words, so that very little "power" is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the questions as to whether "spirits" can return and communicate. We are prepared to fill any and all orders. Price \$3, postpaid.

The Teacher

Who advised her pupils to strengthen their minds by the use of Ayer's Sarsaparilla, appreciated the truth that bodily health is essential to mental vigor. For persons of delicate and feeble constitution, whether young or old, this medicine is remarkably beneficial. Be sure you get Ayer's Sarsaparilla.

"Every spring at fall I take a number of bottles of Ayer's Sarsaparilla, and am greatly benefited."—Mrs. James H. Eastman, Stoneham, Mass.

"I have taken Ayer's Sarsaparilla with great benefit to my general health."—Miss Thirza L. Crear, Palmyra, Md.

"My daughter, twelve years of age, has suffered for the past year from

General Debility. A few weeks since we began to give her Ayer's Sarsaparilla. Her health has greatly improved."—Mrs. Harriet H. Battles, South Chelmsford, Mass.

"About a year ago I began using Ayer's Sarsaparilla as a remedy for dizziness and neuralgia resulting from malarial exposure in the army. I was in a very bad condition, but six bottles of the Sarsaparilla, with occasional doses of Ayer's Pills, have greatly improved my health. I am now able to work, and feel that I cannot say too much for your excellent remedies."—F. A. Pinkham, South Molwents, Me.

"My daughter, sixteen years old, is using Ayer's Sarsaparilla with good effect."—Rev. S. J. Graham, United Brethren Church, Buckhannon, W. Va.

"I suffered from

Nervous Prostration, with lame back and headache, and have been much benefited by the use of Ayer's Sarsaparilla. I am now 80 years of age, and am satisfied that my present health and prolonged life are due to the use of Ayer's Sarsaparilla."—Lucy Moffitt, Killbuck, Ohio.

Mrs. Ann H. Farnsworth, a lady 79 years old, So. Woodstock, Vt., writes: "After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health returned."

Ayer's Sarsaparilla, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass.

Price \$1; six bottles, \$5. Worth \$5 a bottle.

A SOLID 9 PER CENT

per annum first mort Real Estate Loans National Bank of Washington, EAST AND WEST. Correspondence solicited. Address ALLEN C. MASON, Tacoma, Wash.

Watches for Christmas. I WANT YOU TO HAVE MY TWO-HUNDRED-PAGE ILLUSTRATED CATALOGUE FOR CHRISTMAS.

FIRST OFFER. I will send you post paid my Catalogue and one Pair Rolled Plated Lever Watches, or one Ladies' Lace Pin, or Gents' Scarf Pin. Assorted patterns. All gold plated.

SECOND OFFER. For \$50. The same Catalogue post paid and one Pair Lever Cuff Buttons, or one only Gents' or Ladies' pins.

THIRD OFFER. For \$100. Same Catalogue post paid and one Pair Lever Sleeve Buttons, or one only Ladies' or Gents' pins. I have many patterns to select from. Stamps will send Catalogue alone. The above offers good until Jan. 1st, '99.

W. C. MORRIS, Wholesale Novelties, Jewelry, Silverware, Diamonds and Cutlery, 90 Fifth Ave., CHICAGO. (Can use Stamps.) Mention this paper.

UNACQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY WILL OBTAIN MUCH INFORMATION FROM A STUDY OF THIS MAP OF THE

MONT. WYOMING. ROCK ISLAND ROUTE

West, Northwest and South. It includes CHICAGO, JOLIET, ROCK ISLAND, DAVENPORT, DUBUQUE, COUNCIL BLUFFS, WATERTOWN, SIOUX FALLS, MINNEAPOLIS, ST. PAUL, ST. JOSEPH, ATCHISON, LEAVENWORTH, KANSAS CITY, TOPEKA, COLORADO SPRINGS, DENVER, PUEBLO, and hundreds of prosperous cities and towns—traversing vast areas of the richest farming lands in the west.

SOLID VESTIBULE EXPRESS TRAINS. Leading all competitors in splendor and luxury of accommodations (daily) between CHICAGO and COUNCIL BLUFFS, DENVER and PUEBLO. Similar magnificent VESTIBULE TRAIN service (daily) between CHICAGO and COUNCIL BLUFFS (OMAHA), and between CHICAGO and KANSAS CITY. Modern Day Coaches, elegant Dining Cars (serving delicious meals at moderate prices), restful Reclining Chair Cars (FREE) and Palace Sleeping Cars. The direct line to NEBRASKA, KANSAS, COLORADO, WYOMING, ARIZONA, CALIFORNIA, and all points in Southern Nebraska, Kansas, Colorado, the Indian Territory and the Pacific Coast.

The Famous Albert Lea Route. Runs super equipped Express Trains, daily, between Chicago, St. Joseph, Atchison, Leavenworth, Kansas City, and Minneapolis and St. Paul. The popular tourist and poet, in an editorial notice of the instrument in his paper, the Worthington, (Minn.) Advance says: The Psychograph is an improvement upon the planchette, having a dial and letters with a few words, so that very little "power" is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the questions as to whether "spirits" can return and communicate. We are prepared to fill any and all orders. Price \$3, postpaid.

For Tickets, Maps, Folders or desired information, apply at any Coupon Ticket Office, or address E. ST. JOHN, Gen'l Mgr., E. A. HOLBROOK, Gen'l Agent, CHICAGO, ILL.

CHOICE GIFT BOOKS

A List of the Best Illustrated and Standard Books for Christmas Presents

The demand for this class of books is always so large at the Holiday Season that we publish the following list sufficiently in advance of Christmas to give our customers ample opportunity to make their selections and to place their orders. The stocks are all fresh and complete and we have endeavored to anticipate all requirements, but as it frequently happens that our supply of certain books is insufficient to meet all the demands of them, customers are requested to send their orders as soon as practicable.

A Special Holiday Catalogue of Books has been prepared which will be sent on receipt of name and address, and mention of this paper.

- Abbe Constantin (The) By Ludovic Halévy, of the French Academy. Illustrated by Madeleine Lemaire. Edition de Luxe, printed in Paris from the original photographs, with an English translation of the novel. Quarto, 215 00 \$3 00
All Things Bright and Beautiful Large quarto, cloth. 6 00 Japanese calf. 7 50
A Midsummer Night's Dream Illustrated by Harry Fenn and George Ebers. Each volume in box. 15 00
An Autumn Pastoral The death of the flowers. By William Cullen Bryant. A series of seventeen photographic illustrations, after original drawings by C. E. Phillips. A companion volume to "The Song of the Brook." Quarto, cloth, gilt edges, plates on guards. 5 00 Full flexible seal, gilt edges. 8 00
As You Like It Illustrated by Harry Fenn and George Ebers. Each volume in box. 15 00
Beranger's Songs and Poems Selected by W. S. Walsh. With steel plate illustrations from the best French edition. Cloth, gilt top. 4 00 New style of leather. 5 00
Bits of Distant Land and Sea Illustrated by Harry Fenn and George Ebers. Shading Facsimiles of water-color drawings of bits of land and sea in various parts of the world. Oblong quarto, cloth, gilt edges. Each volume in box. 3 50
Bits of Nature Ten views of natural scenery from different places of interest. Printed from photographic plates on Japan paper and mounted on boards, size 10 x 12. In portfolio envelope, tied with ribbon. 1 50
Boyhood of Christ (The) By General Lew Wallace. Beautifully illustrated, quarto, full calf binding. 3 50
Books of Christmas (The) Descriptive of the Customs, Ceremonies, Traditions, Superstitions, Fun, Feeling, and Festivities of the Christmas Season. Edited by Charles K. Beverly. With all of the original illustrations by R. Seymour. 12mo. 2 00
Bunch of Violets (A) Gathered by Irene E. Jerome, author of "Nature's Hallelujah," etc. Bound on wood and printed under the direction of George T. Andrew. Quarto, cloth. 3 75 English calf. 7 00 Turkey morocco or tree calf. 9 00
By Lawn and Lea Poems by Tennyson, Wordsworth and other well-known poets. With seventeen color and steel-plate monotypic plates from original water color sketches by Alice M. Baumgardner. Quarto, lithographed cover tied with ribbon. Bound in tinted parchment cloth, with lithographed design on side and back. 1 50 2 00
Cathedrals of England and Wales and their Story 116 large colored plates and 64 monotypic. Large quarto, cloth, in box. 25 00
Celebrated Artists Sketches of their Lives and Works. With Translations on Copper of Fifteen Notable Paintings and descriptive text and biographies by A. Chevallier. Oblong quarto, cloth, gilt edges. 10 00
Character Sketches from Dickens Containing 18 original drawings by Frederick Barnard. Royal quarto. 15 00
Christmas Carol (A) By Dinah Maria Mulock, author of "John Halifax." Bound in leather. Gilt edges, ribboned and boxed. 1 00
Christmas Song Beautiful monotypic illustrations. Large quarto. 1 25
Come, Sunshine, Come A Poem. From the French by Charles Vincent. 6 colored full-page illustrations in photograph, by Louis K. Hario. Vignettes by F. Schuyler Mathews. Oblong quarto, cloth, gilt edges. 4 00
Courtship of Miles Standish (The) By Henry W. Longfellow. Photographic illustrations. In a handsome quarto volume. 6 00
Days Serene Thirty full-page, original illustrations by Margaret Macdonald. Bound in leather. Each volume in box. Royal oblong quarto. Enriched with designs in colors. Full gilt cloth. 5 00 English calf. 12 50 Turkey morocco. 12 50 Tree calf. 12 50
Ebers' Gallery (The) A series of twenty photo-etchings from paintings illustrating the romances of George Ebers. With descriptive letter press. Folio, gilt edges. 10 00
Endymion By John Keats. Illustrated by W. St. John Harper. Royal quarto, cloth. 15 00
Etchings by French Artists Ten etchings by Detaille, Casanova, Martial, Jazet, Goussier, Delaunay, Cortais, etc. Folio, 15 x 20. Cloth, gilt edges. With descriptive text by G. W. H. Kitchin. 10 00
European Etchings A collection of 20 etchings by the most noted artists of Europe, with descriptive and geographical text. Royal oblong quarto, beautifully bound; edition limited. Proofs on Holland paper. Half morocco. 15 00
Evangeline A Tale of Acadia. By W. H. Longfellow. Decorated with leaves from the Acadia forests. Oblong, full gilt. 2 50
Everlasting Love Illustrations in color and monotypic. Oblong quarto, 32 pages, cloth. 2 50
Fair Lillian By Alfred, Lord Tennyson, together with twelve of his most popular short poems. Illustrated under the supervision of George T. Andrew. Quarto, cloth, full gilt. 6 00
Favorite Birds And what the poets sing of them. Edited by Josephine Pollard. Richly bound, cloth, full gilt, ornate design of birds, vines, etc. in gold and ink on cover. In a box, each. 3 50
Favorite Folk Ballads "The Old Folks at Home," "Annie Laurie," "When the Swallows Homeward Fly," and "Kathleen Mavourneen." Illustrated with 78 illustrations. Printed in tinted monochromes. Large quarto, cloth, gilt edges, boxed. 3 50
Faust From the German, by John Auster, LL.D. With an introduction by Frank M. Gregory, Secretary of the Salinaquid Club. Large folio. 20 00
Fireside Encyclopædia of Poetry (The) Collected and arranged by Henry T. Coates. Imperio quarto, cloth, gilt edges and sides. 5 00 Half calf, or half morocco. 7 50 Turkey morocco. 10 00 Tree calf. 12 00
Friend Stands at the Door (A) By Dinah Maria Mulock, author of "John Halifax." Illustrated by F. Pauline Sunter. Gilt edges, ribboned and boxed. 1 00
Geraldine A tale of the St. Lawrence, illustrations by the best artists. 8vo, full gilt. 3 50 In antique morocco, tree, or flexible calf. 7 50
Gems of Art A collection of twelve photographs from original paintings by celebrated artists. Quarto, 12 x 14. Bound in cartridge board and Japanese leather paper. 3 00
Gems of French Art Reproduced in photographs by Goupi & Co., with descriptive text. Quarto, cloth, gilt edges. 3 75
Golden Poems By British and American authors. Edited by Francis F. Brown. Crown 8vo. Each volume in box. Bound, full gilt. 1 75 Push, embossed cover. A new and very elegant style of binding. 3 50
Golden Thoughts From the Words of Leading Orators, Divines, Philosophers, Statesmen and Poets. By Rev. S. P. Lunt. Crown 8vo, cloth, 448 pages. Richly bound, full gilt. Push, embossed covers. A new and very elegant style of binding. 3 50
Good For Nothing By Joseph F. Don Eichenhorff. Translated by Mrs. A. L. Fisher. Fully illustrated, with full-page and small photographs in black and white, cloth, gilt edges. 5 00 New style of leather. 6 00
Grandmother's Garden By Eben E. Rexford. Illustrated by Mary Cecilia Staudenroth. Full gilt. 3 00
Grandmother's Memories By Eben E. Rexford. Author of "Grandmother's Attic Treasures." Illustrated. Quarto, cloth. 2 00 Japanese calf. 2 50
Goupi Gallery of Photographs (The) Ten photographs by Goupi & Co. of Paris, from recent salons, favorites accompanied by descriptive text by well-known art critics. Large quarto, cloth, beveled and full gilt. 3 00
Hermann and Dorothea By Goethe. With etchings by Hermann Faber, 8vo. Bound in cloth, gilt. 3 50 Ivory surface. New style of leather. 3 50
Hudson River from its Source to the Sea (The) By S. R. Stoddard. A series of picturesque gems. 12 x 18. Bound in cloth, with illuminated title on side. 1 50
Important New Etchings A new collection of etched plates by well-known American artists. Text including an important new essay on the art of etching. Bound in leather. Impression on etching paper, with covers of embossed and bronzed material, with blue-green vellum, marbled endpapers, and covers covered with gold ornamentation. Limited to 600 copies, numbered. 7 50
India, Pictorial and Descriptive By the author of "The Mediterranean." Illustrated with 112 fine engravings. Imperial 8vo. Handsomely bound in cloth extra, gilt edges. 4 00
Infelicia A poem by A. F. Menkin. With a sketch of the author by W. S. Walsh. Illustrations by F. O. C. Parby and others. 8vo, cloth, gilt top. 2 50 New style of leather. 3 50
Irish Pictures Drawn with pen and pencil. By the Rev. Samuel Manning, LL.D., Rev. S. G. Green, D. D. and others. Large quarto, cloth, gilt edges. 3 50
Illustrated Poems and Sketches Small poems, each beautifully illustrated. Imitation ivory. 1 50 Embossed leather. 1 50
JERUSALEM. By Alfred Tennyson. Illustrated by E. V. R.
CHRISTINE. By T. Buchanan Read. With illustrations by T. Buchanan Read. Illustrated by Miss L. E. B.
ELIZABETH WRITTEN IN A COUNTRY CHURCH YARD. By Thomas Gray. Illustrated with twenty-two original drawings by the best American artists. ENGLISH SKETCHES. From the "Sketch Book."
IRVING'S CHRISTMAS STORIES. From the "Sketch Book." Illustrated. Fine toned paper.
IRVING'S LEGEND OF ST. HOLLOW. From the "SPECTER BUILDING." From the "Sketch Book."
IRVING'S RIP VAN WINKLE. A Legend of the Kaatskill Mountains. From the "Sketch Book." Illustrated.
ENRICHED SKETCHES. From Irving's "Knickerbocker History of New York." Illustrated by Percy
L'ALLEGRO. By John Milton. Handsomely illustrated.
LUCY GRAY, and other Poems. By William Wordsworth. Illustrated.
MAY GATES. By Alfred Tennyson. Illustrated by E. V. R.
FABLES AND OTHER STORIES. From the "Sketch Book." Illustrated.
SEVEN AGES OF MAN (THE). From Shakespeare's "As You Like It." Illustrated by Harper, Rowland, Gaufr, Frost, Smalley and Shiras.
SHAKESPEARE'S SONGS AND SONNETS. Illustrated by John Gilbert.
WAGGERS OF THE ALLEGHENIES (THE). A poem of the days of '76. By T. Buchanan Read. Illustrated by the best American artists.
WAS THE SWANEE RIVER? etc. Enriched with Wordsworth. Illustrated.
Lake George. A Book of Pictures By S. R. Stoddard. Twelve photographic plates 9 1/2 x 11 1/2 inches. Comprising about fifty picturesque views of Lake George. Bound in tinted torched boards with illuminated title on side. 1 50
Lamia By John Keats. With illustrated designs by Will H. Low. New and cheap edition. Small quarto. Bound in cloth, gilt edges. 5 00 Full leather, stamped. 6 00 Tree calf. 10 00
Log-Book Notes Through Life By Elizabeth N. Little. An unique holiday book. Illustrated profusely and printed in blue monochrome. Text by Helen Hunt, Lucy Larcom, J. W. Chadwick, and others. Oblong quarto, 16 x 8 inches. 2 50
Madame Chrysanthemum By Pierre Loti with 199 illustrations from designs by Alfred and Marie Perle. Half leather. 5 00 Half morocco. 6 00
Madonnas by Old Masters Ten photographs after old masters' paintings of Madonnas which have received universal recognition and admiration. The text includes an important new essay on "The Madonna in Art" by Ripley Hitchcock. The impressions are on plate paper 17 1/2 x 13 inches, bound in covers of white and brown material, embossed in "barset-pattern," and having white vellum-cloth back entirely covered with tracery in gold. Each, in a box. 10 00
Makers of Venice (The) Doges, Conquerors, Painters and Men of Letters. By Mrs. Oliphant. With illustrations by E. R. Holmes, F. S. A. 12mo, gilt top. 3 00
"Marching Through Georgia" Beautifully illustrated. Quarto, full gilt, Uniform with "The Swannee River," etc. Enriched with Ivory finish. 1 50
"Massa's in the Cold, Cold Ground" Beautifully illustrated. Quarto, full gilt, Uniform with "The Swannee River," etc. Enriched with Ivory finish. 1 50
Message of the Bluebird (The) To be read to the children. An illustrated sermon. By Irene E. Jerome. Holiday edition. Cloth and gold. 2 00
"My Old Kentucky Home" By Stephen Collins Foster. Beautifully illustrated. Quarto, full gilt, Uniform with "The Swannee River," etc. Enriched with Ivory surface. 1 50
Man without a Country (The) By Edward Everett Hale. Holiday edition. With illustrations by T. Merrill. Quarto, gilt top. 2 50
Nature's Hallelujah From original designs by Irene E. Jerome. Presented in a series of nearly 50 full-page illustrations, 9 1/2 x 14 inches. Engraved on wood by George T. Andrew. Each gilt edge. 6 00 More or less. 15 00 Tree calf. 15 00
"Nelly Was a Lady" Beautifully illustrated. Quarto, full gilt. Uniform with "The Swannee River," etc. Enriched with Ivory finish. 1 50
Old Songs A collection of old English songs and ballads. Illustrated. By E. A. Abdy and Alfred Parsons. Quarto, silk binding. 7 50
One Year's Sketch Book A series of illustrations of the scenes and flowers of Spring, Summer, Autumn, and Winter by Irene E. Jerome. 48 full-page pictures. Quarto, cloth. 6 00 Morocco or tree calf. 12 00
Ranch Life and the Hunting Trail By Theodore Roosevelt, author of "Riding Trip of a Ranchman." Illustrated by Frederic Remondino. Size 12 x 9 1/2. Printed on heavy plate paper. 5 00
Recent Italian Art A portfolio of 16 beautiful photographs from the best paintings of modern Italian artists, with descriptive text, folio, cloth. 7 50
Rembrandt's Etchings Six of the most notable etchings of Rembrandt, reproduced in Paris by the photographic process, with biography of Rembrandt, and descriptive and historical notes to each picture, by Chas. B. Curtis. Folio, vellum, with elegant design in gold. 25 00
Reynard the Fox After the German version by Goethe. By Thomas J. Arnold. With 60 woodcut illustrations from the original designs of Wm. Van Kaulbach, and 12 full-page etchings by F. von Destler, by Joseph Wolf. Super-royal 8vo, half morocco, gilt top. 6 00
Rip Van Winkle By Washington Irving. Illustrated by Frank T. Merrill. The photographs and other illustrations are printed in appropriate tints and a portrait of Irving is given on Japanese paper. Size 9 1/2 x 12 inches. Cloth, board, or tree calf. 7 00
Romance of a Poor Young Man (The) By George Fennell. With 100 illustrations and portrait of the author. Limited edition. Crown 8vo. 7 50
Sea Vistas in Many Climes Illustrated by Harry Fenn and Susie Barstow. Facsimiles of water-color drawings of bits of land and sea in various parts of the world. Oblong quarto, richly bound in an entirely new style. Each volume in a box. 8 50
Serving the King Poems by Cecile Heugural and others. A charming volume, profusely illustrated in color. 1 00
Songs of Love and Joy Illustrations in monotypic and colors. Large quarto, 32 pages, cloth. 2 50
Song of the Brook (The) By Alfred Tennyson. A series of fifteen original and beautiful photographs illustrating the original drawings by William J. Moxart. Quarto, torched binding. Gilt in embossed gilt and bronze. Full flexible seal, gilt edges. 7 50
Sweet Nature By the compiler of "Treasure of Art and Song." Oblong quarto, cloth. 2 50 Japanese calf. 3 50
Through the Lake Country of the Adirondacks By S. R. Stoddard. Picturesque views of Saranac, Lake Placid, etc. Bound in tinted torched boards, with illuminated title on side. 1 50
The Traveller By Oliver Goldsmith. With etchings by M. M. Taylor. 8vo. Bound in cloth, gilt. 3 00 New style of leather. 3 50
Under the King's Shadow Poems by W. A. Garrett, M. A. Spiller, and others. Beautifully illustrated in colors and monotypic. Small quarto, attractively bound in cloth. 1 50
Upton's Musical Handbooks "The Standard Oratorio," "The Standard Cantata," and "The Standard Symphonies." By George F. Upton. "There are thousands of music-loving people who will be glad to have the kind of knowledge which Mr. Upton has so conscientiously gathered, and has cast in a clear and compact form." (In N. Y. Mail and Express). The four volumes in 2mo, cloth. 4 00 Extra gilt, gilt top. 8 00 Half calf, gilt top. 12 00 Full morocco, flexible. 24 00
Vicar of Wakefield (The) By Oliver Goldsmith. With prefatory memoir by George Sainsbury, and 114 colored illustrations. By J. A. Forster (illustrator of Gulliver's Travels). 5 00
Vingt-Cinq Baux-Fortés, par les Principaux Artistes Modernes. Twenty-five etchings by the principal modern masters. Edited by Robert Marz. With prefatory notice. Bound in elegant small portfolio. Edition limited to 400 copies. 7 50
Whittier Gems Twelve designs illustrating his most popular poems. The designs are by L. K. Harlow. A very fine etched portrait of the poet is given. The cover is decorated by hand and lettered in metal. 3 00
Wild Flowers of the Rocky Mountains From twenty-four original water color sketches, drawn from nature (with appropriate text). By Emma Homan Thayer. Bound in extra silk finish, cloth, cloth, gilt, boards, and various colored inks. New style. 7 50
Wings of the Morning (The) By Louis K. Harlow and Miss Lizette K. Harlow. Thirty-one texts, with a beautiful full-page illustration. Bound in monotypic. Size 5 1/2 x 8 1/2 inches. Bound in bronze and colored covers. 1 50 With leather covers. 2 00
American Commonwealths A series of histories of the representative commonwealths of the United States. Edited by Horace E. Scudder. With maps. In uniform 16mo volumes, gilt tops, per vol. MISSOURI, by Lucien Carr. INDIANA, by J. P. Dunn, Jr. KENTUCKY, by N. S. Shaler. KANSAS, by L. W. Sprague. CALIFORNIA, by Josiah Boyce. MICHIGAN, by M. Cooley. OREGON, by William Barrows. ARIZONA, by John Estlin Cook. CONNECTICUT, by Alexander Johnson. MARYLAND, by William Hand Browne. NEW YORK, by Ellis H. Roberts. 2 vols.
American Men of Letters A series of biographies of eminent American authors. Edited by Charles Dudley Warner. In uniform 16mo volumes, gilt tops, each containing a portrait of the subject of the biography. Per volume. HENRY WASHINGTON, by John Bach Nichols. GROVER CLEVELAND, by O. B. Frothingham. EDGAR ALLAN POE, by G. E. Woodberry. WASHINGTON IRVING, by Charles Deane. HENRY DUNN, by J. F. Johnson. HENRY D. THORNTON, by Frank B. Sandborn. BENJAMIN FRANKLIN, by John Bach Nichols. MARGARET FULLER OSBORN, by T. W. Higginson. BENJAMIN PARKER WILSON, by Henry H. Brown. RALPH WALDO EMERSON, by Oliver Wendell Holmes. 1 25

A. C. McClurg & Co.

Wabash Avenue and Madison Street, Chicago

Leah Fox Underhill and her Traducers.

To the Editor of the Religio-Philosophical Journal: I have just had a long and interesting interview with Mrs. Leah Fox Underhill, and will state very briefly but fully, her feelings in regard to her erring sisters. She regards it of very little consequence, what they say concerning her to any who know the history of Spiritualism and the connection of their family with it. She fully recognizes the fact that there are others besides herself in the family, who are as much interested as she is, who do not wish to be brought before the public by a controversy. She feels, too, and that very deeply, that she cannot be brought into any public controversy with her own mother's children, that mother who guarded them all so carefully and who was, as all who know her recognized, a guardian to them all. She has, as I very well know, tried in vain to redeem them, and they have made the most solemn promises to reform, but all her efforts were as vain as their promises. She has, to my own knowledge, paid largely for their support; has furnished their rooms, under their promise to reform, at great expense. I have, many and many a night, carried Margaret supplies of the best her sister's house afforded, which she could not, or did not, provide for herself. She has spent a small fortune in trying to keep them up, but all in vain. Since they have been chosen from whatever cause, to behave as they have, she has concluded to take no further notice of them; nor will she interest herself further in their behalf. She and all her friends here feel that it is worth all that it has cost her and all good spiritualists, to be rid of them, so long as they continue on their downward and irredeemable course. Their reputation is such that Spiritualists cannot afford to harbor them at all, and she believes that it would be no benefit to Spiritualism to get up a controversy with them in their present state of living.

Old Spiritualists are in no way disturbed by the present position of the two sisters. They, of course, regret their downfall, but every one of them who has read the history of the transactions, from the first pamphlet published by Capron & Barron, at Auburn, N. Y., immediately after the first investigation at Rochester, or the old history by W. W. Capron, published in 1853, or the still more complete work by Mrs. A. Leah Underhill, in 1855, have abundance of proof of the honesty of all the then girls, and there is no question on that point whatever with them. It is, you are aware, stated in those early histories, that the rappings were frequently heard while all the family were out of the house, staying with neighbors through the night to avoid the crowd and excitement. It was the same at the early manifestations in the house of Dr. Phelps, at Stratford, Conn. There was no person in the house when they came home from church and found the doors all open, although the Doctor had locked them and had the key in his pocket. The manifestations were also frequent in the rooms of the house, distant from any person.

When the Buffalo Doctors held the feet of Margaret and Leah, they declared that the sound, were not made by the feet, but must be made by the displacement of bones of the legs. In Rochester, when we had the great investigation, the ladies stood the girls on pillows, on a table, with their dresses tied tight about their feet, and they certified to hearing the rappings on the table, the floor and the walls distinctly. Besides these rapping sounds, the sounds of carpenter work and of shipwrecks, so real as to remind Charles Partridge, then a skeptic of his wreck on Fire Island, and of a niece who made the manifestation. An abundance of such demonstrations were certified to by the best people of the country.

Who told J. Fennimore Cooper the exact facts about the death of his sister fifty years before, from a fall from a horse? At this interview, Mrs. Fox and her three daughters were present. The remarkable things recorded on that evening were certified to by such names as the following: Mr. Cooper, Mr. George Bancroft (the historian), Rev. Dr. Hawkes, Dr. J. W. Francis, Dr. Marey, N. P. Willis, Wm. Cullen Bryant, and several others. Hon. H. P. Haskell, member of Congress, certified to being present after the investigating committee, of which he was a member at Rochester, with a number of legal gentlemen from LeRoy, all strangers, with a band of music called for, and of hearing the most exquisite music, together with the firing of cannon, so real as hardly to be doubted as a reality. Did Margaret and Kate make all these demonstrations, and hundreds of others, with their toes?

One thing more: the two unfortunates were tried to deceive the public in regard to their ages. Their mother certifies in the original history of the rappings, published in 1848: "The youngest girl is about twelve years old; the other girl is in her fifteenth year." It is probable that no one better remembered the events of these girls' appearance in the world than the mother. E. W. CAPRON, New York.

Be sure and get Hood's Sarsaparilla if you want an honest, reliable medicine. Do not take any other which is alleged to be "about the same" or "just as good." Insist upon having Hood's Sarsaparilla which is peculiar to itself. Sold by all druggists. Try it.

The enterprising publishing house of S. C. Griggs & Co., Chicago, has an enviable reputation for the high and enduring character of the books that it gives to the world. See their advertisement in another column.

Their list of scientific and philosophical works, as well as books of general literary worth, is not surpassed in its eminent character by that of any other publishing house in the United States.

The following tribute to this house is from "Trubner's American, European, and Oriental Literary Record," London, England: "It seems almost incredible that within a generation the site of Chicago should have been the haunt of wild beasts, and that to-day such books should be published there as the 'German Philosophical Classics for English Readers,' containing Kant, Hegel, Leibniz, Fichte, and others. These are among the late literary ventures of that enterprising firm of publishers, Messrs. S. C. Griggs & Co., who have already contributed to the literature of the West by issuing quite a library of high class works, among others those of Norse literature by Professor Anderson, those on Archaeology by Foster, on ethnology and geology by Winchell, *Belles-Lettres* by Dr. Mathews, and English literature by Welsh.

"Had Been Worried Eighteen Years." It should have read "married," but the proof-reader observed that it amounted to about the same thing, and so did not draw his blue pen through the error. Unfortunately there was considerable truth in his observation. Thousands of husbands are constantly worried almost to despair by the ill-health that afflicts their wives, and often rob life of comfort and happiness. There is but one safe and sure way to change all this for the better. The ladies should use Dr. Pierce's Favorite Prescription.

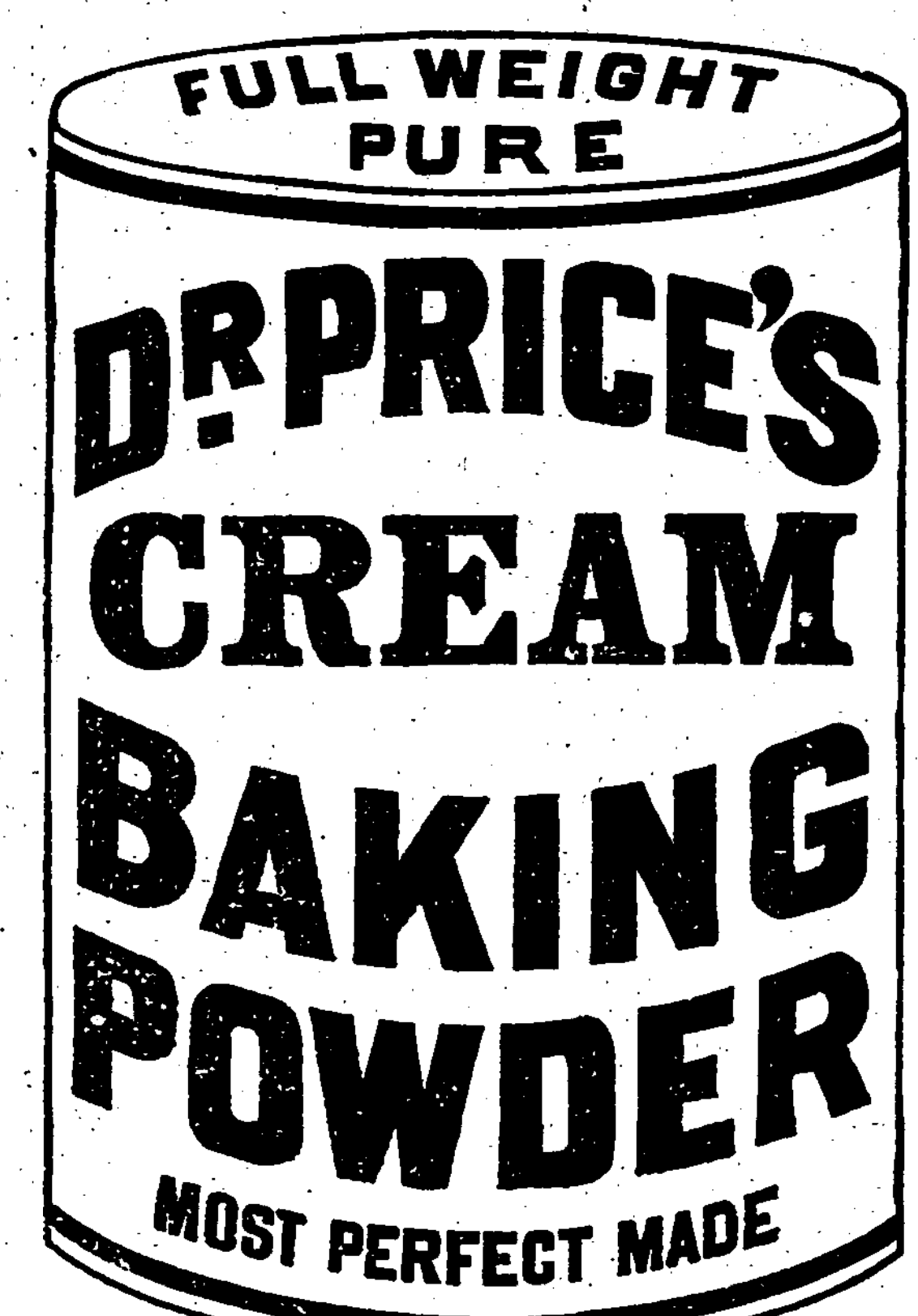
SOLID VESTIBULE TRAINS

run over the Michigan Central, "the Niagara Falls Route" between Chicago and Buffalo. These trains are not only equipped with the finest Wagner palace sleeping-cars, but are made thoroughly complete by having vestibule dining, smoking, first-class and baggage cars, and although consulting the famous "limited" of the Michigan Central, carry all classes of passengers without extra charge. These trains carry through vestibule sleeping-cars between Chicago and New York, via New York Central & Hudson River railroad, and between Chicago and Boston, via N. Y. Central and Boston & Albany railroads. The east-bound "limited" also carries a through sleeper, Chicago to Toronto (via Canadian Pacific), where connection is made with parlor-car for Montreal. Accommodations secured at the Michigan Central ticket office, No. 67 Clark street, corner Randolph, and depot, foot of Lake street, Chicago.

The Good Man Came in Second.

The Bangor Commercial says: "There is a story now circulating to the effect that a good man living not a hundred miles from Detroit attempted some missionary work Sunday on a few wicked horsemen who were speeding their trotters on the track. He drove out to the race-course and found these Sabbath breakers engaged in trotting one of the liveliest heats he has ever seen. He was interested in the race, but his zeal in saving these lost sheep was unshaken, and he drove on to the track to expostulate and plead with them. As they didn't evince any desire to stop and talk when they came round he started in pursuit, and, having a good nag, came into the finish a close second. We have been unable to get a summary of the subsequent races, but according to a Belfast horseman, the good man proved himself a cool driver and an opponent to be dreaded in a horse race."

No paper in this country ever was sold at the low price at which the Chicago Weekly Times is now offered, viz. 50 cents a year (postage paid). The offer is only open till January 1st. Subscribe now. It is so cheap everybody can buy it.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government, and by the hotels of the Great Universities as the Strongest, Purest, and Most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Limes, or Alum. Sold only in Chicago.

PRICE BAKING POWDER CO. NEW YORK. CHICAGO. ST. LOUIS.

Table listing various books for sale, including 'The Standard Operas', 'The Standard Cantatas', and 'The Standard Oratorios', with prices and authors.

For Sale by all Booksellers, or mailed, postpaid, on receipt of price by the Publishers, A. C. McCLURG & COMPANY, Wabash Ave. and Madison Street, CHICAGO.

Large table listing numerous books for sale, including 'The Standard Operas', 'The Standard Cantatas', 'The Standard Oratorios', and 'The Standard Symphonies', with prices and authors.

SPLENDID GIFT BOOKS.

Upton's Musical Handbooks. The Standard Symphonies.

Their History, their Music, and their Composers. A Handbook. By George P. Upton. (The new volume.) 12mo, yellow edges, \$1.50.

The "Standard Symphonies" is the final volume of the series of musical works which has already included "The Standard Operas," "The Standard Oratorios," "The Standard Cantatas." Its author has sought to present the great works of the old and modern masters in an accessible, and, as far as possible, and to acquaint the reader in a concise manner with the history of each symphony, the nature of its contents, and the character of the composer. To make the descriptions and context additionally clear, the themes of the symphonies are given in full, and the music is illustrated. It will prove an indispensable guide and reference to every concert-goer.

The Standard Operas.

Their Plots, their Music, and their Composers. A Handbook. By George P. Upton. 12mo, yellow edges, \$1.50.

The summaries of the plots are so clear, logical, and well-written, that one can read them with real pleasure which can not be said of the ordinary operatic synopsis. But the music is so well illustrated that the book is fully abreast of the times. "The Nation (New York)."

"Technically are avoided, the aim being to give to musically uneducated lovers of the opera a clear understanding of the nature of the music, and to make the enjoyment of music." "The Traveller, (Boston)."

"Each group of operas is preceded by an admirably brief and clear sketch of the career of their composer. Mr. Upton has done well a work that was thoroughly worth doing." "The Times (Chicago)."

The Standard Oratorios.

Their Stories, their Music, and their Composers. A Handbook. By George P. Upton. 12mo, yellow edges, \$1.50.

"The book contains a comprehensive view of the development of oratorio music, and a short biography of each composer, tells the story upon which the oratorio is based, and outlines the musical forms which serve to illustrate the text. Good judgment characterizes the criticism and the historical accuracy is especially commendable. A sketch of the life of each composer is given, and the book is well recommended to all who are interested in the study of music." "The Home Journal, (New York)."

"The book is a masterpiece of skillful handling, charming in its style, and in its arrangement of matter which is clear and concise, and always full of instruction, while always entertaining." "The Standard, (Chicago)."

The Standard Cantatas.

Their Stories, their Music, and their Composers. A Handbook. By George P. Upton. 12mo, yellow edges, \$1.50.

"Mr. Upton has done a genuine service to the cause of music and to all music-lovers in the preparation of this work, and that service is none the less important, in that, while wholly unassuming and untechnical, it is comprehensive and instructive." "The Boston Herald."

"It is the only handbook and guide for musicians and their friends, and it is as valuable as either of the admirable works preceding it." "The Globe (Boston)."

"It covers ground that has never been carefully worked, and Mr. Upton has done it with fidelity, spirit, and taste." "Illustrated Christian Weekly (New York)."

Upton's Musical Series.

Comprising "THE STANDARD OPERAS," "THE STANDARD ORATORIOS," "THE STANDARD CANTATAS," and "THE STANDARD SYMPHONIES." By GEORGE P. UPTON. 12mo, the four volumes in box, cloth, gilt edges, \$8.00; half cloth, gilt tops, \$18.00; half morocco, gilt edges, \$8.00; full morocco, flexible, \$24.00.

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

"Like the valuable art handbooks of Mrs. Jamieson, these volumes contain a world of interesting information, and are well illustrated with pictures and musical specimens." "Public Opinion (Washington)."

Woman in Music.

By George P. Upton. (Third Edition) 16mo, \$1.00.

"Few books of recent publication are more delightful reading than 'Woman in Music.' Mr. Upton's diction is singularly full and clear, and his writing has a rare tenderness and appreciation. It is a charming book, a fitting tribute graciously paid."

For Sale by all Booksellers, or mailed, postpaid, on receipt of price by the Publishers, A. C. McCLURG & COMPANY, Wabash Ave. and Madison Street, CHICAGO.

The Great French Writers. Victor Cousin.

From the French of Jules Simon, of the French Academy. By Prof. M. B. Anderson and E. P. Anderson. 12mo, 3.00.

The life and work of Victor Cousin, the distinguished French philosopher orator, and educator, is admirably interpreted by Jules Simon. Although written by a metaphysician about a metaphysician, this is really a very bright and amusing book. No one knew Victor Cousin better than Jules Simon; and he says: "It is above all, the man that I desire to study." The criticism of Cousin's philosophy is marvellously acute and trenchant, while the biographical and historical chapters are favorable with a pervasive irony that never degenerates into disparage. The narrative is enriched by many personal anecdotes, and the volume as a whole is one of the most readable of the series to which it belongs.

Montesquieu.

From the French of Albert Sorel. By Prof. M. B. Anderson and E. P. Anderson. 12mo, \$1.00.

It is rarely that a great man has a more appreciative and biographer than the illustrious author of 'The Spirit of the Laws' has found in M. Sorel. The author's writings, and the character of his thought, 'better explains how a Democratic revolution came to succeed than any other historical chapter. It favors the institution of monarchy in France upon imperishable foundations. Never has a writer better caught the spirit of his age, nor has any revealed with a deeper or an splier 'ouch longings hitherto unspoken and thoughts hitherto unmet.' The work of M. Sorel is a model of compact and lucid presentation.

George Sand.

From the French of E. Caro, of the French Academy. By Prof. M. B. Anderson. 12mo, \$1.00.

"M. Caro could not have wished for a more interesting or varied subject than that offered him by George Sand's character and career. It is a long time since we have had a book upon any character of a writer so interesting and so adequate." "Christian Union (New York)."

"M. Caro has the most fervent admiration for his subject, and in addition to his biography he has brought to bear upon his work a calm, clear, dispassionate reasoning. The result is that his estimate is in perfect accord with the opinion of a writer at once so interesting and so adequate." "Christian Union (New York)."

Madame De Sevigne.

From the French of Gaston Bossier, of the French Academy. By Prof. M. B. Anderson. 12mo, \$1.00.

"The publishers have made no mistake in selecting Professor Melville B. Anderson as the translator of this series. The manner in which the work was accomplished in the volumes now before us is sufficient evidence of that fact." "The Observer (New York)."

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

Turgot.

From the French of LEON SAY, of the French Academy. By Prof. M. B. Anderson. 12mo, \$1.00. Ready soon.

M. Leon Say, the eminent French statesman and publicist has found a foremost subject in this volume on Turgot. Turgot has been well called the most beneficent of the great, of French statesmen. John Morley, in his essay on Turgot places him above Burke. According to M. Say, Turgot is the political philosopher of the nineteenth century, rather than of the eighteenth century. The volume on Turgot is, indeed, a study of French history, and deals with the economic problems of finance, trade, and labor, in which Americans are now so deeply interested. It is, hence, a most timely book. As a biography it is fascinating. Turgot's character was rarer and nobler than his intellect, and has caused him to be compared to our own Washington and Franklin. Perhaps no volume of this series will possess a greater interest for American readers.

For Sale by all Booksellers, or mailed, postpaid, on receipt of price by the Publishers, A. C. McCLURG & COMPANY, Wabash Ave. and Madison Street, CHICAGO.

Other New and Valuable Books. How Men Propose.

The Pateful Question and its Answer. Love-Sonnet from the Classic and the Popular Works of Fiction. Collected by AGNES STEVENS. 12mo, \$1.50.

The idea of this volume is a novel and happy one: to collect from a wide variety of sources examples of the treatment of the Marriage Proposal by the best writers of fiction. An uncommonly piquant book is the result, one that not only charms by its warm human interest but furnishes material for an attractive literary study in comparing the styles of various authors engaged upon a similar theme.

"Here we have a book of sentiment pressed down and running over. If it be true that all the world loves a lover, this mass of fore-making should attract many readers." "The Interior."

"The compiler has exercised much taste and discrimination in the selection of this matter, and because the idea is novel the book should become popular." "Free Press."

"A collection of such passages has a genuine literary value too. The range of authors from whom passages are taken is very wide covering, not only the entire field of modern English fiction, but some of the German and French. The book is made by the publishers a beautiful one, and is every way charming and delightful." "The Standard."

Shelley: The Man and the Poet

From the French of FELIX RABBE. By Mrs. Cashel Hoey. 12mo, \$2.00.

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

"An interesting and accurate analysis of Shelley's life and works." "Daily Telegraph (London)."

"It is written with remarkable force, directness, and brilliancy." "The Tribune (Chicago)."

Astrophel and Stella.

By SIR PHILIP SIDNEY. Edited by Alfred Pollard. With Portrait of Sidney. 16mo, Vellum, Gilt top, \$1.75.

This beautiful little volume, uniform with the Sappho published last year, will be similarly welcomed to lovers of good poetry and dainty little books. The romance that twines about the name of Sidney is judiciously associated with his love sonnets, known under the title of "Astrophel and Stella."

The origin of these sonnets, and their relation to events in the best life of their author, are set forth in an Introduction by Mr. Pollard, who also supplies nearly sixty pages of carefully prepared notes.

Jesus Brought Back.

Meditations on the Problem of Problems. By Rev. J. H. Crooker. 12mo, \$1.00.

"The aim of this book is stated to be 'to give intelligent and earnest inquirers some of the most important results of recent scholarship and to set forth an interpretation of the character and teachings of Jesus which will make Him more attractive and His gospel more powerful in human life.'"

Scholars of recognized ability who have examined this work, highly commend it for its literary merit, religious spirit and vigor of thought.

A Hand-Book for Pilgrims.

Thoughts by the Way, for those who Journey through this Fair World, on Their Way to One Still Fairer. Compiled by Mary B. Diamond. Square 16mo, 82 pages. Gilt edges, 75 cents.

A small and pretty volume of selections of a religious character that is admirably adapted for a gift-book for both old and young.

"This little volume, daintily bound in white and blue, and edged with gilt, will make a pretty gift-book for those of religious mind. Most of its quotations are from the Bible, but there are also some beautiful selections from poets, preachers and occasional religious writers." "Sat. Eve. Herald (Chicago)."

MARVELOUS MEMORY DISCOVERY. Any book learned in one reading. Mind wandering cured. Speaking without notes. Wholly unlike artificial systems. Great inducement to correspondence classes. Prospectus with opinions of Dr. Wm. A. Hammond, the world-famed specialist in Mind diseases, Daniel Greenleaf Thompson, the great Psychologist, J. M. Buckley, D. D., Editor of the Christian Advocate, Richard Proctor, the Scientist, Home, Judge Gibson, Judah P. Benjamin, and others, sent post free by Prof. A. LOISELLE, 287 Fifth Ave., New York.

FIRE AND SMOKE BLAZE AWAY! You can't make any smoke around our camp. Magnetic Fire makes no noise or smoke. But Dr. FUSNER'S GENUINE MAGNETIC FIRE SHIELDS make such attacks upon all forms of sickness as fire makes upon wood and coal, that it is, in every respect, a perfect substitute for coal. FIRE SHIELDS are the product of a studious mind coupled with scientific acumen, and the result is the creation of a NEW METHOD of heating rooms, the use of which never was known to the world, even in ancient times. When he says MAGNETIC FIRE is the quickest, most reliable, and most economical of all, he is not exaggerating. He has found too long to expect a full surrender of these false teachers at once, but he is convinced that the use of his FIRE SHIELDS is quite as fast as the education of the age will permit. Hide-bound, morose skeptics can not believe, but thinking minds will read our literature and judge for themselves whether the new method excels drugs in curing disease. If you want to test MAGNETIC FIRE, send for a trial bottle, set of one FOOT BATTERIES, your check to us through the vital wiring they create in feet and hands. \$1 gets a pair; \$2 brings three pairs to you by return mail.

CHICAGO MAGNETIC SHIELD CO., 6 Central Music Hall, Chicago.

RADWAY'S READY RELIEF. Is a cure for every pain, Toothache, Headache, Sciatica, Neuralgia, Rheumatism, Sprains, Bruises. Try it tonight for your cold; with a sharp dose of Radway's Pills, you will sleep well and be better in the morning. See directions.

SIEGEL COOPER & CO. STATE & ADAMS STS. ALWAYS THE CHEAPEST.

SILK MUFFLERS. Ladies, to a gentleman a nice Little Muffler is always acceptable. We offer special a lot of Cream Silk Mufflers and Cream Cashmere Mufflers, With Brocaded Silk Stripe, 69c. Worth \$1.00, for The Best of All. One Thousand Dozen Extra Heavy, extra large Cream Silk Mufflers, in a variety of elegant designs \$1.18. Imported—usually sold \$2.00 to \$2.50 for

Ladies' English Black Hose. We have just put on sale 125 Dozen Ladies' English Black Hose, Best Quality, a pair. White Feet or White Heels 3 pr's for and Toes, the same number \$1.00 which aristocratic houses in or the city sell at 75c a pair, \$2.00 a Box. we offer at Swiss Ribbed Underwear, SHORT AND LONG SLEEVES, 48c, 69c, 79c, 89c, \$1.00, \$1.19 and \$1.50.

THE ABSENCE OF DESIGN IN NATURE. PROF. H. D. GARRISON. In this Lecture, which was delivered before the Chicago Philosophical Society, the Author shows that the evidence of an "over-ruling Providence" cannot be proven from Nature. Price 10 CENTS. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

SIEGEL, COOPER & CO. GUIDE-POSTS ON IMMORTAL ROADS. By MRS. JACOB MARTIN. The author says: "As a freely among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair." Price 25 cents, postage 2 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.