

Ernth Gears no Mask, Jobs at no Human Shrine, Seeks neither Place nor Applause: She only Joks a Hearing.

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Body and Return pt Will. Letter from Colorado. A'ch Deacon Colley, on the Loss of the Touton Why Not! "Watchman, Tell moof the Night." A Manhry's Bables FERTH FAGE. Spicitualism and Mersis. List of From-iness Books for sain at the other of the Religio-Fritio-coption! Journal. Miscolinaceous Advertisements.

### The Religio-Philosophical Jou

DT & L TYRRELL

The JOURNAL, the dear PRILESPITICAL JOURNAL, How gladly! How gladly! its coming we hall! Each heart feels to say, as we read it, "Dear 'Colonel,

warm thanks; 'tis the best of ou

Gray.

Inspirations of posts, seers, prophets and sages Golden gems from immortals? O what so array to the conflict of thought, the believes te discussion.

Opinions adverse to its own it dare print;

Perceiving that heads by hard mental concession.

Have often struck tight, like the steel and the

Have often struck light, like the steel and the field.
In morals it sims at the purest ideas, I come "Frechever horfe" it temples to dust; Outre pure hely marriage, the legal and real, Gourse it as support to the active, the freches in the practice, Professes no trust in unreasoning creeds, Professes no trust in unreasoning creeds, Ignoring humanity's physical needer—Christ, it regards, not as God, but a saviour, A pattern of sympathy, kindoses and love, Lifting us, not by the blood, but to their own of the company of the com

he Relative Value, in Doubled Expo-rience, of Forty Years Ehurch Member-ship, as Compared with a half hour of Spirit Vialon.

## BY BRONSON MURRAY.

or of the Religio-Philosophical Jo

In your Obristmas number I shall make ree with some family history bearing pon the subject which heads this article upon the subject which heads this srticle. To render it more authoritative with those to whom the parties are known, as well as to others, I shall give the names and residences. The facts were related to me by my late uncle. Mr. Hamilton Murray, then President of City Bank of Oawego, N. Y., where he was well known and is still remembered as entirely reliable. The sister embered as entirely reliable. The elster Mr. Hamilton Murray, whose name is melia was married much more than half a ntury ago to Mr. John L. Mason, who was a oldest son of the celebrated Pirit Scotch abyletian minister of New York city, d was trained up "in the way he should see of the Presbyterian church. He bene, early, a devoled member of that reload by the way of the presbyterian church. He bene, early, a devoled member of that reloads by the way of the presbyterian church. He bene, early, a devoled member of that reloads the way of the presbyterian church. He benefit is not be presented to the presbyterian church. He benefit is not be presented to the present the way of the present the was an eider and sing member of Dr. Skinner's well-way Mercer Street Church, now known the 'Church of the Strangers' in New 't, and presided over by Dr. Deemaand rished by the widow of the late Comdors Varaderbilt. of Mr. Hamilton Murray, wh Amelia was married much mor

unblemished purity and most consistent "church membership" and "Christianity." course membership" and "Christianity," at the hour when the Grant Messenger came to announce to him that the Grant Portals were to open for unbering him into the Mysterious Land. To him, according to all the traditions of his church, it was the gateway to heaven, the land of pence, rest and for, and the presence of the messenger should logically have been hailed by him with delight. Was it so hailed? Not at all., Quite the reverse; he was afraid of did the contract of the c at the hour when the Great Messenger came to announce to him that the Grand John of Patmos; it was a vision of the own deceased daughter and of a deceased fellow elder of the Mercer Street Church, and these were the circumstance ing on his bed, in his own ho es: He was lytiese was his dictionstances: He was lyling on his bod, in his own house, on Washlington Square in the city of New York. He
had been lying those some three geometry, dehad been lying those some three geometry.

Amelia, at the other side sat her counts,
Mrs. Martha Montree, now deceased. It was
noticed of him that his face assumed an
air of quiet repose and for upwards of half
as hour, he neither apoke nor attreed. At
leight, a gentle amile stele over his countanance, and, turning to his wife-he said:
"Amelia, I have had a vision." She repiled
(being a consistent church member and
well taught in the church doctrine that
"The canon of the Scriptures is full;"
"You have been dreaming, you mean."
"Yo," he said, with great warneth and
stermees; "I mean what I say, I knew that
you and Martha were here, and I had a
vision. I saw porthayed in front of me, a
dark broad river, and I was straid of it;
afraid to cross it. Thee, on the other side
of the river, I saw a bright cloud appear.
Gradually it assumed a form and it took the
shape of our daughter Mary, and she looked
at me across the river, and and, 'Father, why
are you afraid to cross this river! I have
crossed it. 'Then she disappeared ant Elder Markoe came along the bank. He
looked at me and smiled, and the vision
disappeared, and now, wife," continued the
dying Judge, "I am ready and willing to
die."
Here, Mr.-Editor, I have given you a tree on his bed, in his own house, on Wash-on Square in the city of New York. He

orns Jouge, "I am reasy and willing to dis."

Here, Mr.-Editor, I have given you a true and, accurate account, as I received it from my uncit, who was not a believer in what we call manifestations. I often sought in vain to convince his mird that spirit existence west be only legical solution for this reason was the only legical solution for this property of the convention of the sought of the convention of a spirit vision over church-eider-ship and church-membership in quieting the fears of death inculcated for forty years from the pulpit in quieting the fears of death inculcated for forty years

from the pulpit.

The "our daughter Mary" referred to in this narrative, was the wife of a Rev. Dashlei of the Presbyterian or Congregational church, who went, I think to Iowa, many years ago and doubtless is known at

8 W. 52nd St., New York, Dec. 1881.

A church is never reformed from within, Savonarola tried after a reform, and was put to death. Lether tried, and had so dissent. Our Freedyterian foresthem: tried, and were forced into dissent. An established church can never reform itself. The reform must come first by the more enlightnessed persons quitting, and then by their as

A Reminiscer ce. BY LYMAN C. BOWE.

To the Editor of the Meligio-Philosophical Journal:
In the aummer of 1850, I was agitable
the "Pool" at the little hamlet of New
Albion, Cattaraugus Co., N. Y., and Spiritmalian was offensive to the church and its
"Farmittee" "Ardent spirits" prevailed,

name was othersive to the church and its "Farailtes". "Ardent spirits" prevailed, and I was hated by the mob who lost no opportunity to insult and abuse me. For many weeks I could not wait the streets by day or night without being mocked, blackguarded and threatened by the representatives of the church who believed me to be the enemy of their God-and as I was for the was the seesory of truth, and was for the was the seesory of truth and was for the was the seesory of truth and was for the was the seesory of truth and was for the was the seesory of truth and was for the was the seesory of truth and was for the was the seesory of truth and seesor was the seesory of truth and was for the was the seesory of truth and was for the was the seesor was th

influence of Spiritualism! The bible, re-ligion and the safety of solls were in jeop-ardy. With pathetic sorrow they bewalled the fate of society, if this dangerous delu-sion were permitted to lead captive the un-wary. Bomething must be done to protect religion, and they were the chosen of God religion, and they were the chosen of uon to do the plone work. After an hour's de-liberations they ranged themselves in line and their chief wave the command. "Let us give three cheers to sustain the Bible." Then the air was rest with their should. "Now three growns for Spiritualism," and and their chief kegive three cheers to sustain and their chief kegive three cheers to sustain and their then the air was rent with their
"Now three groans for Spiritualis"
then with three solemn groans thely
work was finished, and they adjou
work was finished, and they adjou
work of "saving gs
work of "saving gs
"work of

maguided slaves of prejudice and passion, and the power of aptritual truth over evil motives was forfeibly litastrated. At the conclusion I invited any one having convictions for or against our faith to freely express them, the only condition being the life. Linas Tables to the state of the control of the

Worn.

The meeting closed and the leaders of this gang of reckiess rowdies went away wiser and I believe better mon. From that time it was treated civily; respectfully by most of them. Some of them because my most of them. Some of them because my cone of them called me to hear his experience with a medium, which he related with raw, and acknowledged his conviction of the truth of Spiritualism, which touched him so deeply that he wept. From that times till the present, in all the trials tocident to a public advocacy of unpopular truths, I have found no armony of defenses so strong, no argument so poweful and convincing to friend or fee, and nothing so residul and aweet to my soul as Lovz, CTARITY and TRUTH. CHARITY and TRUTH

Christmas Thoughts. BY MRS. MARIA M. KIN

BY MRS. MARIA M. KINO.

To the Editor of the Religio-Philosopaloul Journal.

The merry Curistman has come; Glorial in comital. The Christman chimes pead out, the pean of praise dilling all the six, as the manifal virtuations asswert control the manifal virtuation and an admitted and admitted admitted and admitted admitted and admitted and admitted and admitted and admitted and admitted and admitte

of the All Father. Christmas, the of the All Father.

Christones, the Christian's festival, typifies what appears to be a necessity to all
humanity, at its present status. How appropriate for the people to have a hollday
of this christorie, when at oan rylote and
be happy together; when the presperous
out of their abundance can unintater to the
unfortunate, and life the burden from the unfortunate, and lift the burden, from the hearts of suffering children, and allow them a glimpse of a heaven of beauty and plenty. How universally all classes partio them a glisspae of a heaven of beauty and pleity. How unterstally all classes partic-lipate in tals featively in one way and au-other; thus witnessing to the fact, that bolldays, properly distributed, are good for the people, and that the sum of human happiness is increased by the effort of the church to keep alive veneration for thus its hallowed day. Now, whatever Spiritualists may think regarding the propriety of celebrating the birth of Carist, and assigning to this event the importance with which it is sorredited, they should consider the fact, that they are leaving almost entirely to Christiana the

regarding the propriety of celebrating the birth of Christ, and assigning to this event the importance with which it is scoredited, they should consider the fact, that they are leaving almost entirely to Christians the work of noviding for the people what is as necessary as daily bread: viz., religious observance, the means of religious training of the young, and attractive places of resort where the people may be entertained on holidays with sights and rounds that delight the sense; as must, decounting, grand architecture, and pictures, and the factured in various ways: where they may assemble for worship and religious fanitum. The people must have these things, and those who supply this necessity, and those who supply this necessity had a manufacture of the constitution. The people must have these things, and those who supply this necessary is the supplementable of the constitution of the constitution of the property of the property of the constitution of the property of the proper

STREET COPTES PLYS CERTE. NO. 17 so. Where are the temples of the Spirit-ualists, the people who boast the best re-ligion in the world? Where do we see them supplying a competent counteracting mainty, the people who beant the best se-ligion as the wood? Where do we see them supplying a competent counteracting indisease to the churches, on this day or any other? Are the children and adults— who must be children sometimes—troop-ing into the pleasant—not to say magnifi-cent places of assembly we have provided, where they expect to be entertained and properly instructed as to the significance of the event commemorated, and what they have to be grateful for It. would be quite out or place to deck in Christmas attret the public halls, dancing saloons, etc., where Spiritualists usually hold their meetings, beades there might be needed for the use of secro ministrat or strolling actors. Alast that people as bleesed should be so neglectful of their day to the public and the rising generation, as to fail to provide tempts of their own dedicated to the use of the poole. Alast that in its true that their Christian neighbors are "elser in their stay." The secretary of the public and the poole is the secretary of the public and the rising generation, as to fail to provide the poole. Alast that it is true that their Christian neighbors are "elser in their sight."

It is to be feared that many Spiritualists metable from a secretary and the secretary of the proper of the proper.

is in to be feared that many Spiritualists mistake the nature of their religion, considering that it requires no self ascrifice on their part for the truth, no special, persistent self-religion to the truth of the self-religion on their part for the truth, no special, persistent efforts to go if i rocord deep in the soil of house an efforts to go if i rocord deep in the soil of house nature, that it may grow and bring forth its legitimate fruits in human society. Are we really a people needing the self-religion of a situation of the self-religion of

beart aboutd almost full full. The less the people have of a religion that fosters indolonce and selfatimest, the better for them. I believe that the right soirt of Spirthwillen is aggressive, that it will, through the true votaties, storm the strougholds of error, turning the weapong of the encentes of truth upon themselves, and so compare success, it is vitality itself, and must, inspire tone, believes write soil to work out its effect upon society where there is tatelligeness and spirituality enough there is is de it to tal

to ename it to take root.

Let us hope the day may not be far distant when the enthusiasm of Spirthusiasm produces of givength eating their cause by the ment's so effective with the charches. Uptit then seemed up must "hang our harp upon the willows" and issued the burrentees of our Zoo.

BY ENMA TOTTLE.

Year after year drops out of life And is forever gone. Bave from the halls of mëmory Where Love walks, lily wan,

And wreathes the dead years sliently With every flower they here; The snewy blooms of an ridee, The fateful thorns they were.

All garlanded above their brows, And held in fingers cold, Lie blossoms culled in many fields, Boso, scare, purple, gold.

Their changeless feese tell the dreams
They cherished when they died,
And some were sweet as sught can be,
And some were speciated.

Some lie in birthday roses decked With love gifts in their hands; Some held the funeral flowers they Who went to goodiler lands.

Some in imperial mantics robed Have swept Love's golden lyre And some were mutely cutefled And some exhaled in fire.

Some died with brows uptureed to God, Weary of battle strife; ome kissed the greenery at their feet. And slied longing for life.

But those which its in sweetest rest
Wresthed with the whitest flowers Are they that wrought for others' good Through all the flying hours.

So viewing reverently their sleep Which lived and died the best, Let us recoive this year shall be More fair than all the rest. And when again the Christmas bells Are pealing o'er the land, A dead Madenna may she rest, With Hiles in her hand.

> Spiritual Comp Meetings. BY HUDSON TUTTLE.

BY HUDSON TUTTLE.

Is it not strange the "Brass band" engaged by a certain examy meeting association receiving the control of the control of

definal forcine telling non-reliable cirproced that is the literary and reliable ciras which endure after the meeting iss adarread, and cultivate the members through
The year until the cert.
The year and the year of present a congree is a wilderness where preachers go
youing for sin, but is becoming a school, and
the lecturer, who has something to say and
the lecturer, who has something to say and
the shifty to quy it. The eyes of the latiy
to turning from the deal issues of by gone
to the live of the present. Hence these
to the live greenst Hence these
to the live greenst Hence these
the conditions of the property of the continualities be equally

rent prod.

Now should not Spiritualists be equally ready to ast themselves in the great current of advance? Or should they be no well astisfied with the fact of spirit communion, that they make no effect after statement in general knowledge? They who accept this view will fand that fibritualism can never be confined to such narrow limit, but necessarily blends with all knowledge, and its broad as the way all knowledge, and its broad as the

d, hich of the camp associations will make new departure, or will all of them see its sitty? Pre-eminent success awaits the t. The Casadaga Lake Association has advantage of location. It is brought in goontrast and rivalry with that of Chaulan and the management has already made as. Its management has already made

for interior growth, as well as outward cultured to the control of the control of

A Pleasing Incident of Years Ago

When one arrives at what middle aged yeong folke and old spe, he may fairly claim privilege to make much of his privilege to make much of his reginiscences, and if he be one of thege with lawe teen accessioned to aeribble for the priest, the spoof called upon kindly of him his weakness.

But what an I doing? By implication I But what an I doing? By implication I But what an I doing? By implication I but was an I doing? By implication I but what had been understood in the secretary like that word as it thus suddeely received in the secretary in the coming one—sure as I am a secretary in the coming one—sure as I am a secretary in the coming one—sure as I am a for the secretary in the secretary in

do not mean to give in to unelesaness for all that much for the privilege of may receptable. The privilege of may receptable the privilege of may receptable of the privilege of

dering; I was aiming at us eastern greenlocates but are brought up in a California
open air garden, in winter time as you call
Where filled some twenty worrange, greenhouses wine wanted; but they were a special
material affaite. As kind sieghts or of minea generous hearted Spiritualist, as he washad one of these luxuries which he seemed
disposed to share largely with myself. The
editedly impressive or mediumistic make,
although he himself hed no clear understanding of the fact., This green-house was at some
idedly impressive or mediumistic make,
although he himself hed no clear understanding of the fact., This green-house was at some
the either of the fact, the green house of the
owner. It was a very pleasant retor for
me, especially in his coldest, part of the winsleep beceast hete snow, covering, and outdoor quiet communings with nature's loveliness were as impossibility to reserve quiet
is morning's work, everything was in order
the state of the state of the state of the
regularly, choosing as my time an early hour
of the day when the gardener, laving finished
his morning's work, everything was in order
them to be a south of the state of the
regularly, choosing as my time an early hour
of the day when the gardener, laving finished
his morning's work, everything was in order
them to be a south of the property
for quiet and southing contemplation; and,
when the morning of the fact of things on the morning of the incident of
things on the morning of the incident of
the state of the morning of the incident of
the cave a log of wood-fact has the incident of the
ment of the property of the state of
the destreet, has itself and the property
ment of wife. As well and in its place after I

had eathered, than leaving myself in a regular
monet could be contained to regard and the owners,
without them realizing my timple one of conditional condesses of the condition of

had entered, thus leaving myself in a regular tax.

However, without than realizing my imprise. However, without the realizing my imprise and had my pleasant time, being rather more than unanly conscious of the indicate near-near of the invalables.

But on at length easily the leave my deal its doubt. The length case work of the real its doubt. The length case work of the doubt of the length of the length of the length of the work of the doubt. It will be the length of the

musi go to the green house; but far what purpose he did not know even then. On my
telling him what I and my spir-I fereda had
to do to the matter, he was astonized in the
extreme-almost frightened indeed, that he
visible power for, although somewhat informed upon matters of the k-od, yet he was far
from being throughly sequented with the
possibilities of spiril specup and power in he
shalls of mortals.
Shall Families, Od. 1, Dec. J. 1881.

The Origin of Subbath Observance.

It is not wise, under the present order of things, to seek the overshrow of the Sabbath. The prapting startes inherent in our elvitimes that the present of the sabbath of the sabbath of the should be abrogated, the laborar would fleek should be abrogated the laborar would fleek should be abrogated the laborar would fleek should be abrogated to the sabbath of the laborar would be supported. The full seven days would be sure to be extracted every week, and life would be made bitter by the buttern which would be cratain to be in-

the burdens which would be certain to be na-posed, see, therefore, believe so much that the Sabish cas be deserved but feer it as her for man for whom the Subhait scales. It is a day of bumanity sacred to so much as it is auxiliary and promotive to the best interests of human beings. As for its appetial ancetty as a day it has more, all days are hely, for sacred as bung the life line of God. The par-titioning out of days as secular is a human lavestion, a profaning of the sancities of the universe.

jacred as bong the life inner God. The partitleoning out of days as securitie in a humatitleoning professing of the securities of the
aniverse professing of the securities of the
aniverse professing of the securities of the
transport of the security of the securities of the
transport of the security of the securities of the
transport of the security of the securities of the
trought it with them when they passed over
the Espharies to come into Arabian Ethiopia
and the Was. The Security opposition of
1800, says Mr. George Smith, "I descovered
among other things a carrious religious calcudate of the Araythan, in which every month
days or Sabshach are marked out as days on
which are work should be undertaken. The
days or Sabshach are marked out as days on
which as work should be undertaken. So are
the second of the second of the second of the
constitution of the second of the second of the
constitution of the second of the
free of the second of the second of the
tentral solution. The other investments of
the coronia docker of spleasy cycle, each day
from a divinity of the Pautheon, bunday
was the days of Shansan Disaid (Dianysos or
Adon) thesem god; Monday, of Sic, the moonfrom a divinity of the Pautheon, bunday
was the days of Shansan Disaid (Dianysos or
or of divine revealation, literature and art;
Wedinesday, of Nergel or Mars the prince of
the atoma docker, Thursday, of Bell-Reroades,
the Mayber, gradius of the planet Venna; Saturday, of Nin or Satars. The orbit of, the
latter placed included all the other-places,
which is the second of the second of the second of the orbits of the
Nevertheless, the Semille nations were not
the original ball institutes of the severation,
or the severation of the severation, the
original ball institutes of the severation, or the severation of the severation

and beince its day thus indicated became as rered as representing the entire week and by further earrying out the figure, all time, and the Sentille conservation of the serventile so the serventile so the serventile so the entire t

The Sabbath observance characterized the Serpect worship. Battan has Generited the Serpect worship. Battan has Generited the Serpect worship. Battan has Generited the Colonel Low also reports in the second-veloum of "Transactions of the Royal Astatic Particles of the Serpect Astatic Particles of the Serpect Ningle Serpect forth from his palace and heving seconded ships mountain, power forth she soul in acrost devetton. In particle the second of Aphila Colonel Serpect Worship have the Serpect Serpect Worship have the Serpect Serpect Worship have the Serpect Server Serpect Serpect Server Serpect Serpect Serpect Server Serpect Server Serpect Server Server

3. The known world-religions, Ahkadium, Semitism, Judaism, Nagaism, Hagism, Heibu-ism, Buddhism and others are ollahouts of these archale worships.

3. Babbath observances were primitive in those countries where estral worship existed and the inference is egitlment that they were open to the property of the property

Who was Punished?

BY JULIA IL BISHOP.

sat braits an old tumble down store containing a bradelst of coals, over which also held her cold stiffeed diagers; a worteded but of old rasp, bits of carpit, and the like, contained two little, pith, one a defin diagers; a worted but of the containing two littles pith, one a defin diagers of the containing two littles pith, one a definition of the containing two littles and the containing th Chicago, Ill.

With Cultivation.

Why should not plystical gifts he cultivated?
Nature spontaneously server equals anywhere with side on an owith cultivation. Emma Abbott told a reporter in a recent interview, the server of the server in a the server of the server in a the

Belief.

One's belief is not a matter of choice or of volition. No one can say truly, "I will belief to be the control of the

A belief may, however, be greatly a matter

feeling of wrong doing by disowning their be-lief, disowning it even to their own stiffed

tion, encourage in even to their own stilled And anddest of still it to that this inherited condemnatory spirit of the law that "he that believeth not shall be domand" survives on the still be that the still be still be still as he thicks been brought to see more clearly than his Christian, or perhaps only more or-thedox, neighbor, finding himself manks to the still be still be still be still be still be still like, at leaft, condemning that neighbor for doubting his own new views—Mrs. S. A. Un-derscool in the Index.



How DR. C. W. BENSON'S Celery and Char Pills

Balld up the Nervots system and positivable, Neuvon Headache, Neuvolga, Headache, Neuvolga, Headache, Neuvolga, Headache, He has been provenity warded all dainger of Paralysis, Alletth Their effect ages the Nervous Procederial, and there is no wonder that wall these.

and governor the control Distance. The interplacing and governor the control may as do not be payed. But not a do not have for ever, when the best payed that have not weaked for two passes seen been. The second of the control may be the control to the control t

Soil by all druggins, Frice, to ceeks a box. Depot, 100 Phorth Ecusw St., Californee, Md. My mail, two boxes for St. or size boxes for

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realism. That feeling of bearing down, country pair, weight and backache, is always permanently extend by its use. It will at all these and under all often metaces seek in amongs with the how that givers the fremide cystem. For the care of Elizary Complaints of either our this Numerical for unsureasseed.

For the cursof Elizary Complaints of the sea this Carlot Claims (Complaints of the sea this Carlot C

and torpidity of the liver. Si contipulor, blice age Hold by all Drugglate, "SS it 4 to 5

PHILOSOPHIC IDEAS; Spiritual Aspect Nature Prese J. WILMSHURST.

In the opening chapter, the problems to be said the principles of Mericos, (15s and Meinz, are as are questions, which are checased in they won. The author starts out with the preference of the took cost is all., In section, some of beam—all is thou, cost is all., In section, some of the cost of the cost of the cost of the cost of the principles of the cost of the cost of the cost of the Robortedge is guidence; there we considered—wise

Price, 35 cents, postage 94.

CHRISTMAS EVE.

CHRISTMASEVE.

Night had fueng her decep reartle on the eight test of while and the regal test of the polity more hand to the polity more hand to the polity more hange fall or receed in the polity more hange fall or receed the reart hange fall or receed the reart hange fall or receed the reart hange fall or receed to the reart hange fall or received the reart hange fall or received the reart hange of the pure of the pure of the pure of the reart hange of the results and results

All that gold and skill could compass, shimmered in the frosty sir. In a grand and sembre spanofon, on a trond and a stelly afrect, Down which rolled a busnar river with its current stero; gand fleet, Saf a weiman young, but careworn. From it necessarish shope no light desired to the stellar s

is her carene cakee chair.

Left an orphea, married, widowed,
with one gentte, fair-haired boy;
She who drooped there hose and an unrolling.
She who drooped there hose and an unrolling,
withered, faired day by day,
And the most hair occurrent,
surfacer, faired, tearless;
hang above his lifedass clay.
All the past came runshing of related to
out his honely Christman night,
And the room seemed filled with phantoms,
wearing Is the wirst twilight.
Till her thoughts ran Into manare.
and words must be suiten night.

Alone I sit in biltermess and might.

"Alone I sit in bitterness and grief
As dreary weeks go by;
Finding no hope are consist nor relief
Beaca'th the leaden sky.
The flowers are withered, biting is the air,
Leadess each hough and tree,
Where once the earth smirled most divisorly fair,
But meekery lase.

Where once the earth smited most divioely fair, But mockery face. But mockery face, My child has gone! In durkness hedged around No sign of life or lore. Consect to my cry. And can my boy have found A. Heaven so sweet above. That he furgies my angulabed, breaking heart. And far from me, his mother, dwells a part!"

And then she seemed to sleep. The stars look

And then she seemed to skey. The stars looked down

In pity on the much endortol baset.
That strained write I seem. Bow the fame that the strained write I seem. Bow the fame that the strained with the strained that the strained pair was bushed and ellecode in a selection awe. That weep a second her with a scothing pewer. The shadow despends; soon a trenution shift Wave site was, also serve her, till the soul was that the strained with the strained shift was that the shop reason that quested all was, leading the "we thank the that such things be, O Tathert—"by the rids the monthibit grew had sends, smilling, forces, the data eyes Other own child most had so it worked smill, Act and it of the surface shift of the strained mouth basily to law worked smill, Act and it of the surface shift of the strained shift of the shift o

A voice, sweeter into many accuse, creative.

'O mamma, grieve no more, I am not dead!

No harm can come un o that little head

You craited on pure booken.

I am here,
And low you deared now, a far more deare

And low you deared now presentes form away

While a dear a hadow fell upper your day.

While a dear a hadow fell upper your day.

You turned a done un too that samply room,

To dwell atone it a collinois and gloom
While, lupders by rangel ones away

Unto a Summer-Land of perfect day.

Found single-littlere as their laypy play—

They guthered flowers and twiend them roun

head,

head, d took me by the hand and gently led feet unto a home so pure and bright, at everything seemed made of woven, th music throb the roses, and the bell lify bloom, has each its tale to tell wondroup harmons of stoom, ass earn is sue to tear inform harmony, of love and peace, ratic, sweet-roiced leachers never cease it as in gay groups braide the shore, beat the ware of beauty evermore, lears we, through the sun, the star, th

flower, kind the Father is, and hour by hou drinking draughts of Nature's boly le loving goodness day by day, adoral

Yet all the while I feel your marmured grief, And seek your side to try and give relief. Restling by you, I seek to make you feel That Death can bring no pang Love cannot heal And Love is Lite! Go seek the sad and poor, in the little children to your di your store let other hearts be

Woman and the ousehold Bo, only, can you find repose and rest, Unto true love so parling is not fear, But your great sorrow clouds ine, even here

Day you gather the strip of the bright home of angels, I depart.

'The but a little while ere your fo d be irt,
On'ge are its earthly bends, shall find sures.
From our left partice. Now may Love Diy
Dear Mauma, in your spirit field its shrinch

The bright vision faded. The mother sat motionless, stille t The bright vision faded. The mounts was motionies, still at the standard of th

The Joy of a spirit that buries its
sorrow and pain
In labor fay others. Under discords
the hears the dear strain
Of immortals triumphany, and so
with a volue of x and trong
Bbe John in its melody; thesain ze are
sentered along
Her pathway like rotes; that perhams
That much else so lovely op in the
broad sents we may meet.

Spiritualism, Humeopaths, Allopaths, Medjums and Hoalers,

To the littles of the littles Philimsphots: Journal:
Durling the last year or two, there has been
papered evoted to the cases of spiritualization of the opportunities of the papered evoted to the cases of spiritualization of the opportunities of the opportunities of the opportunities of the opportunities of the papered opposition of the paper of the opportunities opportunities

thent. If the patient have a constitution that coun resix the poison is addition to the disease can resix the poison is addition to the disease can resix the poison is addition to the disease situation.

The addition of the contently earlies are introduced in the contently earlies are introduced to virit their relatives in the sundowy, land keyond the grave. He is a relie of the barbaries of the dark ages, and still instant in courses, on the successity of truting hip patients with lance, emelles, purgatives and moras (but irress.) If his patient is cook, he courses, on the successity of truting hip patients with lance, emelle, purgatives and are place the same with another having hard on it. He is a fossil of the age of Hypothesis and if he is baid, he proposes to scale him and replace the same with another having hard on it. He is a fossil of the age of Hypothesis and the propose of the propose of the same of the propose of t

mous, and to have the same officets on disea. The healer promulgating a treb and heal by a new method, should be acquainted we other methods as well, and should be able give a reason for the faith that is in him. Cincinnati, Ohlo.

Magazines for Bec-mber no before men-tioned.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Stetches of St. Louis; Somet: A. Rallford Romanos Dolores; Two Beasle Upjohns: Edn. Loves Me; Fashinas for December: Timely Topics; Me; Fashinas for December: Timely Topics; Chow. Chow; Editor December: Stationing; Chow. Chow; Editor of Mexicollary, etc.

Chow. Chow. Editorial Miscaliary. etc.
The American Massionary. (American
Missionary Association, New York.) Contents: Editorial; The Freedom; Africa;
The Indians; The Chicase.
The Wgoning Literary Monthly. (C.
Wells Moulton, Buffalo, Mo.) Contents: The
Mission Plays; Senencry. Water Scott A.
fred Tensystos; Multum in Parro; Love;
Open Congrises Band Punci; Pirze Questions;
Literary Notes; The Round Table.
The Journal of Serviciate Philospech.

Literary Notes, The Round Table.

The Journal of Spreulative Philosophy.
(D. Appleton & Co., New York) Contents:
The Kant Centennial; Kant and Hegel in the
History of Philosophy; Kant's Transcendental Deduction of Cotagories. This Results of
the Kantian Philosophy; Notes and Discussions; Book Notices; Books Received. Although this is called the July number it is
just received.

The Children's Museum. (F. B. Goddard & Co., New York.) An Histrated monthly for Boys and Girls.

The Panny, D. Lethrop & Co., Bostos, Mass.) An illustrated magazine for children. The New Church Independent. (Weller & Son, Chicago.) A monthly devoted to Swedenborghism.

Kidney Discusses.

Kidney diseases afflict the greater part of
the human race, and they are constantly on
the increase, but where the virtues of Kidneycheck and speedily curved. Just the side of
have had to constantly dose spirits of sitte
and such still, give this great remedy a trial
and such still, give this great remedy a trial
to convenient. So we have the convenient of the
Phills. Press. Jajuid the most convenient.

"See," said an ecclesissific holding out a bowl of money before Thomas Auguras, "the church has no longer to say. "Silver and old have 1 none." "True." replied the stern sacetic, "and no longer is she able to say to the lams man, "Stand up and walk."

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Wealth-Travel-Spiritual Education.

To enter upon the discussion of finance and industry merely as questions of politi-cal economy, would be quite impossible in our columns, as it would demand space and time and attention which would leave little for other topics to which the JOURNAL is

devoked.

. Bilenco, or brisf mention of many matters, does not prove thoughtlessness or indifference, but only indicates how multi-form are human relations and duties, and how impossible it is for any person, in one brief life, to give full study to them all. So it comes about that some one range of thought, some one transition of the study of the solid particular that the solid life, but we to the man who makes his special. Silence, or brief mention of many matentrate seems imperative in this abort life, one of the man who makes his speciality is set of ecoons, into which he winds illness? to shut out all else. While the formstal has not space or time for purely political discussions it may well lost occasionally at the world's wealth and poverty ind, the occupation of the people as great nordly and spiritual problems affecting the conditions and prospects of the world.

conditions and prospects of the world.

There need be no projudios against wealth, no class feeling between rich and poor. It is as impossible in reach a dead level of worldly goods as of-brains and souis; and nature's variety will-make nature's harmony when we rightly apprehend and utilize it. Sagacious foresight, persistent energy and power and espacity lead to accumulation, and the large man becomes a centre of power, while weaker men of narrower range turn to him for employment and guidance. The rich man may be a benefactor, like Peter Cooper, or a malefactor like others needies to name. The poor man may be honeet, brave and fatthful, as hosts of notle poor eme are, or he may be feat like Peler Gooper, or a malefactor like renedies to name. The poor man be needed to name. The poor man be honest, brave and fathful, as houts me and the needed to the poor man had been and the needed to the neede

We need to be warned of evil tendencies, for "forewarned is forearmed." In our very midst is a fewerish haste to got clich as any cost. To swing a "corners" in port is better than to be honest, to gamble in wheater occur, and win the interactiog game, is more precious than a fair name. The world wormlips such success, and the church winks as it, so long as the preacher is paid out of the proceeds. The "professor

s creed to shield his years ago two young by were employed at tess firms. They both in their employers to not trade, and both put see. One was not a his native manhood the stolen money; the blood of Christ," kept

White he had stoled, and is a chosen printer in his church to day...

Outward display is held more precious than 'the beauty of holliness.' A satin robe or a fur cloke on a vain woman's aboulders is more beautiful to her than the shoulders is more beautiful to her than the sweetest womanity cultura. The servant girl and the seamstress may be pinched, but her poor tinele must shine in the streets. Her extravagant habits demand monsy, and her husband's morals grow weak, to serve one whom he loves, and so come defaultings and frauds. The fine horse, the wines and eigrar, the spiendid club-room of a husband, costing more even than the wife's silks and, furn, must be had. The woman has but yain pride, the man has pride and appetite and has possion to feed,

wroman has but vivatin pride, the man has pride and appetite and base possion to feed, and the means must come at any cost; their comes in, and ruin follows. The baste for wealth is a fever. Baldwin, of Newark, has for years been using millions not his below, and aftering meekly in an Episcopal church aleeping under the pulpit dome. On a late Sunday morning he was kept from church, only because he was surrounded by Indignant men whom he had wronged out of over two million dollars. All this is because we prize material riches more than we do spiritual wealth. We princip put honor, justice and deletip showe-dollars or horses, or furn and jewels, and we must learn to respect man and to homor the rights of labor of hand or brain.

Vanderbilt and his fellows water the stock of a great rairoud until one share now goos for two or more, and decrease the gray of a thousand poor workmen, by getting more work out of them to help pay dividends on this watered investment. He spends a half million on a New York palace, keeps a race hore at faboluse cost, conces to Chicago to witness the animal's speed, and must make the journey in a pulso car sweet as an English Earl woold be pulso or were as an English Earl woold tricks of stock jobbing and such miscrable tricks, it is no wonder that palty thieves pill-for at street corners, or that poor cashlers have change stock to their dirty diagent. True it is indeed, as the Scripture says: "Pride goods before destruction and a haughty spirit before a fall," and true it is, too, that "Rightoconness slone exaltels a nation." One of the great problems before as is how to regulate fairly these vast and sudden accumulations of wealth in the past twenty years. One thing is plain, honesty and justice must be exalted, or no skill of political economiests can save us from pando and diaster. The creeks and dogman or conceptency, but the spiritual elecation of the people must be our raivation. We may well bear in mind the dying chavye of the Greek Sornates more than 2,000 years ago, when giving his children in charge of his judges and the people, he said they must be taught, "not to seem to care about riches, or anything else more than virtue."

To his we may add the advice given by Wm. Green, of New York, to his children. He had lived one hields anti-law in mind the dying chavye of the Read illustral fortune and floen illuseral in his judges and the people, he said they must be taught, "not to seem to care about riches, or anything else more than virtue."

To his we may add the advice given by Wm. Green, of New York, to his children. He had lived o

worship of ili-gotten wealth, this absurdity that money makes the raan, must go down.

Chatanque—Plons than Fight.

One of the huest senientions at Chataqua is thus described: "Two large steamers, one representing Indicality, and the other Christianity, poured their broaddies of fire and fiame into case other until Infi-delity surrendered, when Christianity was Illiminated in most brilliant colors. As all the color of the surrendered, when Christianity was Illiminated in most brilliant colors. As American flag underneath, and below these the word Victory in gillitering letters of gold, red, white and blue. The beauty of the sceen was increased by scores of small-ser beats bearing Chinese lanterns fluttering over the smooth surface of the lake like meleors in a clear sky."

Of this The Christians and: "It reminds one of the boy with plays two marbles in an opposing game. The one he bets on succeeds, of course, for he does all the playing." The Allences adds: "It reminds use of a boy for other measurements and the playing." The Allences adds: "It reminds use of a boy for other colors of the playing." The Allence adds: "It reminds used the religions fooling Some people are trying to klow indicality out of water in just that way. They make a brilliant pyrnotechnic display of some sort and then yell out Victory." You cannot specific language that the managers of the evanguist that the managers of the evanguist has the end of a rocket."

over to Cassadaga Lake Free Association camp meeting, and propose to its officer a full and fair discussion; Chatasqua to choose its man to "defeed the faith," and Cassadaga to select its man or woman to advocate hiprituation, and have the debate, not for more violory, but in this spirit of truth, as was that between Garfield and Denton years ago. The meetings are not far apart; all could attend and hear, and there would be some senses and deenst courfar apart; all could attend and hear, and there would be some sense and decent cour-age in the affair; certainly it would not be ridiculous like this pious sham fight. We sincerely hope our suggestion will be borne in mind, next year, when these meetings are again in full blast.

The Christman Holiday.

The Christmas Holiday.

Carols at one time constituted an easential exercise in the Joyou feetlytiles of Christmas. Though often Bacchanalian in character, rendered so by those whose licentiousness and profligacy brought constantly to the surface of their insurance, yet the simplicity and awectness of many Christmas Carols, were cheering and sout-elevating. The Christmas Dist, too, was intimately associated with this world wide holiday, especially in Ragitand, but now it has largely fails into disass. A&one that he extractly associated with this world wide holiday, especially in Ragitand, but now it has largely in the constant of the control o

will never allow the constitute caused to be abundoned.

Whatever may have been the origin of Christmas, and however obcours the histeria of the control of

and the happiness and 197 inspared by its observance would continue. Tylor setts forth in his "Frimitive Culture," that the Roman winder-colitote feative also celebrated on December 25th in connection with the warming of the Sunged Middra, appears to have been instituted in this special form by Aurrelean, about A. D. Fri, and to this featival the day owes its opposite name or Middle and the special control of the special form by Aurrelean, about A. D. Fri, and to this featival the day owes its opposite name or Middle and the special control of the special control of the special control of the control of the special control of the speci

enbequeot selection as the auniversary of the birth of Jeeus, or the stains made upon it by the profligates of ages past, and we sincerely hope that each one of our numer-ous readers may this year have a genuine spiritualistic merry Christmax, reodered mire enjoyable by aiding those who are nate to enjoy the festivities

Snatched from Death.

It appears from an exchange that a strange occurrence has startled the reci-dents of Franklin, Pa, and which is denominated the miracle of the age in the oil radion. Rev. Bloyd was sestgoed as pastor of the Third Ward church there about the Ward of the third there about this wife became very iii. She came as made live. Physicians were called, and three of the best in this eviden held a consultation concerning her case. They decided that she was efficied with which, in English parlance, is known as "quick cancer," and so informed her husband, falling him he might sa well prepare for the worst. They and neither skill nor physicians' rancelies could save her, and that her death must and would cooper in a short time. Mr. and would cooper in a short time and would cooper in a short time, and would cooper in a short time. Mr. York to Pittstung asking them to seemble Thursday evening, December 8th. at 5:00 o'clock, and earsestly pers for the recovery the recovery and sent notice to the churches from New York to Pittsburg, asking them to assemble Thurnday evenlig, December 8th, at 5:00 octock, and earnestly pars for the recovery of his wife, who was lying in the parsonage, a lady friend witching the likelihood at high the hand to the clock stucked eight, the invalid who, a moment before could not rates her hand to be companion agraing to her side, thinking the last moment bedore come. Poshing her gently saide, Mrs. Bloyd said all was better now, and thought she would arise. Despite the efforts of her companion alse got onto the dark moment bedore come to be a supplemental to the said of the sai

Alex. Doguid gives an account in the Medium and Daybreak, of the strange appearance of a cat at Lib house of a friend whom he had called upon. It was suddenly seen at the side of a canir on which the lady of the house was stitus; It passed round the chair and linewise the table and these vanished. It had a pretty appearance the lady of the house was stitus; It passed round the chair and linewise the table and these vanished. It had a pretty appearance that the state second time in which it has been clairvoxactly recognized; another medium told me of its appearance after it had been buried." The phantom appearance of the cat had thus been seen by two independent witnesses. In connection herewith Mr. Doguid says: "Spirits controlling mediums have dejinested the Spirithworl as having occiopate due to the actual world, but are these the translated spirits of creatures who inhabited earthy bodies, or real and genuine hatemathy bodies, or real and genuine hatemathy in the season was a season of the tree carthy 12 ki add that a tree or diwer saddenly destroyed leaves the visible outline, or even the seasor proportions of that tree earth? It is said that a tree of flower said-dealy destroyed leaves the visible outline, or even the axacl proportions of that tree or flower said. The time of the tree of flower photographed on the atmosphere; it may be that this appearance is he received the said of the tree of flower photographed on the atmosphere, it may be that this so, and so afficilities the atoms that supplied the growth—that the sudden removal of this receptacle of life creates a vending, or distinctive outline, which produces the phantom of vegetable life. In like makener pot creatures that have been the receptacle of these loves atoms of our nature, will retain a marked individuality for a certain amount of time after death. This is only a guess at the truth."

Ritian Wenthip—illights filter Chemol.

Pleasmery:

The Parish Register—a dainty little sheet issued by one Moore—Rev. W. H. Moore, Rector of St. John's church, Decatur, Ill., tells about his precious parish and work. In an article on "fittual Worshi," it tooks as though this good brother stood on the Catabilo fever and was near tumbling over into that fold. He treats of such wonderful matters as "Unleavened bread" (we prefer ours leavened); the mixed 'challeng,' which means wine mixed with water, the vestiments (bets hib and tucker, edo.); Altar lights and incense—not omitting the very important matter of how the priest should stand, which we haston to give our readers:

stand, which we hasten to give our read-ers:

"The Eastward Position is that position of the Print at the Alter which best war of the Print at the Alter which best war is the head of the congregation, their representative before God, offering up their united prayers to Him; and he is the representative of God to man, their manner of God's Mysteries. Hence when he speaks to God on behalf of the people, he turns from the people toward the siler, as in prayer, praise, propie for God, as in absolutions, exhortations and benedictions, he turns towards the people."

We do singfind any thing about the mortalism and benedictions, the charmatowards the people of God their the people of the Color. The "hint, sanise and cummin" of rionalism seem to fill the good man's mind, and a plant cop cannot hold a quark.

The National Citizen Su-

The National Citizen and Ballot Bo rate rational Cittien and Balket Box will be suspended until the completion of the second volume of The History of Wo-man Saffrage, its editor, Mrs. Gage, being occupied with Mrs. E. C. Stanton and Smann B. Anthony in the completion of the history, Manuhille besterbester will. ribers will receive The

occupied with Mrs. E. C. Stanton and Sman B. Anthony in the completion of the history, Meanwhile befractacribers will receive The Alpha, from Mrs. Dr. C. S. Winslow of Alpha, from Mrs. Dr. C. S. Winslow of Westback, and the standard of the Good in the Constitution movement in which Mrs. Gage well says:

"God in the Constitution movement in which Mrs. Gage well says:

"Believing this country to be a political and not a religious organization, and convinced that the practes injury to the world and religious Constitution of Church and State—the critique at the Constitution of Church and State—the critique at the National Cities will use all her influence of votce and pen against "Sabbath and presenticetty against and December of the National Cities will use all her influence of votce and presenticetty against an School and presenticently against an in School and presenticently against and in School and presenticently against the Constitution." When his country becomes smill religious possible, For man to work for the seese, while they refuse to recognize women in the Constitution of the Particular Constitution of the Particular Constitution of the Particular Constitution of the Constitution of the Particular Constitution of the C

W. H. Herndon-Abraham Lincoln cal Blander.

Mr. W. H. Herndon, of Springfield, III., a former law partner and intimate friend of Lincoln, has written and spoken of the marryred Fresident's religious rives, representing him as a dibeliever in Bible interest of the marryred fresident's religious rives, representing him as a dibeliever in Bible interest of the second of the second religious for the second religious for the second religious freed, has been writing model of the second religious freed, has been writing model of the second accommon drunkard, etc., and Mr. Herradon wites to the Blancian Residence, asyling that he was and is 'a temperance man' and believes "drimpt in Gedinspiration and revelation—under law." The place preacher, in the same city, could sayli have learned the facts about a fellow-townsman, but apparently chose "to lie for the glory of God," after the fashion of priests in the Dark Accs. Mr. Herndon brands his charges as false.

charges as false.

REV. HENRY H. GARNET, a colored Presbylerum ciergymma in New York, and a man of ability and eloquence, has been confirmed as Resident Minister of the United States at Liberia. Thirty years ago he was superbonded in Philadelphia under the togrifiqu since law and taken before Justice Grif of the United States Supreme Justice Grièr of the United States Supreme-cours. The case created considerable ax-otteneent at the time, but the learned judge was compelted on the evidence to order a discharge. "But he did it with evident re-luctance," says Henry Wilson in his history, "for he took cocasion to say that he had gone to the utnoest limit of judicial pro-priety in explaining to the claimants what course they coght to have porsued," Mr. Garnet was given a farewell dinner at Chickering hall in Now. York a few weeks ago, at which Fred Douglas and other friends in the old troublous times were present.

Greads in the old troublous times were present.

Occasionally one of the JOURNAL's contributors asks that his article be inserted on a particular page of the paper, under the impression that there is a sort of rank or precedence of one page over another. This is an error. One page of the paper is lateded to be equally prominent with every other and no favoritism is ever shown in lecating matter. The matter is first set in galleys and the place of each article jet the paper is usually determined by the suggested of the occasion when the "forms" are made up for the press. This explanation covers the whole ground and we sincerely hope is satisfactory.

Lecturers and Mediums.

Mr. Sauer, the medium, has just located in Jincinnati, Ohio. Frank T. Bipley's work at Omro, Wis., has been attended with excellent success, it

is said.

Dr. Monok continues to heal with great
success at 305 East 38th Street, New York.

E. W. Wallis lectured for the Spiritual
at Society in Manchester, N. H., Dec. 18th.

Mrs. M. M. Prattisnow located in Aurora,

Mrs. M. M. Fratt is now ocated in Aurora, Ill., where she will be glad, to see her old friends, and many new ones. The Desig Sue says that at a scance given by Dr. Slade at Pall River on the evening of the Sohn lit, twenty-two well-known and reliable gentlemen were pre-ent, all of whom were satisfied that there were no description.

ent, all of whom were satisfied that there was no deception.
Thomas Gales Forster commenced a course of lectures at Washington, D. G., on the first Sunday is November, which are very well attended by some of the best people, and both interest and attendance are on the

increase.

Mrs. Emma Bardinge Britten announces
that she is engaged to speak as follows in
the North of England I December 2th, Nottingsham; 11th, Odlean; 18th and 19th, Hatifax; 8th, 25th and 28th, Battey Carr. Mrs.
Britten can still form some week evening
engagements, but her Sundays up to the
third Sunday in January next are all promised.—London Spirithicalist.

1801.—London Spiritisellet.

There stands is no churcy, munching her crust of cithodoxy with boothness gums. She has a keen nose for its beyond the present such that a keen nose for the breasy, but subsects with the rank foulness of dishonsety in business and social life. Orthodoxy in this country is the fourse-mother, of indifference and

"Spiritualism at the Church Congress."

"Spiritanium at the Charch Congress."

The JOURNAL's rigular readers will recognize behind the non de Juime M. A (Oxon), one of the talented and indefatigable writers on Spiritualization in the phenement, philosophical and religious phases. To him was assigned the task of preparing for publication the missionary pamphlet covering the most valuable part of the discussion at the late Episcopal Conferences at Newcool and Conferences at Newcool and the late Episcopal Conferences at Newcool and Conferences at Newcool and Conferences at Newcool and Conference and for the beneated of thousands who will see the paper this week possibly for the first time, we republish the introduction written by M. A (Oxon) for the English clitton. "There is abroad a spirit of inquiry into the phenomena and philosophy of Spiritualism, which has been attendated by the recent discussion of the subject. I the Church of a new Lip (Connais) and the methods the method the methods the method the

cent discussion of the subject, the Church Congress. This leads to frequent search for some information as to the methods by which a men may see for himself what he hears so much about. I have for many past years received a great number of letters on these subjects, and have felt the difficulty of having no simple and abort pamphlet to which I could refer my correspondents for the information which they saked. The late Congress seemed to give opportunity for remedying this defect. No apology, I hope, is needed for preserving in more permanent form the best thoughts elicited by that discussion, and the reflections to which they have giv. ing in more permanent form the best thoughts elicited by that discussion, and the reflections to which they have giv.n. rise in a mind that views the subject from a different standpoint to that which Dr. Tformton and Ganon Wilberforce congulated. It is well that a serious attempt on the part of the clierty of the Established Ontribute on the part of the clierty of the Established Ontribute on the part of the clierty of the Established Ontribute on the part of the clierty of the Established Ontribute on the part of the clierty of the Established Ontribute on the client of the client o

stand logical affting.

"To the end that the pamphlet may supply an answer to ordinary questions I have added to the Otherch Congress report some matter that will be found useful to those who know little or nothing of Spiritualism. Such persons are very commonly poseesed with erroneous notions as to the value of the so-called exposures of tricks, and insitations of synthelp-almonsans, which constitutions of synthelp-almonsans, which contations of psychic phenomena, which con-jurers thrive by making. They do not dis-criminate between the real thing and the stape counterfelt. I have ripide some opinions of experts which will throw some light on the value of these conjuring exhi-bitions.

billions.

"Some uninformed persons regard Spiritualists as a curious body of entinents is,
with much imaginative power and with
small mental cattlers. I have added a latof men who have looked that Spiritualism,
and have found some, at least, of its phenomes to be real—the world regards these
men as intellectually eminent—and of some
whose social status shows that they have
an important stake in their country, and whose some status shows that they have an important stake in their country, and cannot, therefore, be classed as mere reck-less and enthusiastic innovators.

cannot, tueretore, be classed as mere reclless and enthusatel innovators.

"I have also specified a few good books out
of the wast and daily incr. sating illerators
of Spiritualism and kindred sobjects. In
doing so, I by no means with to give undue
prominence'to any. I have been guided by
a desire to pick out such as will be most
useful to an uninformed student; and have
necessarily omitted mapy blat are of great
interest and value.

"Leatiy, he've, not together some bints as
to practical jidvestigation which are notify
the conclusions of one mind, and are by no
means uttered degrantically. There are
many roles and regulations is print; but I
have prefarred to leave them to a separate
circulation, and print others which I hope
may be useful."

we have made some additions to the ork and some changes in the matter under a head of "The Literature of Spiritual-n" the better to adapt the work for nerican circulation.

American circulation.
We know already where to place some,
two thousand copies of the pamphlet and
hope within thirty days to send out at
least-ten thousand. The price of this
forty page pamphlet is \$8 to for 100 copies,
\$8.375 for 50 copies, and \$8.50 for 25 copies
delivered at any express coffice in Chiclego;
or \$8.575 for 100, \$8.50 for 50 and \$8.55 for
55 copies, fixed by mail; of copies for 50
cents. We hope every subscriber will feel
a disposition to order as many copies as is
compatible with their means and ability to
circulate. Address Address
JOHN C. BUNDY, Chicago.

On man reach and pass the age of 100 years is a question concerning which physical gate and different opinions. Religious have different opinions are storage the question of the extreme limit of human life. The opinion, man becoming adult at sixteen.

Current Items.

Dr. E. D. Babbitt has moved to No. 200
Main street, Cincinnati, Ohio.
Main street, Cincinnati, Cincinnation of the
Journation will forward at least one new
subscription before New Years.
Bible revision is going on in Germany.
The New Testament was faished aboutton
years ago, and the revisers are now putting
the flusting touches to the Old Testament.
Wednesday afternoon, Decomber 1st, at
three yelook, there will be a Prison Election
at Pathyant Hall, by Wm. H. Sherwood of
Bootod. The programme is an excellent

one.
When subscribers renew their subscription, they will please watch the tag on JOURNAL, and if the figures are not changed in three weeks time, by notifying us they will as

Will save trouble.

Fred. Douglass is reported to be worth
8100,000, with an official salary of 87,000 per
year—a romantic and pleasant sequel to the
life of a once oppressed and indigent slave.

Three editors o published at San f three liberal newspapers tander, Spain, have been excommunicated from the Roman Catholic shurch for publishing articles attacking the

caured for pushing actives attacking the Catholic clergy.

Brooklyn, N. Y., rejoices in the possession of the "First identity Church." The name is desirved from the attempt to trace the iden-tity of the ten lost tribes of Israel with the

Augio Saxon race.

It took the missionaries in Zululand more than ten years to make their first convert. The American Bible Society has now in

The American Bible Society has now ha press a translation of the Scriptures in the Zelin tongos.

The free distribution of Bioles and Tonians at the Color of the Scripture in the Zelin tongos.

The free distribution of Bioles and Tonians are the Color of the Scripture in Southern Colorado has, it is and, materially aided in breaking up the "Holy Brotherhood," a society of faqeiland.

"Maria," said the pious housand, "them wicked doubts are allowing their children to play in the back yard on Sunday, Tomorrow I'll elick the dog on their chickens. The judgment of heaven must be visited on 'small name way."

Will grass not grow under our trees? M. Paul Bert has shown that green light hinders the development of plants. Flants inclosed in a green glass frame wither and die as though they were in derkness. M. Reguell and the service of the s

American), non too new, to E. husser, not Congregational pastor, on the \*Mission of America.\* This see of the hopeful eigns of the times—Christian Union.

Mr. Spurgeon, speaking of the Revised New Testement, with his characteristic pith and point of truth, rays: "It is a systematic and point of truth, rays: "It is a systematic and point of truth, rays: "It is a systematic and point of truth, rays: "It is a systematic and point of truth, rays: "It is a systematic and point of the New Testement Computation of the New Testement (New York of the New Testement (New York of the New Testement (New York of the New York of the

this one set the fool beaved from torment."

Grithodox Christians spend millions yearly in supplying princid matter to the unregoverate. Supposing Sprittualists initiate their example to a limited extent and
send the pample, "Sprittualists at the
Church Congress," to their Christian neighbors who are now taking all or faith and
having a dreary time of it. Let us show
them "out of the woods" and point the way
to the path of \*\*newedge of a future life.

them "out of the woods" and point the way to the pathof Amouledge of a future life.

The American Bible Society has been endgeded in many quarters, but escaped the criticism of the religious press until The Independent concluded to fire a hot shot or two into its corporosity. It demonses in it "a certiful time-serving, which sometimes takes the form of cowardice and fear to offend, and sometimes of greed. For the latter quality, as concerns its avarice for legacies, it endpoys a bad distinction among other benevolent secieties." Where it is manifest that a testator made his benevolent legacies in the belief that his ortate would be richer than its probat proved it to be, other beneficiaries configromise with the hefra-taker value from the manifest that a miniatem injustice should one done them. "But," according to The Independent, "to this canadican the american Bible Society is adiation. Combine corporition. It has the reputation at the combine corporition. It has the reputation and the combine corporition. It has the reputation of the combine corporition. It is also the reputation of the combine corporition. It is also that the point of deah." As a partitude of the combine conduction of the combine combine conduction of the combine combin

A Christmas surprise of arearages from those indebted for the JORINAL will not displease the publisher.

The authorities of the city of Hamburg have streeted and imprisoned a Mormon Eldor who had been some time since expelled from that city for indeavoring to make proceives, and persualing them to embark for Sait Lake City. Into offense consists in his return to the scene of his former operations for the purpose of re-newing his propagnishem. newing his propaga

Prof. J. R. Buchanan and Mrs. Cornella Pert. J. R. Huchanou and Mrs. Cornella Humphree Decker were outded in marriage, Monday evening the 12th inst., in New York City. "Dr. Buchana seemed to be the youngest person present," says our correspondent, and though the bride is hardly as old in years, Prof. Buchanan being sixtyseven, yet the JOURNAL supposes the worthy Doctor's vivacity made him appear the younger. "Here's to you and your family, may you live long and prosper," undoubtedly telephoner Hip Van Winkle, and the JOURNAL joins in the sentiment.

Dr. E. D. Babbitt writes in this "Mr. R.
W. Sauer, one of the most remarkable of all
test mediums has now located at 238 Mopkins street, opposite Lincon Park, Cincinnati, Ohio. People can bring their own
double slater, its them up and then while
held directly before their eyes in broad daylight, the pencil will be beard to write for
some time. On opening the slate a full
communication will be found from some
dear departed one with name signed in full
and with their own hand writing. He is with name signed in full wn hand writing. He is and with their ov the one whom Mr. Epes Sargent has quoted from in his "Scientide basis of Spiritual ism." He will sometimes give a score of tests in a single sitting."

The Verification Society held its first regular Conference in the West End Opera House, 433 West Madison Street, last Sun-day forenoon. The attesdance was not numerous, but the attention was marked and the interest deepened as the Conference eded. Profs G. H B were the prominent speakers, and each his way, demonstrated that the great of mand of the hour in every department of critical and acceptific thought, was for more and more certainty in the analy and classification of the phenomena p porting to be "apiritual." This gene conclusion prepared the way for the c porting to be "apiritual." This general conclusion prepared the way for the consideration of the phenomenon of "Mind Beading," which will occupy the attention of the Conference next Sunday at 11 A. M. In the evening Prof. Tooley gave his thrid lecture on "The Mission and Ministry of Woman in History," to a larger audience than previously, and the examinations of character that followed appeared to give general satisfaction. Altogether the outlook is hopeful for the new movement at the West End.

"Religion as revealed by the Material and Spiritual Universe," (price \$1 50, postage 1 cents), and "Light and Color" (price \$4 50 known author, Or. E. D. by the well kno bitt, are books that attract unusual atten-tion, especially at the holiday sesson. They are bandsomely illustrated, with illuminat ed covers. Mr. John Rutherford, a cultured

ed covers. Mr. John Rutherford a cultured grautienan of Sanderland, Egaland, writes to Dr. Rabbitt, concerning his size work, "Religion." thus:

"I am exceedingly pleased with your work. "Religion." to is a most important work. "Religion." It is a most important think, our views of the progression and utilities, our views of the progression and utilities to be a suiting the properties of the progression and utilities to be a suiting the properties of the progression of the size of the ligion. I see harmony or balance, the intellectual capabilities being equal-demonstrate lectual capabilities being equal-demonstrate intellectual capabilities being equal-demonstrate of the promptings of the schedules and the promptings of the schedules.

Annoyance Avoided
Gray hairs are honorable but their premature appearance is annoyance Parker's Hair
Balasan prevents the annoyance by promptly
restoring the youthful color.

The wise prove and the foolish confees by actr conduct, that a life of employment is the aly life worth leading —Paley.

Can be had by every lady who will use Par-ker's Gluger Tonic. Regulating the internal organs and purifying the blood, it quickly re-moves pimples and gives a healthy bloom to the cheek. Read about it in another column.

## Ausiness Antices.

TER WONDERFUL HEALER AND GLAUPTO DIAGRASSIS by letter.—Enclose lock of pt hear and \$1.0. Give the name age and excellent and the practice and the months and system of practice and the pileation. Address, Man. C. M. MORRISON, F. O. BOX 2019 BOSIDS. MAD.

CLAREVOTARY EXAMINATIONS FROM LO HARR.—Dr. Butterfield will write you a pointed and correct diagnosis of your dies causes, progress, and the prospect of a r curs. Examines the mind as well as the

Dz. Pater's Perfutnes are prepared by a pro-cets that gives the natural fragrance of the flow-ers. They are the gome of all odors.

A Cane—During the eart air months there will be a laign number of people out of employment on account of the drought; in some parts of the account of its name, and the second of the country of the coun large mon the despense paid. So, no determine mon prepare to the period of the period of the period of the period of the white of the w

NEW YORK CITY.-The Society of Spiritualists At 11 A. M. and 745 P. M., Good speakers are

NEW YORK,—The New York department of the inter-fered Association creation to the inter-nsitiant. In the country, basic is a course on Sixth Armona, opposite forest makey from \$100 to 4 r. s. The political Address Son 771 F. G. F. A. P. A. P. A.

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this by many of his friends gathering in the fall on to day his hold was included, who were effected as the writer in the present to stream of the fall of the writer.

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let ogravet, fire d saw: momeral or wig ton dellars. However hours, nine to fire secin respinioners y and manageousy by Fred

# ABRAHAM LINCOLN.

HISTORICAL ROBANCE. hard, Author of the History of The North West.

is work shows by timestry and spirit forms that Lincoln Oreside, by deatley and washed over by thereine the lin his pringerse through very chase of anorthean at leaf to bedoute the Type of Act wines Gables. The is well took with a win of win couchy blander with its Molitodes. I will so that the portrait of "2. Frice 15 on. Yanger Pice. For mines the office of

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ent letter, stating ago and sex, and I will give a de-sation of your character. Twil marked events of th L. Also foreign the future. These makings are ful-randings with advice in r-gard to besith. Best or with advice in regard to beath. Best over, showing that the reactings are estimated, PROF. G. H. BECOMS, 556 Milwa bicago, Ill. Frice, \$3.00 and three thr

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SUNLIGHTANDSHADOW

John B. Geugh

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO TRE HARMONIAL PHILOSOPHY.

Body and Soul.

BY MRS. JACON MARTIN.

I held the cold, white hand, of a man who was aged and dylog, And the sobs of his weeping friends fell sadiy

upon my ear;

His eyes were sunken and dim, his lips were pallid and speechless,
And although they uttered no sound, these
words I seemed to bear:

"Yes I, the Body, O Soul! the visible, tangible be ing, Hold you yet in my grasp, while you struggle in vain to be free;

m vain to be free;
I'grisce you yet on earth, 'though I'm weak I hold you,-hold you,
'Though I share your unrest with you, as you my affections with me.

"For many, many long years, we two have bee joined torother. joined together, so two have been joined together, so master, and you the slave, and will be to the close; secame I own you! hope that you may be immertal,

immertal,
'Though I'll smother you now in my flash, and
fill you with my woes.

For now I am racked with pain, and my wretch-ed hours are numbered, And numbered too many by far, or this one had And numbered too many of tar, or this one had never passed;
For there's nothing that I can do, but wait and auffor and lingor,
And hear the terrible pains, which must bring release at last.

Crucified on my bed, paralyzed, helpless and use-

less,
Tm as weak as any babs, there's nothing
atroog but my will;
ify muscles and desh and norres, all tremble and

throb and quiver,
With pange of exquisite terture, which are
never, never still.

"The vertex ares sun.

"The Fre prayed to des once more, if only for
one thert noment.

Or to lift my poor, stiff bands, or my sching,
tired, old head—
Bot shar! I can herer more, until stranger hands
shall lift me,
And sheatly wrap me up, in the snowy sheels
of the dead.

"Oh! I was ao helpful once, so proud, so strong and active, Little dreamed I what the future was holding in store for me; Had I known, I fear my hand had spared myself

and others, By ending a life whose trials, grew darker in-

"I have heard people speak of hell-a place of future torment-What know they of hell, who never experienced

my agesy?
With my fiesh so loose and shrunken, and my poor,
old bones so naked,
That even the worms of the tomb, will turn in

"My Soul, then our last six years, there can be nothing worse hereafter, 'Though we may be separate, and I left alone in the tomb;

in the tomb;

For the waves of acoued shall stir, no more with
my tiresume monaluga,

While my peaceful sakes dry and strengthen
dame Nature's bloom.

"I ne'er had burthened the world nor myself with

an cristence,
Which is so hard, so hard to bear, had the
choice but been my own;
For life has not been so sweet, but it would have
been far sweeter,
Had it remained forever untasted, untried, un-

"If God gave us life, as we're teld, without our consent or knowledge, And choic car good and evil, from Nature's exhusultess store, He will not, He gannot curse us, for any imper-fection, by For He knows we're, just as He made us, and can be solbing hore.

"If He be a God of love, and tender, sweet com-

passion,
Or if He have only the justice of frail human-ity;
He'll net delight in making our whole existence

However It be, I pray, for the grave's awa

sicep to dreamless,
Where the fresh, grees grass will softly grow
over me for a spread;
In the cool and fragrant woods, where the birds
will serousde me, While soft clouds hang in a canopy over

And—see! it is come—it is come! the hour is come for parting. And I fee! the key flagers, which conquer in

and trees the ley ingers, which conquer in every strike; Oh, welcome! Ob, welcome death! take all, so you but bring me— Porgetfulness of suffering, and unconscious-ness of life.

My Roul!—where one you my soul? like a shadow "My fool)—where on you my sour; me, you see a you see a you footing upon Time's steral ways.

And I seem to see you footing upon Time's while 1.—' am similar—staking, but old proof fool; remember, Tank I was your Jordy master, and you were my fattered alars."

ro came a shudder and gasp, and the poor, frail form was lifeless, leat it lay and cold, only clay to return to parth.

Where the fadeless glories of heaven open be-

fore my eyes; the engels give sweet promise, that I shall soon laberls, home in the flowery valleys of their peace-ful paradise.

Oh! I gifte on waters whose waves give out the softest mute. Whose sheres gleam with sweet-odored blos-sens, and shalls of golden light; I need royed faces seen last bemath the lid of the coffie-God angels now, with germents, all shimmer-ing, decay and white.

For any wrong I have done, I hope to make com-possation,

possalion, So that somewhere in infinite time, I may enter the happiest aphere; will suffer remores no doubt, 'till I try to undo

my cris,
And make up for the waste of time, and duties
neglected here.

-nearr /
You were only my deciding, while I filled out Nature's design; cut the workshop to held the tools with which I carred life fourney— The resiless journey of life, which was always

You were the instrument used, while

molive power,
which guided the bark of life over every turbuilds was extended to bark of life over every turbuilds was to command, you hastoned to do
my biddle;
lives he sufficient mosfer, and you the robellious doer?

lious size?

You were assight but the casket, while I was
the jewel within.

You were the old suit of clother, which I and I
have now outgrown;
to were the cage for the
hird within it,
And now through the bars of that cage, like a
hird laves gately flown.

"When those greeny nown:
"When those who have known us both, look
down on the place you're resting."
And quistly drop their tears, o'er your tender
memory;
And carve on your tembston—"died"—with the
sad date of departing.

Priends will know that I have being, while you to dust are crambling,

to dust are crumbling.
And their prayers that they may join me, will rise on each geotic breath;
They will say—We have not lost him, but in the life immortal,

The soul, to death!" e immortal, out, the spirit, the real, gains victory over

Can the Spirit Leave the Body s Beturn at Will.

To the Editor of the Relig 'Philosophical Journal' If you will kindly grant me the privilege, should like to correct an erroneous impressi-which Mr. G. W. Lawon, of Edsen, Orgen, seer to caterials concerning an article written by m in reference to the shilling of the spiril, as an e

Letier from Colorado.

Arch Deacon Colley on the Loss of "Watchman, Toll us of the Night."

the Touton.

The venerable Arch Descon, preschol a sermon at Natal, on the subject of "The Providence of the Natal, on the subject of "The Providence of the Natal State of the State of th

Why Not?

to sing in very truth, percha or Christmas, "The merning oar," B. B. Nic sh Ave., Brooklyn, Dec., 1881.

A Monkey's Bables.

E. B. Hall writes: I can but commo action in wooding out dishoosest medicans and their friends make a great outery a but the criminal always, condemns the the judge who enforces it.

cally, "
" For that which befalleth the sons of rates
befalleth beauts even one thing befalleth them as
the one dark, or either the other; yes, they
are the seven of the seven of the seven of the
"All go thin one place; all are of the dask, and
"Wherefore; in practice that there is nothing
better, then their a man should rejoice is in own
him to one who shall be signt him?"—Herem desettigator.

Not he is profess who rejects the gods of the vulrar, but he who accepts them.

### Spiritualism and Morais

Spittuation and Morats.

An anagonist of Mr. Robert footpor writes in the Kastotarus 100-tiet. Dal it set occur to Mr. Cooper that possibly tears may be over the Mr. Cooper that possibly tears may be used to the Mr. Cooper that possibly tears may be used to the cooper that possibly tears they would instelligently passe before they took ten Commondated photomagnet, and with would instelligently passe before they took ten Commondate formed when the constant we count exposures of deserving medium; as he keep here of the continuous law count exposures of deserving medium; and her proposed the continuous ten as her keep report to the charge here they will be constantly of the proposed to the continuous monetary for the globally newspaper? Will Mr. Cooper place there though solven they are the continuous tention of the proposed to the continuous tention of the continuous tention of the proposed to the continuous tention of the continuous tention tentio

## flow to Get Well.

How to Gel Well.

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He that wrestles with us strengthens our erves and sharpens our skill - Burke.

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He who cherishes his old knowledge, so as ontinually to acquire now, he may be a teach of others.—Confuctus.

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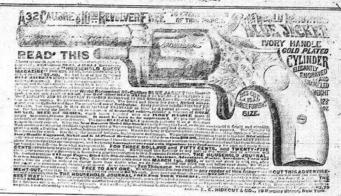
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" to magnificently opey perfect, and the

Continued to the continued with GLC to C. R. S. W. A. The continued to the

"Lo. I am with thee."-Jesus

DT MEA. P. O. HYER. Another chining pearl is strung, Upon the viculess thread of time-The Christman songs again are on Again the Christman joy-bells chin

nward the royal march of Truth brard by every listoning ear, and Nature glowing still with you care richor harvest, year by year.

The post of the long ago
Moves in our midst with regal grace
Bearing Truth's sacred seal to show
He's still her prophet to our race.

The ocean, parted by the rod Of science, guided by the hand Of Love, the Unitary God, Who ruleth sky and sea and lahd,

Closes o'er the electric fires
To bear our thoughts beneath the wave,
While angels catch love's magnet wires
And stretch a cable o'er the grave.

Thus binding their high worlds of bliss
By the attractions of the soul
To the immortal life of this,
While the elemal ages roll,

While colar light's imperial flame, Owning no elemental peer, Descends in Truth's eternal name, Art's high magician to our sphere,

Showing to our enraptured gaze His power to break the bands of night, And that be heldeth in his rays The charm of music as of light,

Thus proving that our common air is one wast harp of countless strings, O'er which his beams can answer pro To earth, on beauty's radiant wings;

That harmony within our souls Enables us to eatch the key Of the deep melody that rolls Around the worlds eternally.

And that redceming law is Love— The Christ who bears our sins away, Till here as in the spheres above All life becomes a Christmas day. ore, Dec. 1881.

"The Plelades."

BY J. G. JACKSON.

"The Friences."

By J. G. JAGNON.

To the Essier of the Rengis Philosophical Journal:
I had apent the earlier hours of a client
I had apent the earlier hours of a client
I had apent the earlier hours of a client
I had pent the earlier hours of a client
I had pent the earlier hours of a client
I had been to the planet Jupite earlier had been the country of the coun

signify but to the eye of science a universe theself of inconceivable ventices; "so distant its measureless spheres."

The double stars, as those in the Swan, in Lyra in Gassiopsia, also appeared, asever, with the bright contrast of beautiful color-ing—single and inconspicuous to the eye, but resolved by the telescope; into pairs or quadruples of revolving sums and systems. All these had passed in review, and I had even tooked into the deep guilt of which in the sevent of efforce as the colorion arose later in figurand durant across on rules.

arose taket in fig grand diurnal march across our etc.

Scated afterward by a confortable fire, I became absorbed in the contemplation of all these wonders. The incompreheasible vastness of the universe and the comparative littleness of all things earthly, seemed overwhelming. The worse of old, "What is man that thou art imindful of him or the sen of man that thou art imindful of him or the sen of man that thou visitest him," were presented with renewed force; red with them came the prend thought of the contemplation of the cont

these trees, obtains place in this great chain of being.

Roddenly an added brightness collpsed the glowing subsers of my fire, and there appeared within the "rakeming light" an angel of loty how and pleeting eye of the collection of the collecti

centary planets, the asteroids, in the gap between Mars and Jupiter, we deat the threshold of the latter great breshold of relient by nearester grandeur that had so planet to comprehend, if possible, by searer view, the gigantic grandeur that had so often impressed us at a distance. So wast are the dimensions that he has not yet cooled and riponed as a habitation for sentient creatures. "With clouds and storms around him thrown, tempest o're tempest rolled," he moves in swift mejesty, surrounded by his moons, to become after the lapse of long ages (as the moons now are) the seal of life and beauty. A divergence of some millions of miles to the right how has by Starro, the ringed to the right how has by Starro, the ringed to the right how has by Starro, the ringed to the right how has by Starro, the ringed to the right how has by Starro, the ringed to the right how has by Starro, the ringed to the right how has by Starro, the ringed to the right how has by Starro, the ringed to the right how has by Starro, the ringed to the right how has by Starro, the ringed to the right how has by Starro, the ringed to the right how has been supported to the right had been supported to the right how has been supported to the right had been supported to the right how has been supported to the right how has been supported to the right how has been supported to the right had been supported to the right had been supported to the right how has been supported to the right had been supported t

A divergence of some millions of miles to the right, took us by Statun, the ringed planet, another stopendous globe, but not nearly so large as Jupiter. The deniness of this distant works, see ever in the night season, a tapendous arch of varying configurations are supported by the season, a tapendous arch of varying configurations are supported by the season of t to the right, took us by Saturn, the ringed

group.

Soon our fearful velocity, across this trackiess waste of untold millions, on the line of approach toward that glorious sun, became apparent in its parallactic effect; the Pictades widened in acquire dimensional velocities where and more the Pielades widened in acquiar dimen-sions, apparently recoding more and more from each other, until, on our arrival at the planetary system sorrounding Alcone as their glowing contral sun'theothers of the group had ecomingly flows apart and taken piace amongst other stars, almost opposite on either hand, appearing still, only as in-mensely distant stars of bright but varied magnitudes. Upon one of the beautiful planets belonging to the system of "Alo-yone" we found the end of our fearful flight. The Angel his footstaps staid upon this far off ripened and perfected world that I might read the Issansa there opened before me. The climate appeared one of perfect

The Angel his footsteps staid upon this far off ripened and perfected world that I might read the lessons there opened before me. The climate appeared one of perfect softness and "salubrity while the breezes that famed the cheek seemed streharged with the freshness and "Ozone" of vitality, which, with the milet rays of the Piesiad sun, diffused warmth and strength over all. Growth and production of the means of life, in fruits and coreals, ripened in bound-diffused warmth and ozonesh, ripened in bound-divent of the contract of combined beauty and utility, surpassing the architecture of Rome and Greece, while amongst thom was neither room nor need for the hovels of the poor and depressed. The islabilitates were fitting denizes of a land so fair. We saw seither hist, nor billed, nor lame, nor sick. The eye of every child was sparkling with health and joy. Every misdee was brightly beautiful, and to compare them was like contrasting many roses of perfect bloom; manbood, from whose clear eye-early beamed the contrasting many roses of perfect bloom; manbood, from whose clear eye-early beamed the contrasting many roses of perfect bloom; manbood, from whose clear eye-early beamed the contrasting many roses of perfect bloom; manbood, from whose clear eye-early beamed the contrasting many roses of perfect bloom; manbood, from whose clear eye-early beamed the contrasting many roses of perfect bloom; manbood, from whose clear eye-early beamed and the contrasting many roses of perfect bloom; manbood, from whose clear eye-early beamed and the contrasting many roses of perfect bloom; manbood, from whose clear eye-early beamed and the contrasting many roses of perfect bloom; manbood, from whose clear eye-early beamed and the contrasting many roses of perfect bloom; manbood, from whose clear eye-early beamed and the contrasting many roses of perfect bloom; manbood from whose clear eye-early beamed and the contrasting many roses of perfect bloom; manbood from whose clear eye-early beamed and the contrasting many roses of perfec

ing yivacity and "irean output sever being."

The laws of heredity, wisely studied and obeyed, had done their perfect work. Every matros, I observed, showed a thousand consistence lightened by a material and happy smile—surrounded by her oflayring apparently thankful for every child "she had gotten of the Lord." The model man stood erect in high full grown strength and wisdom, jointly with his belignades, the guides and guards, in family and in state, of all this glowing life of barmony and happylness.

of all this glowing new of manuoly and happiness.

And the aged what of them? Without scalitity, with almost paintess though fall-ing physical frames, yet with open and and the physical frames, yet with open and a fall of the physical part of the who cherish their deciting years, a pient-core measure of the wisdom and experi-once acquired in their well spent lives, they are

coth measure of the whedom and, expericone acquired in their well spent lives, they
are

"Only waiting 'till the shadows
Are a little langue grows."

I was over wholened with a samiration and
excialmed, Ohl how was all thipperfection
attained to? In sasswer my companion
attained to? In sasswer my companion
and leving pierents; to the schools, where
their Indumou was delegated to teachers
ceptally wise and becovolent; to the marks
of trade and industry, where all seemed to
own the indusence of a desire for the general good, over reacting for the benedic of
the individual. Restrained by shillful laws
framed by pure legislators, many evils now
rampant on earth had almost become extinguished amongst this wise and happy
poople. No usurers or other planderers,
by canning arts, were allowed to draw,
from an over-labored people, the lion's
share of the fruits of their toll. Michig,
which on earth is known as a 'root of all
evil,' there is not the too of exchange—
the handmaid there. Ardent spirits, the
numerators and sale of which is here
numerators and sale of which is here
numerators and sale of which is here
unread for public revenue, filling the land
with a first prolement to crime and destitution, are there under the law of most
extringual-proposition, and as consequence

with a fary incilement to crime and desit-tation, are there under the law of most stringentreprobation, and as a consequence the prison and the gallows are unknown. After visiting and observing all these things, the Angel guide turned and ad-dreased mer "Gol tall to the people of the far off earth what thou has seen. Tell

to a God they do not appreciate, and whose ears are weary of their cringing supplications; to coase praying for salvation from imaginary evils, by methods equally imaginary evils, by methods equally imaginary evils, by methods equally imaginary to the control of the control o

Test Conditions.

BY HENRY KIDDLE.

but spirit power can render it possible for him or her to perpetrate an act of deeption. Now, let me ask, What is the value of mich test conditions, (i) to the non-spiritualist, and (p) to the spiritualist. To the possible for the produce a conviction of the life and power of spirits. Who they are, and what they are, that is, their grade of intelligence and spiritual advancement, is a secondary matter. The unquestionable spirit manifestation is what destroys their materialism; and that is the first step. Hence, every medium who is striving to convert such unbelievers should subsuit, should in-sist upon. 'test conditions'—at any rate to such, not humilating or crustyling, as are needed to brine an anothic conviction in that the manifestations proceeded are a physical impossibility. With the believing Spiritualist it is different. He is supposed to have passed beyond the mere test plane. He is theroughly and finally convinced that there are right sand manifest. Then what are physical 'test conditions' to him? He wante truth. He knows that deceiving spirits exist by millions—that some spiritual trump may come and personate his father, for example, and, hence, he wants a spiritual condition in the will prevent this.

Looking ryting up the medium will not

constitutions to him? In wants revized. He know that deceiving spirits exist by millions—that come spiritual tramp may come and personate his father, for example, and, hence, he wants a spiritual condition that will prevent the his father, for example, and, hence, he wants a spiritual condition that will prevent the great produced by the second plant his, for material bonds are nothing to spirit power. The lying, deceptive spirit in the sending, if it exist, must be excelled. Who wants to spend his time and money for such Dead Gea fruits and money in the sending publicly exhibited; and yes fightimalists assistable; because she is really a medium, and it is, they say, the spirits that per-pertate the fraud, while the poor medium is innocent. Her mediumship hallows all she does, whether good or bad. Let me sak, is a frand any loss a fragrad because it is perpetrated by a spirit? This is the nurderer Guiteau's plea. Inspired to commit crime! Do not spiritualists know that by the universal law of shinity no innocent person can be inspired to do wrong. The inspiration always corresponds with the person's motives or real character.

person's motives or real character.

If Spiritualism is to be a cloak and an excuss for erine, away with its ind if mediums are to be scattained in lying, chesting and swinding, let it sill perial. This constant cry of "Soutain the mediums, or the spiritual state of the spir

Christman and other Postivale.

BY Q. D. STEBBINS

To be Rétiere de Bulici-Nitioenheid Jeurati Agalo Christmas comes,—the festival of the birth of the man Jesus. Interesting indeed is this ancient usage of mankind to holf festivals in honor of great beings— persons partiy mythical, held as divine, yet allied to humanity. In Hindostan the menth of August witnesses glad ocremon-ies in honor of Krishna, whose parents more than three thousand years ago were warned to flee over the Jumna with their babe, and awa it from the tyrant who made singuister of the innocents in their little village, even as Herod site w Jewish children when Jeseph and Mary field and saved 'the oblid Jesus' in obedience to a heavenly warning. Through many ost-tures have these mesorial seemblies gathered in Brahminical Asia. Millions mesh, to, in Buddhist foulvals, kept up for tweety-four hundred years, and foreings to "the compassionate one." His-tory, so old as to shade into tradition, tells of hundreds of thousands on the backs of the Nilm marching to music that kept alive the thought of Jestis and the virgin mother To the Editor of the Buildo-Fillosophical Journal:
Again Christmas comes,—the featival of
the birth of the man Jesus. Interesting
indeed is this ancient usage of mankind to

the Nile m marching to music that kep tht of Osiris and the virgin a

of huncreas of two seasons to the the conthe Nille marching to must that kept alive the thought of Ostris and the virgim mother Int.

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We would keep streast of Truth."

On this Ghristmas day we can be glad and thankful to the Divine Power that the world is never without true men and women, coming in many lands and among many religious as saviors and reformers. Especially can we join in keeping fresh the memory of "the man Christ Jesus," whose wise and tepdier words and good deeds abould-live forever to light up and gladden the world, and who helped to illustrate the immortal life by showing himself to his chosen disciples on the mountain after his chosen disciples on the mountain after his mortal form had mingled with its-kindred

cease of Mr. Henry D. Jencken.

Decase of Mr. Henry D. Jencken.

On saturday morning inst, Mr. Henry D. Jencken, Birsteier al Law of 18, St. James, equary. Notting-hill, passed to the higher like after an illness of but three days, having been estraed with paralysis on the Wedting been estraed with paralysis on the Wedting been estraed with paralysis on the Wedting St. Henry and the state of the st

The German Houser has suggested that the anclosis did not divide time as we do. Protons to the age of . Abraham, the year, among some people of the East was only three months, or a season, so that they had a year of surjan, one of summer, one of fall and one of winter. The year was extended so he to constit of eight months after. Abra-ha to constit of eight months after. ing, one of summer, one of fal winter. The year was extended o st of eight months after Abra

A distinguished physicism in the United States, who came over to the church, was re-presented for having turned his cost. "It is true," and he, for I find I have been wearing it wrong side out for seventy years."

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THE STATEM A. OFFIA.

Offilms there cometh from the Indelite,
And dropping deep late the poof's beart,
The which he fair would to the world impart,
Come which he fair would to the world impart,
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The state of the state of the state that language has to air.

He often done inta language has no art
To give to him the words that tell aright.

Which seems to him, of Faradies a part.

He often done inta language has no art
To give to him the words that tell aright.

More than the words that tell aright.

Above, whose longua we can not apprehend.

Prodous and abstraces truths, such as disclose
The sacretic of Mermitry to hear
Which Aught int, but hearty comprehend?

Product and will have been also apprehend.

The frantischie.

Brooklya, N. Y.

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