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BY JOHN C. BUNDY.

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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.

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CHICAGO, ILL., Saturday, December 7, 1889.

For the purpose of advertising and bringing the RELIGIO-PHILOSOPHICAL JOURNAL to the attention of thousands, heretofore unfamiliar with it, the publisher will send it Four weeks free to any address received during the remainder of the year 1889.

Persons receiving copies of the RELIGIO-PHILOSOPHICAL JOURNAL, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility and the paper will cease going after the time paid for in the one case or after four weeks in the other.

The Publisher is prepared to send out a million copies within the next six weeks. HELP HIM TO DO IT!

America—The Hope of the Pope.

That all the energies of the Roman Catholic Church are being directed to increasing its hold upon the United States is a fact growing daily more apparent. With the wisdom of long experience to guide it, Romanism never ceases to fight and to press for the control of the public schools. It would abolish them if it could; not equal to doing this, it essays to make its influence felt in their management. Romanism dictates to both of the great political parties in this country, and finds in both most servile tools. How Romanism insistently secures and persistently retains its grip upon the public schools was forcibly shown at a late meeting of the Woman's Alliance, in this city, in the report of Mrs. Corrine S. Brown, chairman of the Committee on Compulsory Education. Among other notable things Mrs. Brown said, "There are two forces at work in our public school service which your committee consider detrimental to its adequate development. In naming the first it must be understood that the committee has not been blinded by prejudice, for it is a well-known fact that there is a large religious denomination in our midst opposed to the public school system. Its members do not hesitate to say so, and they certainly have a right to their opinions. But when it comes to light that 80 per cent. of the public school teachers are of this denomination, that six of the fifteen members of the Board of Education and eight of the twelve trustee officers are also of this denomination, which is so strongly opposed to the system they are expected to manage so well, is it not time to call a halt?"

What is true of Chicago is equally true in degree of all the large cities in the nation. Romanism has secured this foothold through its ability to manipulate politicians of both the dominant parties. Romanism trusts, with the assured confidence of experience, to its ability to pander to the vanity and vanity of native born Americans, and does not in its work of corruption whether the tools it seeks to buy and use belong to the Republican or the Democratic party.

On the first Sunday of November Rev. A. P. Foster of Boston, who has been prominent in some of the spasmodic fights against the encroachments of Catholicism upon the public schools in that city, preached in Chicago. His sermon was an attack on Romanism in the schools.

"The order has come from the Pope of

Rome," he said, "to strike a death-blow at our public school system, and to preserve that system we must be watchful to strengthen it at all times. It is the peculiarity of Americans to wish to treat all religions with toleration. The spirit is praiseworthy, but it is Rome's opportunity. Fearful of interference with religious liberty we have refrained from warring of these blows just as we allowed Mormonism to flourish. Rome is always antagonistic to the best spirit of liberty. She uses it only as a means of advancing her own interests. We have opened to her a haven, and she has unloaded on our shores 8,000,000 Roman Catholics of Europe, dominated by the great political organization known as the Catholic Church. The government of that church is a self continuing oligarchy. It is not dependent on the will of the communicants. The Pope appoints the Cardinals. The Cardinals elect the Pope. The Pope appoints the Bishops and the Bishops the priests. The Pope is autocrat, King of Kings. He obtains obedience through the confessional. The priests ascertain in the confessional whether the Pope is obeyed or not, and withhold or give absolution accordingly. Once make a man believe that his salvation depends on the priest in the confessional and his subjection to Rome is absolute. The Pope has declared himself infallible on all questions of morals, and if morals touch politics he controls politics. Thank God there are many Catholics who have broken away from the bondage of the confessional and are Catholics yet."

Dr. Foster said the well-defined plan of the Papacy was to undermine our institutions. Catholics sent their children to parochial schools, but controlled the school boards and put Catholic teachers in the schools. Wherever they could they robbed the public treasury to support their parochial schools. They wanted to establish in this country ultramontane rule, and they chose the public schools as the best medium.

"Rome," said Mr. Foster, "would be lighting the fires of the Inquisition in this country to-day, if she dared."

Dr. Foster truly and pertinently declares that "in view of the fact that Rome hates the public schools it would be the height of folly to place on the school board, or in the schools as teachers, men and women who believed in Romanism."

Before getting through, however, Dr. Foster uncovered the fact that he was not fighting Romanism in his capacity as a patriotic American citizen, intent only on the welfare of the people and a republican form of government. He unwittingly disclosed that his chief opposition to Romanism in the schools is that it displaces Protestantism.

"Let us have done with the false secularizing of the schools," shouts the Reverend Foster; "we have made too many concessions on that line already. The Catholics drove us to put religion out of our schools and laughed at us when we had done it."

Thus the Protestant preacher discloses that his motives are at heart no better than those of the Romish priests in this contest. Each is warring to whip the other and get control of the public school system. This preacher and all other preachers and followers of all the Protestant sects will find that their only safe and certain road to victory, as against Romanism in the public schools and elsewhere, is to completely secularize, not only the schools, but every department of the government, municipal, state and national; and, furthermore, to make venality, bribery, office stealing and official intriguing not only disreputable, but intolerable, whether practiced by priest, preacher or layman.

United States of Brazil.

This is the name of the new political power that has just become visible in the constellation of nations—the youngest sister in the galaxy of Republics. The world has one Empire less and one free government more. Its appearance was not altogether unexpected but it was not thought to be so near. A growing tendency toward republicanism had for sometime been noticeable in that country and it had been conjectured that the Empire would continue only so long as the Emperor Dom Pedro should live. While the South Americans were in Chicago a few weeks since as guests of the city, Sr. Jacinto Costellanos of the Republic of Salvador and Dr. Carlos S. Martins of Brazil were conversing one day upon the future prospects of that Empire, when the former asked the latter if he did not think that his country would soon become a Republic, or at least after the Emperor's death, adding that movements there all seemed to tend in that direction. Mr. Martins answered decidedly that Brazil would never be a Republic; that those who desired such a change were greatly in the minority, and in case of Dom Pedro's demise Princess Isabella would be crowned Empress—that the affection of the people for her was only a little less than for her royal parent. Only a short time has transpired since that conversation, and the Empire is a thing of the past and a Republic takes its place.

The revolution was a bloodless one. On the 15th of November there was a revolt among the troops and the abolition of the reigning dynasty was declared. No words of violence were uttered against the Emperor, but the ministry was threatened and the entire cabinet resigned. A provisional government was formed with Gen. da Fonseca at its head. The Emperor was visited at his country home by a delegation of whom Gen. da Fonseca was the spokesman, who assured Dom Pedro that the country was grateful for his patriotic services, but said that Brazil had advanced far enough in the

path of civilization to dispense with the monarchy, and that it was regarded as best that he should leave the country. He was offered \$2,500,000 in cash and provision for the rest of his life in the form of an annual pension of \$450,000, which would be provided for in the civil list of the new Republic, but on condition that he should leave the country in twenty-four hours. The amiable monarch listened calmly to the address, making a few remarks of assent, and after the committee had retired wrote the following reply:

"In view of the address handed me on the 17th inst., at 8 P. M., I resolve to submit to the demand of civilization—to leave with all my family for Europe to-morrow, leaving this beloved country, to which I have tried to give firm testimony of my affectionate love and my devotion during nearly half a century as chief of the state. I will always have kindly remembrances of Brazil and hopes for its prosperity."

On the following day he went promptly to Rio de Janeiro with his family in order to take the steamer for Lisbon. The scene was rather a sad one as described by a telegram which says: "The vast crowd which assembled in the rear of the landing stage was kept back by a quadruple cordon of soldiers. Nearly every head was uncovered, and tears coursed down hundreds of swarthy cheeks. Dom Pedro was visibly affected throughout the ordeal, and as he lifted his hat repeatedly in answer to the farewell greetings which rang in his ears and as he shook the hands of some intimate friends his emotion seemed intense. The Empress, a kind, motherly old lady, appeared to be deeply interested in the innumerable traveling impedimenta by which she was surrounded. The Comte d'Eu and the Princess Imperial stalked to the man-of-war barge from their carriage with the air of Seylla departing from Rome." They go into perpetual exile, their absence from the country being regarded as essential to the peace and welfare of the new government.

The kindest feelings of all nations accompany Dom Pedro in his expatriation. The revolution that dethroned him is not a consequence of his misdeeds or misuse—he is guilty of neither. It was the inevitable which sooner or later had to come. He was a man of kindly impulses and of broad intelligence; he was a scholar and a philanthropist, and his travels in this country in 1876 and in Europe last year were mainly devoted to studying institutions and inventions to carry back the benefits of them to his own people. He was personally beloved of all his subjects and had the highest esteem of the people among whom he traveled. His reign has been one long progression toward freedom and the other great blessings of a republican form of government. The abolition of slavery, the gradual enlightenment of the people, the introduction of modern arts, science and invention, the steady lifting up of his people to a plane of civilization where they could rule themselves under constitutional forms, have been the aims, and, in a large measure, the accomplished features of his career.

It is said that only a few days before his downfall he told a friend that he was satisfied that the end was near. The very liberality of his government had stimulated the growth of public sentiment. The imperial crown was placed upon his head July 13, 1841 when sixteen years of age. After a long reign of over forty eight years—a reign of peace and prosperity such as is seldom accorded to monarchs—at the ripe age of sixty-four years, with much of life before him to enjoy, he carries away with him into exile the affection of his people and the sympathy of the world.

What led to the more immediate downfall of the imperial dynasty is said to have been the sudden decree made last year for the abolition of slavery in advance of the time fixed by law. He was in Europe at the time, and his daughter, as regent, signed the bill authorizing the act. This turned the old slaveholders and the aristocracy against the empire. But it is also said that the anti-Catholic element of Brazil had an antipathy to Isabella, the heiress to the throne, and to her husband, who are reported to be completely under the influence of the Pope. She got the credit of freeing the slaves on account of her signature to the emancipation bill and as a recognition of her act the Pope bestowed upon her the Golden Rose. A Rio paper warned her that she ought to return the decoration, as on other occasions the bestowal of it on Queen Isabella of Spain and Empress Josephine of France had preceded the loss of their thrones. If she hung on to the Golden Rose she did well, for she probably would have lost the throne as well without as with the pontifical jewel.

The republic is an established fact, and the new government has received notice of the adhesion of all the provinces of the former empire. The name adopted by the new government is the Republic of the United States of Brazil. The new Ministers have adopted the United States flag with Brazilian colors for the national emblem, with the addition of twenty stars to represent a corresponding number of States.

L'Empire est mort; vive la République!

A Fruitful Faith.

High grade as is Light (London), both in its editorial and contributed matter, it often happens that the choicest treat it offers is in "Notes by the Way" where the cultured and inspired editor under his pen-name of "M. A. (Oxon)," speaks in the first person singular. His ripe experience as a medium in close rapport with superior intelligences and his striking gift of correct generalization frequently stand out there in bold relief. In Light of November 16th the "Notes" relate to

a letter of the week previous from Mr. Ruskin, whose use of the word "gods" is unobjectionable if his definition is always carefully borne in mind. He uses the word, as he tells us, in the plural to denote "the totality of spiritual powers." "To all these," says "M. A. (Oxon)," "in all their several spheres of being, in all their varieties of occupation, Mr. Ruskin applies the term 'gods' as the best understood in all languages, and the truest and widest in meaning," adding characteristically, "myself knowing for an indisputable fact that no true happiness exists, nor is any good work ever done by human creatures, but in the sense or imagination of such presences." So, then, though Mr. Ruskin professes no personal knowledge of these "gods," but "in meekness accepts the testimony and belief of all ages," he has no difficulty in stating, "as an indisputable fact," that true work and true happiness exist only in the recognition of the informing and guiding presence of this great cloud of witnesses. This is excellent Spiritualism; a noble and a worthy faith, more fully described as true Spiritualism than that half disguised materialism which delights only in phenomena that belong exclusively to the plane of matter, and may or may not have their connections behind the veil. An ennobling and aspiring faith, it seems to me, that which would raise incarnate spirit to the plane where its home is, and would not drag down to the plane of matter any poor being which has been emancipated from its thrall.

"For it is one thing to receive with gratitude that which is vouchsafed, the fruit of self sacrifice and love, and quite another to demand imperiously with loud and persistent knocking at the wall of partition, that it shall be thrown down and the heavenly hosts shall mingle amongst men. There is evidence enough to the observant eye that there is in process a serious and sustained attempt on the part of missionary spirits—if the term be permissible—to influence those whom they can reach. To this end it was necessary to attract attention. The readiest means was to approach men on the plane of thought to which they had allowed themselves to sink. The age was Materialistic; for men had crushed out evidence of the existence of spirit, and had turned their attention as students of exact science to that alone which lent itself to observation and experiment on the plane of matter. Spiritual things, being spiritually discerned, fell into oblivion, and faith grew cold. At this juncture came this gospel of God to an age that needed it, given in a way that was most likely to attract its attention.

"Attention has been attracted, and men are busy on their several grades of intelligence in seeing what they can make of this new thing; how they can fit it in with their prejudices, twist it into agreement with their previous knowledges, or get rid of it as an inconvenient and intrusive novelty. 'Spirit is the last thing I will give in to,' is forcibly shouted all round us. The man of science will none of it, for he does not believe in its existence, or, at least, in its interference with our world. The psychologist puts it aside, seeking in psychical vagaries of the human system for his explanations of what he sees. He studies his psychic or medium, and ignores the operating intelligence that uses the instrument. He cuts open his drum to find the noise. The so-called Spiritualist whose interest never gets beyond the phenomenal evidence of spirit-power talks much of spirit, but his words are loose and meaningless. Spirit does not dwell on the plane of matter, though its effects be traceable there. To direct all attention to these material evidences of spirit-action which are intended only to attract preliminary notice, is to keep on ringing the bell after the attendant has answered the call; to forget the message in the jingling din. It is not until the man who has begun by assimilating the evidence on a lower plane passes from that knowledge to a higher and a more spiritual that as a Spiritualist he becomes worthy of his name. Until his Spiritualism spiritualizes him it is dead and worthless. When he learns that man may live, as Ruskin puts it, "in the sense or imagination of spiritual presence" so that he may develop that which is good in him and crush the evil, he has got hold of a fruitful faith. When in the development of his own spirit he learns that man makes his own future, and is, while on earth, a radiating centre of good to his fellows or a pest-centre disseminating evil, he has got hold of the great truth of the brotherhood of man—members one of another, suffering and blest in communion with all, never isolated or alone. And when he has added to that the knowledge or realization of the Fatherhood of God—though it be to him but a metaphor to shadow forth what finite minds must fail to understand—he stands four-square, a Spiritualist indeed, thoroughly furnished and equipped for his life-work here and his higher work hereafter.

There is in Mr. Ruskin's brief note that which indicates that he has put the right construction on Spiritualism. His sense of ministering and guardian spirits and their work among us is one side; the other is the doing of 'good work' honest, unselfish, and real, because of these witnesses, because of our brethren, because, lastly, of ourselves and our own development."

Mr. Olney Talks Plainly.

In the JOURNAL of November 23, there appeared on this page a letter from Mrs. Hamilton of Port Huron, in which she quoted Mr. Olney to the effect that he had heard, on good authority, at Hazlett Park Camp, that the editor had sold himself to the Roman Catho-

lic. It affords us very great pleasure, therefore, to publish the following letter. We regret that it could not have appeared last week and thus have afforded Mr. Olney more promptly the opportunity to set himself right; but when an editor is a thousand miles from his office defending himself against a fraud, he may be excused for tardiness. We thank our correspondent for his prompt denial and also for plainly defining his position. The mistake made by Mrs. Hamilton has at least one good effect; it brings Mr. Olney's views prominently before the Spiritualists of Michigan and shows off the standard of morals and intelligence at Hazlett Park Camp to good advantage. That Mrs. H. heard such a statement from some one is quite certain, as it is a story persistently circulated in the interest of those the JOURNAL opposes. Here is Mr. Olney's statement:

EDITOR JOURNAL.—I was surprised, incensed and disgusted when I read, in this week's JOURNAL, the letter of Mrs. H. N. Hamilton of Port Huron, in relation to what I should have said in reference to what was said of you at Hazlett Park. I heard no such conversation at Hazlett Park. On the contrary, the best sentiment at the Park and elsewhere in this State, among Spiritualists, is in your favor. Your crusade against bogus mediumship is manly and to the point. I fully indorse it and it is my opinion such criticism should be extended rather than curtailed. At Hazlett Park I heard no unfavorable criticism of the JOURNAL. The meetings there were well conducted; a large company of intelligent men and women were associated at the Park and during the three or four days which I spent at that place last summer I heard only good words said of you and your paper. In justice to myself I respectfully ask you to publish this letter.

H. J. OLNEY.

Lake Port, Mich., Nov. 22.

The Chicago Harmonical Society of Spiritualists.

We are glad to hear that every seat has been occupied the last two Sunday evenings in the comfortable and pleasant hall at 93 South Peoria street, corner Morros. On next Sunday, Dec. 8th, Mrs. F. A. Brown will deliver the opening address. Subject: "Prophecies and Prophecies ancient and modern," and will supplement her discourse with messages, tests and slate writing.

The meeting on Sunday evening was attended with unusual interest. Mrs. Flora A. Brown followed the speaker of the evening with some excellent remarks and answered a large number of questions on general topics which had been passed up to the stand, after which she gave, as promised last week, a slate-writing test. A slate having a lid attached to it was circulated through the audience for examination, and a private mark placed upon it by an investigator. A committee of four skeptical persons was selected to attend the medium on the platform who took her place at a small, plain table, the committee sitting at a distance sufficient for close observation. Two messages were received, the first being merely a salutation to the committee. The slate was then thoroughly cleaned and the next message that appeared was as follows:

Mrs. Cutter—Dear wife: I am ever with you. Love from Hiram. DR. CUTLER (Dictated.)

A lady arose in the audience and said she had always been skeptical with regard to slate-writing, but she recognized the message as being for her and she regarded it as the best test she had ever received. She said she had never met the medium before, and was not expecting anything for herself. No one present, she said, knew that her husband was a physician, and the medium could not have known her name. The Hiram that was mentioned was the name of her son who had passed to spirit-life. The statement was received by the auditors with much enthusiasm, and the committee testified that they were satisfied that from whatever source the writing came it was impossible for the medium to have done it.

This society holds public circle and mediums' meetings every Thursday evening in their hall, 93 South Peoria street. The doors will be opened at seven o'clock, and closed at eight o'clock sharp, after which time no person will be admitted.

We are in receipt of a copy of the Keightley News, an English publication, by which we see that Mr. J. J. Morse of Liverpool has lately delivered a Home Rule lecture taking "Ireland's Wrongs" as his theme. He thought that each of the four divisions of the United Kingdom, England, Ireland, Scotland and Wales should have their separate parliaments. Now this, it was feared, would lead to federalism. "But," said the speaker, "whenever federalism is mentioned people say, 'Oh we don't want to learn anything from the Yankees.' Well, it is always wise to learn from anybody who is able to teach; and after all Yankees are Englishmen, and we might with advantage follow their example in giving the people Home Rule."

Drunkness under no possible circumstance should ever be admitted as an excuse for crime or palliate an offense. A young man in the lobby of Wallace's theatre one night last week stabbed a young girl in the breast because she would not go out of the building with him, and she came within an ace of losing her life. Placed under arrest he acknowledges the act but says he was "drunk at the time," as though that should release him from the enormity of his deed. Human life is too dear to admit of any such pleading as a cheap drunk as a hope of release. The penitentiary or worse is the just desert of all such miscreants.

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Our object in getting up this Mammoth Christmas Box is to introduce to the American people our "Sweet Home" Family Soap and Fine Toilet Articles. They are the purest, best, and most satisfactory, whether made in this country or England; everyone who uses them at once becomes a permanent customer. We propose a new departure in the soap trade and will sell direct from our factory to the consumer, spending the money usually allowed for expenses of traveling men, wholesale and retail dealers' profits, in handsome and valuable presents to those who order at once. Our goods are made for the select family trade and will not be sold to dealers, and to induce people to give them a trial we accompany each case with all of the useful and valuable presents named.

The following are articles of our own manufacture which we take great pride in presenting to the readers of this paper. We guarantee them to give perfect satisfaction. Send us your name on a postal card and we will deliver you freight prepaid, on terms given below, a Mammoth Christmas Box containing all of the articles named below: ONE HUNDRED CAKES "Sweet Home" Family Soap enough to last a family one full year. This Soap is made for all household purposes and has no superior.

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Twenty-four Pictures.—Many of which are Copperplate Engravings, suitable for framing and are handsome decorations for the parlor.

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Our price for the MAMMOTH CHRISTMAS BOX complete is \$8.00, freight prepaid.



Larkin's Mammoth Christmas Box makes this boy happy and it will make 100,000 other boys, girls, men and women, old and young, just as happy; because it contains the greatest lot of Christmas Presents ever seen for the money. Beautiful things! Something for everyone in the family, father—mother—all of the boys and girls—the baby—and hired girl. Such fun opening the box you never heard of. It is a great surprise to all who get it. It contains so many of the very things everyone wishes to receive. Nowhere can such liberality be found.

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PUBLISHER'S PROPOSALS. To be Read and Acted upon by Every Well-wisher of the Paper.—Valuable Suggestions.

Two Months Free! The RELIGIO-PHILOSOPHICAL JOURNAL will be sent the remainder of 1889 to all new yearly subscribers. Recollect, the price is only \$2.50 per year for a large eight-page weekly, made up almost entirely of original matter nowhere else obtainable.

To every subscriber, now on our list, who will send in one new yearly subscriber with \$2.50 we will give, on request, a copy of Mrs. Duffey's splendid story, "Heaven Revised," one of the most rational and instructive accounts of real life in the Spirit world ever published. It has received wider and more favorable reading and comment than any similar work ever issued from a Spiritualist publishing house; and is a splendid missionary document.

A copy of "The Watskena Wonder," an account of startling phenomena which occurred in the case of Luraey Vennum some years ago, will also be sent to all new yearly subscribers whose subscriptions are received before January 1, 1890. This case created a profound sensation when first published in the JOURNAL some years since. It is one of the best authenticated instances of spirit influence on record. The pamphlet also contains an account of Mary Reynolds whose double consciousness is well proven and was a marvel in its day, as it still is. This pamphlet sells for 15 cents and cannot fail to have real and permanent value for all readers.

Special. For FIFTY CENTS, twelve consecutive numbers of the RELIGIO-PHILOSOPHICAL JOURNAL will be sent to any address in the United States or Canada together, with a copy of "Signs of the Times," the address of Prof. Elliott Coues before the Western Society for Psychical Research, which sells alone for fifteen cents. This address has been printed and circulated in different languages and is worthy of the thoughtful attention of all interested in Psychics.

This offer is made to meet the wants of those who desire a brief acquaintance with the JOURNAL before deciding on an extended patronage; but, as a matter of fact, no correct estimate of the value of a paper to a reader can be had with less than one year's consecutive reading.

Dr. Dean Clarke appears to be having good success in Santa Cruz, California. His lectures are reported and published regularly in the Sentinel of that city, and we frequently receive marked copies containing them. His lecture of November 19th occurs this

paragraph: "Is it not strange that Jesus, the reputed savior, never taught either the Adamic 'fall' nor the Pauline 'atonement,' or that belief in them is the only means of salvation from everlasting hell? Both of these dogmas are myths, derived from paganism as can be historically proved. It must be admitted that all mankind are sinners, but they are so personally, and not by proxy, neither can they be saved from the effects of sin by proxy suffering, for one person cannot suffer for another any more than he can eat, sleep, grow, be good, or die for him. Sinning and atoning for it are personal matters that cannot be done vicariously.

During the session of the W. C. T. U. Convention lately held in this city, there was an oratorical contest on one of the evenings, in which six young persons under twenty years of age were the competitors for a diamond medal to be awarded by W. Jennings Demorest of New York. The orations were selections from various authors and memorized. The speaking in several instances was excellent, and a young lady from Minnesota should have received the award, but the coveted treasure was secured by a bright little Nebraska Miss of some twelve summers, probably more for reason of her youth than anything else. She was, however, a marvel of borrowed eloquence and acquired gesticulation for one of such tender years, and we were quite amused at the remark made by a young woman to an elderly lady who stood by her side, for she doubtless believed the child to be uttering her own sentiments. Looking admiringly into the elderly lady's face, she said, "Laws! did you ever hear the young one a teachin' of the old folks what they ought to do! Well! well!"

Stainton Moses in Light:—I have more than once before been moved to notice how ideas get "into the air," and circle round in the thought atmosphere. It seems as if this attempt to lift Spiritualism to a higher plane were in the air now. Unity, unselfishness, brotherhood, and community of interest one hears of all round. The time seems to have come when another effort is to be made to overcome the disintegrating forces which make of Spiritualism an incoherent mass. If I do not mistake it will need many efforts to overcome the dead weight of redoubance. But each fresh effort commands my attention, and shall have such discriminating support as I can give. The chief effort now, is that being made by the JOURNAL at Chicago. Of this, readers of Light are kept informed. The end has not yet been reached, and it would be premature to prophesy the event. But no one is more aware than its promoter that care, judgment, and patience will be needed in full measure to avoid dangers that lurk on every side.

"The Great Mystery" to which we give space in this issue of the JOURNAL will tax credulity to the verge of collapse. It is something that was "undreamt of in our philosophy" and each one will have to give it the explanation that best comports with his reason. It may be said, however, that it is not a yarn written for a sensation. There are witnesses within reach who are willing to testify to what they have seen. Brockville, P. Q., is accessible both by mail and railroad, and such as desire to know for themselves whether these things are so, have only to buy a ticket and take the nearest route to the place. In the economy of nature there is probably a raison d'etre of such phenomena, and a purpose in them. It is for humanity to solve the problem.

According to the San Francisco Call, a new church was recently organized in that city, bearing the name of the "First Church of Humanity," the creed of which is to "do unto others as you would that they should do unto you," and its objects are "To discuss freely every subject pertaining to the welfare of the human race, social, political and religious, and to assist in promoting the highest and loftiest sentiments of true manhood and womanhood, so that the world may become more honest, wise, just and true, and in recognizing the fact that we are all the children of one family, of which God is the Father."

GENERAL ITEMS. Mr. Geo. R. Brooks has finished his engagement in Cincinnati, O., and will speak in Indianapolis, Ind., during December. Dr. D. P. Kasper is now at San Jose, Cal., where he has gone to recuperate his health, which has been poor for the past few months. He writes encouragingly of himself. Charles H. Kerr & Co. of Chicago, have just brought out in an attractive manner, a new volume of sermons under the title "Show us the Father," by six leading Unitarian ministers. Minot J. Savage, Samuel R. Cathrop, Henry M. Simons, John W. Cartwick, William C. Gannett and Jenkin Lloyd Jones. Paper, price fifty cents.

The Boston Investigator very aptly remarks that "there are two obstructions to progress that ought to be removed. One of them is the know-nothing, and the other is the do-nothing. The former is in the way of science, knowledge and truth, and the latter is in the way of labor, improvement, and progress. Abolish the know-nothing and the do-nothing."

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Passed to Spirit-Life. Pass it to spirit-life, October 24, 1889, Mrs. Margaret U. Duffey, wife of William Duffey, of Virginia City, Montana. Mrs. Duffey was a native of Scotland and went to Montana in 1857. She was a good lady in every way, and by her many virtues gained the respect of a large circle of friends.

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Our lady readers hardly need to be invited to notice the advertisement of the Ypsilanti Dress Stay Manufacturing Company—they will all read it anyhow. This company's goods, both dress stays and skirt protectors are very much sought after wherever they have been introduced. Ladies should also try the dry goods dealers and dress-makers for them. Mrs. Jones hasn't a gray hair in her head and is over 50. She looks as young as her daughter. The secret of it is that she uses only Hall's Hair Restorer.

The Chicago Harmonial Society

Holds Public Conferences and Spiritual Meetings at 730 E. 4th Street, Chicago. The Society is now in the new and beautiful building at 730 E. 4th Street, Chicago, and is open every evening. The meetings are always in attendance of all who wish to attend. Have the pleasure of seeing a speaker, etc.

American Spiritualist's Alliance, New York.

The American Spiritualist's Alliance, New York, is now in the new and beautiful building at 730 E. 4th Street, Chicago, and is open every evening. The meetings are always in attendance of all who wish to attend. Have the pleasure of seeing a speaker, etc.

Being Extracted from the Biography of Leonard B. Field.

Pamphlet form. Price 10 cents per copy. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.





A O B Y O Rhyme. A queer little boy who had been to school, And was up to all sorts of tricks, Discovered that 9, when upside down, Would pass for the figure 6.

So when asked his age by a good old dame, The comical youngster said, "I'm 9 when I stand on my feet, like this, But 6 when I stand on my head!"

How Long do You Sleep?

Insomnia is rightly regarded as one of the marks of an overwrought or worried nervous system, and conversely we may take it that sound sleep lasting for a reasonable period, say from six to ten hours in the case of adults, is a fair test of nervous competence.

The Census of India.

The new census of India gives the population in March, 1888, as 269,477,728, of which 60,584,878 belonged to the native States.

The biggest thing out is Salvation Oil. It kills all pain and costs but 25 cents a bottle.

A bottle of Bull's Cough Syrup will often save large doctor bills. Price 25 cents.

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The CHICAGO, ROCK ISLAND & PACIFIC RY. are now running semi-monthly excursions through to Portland and San Francisco, via Denver, for the exclusive benefit of holders of second-class tickets who want first-class accommodations.

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The present Duke of Wellington has authorized the publication in The Century Magazine for December of a series of letters written by his great ancestor to a young married lady.

More of Theodore Wore's Japanese pictures will appear in the December Century, with an article by Rev. Mr. Griffin, on "Nature and People in Japan."

Oregon, the Paradise of Farmers. Mild, equable climate, certain and abundant crops. Best fruit, grain, grass and stock country in the world.

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results.

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

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents.

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the following important subjects: The Summertime; The True Spiritualist; The Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc.

An American orator, at a dinner at the Grand Hotel in London, recently made use of the following metaphor in his speech: "Let the Russian bear put his paw upon the fair land of Australia and the British lion, the American eagle and the Australian kangaroo will rise up as one man and drive him ignominiously to his lair."

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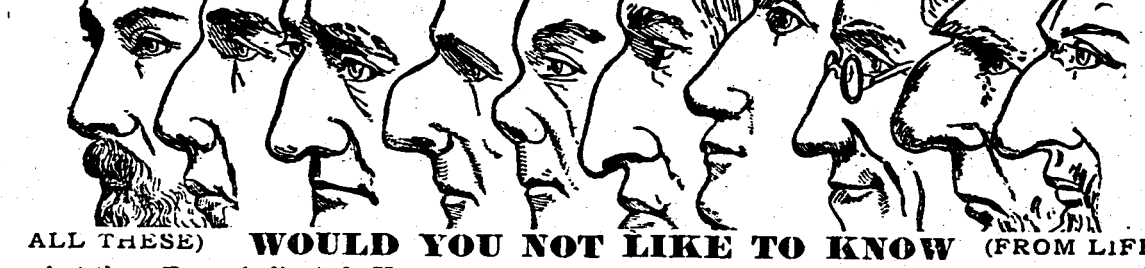
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