

Eruth Geurs no Bush, Bows at no Sumun Shrine, Seehs neither Place nor Spplause: She only Joks a Searing.

VOL. XXXI. (1088.0. SUNDY, SOTOLAND) OHICAGO, DECEMBER 31, 1881.

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THE CHURCH OF THE PUTURE. A Sermon by a Methodist Minister.

Not long ago a writer for one of the lead-ing maguaines made a call for "A New Beltgion," arquing that the old religion had become obsolete and worn cut. And, still later, one of the contributors of the New Morality," and arques that we have no adequate system of morals now. But the most significant fact of our times, and which has most reference to this matter, is to the revision of the New Testament and the proposed revision of the 10 H Testament also. These facts represents a real and which has most reference to this matter, is the revision of the New Textament and the proposed revision of the Oid Textament also. These facts represent a real and presents describe the surface indications of a deep and constantly growing necessity for a revisement of radigious bottlefs, to meet the revision of the respective of the results of the revision of the results and only of he young who, coming times and the progressive induces of the results of the results

wrong modives and ambitions.

What, then, are some of the facts' upon which the mach-needed and loudly called which the mach-needed and loudly called for religious creed of the future depends? The revision of the New Teatament indicates, first, that the infallibility of the Bible must be given up. The old doctrine of the verbal or plenary inspiration of the Scriptures is exactly on a par with the logma of the Pope's infallibility. There is exactly the same assumption in one that care in the other. They are twin super-stitions: one is precisely as reasonable as the other. Roth alike contradict all response to the contradict of the cont of the verbal or

DENDY, SOTTOMARY IS IN WORTH and for the good that can be got out of it. The Bible creates no truth; it only reveals that truth which already exists. If, therefore, my thing be found in the Bible that is of no use to you, it should be so if it were not there. If need not be particularly denied, unless it is contradicted by experience and facts; but it should not be forced upon the belief or acceptance. The eardinal blunder of all works of Christian apologetics has been this: they icuted that the whole Bible of all works of Christian apologetics has been this: they icuted that the whole Bible of all works of Christian apologetics has been this: they icuted that the whole Bible Let aught. The reviews have found various degrees of evidence in favor of many passages, and have not found enough for some to allow them to remain longer as a part of the Bible. And, independently of the external evidence of a passage of Sortpure, is its inherent reasonableness no part of the evidence of its truth? And do all statements of Sortpure commend themselves allike to the ladgment?

Mr. Lincoln once and to a friend that if he could find a church which had for its creed this. "Thou shall how the Lord thy creed the "Thou shall how the Lord thy creed the "Thou shall how the Lord thy could not accept, and hundreds and thouseness of shall," he would not scoopt, and hundreds and thouseness of the shall be and a shall be could not accept, and hundreds and thouseness of later the word which all the could not accept, and hundreds and thouseness of the structure of the provential regard, and who believe in self-secrifice for the good of choses, nevertheleess find it imposition that the principles set forth in the life time that the principles set forth in the life time that the principles set forth in the life time that the principles set forth in the life time that the principles set forth in the life time that the principles set forth in the life time that the principles set forth in the life time that the principles set forth in the lif

scot of others, nevertheless find it impeasite to join say, church and subscribe to
the optimise the property of the second without meetal and moral stulktincation.

I find no difficulty, for instance, in believing that the principles of four in the
Ten Commandament of the Second of the
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Ten Commandament of the second of the
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or of the second of them, tend to
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of the annual troubling of the pool
of the annual troubling of the pool
of the annual troubling of the pool
at Sethesda, by the angel, by which the
strongest invalid present only was curel,
in the bere something from which my secure
of goodness utterly revolts; and I would
rather leave that story out, as I have left
it out of my creed for years. And there
are other matters, such as the resurrection
of the body, the nature of the gothead, the
natures and extent of future punishment, a
general Judgment, and many other things
that are made a part of church creeds gad
that are made a part of church creeds gad
that are made a part of church creeds gad
that are made a part of there are not be
subjects—all such matters, which these
be settled by either reason or Scripture, or
by both together, matters that are merely
speculative and not practical, will be eliminated from the new religion. In the Church
of the Future, no one will be required to
book except that which he can use. If one
wese forced to swallow every product of
the foll for food, for instance, how long
would be aurity and to him and lives
and grows thereby; and to him and lives
as if it were not, although it may be sind
to others. If somebody else can use our
be less even of these two content for its
infallibility, it is a book for all times and
all peoples. If it is, it cannot apply allie
to all in its every part. But there will be
part that he cannot, well, bu poly a internative style, and use the volophono figures of species that belonged to that mailion and age. It can readily understage the face of size and the reasons for restling temptation; but, when, it is the origin of evil that is to be discussed, it must be allowed to put an allegardeal interpretation upon the story of the garden and on the "History of the Fall of Man."

ACO. DHCHMBIRG 31, 1881.

I can and missed allow the beautiful its off a cover and here, and whethere it has a solution imprises of the human lasted and which imprises of the human lasted and which its place of very first and the solution of the control in the solution of the co

The Higher Knowledge.

The Higher Knowledge,

Personality is the visible form, the physical
apiritual organization as it appears through
sense of sight, while individuality is the
sense of sight, while individuality is the
sense of sight, while individuality is the
open sight, while individuality is the
control of the being mental and moral, as
as a base force which are termed voluning which is invisible. The knowledge
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parament—an ocalit demonstration of the
last through a different and ligher chaning which is invisible which constitute indiinality is not gained by ocular demonstrain, we notice his form and features his
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reliation to along the discovering and visitions, and the minimum and the state of a character which does not be meanly or moral elevation of the a fact that must be somitted by every the true of the state of the

soosl message of no general interest to the rid we cannot expect anything higher, e calm philosopher who has no personal or desire to gratify, but only to impart total and moral principles for the general df oil, is not likely to clasmer for a hear-in a justling crowd, where the only object personal gratification in communicating personal gratification in communicating

In Reference to God.

congrises life right and seeks to do it in a t of love to his fellows. I would go, by prence among professed theist—I had set said bank combiers—for real athelias, who deny God in act and live in time, what is called practical, ignoring eleratly, hee Mr. Lippencoti perceives in his own the verifasting law of right, the impulse others good unselfably, the will said see to live faithful to honest convictions.

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Spiritual Laws.

ST MRS. MARIA M. MING.

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apritual world, or spiritual, nature, upon

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which these laws, thus eages, may reach. It

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ed magnetic ethers of all grades i material diffused everywhere

attraction and reputation can readily be ba-lieved in by intelligent people, who attrdy nature and observe carefully the phenomena of etheral farces 50, it is latelligible to men how the highway of the angels cut the heaves is all directions, making the later-ed by intelligent beings, who make the radian-worlds their stopping places, the points while the property of the points of the whole the property of the contraction of the con-traction of the property of the

oblige his friends sometimes, as be had for us this evening. Indeed mirraculous powers as a header, by the simple fouch, and it seems to me that it would be far better for him to reserve all his powers exclusively to heal the sick and outforing of earth, and also to request exit and outforing of earth, and also to request exit and outforing of earth, and also to be requested and the seems of the seems of

The Theosophist.

ancomplist.

The current number of the The contains an important manifests, with labes and defines the ground finally in by that body. Shortly put, it is one produced in the state of the departed of the departed of the departed of the departed. earth. Whatever divergence of only we are agreed on this, the cardinal way has more in a respect of oth we are agreed on this, the cardinal truth. The consention testimory of experienced among us agrees that there be or whether there he say, of cles at work the agirits we keeper of the consention testimory of the consention testimory of the consent of the consent

D. SCHAUB, M. D.



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Account on their in their favor, for while they care these Newton Diseases, they also Impove the general, and especially has completeles and asthe, and larned, and the second of the second of the second larned, and the second larned, and the second larned, and the second larned lar

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## Woman and the Bousehold.

BY HESTER M POCLE (Merschen, New Jernes)

THE MYSTERY OF HUMAN LIFE.

We sow the globe, we reap the corn,
We build the house where we may rest,
And then, at soments, auddenly
We look up to the great wide sky,
Enquiries wherefore we were bern—
For ranneat or for jest?

The senses folding thick and dark About the stiffed soul within. Yourse diviner things beyond, and years to them with yearnings for years to them with yearnings for the strike out blindly to a mark, Belleved in but not seen.

And is the tunuit and excess Of act and passion under anu, We sometimes bear—oh, soft and far, as sliver star did touch with star— The k'sea of Peace and Righteoucess Through all things that are done.

And tosching us, they draw shove Our common thoughts to Heaven's Our delity toy and pain, advance To a divine significance— Our human love—O mortal love, That I ght is not ils own.

That I polt is not linour.

In a short, this vertice by Hadron Testle on Francia, that a forest on the not of the not line of the notal that of the notal th

must be chaste y degraded egraded egraded children y Not exegraded prove too much.

In the light of the learning a truth beyond their own gues-ing, from the light of their babes, before these light can form articolate counds. What is wanted in those house is which mothemod is vigit wanted, it is failurinoud it is not usually the mother who comes home receiling with the funnts of iliquor. It is not the mother who mother who comes home receiling with the funnts of iliquor. It is not the mother who mother who follows the level person home, who accepts her service and pays her fee. It is not from the mother, usually that a children that the result of sphillistic discless, or the children of nies-mpersal parents.

In fashionable life, the variable of politic surroundings alceptates the discless of nies-mpersal parents.

In fashionable life, the variable of politic surroundings alceptates the darker features are here an effending wite, sought and rulard by some man of her own cless, who keeps the position, while site folies here. Or, we observe at a party is which the forms of social phenomena of the contract of the moment relaxed. We are struck at the low levers at which the young received here is a party in which the forms of social phenomena had been a simply dissolute. The habits which diagrace their private lives color the tone of their social intercours, and society down to a low place of feeling and of motifies.

### BOOK REVIEWS.

orinks from Drugs; or, The Magic Bo Hog Exposure of the Tricks of the L Sc. By Ell Joheson. Published by Julien Temperance Publishing Hou Cook, Manager, 148 Madison St., Ch

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We have just received from Secretary of State Demont-for which he has our thanks— "Sourcal of the Benatio of the Stade General Assembly of the State of Illinois;" Teach Espect of the Board of Trustees of the Illinois Espect of the Board of Trustees of the Illinois County;" "First Hessial Report of the Sta-ren of Labor Haislating of Illinois," "Journal of the House of Representatives of the Stad General Assembly of the State of Illinois.

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### Spiritual Inspiration

\*\*Piritiaal Inspiration,
The Christian Union, in an article on "A
Bourious Piety," after contrasting Garfeid
and Guiteau, so types of true and false
piety, admirably says:
"There is not the least indication, either
in Scripture or experience, that God furtion which takes the piace of common
sease. The common interioral figure of
God as the soul's pilot is a misleading one.
He does not shand at the beins and tell the
guides men, but as the North Sar guides
them, or as the compass itself guides them,
up another; thus what faith calls Providence, and mbedief calls accident, sometimes indicates or even absolutely determines car pathway for us."

We may apply this remark to many SpirWes may apply this remark to many SpirWes may apply this remark to many Spir-

up another; thus what faith calls Providence, and rubellet calls accident, sometimes indicates or even absolutely determined in the common of the co

and take the place of our common.

It was never intended that they
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unship become at last the "royal road
rming." It is the vale of humility, the
and the abnegation of self, on one
and the exaltation of self as a distinct

or in spiritual growth while perfecting littial characters, intritualism may be put to ignoble uses, intritualism may be put to ignoble uses, or are selfah spirits in the next world reliss this, and the seeker after spiritual whoge; attracts spirits illse himself, or for wealth he allies himself with a or spirits who also are eager for lith. Mines are located for him, the and fall of stocks announced, and bustiransactions advised. In the majority has eases, the result proves the ignores of the communicating spirits. This set, for is the earth not selfah enough noot bringing heaving down to assist one in gatting advantage over an other? alth. Mines e and fall of at

in gaming avenings over an other as do not believe 6.5 who will descend to one man what number of a lottery it would fare whe price, as we believed a years ago by devont ministent, but it litered that spirits will do so. If they it assertely is imstored, and seithed that when the seither that the spirit is a second of the second of the

is that of a person becoming a mere tool in the hands of spiritual agencies, and having individuality absorbed by them. A true life means freedom, will, thought, reason, and responsibility.

and responsibility. No ageogy or being, not even the Creator, sheald rob a man of his findividuality, or lake from him the burden of consequences. Any system of decirines which does this entails moral obliquity and spiritual death. When bellef in spiritualities resches this stage, when the say of the spirits takes the place of reason, the believer stands on dangerous grounds. The tendency is downward instead of upward, and superptitue likely.

## Scylla and Charybdis.

Seyla and Charybdia.

The Southern Preshyterian Synod of Miscourt mest in St. Louis in Uctober, and found themselves in a quandary. Such dillemmas are more frequent in ecolesiatical bodies today than they were in the good old times when the people followed the priestly lead with blind and thoughtless devotion. There cannot be a "bell-wether" to any fock now, and the sheep hardly know, or heed the voice of the sheephardly know, or heed the voice of the sheephard house he had been bardly know, or heed the voice of the sheephard house he had been had been to the head of the head

## Cured by Prayer and Married.

Cured by Prayer and Married.

It appears from the Philadelphia Press that the wedding of Miss Lillis D. Tyler, of Damasous, Wayne County, Pa, to Mr. John G. Mitchell. of the same town, took place precisely one year from the myslerious cure of the young indy. Miss Tyler had been an invalid for upward of six years with a peculiar disease, which kept her conduct of the time. Be was treated by emisent psychological room New York and Philadelphia, but in vain. In October, 1804, also beard of a female in Connections was a proper to the proper of th her pastor, the Rev. Anomalous they commenced their prayers, and been they come lady was able to go about the house. As her fure has been entirely effected, the has redeemed the piedge made long age to Mr. Mitchell, and they were married by the same clergyman who were married by the same clergyman who ecovery. The

To the School of the Hattic-Philosophical Jamesal.
It does not appear that Moody and San-key are repealing their triumphs in En-gland. Their andlences are comparatively small, and the ciergy do not, as before, con-tenance their revivalism. The London Times says that nearly all of the converts made during their first visit are now back-siders. Why this wholesais "going back?"

The conversions, change of hearts and christianizing, the product of the efforts of Moody and Sanker, are rarely, if ever, permanent. While under the immediate psychological indiaence of their positive much. Moody and Sankey, are rarely, if ever, permanent. While under the immediate parchological influence of their positive minds, and animated with their fear of hell, and animated with their fear of hell, and animated with their fear of hell, and animated from their highly elastic and perverted inagunations, the insumeric subject for a time loses his identity, so has become so infiltrated with the subtile emanations of these human batteries, that ha, to a certain extent, loses his own individuality, and becomes a second edition of the two notorious characters to whom he has been intently listening in acid little them, his them he feels the improding danger than arises of the his horizon of the control of the second of the control of th

for in his perversion of Nature's law, spolying it to make converts trine that has not even a modicum ee he has made ins to sustain it. The

into me specuration to Natures grantest hav, apolying it to make converte to a doctified that has not even a modeum of truth waving maland—through his promisers and the second of the second indicate, and the second indicates a second of the the throne of God, in that respect he are as greatly as Guiteau, who atenuously insiste that he was inspired by God himself to murder President Gardeld. The former makes God the entuating cause of all conversions to the Methodist church; the latter's statement, if true, places bins (God) on a level with the most deprayed eriminate of the age. If one is

The time is not far distant whe The time is no handless to conducted, will be meetings, as at present conducted, will be consumer and superstition, and when Moody, Sankey and have preacher, Harrison, will be regarded which have preacher, Harrison, will be regarded which the sandle plant of the conducted when the conducted with the conducted the conducted when the conducted the cond noted upon as retine of tenorance many partition, and when Mood, Sankey and the boy preacher, Harrison, will be requeded as charattan reformers and pseudo phinanthropists, having no adequate conception of Good or the laws controlling the universe. The only place they will occupy in history will be by the side of those devoted religionists, who in ages past strennously opposed every size made by selence; used distinguished characters as Luctantius, who asserted the ideas of those studying astronomy to be 'mad, and senseless.' St. Benifica, in Germany, who denounced the 'rayival of such a terrible hereay as the existence to dead on seterative thought; Martin Lucther who and, "Psopie gave car to an Lucther who and, "Psopie gave car to an

the earth revolves, not the heavens or the framement, the sun and the moon;" Melanc-thon equally as ignorate said, "The eye are witness that the heavens revolve in the space of twenty-four hours." Hundreds of others, quite as prominent, might be named, who manifested their extreme littleness by not only opposing but persecuting scientish from. The battle between acleace and the ology has been founds, and the forcer has devented in my that the day in the second of the deventer may that the day is not yet. men. The battle between solence and the ology has been fought, and the former has proved triumphant; and let us hope and devoutly pray that the day is near when the idea entertained by distinguished revi-vallets, that God stands ready at a momente the idea snoement and at a mount of the dealer and a mount of the dealer and the snottes, to attend any revival meeting, will be superseded by a more exalted opinion of Delty who, by advanced thickers is not regarded as a servant ready to respond to the vapid demands of a Moody or a Guiteau.

garded as a servant ready to respond to the vapid demands of a Moody or a Guiteau.

How do Ppirits Communicate—Can they Communicate at a Distance—Or through two Mediums at the same time?

To the Etter of the Reitle-Philosophical Journal Do spirits control mediums by taking actual possession of their organism and, for the time beling, atop indice so to speasily off the time beling, atop indice so to speasily off the time beling, atop indice so to speasily only and the second of the body, and by meemeric and will power came the medium to speak, walk and century? This is a question which interests a clear of the second of the body, and by meemeric and will power came the medium to speak, walk and century? This is a question which interests the clear and plain. One apirit at our circle claims to have the power to control the medium, while at the distance of half tool two mediums at the case time—the medium their grows the medium to the control of the medium to the control of the contro

J. K. PERKINS. Kalamezoo, Mich. The information im

Kalamezoo, Mich. The information imparted to our loquirlog friend, is in every priticular trae, and
contains no contradiction as might be
inferred. The method of spirit-control in
not always the same, though really dependand on the same general laws. The most
absolute forms with all of classicon, illustrations are that of classicon, illusmost and the same general laws. The most
absolute forms with all of classicon, illusmost and the same though a source
into a purely psychological control, excatify the same as that which the magnetizer exerts over his subject. The medium
is negative to the controlling spirit, and
his brian responds to the thoughts of that
spirit. When a magnetizer indicence a
subject, that indicence is not excited by his
body, but by his mind through his spiritial
emanations. Spirits, of course, relain this
same power, and whey flary find mediums
as me power, and whey flary find mediums
as medium, and the subject in the second
his printing the subject in the second
his printing the subject with greater proclation.

We have seen instances where the magnetic subject was so sensitive that he would
utter, word or word, lengthy sentences
thought by the magnetizer Shoch examples,
however, are, rare. The idgas are conveyed,
but the worlime will be imperfected and
his printing will be for expressing every word. It makes the subtempt, and order fails. The thought struggles for expression in a naze of words often
atmagely chosen. This magnetic power of
control may be excited at a distance, and
may no ogly Driversel althe same time, just
as a magnetizer may influence a whole
class at once.

The lesson taught by this understanding
of the philosophy of mediumship, is that it
is a faculty capable of cultivation, and that
is a faculty capable of cultivation, and that
is most because of the future. The spirit friends
on their side care as an ancian as who to commissions circles, and if the communication, and are the salitation as as we to commissions, and that is necessary is for us
be pr

### Blood Atosement.

Blood Atonement.

J. W. Buel sunds a communication to the St. Louis Republican, wherein he sets roth a horrible crime perpetrated by the Mormons in Utah. He says: "When a man guest itred of his wife he poleons her." He allides to the case of Mrs. Marwell, who revealed some of the secrets of the "Endowment Hoose" to her two sons, where upon the three were taken to a piace called the "dark pit," a blood storing room under Brigham Young's honse. Six members of the prienthood were present, to perpetrate the awful crime. The first cut off Mrs. Maxwell's tongue; they then cut her throat, after which her legs and arms were severed. The sons were coinpelled to witness the horrible shaighter of their mother. They were then released and ordered to leave the Territory sit once. Notwithstanding the awful crimes perpetrated by the Mormon priest-hood, there still may be found occasionally a "human" being outside of that church who will apologize for their barbarous conduct.

Mr. O. S. Hampton, editor of the Inds.

Mr. C. S. Hampton, editor of the Inde-cendent, at Harbor Springs. Michigan, and wide awake Spiritualist, spent last

ON TRIAL

Is teresting to inquirers, investigators and all who Neck the Truth—The Religio-Philosophical Journal will be Sent to New Subscribers Received During Jan-uary, 1882.

· TWELVE WEEKS FOR THIRTY CENTS.

The Religio Philosophical Journal feels a just religious and philosophic pride in all the well attested means and honestly made efforts, for the establishment of ciquer in all ton weil attested means and honsety made fiftors, for the establishment of cinger relations of intimace and communion with the Spirit word. He entertains a deep, abilities and the spirit word. He entertains a deep, abilities are supported to the spirit word. He should be supported to the bearts of all who taken proof to passe the profoundest fact in blodgy, but as all exhibition the very different proof to passe and the profoundest fact in blodgy, but as the emancipation from all forms of religious depoties, and as a moral atmosphere seasuital to the soul's rise into its purcest life on earth. Into this, all religious merge, as in the ocean overy stream unites. From this come all inspirations as every drop of vapor is drawn from the sea. In its great philosophy no atom of divine or human effort, can be lost. He who erro teaches the when by his errors, and in who offended the when by his errors, and he who offended the when the service and the law in its potentiality.

Hence we look out unou manifed with.

the law helps to reveal the law in its potentiality.

Hence we look out upon mankind with a broad sympathy which no wickedness can disconcert, and no ignorance or supercrittien can paralyze. Being certainf our possession of a great boon, we intend to carry it to the lofty and the lowly, to the wise and the otherwise, to those who love us well and generously, and to those who love us will and generously, and to those who love us. Bithe or not at all.

Bith or not at all.

Bith or not at all, most effective aids to all who cell as blortent in the great under the problem of Life. Millions suon millions of carroest thought of the most effective aids to all who cell as blortent in the great cap when the contrast, can give them. Thousands now point with gratitude to the Journal to an other themselves and the priving look and a better life. The Journal condidently lavites the attention of all liberal minded people, with a perfect assurance that its fair, fearliers and forcible methods will appeal to their groot esses and reason. poal to their good sense and reason thatead of co-xing the reading subscribe by offers of cheap picts ding public to

Instead of coaxing the reading public to nutserite by effer of cheap pictures or the unclears ware often displayed as presultums, we have a lways preferred to treat those to whom we appeal, as arnable people, and to advertiss the JOUINAL's ments and gain the attention of thoughtful minds unfamiliar with the space, or who may have been subscripers in the past and desire to again receaw "aquatatance, by furnishing it for a reasonable time at the bare cost of the white paper, press work and postage. During the past year the wisdom of the JOURNAL's policy in dealing with the uncommon the programment of the property of the past year the wisdom of the JOURNAL's policy in dealing with the uncommon the programment of the programment

as it can be far faished.

To all well-wishers of the JOURNAL we personally appeal to aid in faishing your friends and neighbors with the paper. Many who now know of it only by hearvay and through the garbied accounts of those who, either through legarible accounts of the worm friends. Ald us in adding 10,000 trial subscribers to our flat during January. Feel that you are working for Truth and not for the publisher aloues! Amounts less than one dollar may be sun, if need be, in one and two centres or drafts. Please avoid sending checks on backs other than those of Chicago, New York and Hoston, as we have to pay for collecting at other points.

The Grass Lake, Mich., Nees says: The To all well-wishers of the Journal, we

The Grass Lake, Mich. Neces says: The cid Upfyke house near the lake is said to be haunted. A wom on in white is seen, doors haunged, lights flash, etc., and it is averred that a weeke cit wo ago as a belated resident of that town was on his way houns, an immedicable anoschip in white same out of may a mag on his way home, an impalpable something in white came out of the oad, building and walked besides him, unversige when he moved and steeping when he stopped. He struck as it, but only hift the air. Then, again, it is, and the house will become brilliantly lighted up, but on the approach of, any one the light will disappear, and unearthly noises will be heard. "Spiritualism at the Church Congress."

After secondaring the delay caused by the rush of work during the month the splendid missionary pamphie, "Splittnain ism at the Church Congress," is now ready for delivery and before this read by our subscribers all orders now on file will have been started toward destination. We feel sure there are hundreds who will buy a quantity for distribution among their Christian friends and those seeking light on the all-important question of a future life.

We have made some additions to the work and some changes in the matter under the head of "The Literature of Spiritual-ism," the better to adapt the work for American circulation.

American circulation. We know already where to piace some two thousand copies of the pumphist and hope within theiry days to provide the pumphist and hope within theiry days to be a set to thousand. The provide the forty page pamphelt is \$5.00 for 100 copies, \$2.75 for 50 copies, and \$1.00 for 25 copies, \$2.75 for 50 copies, and \$1.00 for 25 copies (so for 50 copies and \$1.00 for 25 copies, 100 for 50 and \$1.05 for 25 copies, 15 ent by mail; 6 copies for 50 cents. We hope subscribers, will feel a disposition to order as many copies as is compatible with their means and ability to circulate. Order your supply at once while the matter is fresh in your mind.

### Corrent Items.

A happy New Year to all our readers.
The best New Year's gift you can give your friends is a year's subscription, to the Journal.
Will H. Kernan, formerly editor of the Okolona (Mins.) State passed through the city inst week er routs to theiden, fown, where he is to take charge of a liberal neare.

paper.

It is deuled very emphatically by the
Rev. M. J. Savage, of the church of the
Unity is Boston, that the Rev. O. B. Frothingham has in any manner recented or
medified his, heterodox views.

Only in Postol, task the feet of 1,7 ptg.1. ingham has it any manner recented or mean that the heterotox views. The ptg.1 in 1,1 in 1,1

certification and warm the hearts of the recipients.

Voltaire rejected the longwrity assigned to the patriarcia of the Bible, but accepted without any question the stories of the great ages attained by some men in India, where, he says, "it is not rare to see old men of 150 years."

Mr. Heary E. Sharpeof New York, writes: "The meetings of the Second Society of Spiritualists in Problemer Hall, will be discontinued from January 1th, and in their place the Church of the Free Republic will hold its services morning and evening."

Keep our charities clean. The testimony of a grocer's man in the mandamus case of Mrs. M. W. Brodgett against the Old People's Home is that he had delivered beer to the institution regularly each month for the use of the matron.—The Signal, Chicogo.

Mr. Bradlangth has in New Zeshand' a brother who is a mission prencher, and who not long ago publicly prayed for the future spirittank walfarn of his athestia relative. Bis grayer was accompanied by sounds from his antiscion of "Hat, Learl" serve his serve his antiscion of "Hat, Learl" serve his antiscion of "Hat, Learl" serve his serve his antiscion of "Hat, Learl" serve his serve his antiscion of "Hat, Learl" serve his antiscion of "Hat, Learl" serve his serve his antiscion of "Hat, Learl" serve his antiscion of "Hat, Learl serve his antis His prayer was accompanied by sounds from his audience of "Hear, hear!" ap

from his audisoics of "Hear, hear" applause, and criesof "Risah," Warta, who since 1861 has been recording socretary of the American Sunday School Union and secretary of the American Sunday School Union and secretary of the Board of Missions, in which capacity he had been instrumental in creently.

Women in-Aircottly have formed a society whose advoiced by the Philadelphia recently.

Women in-Aircottly nawe formed a society whose advoiced above three thousand signatures to a petition praying for the exactment of insert for the prevention and punlahment of polygamous marriages.

sciences of laws for the prevention and pun-lahment of polygamous marriages.

Gen. Edwin B. Babbitt, U. S. A., the uncle of Dr. Edwin D. Babbitt, who was named after him, departed this life on Dec. 10. He is spoken of as "a zentle, refined and many soul, whose buccolence went forth to close a multitude of persona." Dur-ing the war he had charge of the whole Pacific Coast as Quartermaster.

Pacific Coast as Quartermaster.

18,500 vessels passed inand out of Chicago pp to Oct. 1st, of which 9.541 entered and Ag80 cleared. Of these 50° were foreign reasels, mostly Ganadian. This shows born 30,000 vessels employed in Chicago-commerce, grain and iron ore being the seading freights. Dettes on imports from costign lands were \$2.55,000 in the same

icide is frightfully common in Asia, cially smong Turks and Brahmins. In ope suicides among women are two or, but not in this country, the condition on the times more frequent than among , but not in this country, the condition or form the superior comparatively more full, but the columns of the same Internation of the Internat

The eminont French physiologist. Fiourens, fixing the complete development of man
at 20 years, teacher that he should live five
times as long as it takes him to become an
adult. According to this author, the moment of a completed development may be
recognized by the fact of the justimo of
the bones with their apophyses, which reouters treasity years.

recognized by the tace or the junction of the bones with their apolypiese, which requires twenty years.

Sir William Thomas present one, which shall include elasticity as the mode of motion. The Kincel theory of gases requires that the molecule or atom be elastic. But hejasts that until the Kincelt theory or explains chemical sfinitis, electricity, magnetism, gravitation and inertia, it is nod must remain a dream.

The National Electric (R. W. Nelson, editor and publisher, 106 Franklin ax, Cut-cago, ILI), is a most excellent temperance paper; the four page edition is furnished at fifty cents per year; eight page edition Si. The last number contains a notice of the "State Convention" to be held at Spring-

The last number contains a notice of the "State Convention" to be held at Spring-field, Ill., January 17th, 18th, 19th and 20th,

field, III., January 1710, 1700, 1700 alone room, 1823.

H. U. Ouderdonk, M. D., informs the Scientific American that he has a dog which be destipates as "Birmoon," that has adopted a kitch, which abe tenderly narras. It is not to be a superior of the second part of the line room in the set, when takes back, she goes and gets the identical one again that she has shooted. Verily, what next?

\*\*Low A Warsen D. D. of Hamilton, Qu.

that she has sdooted. Verily, "hat next? Hev. A. Burns, D. D., of Hamilton, On-tario, who expressed his unity and sym-pathy with Dr. Thomas of this city, during his late trial, has been stouchy consured by the Methodist Ministerial Association at Montreal. They have routed and totally destroyed said Burns in a series of resolu-tions. He must explain or be expelled, and probably this last blessing is in store for bim!

linin!

Mr. Lucian Prince, "the prince of good fellows" in the best sense of the term, is again in Chicago, tooking after the comfort of his dumb friends. Mr. Prince has, formany rears, been warring against the barrharous treatment to which live stock is subjected, while on the road East. He has been largedy inatromental in bringing about the present greatly improved arrangments and deserves the thanks of the poblish between the stock of the poblish bed to the stock of the poblish bed to the stock of the stoc

he is now passes, a

How they change! How the preache
differ! Out of antagonism comes though
and thought is the parent of freedom as
progress. The celebrated Dr. C. H. Fowie
Secretary of Poreign Missions, to emph
size the Importance of mission workstate
the manufacture of the company of the

Methodist Quarterly, regardless of what the "wrangetical" believe, republishes for the Methodists. He eavy:
"The Unferentialst Quarterly tells us that, fifty years ago, the receipt generally would be given over to the serial and elemnation the given over to the serial and elemnation." Such has a ever been the doctrine plat. The old Arminians of Itolicalst rejected it; Wesley, and Friether and all our standards reposition it. The doctrine of a randards reposition it. The doctrine of the randards reposition is the result of the results of the res

It is a good sign to find people ash of a belief, when that belief is oppose

Lecturers and Mediums.

Dean Clark is at present in Ban Francisco. This paper will be sent 13 weeks for 30 cents to all new aubscribers received dur. ing January, 1862.

mg January, 1892.

Mra. Van Deusen, late of Desver, Coi., has been lecturing with good success at Dichinson's Hall, Milwanzee, Wisconstin. A. H. Poillips, the slate writing medium is giving manifestations daily to all who call upon him, at 161 West Thirty-sixth street, N. Y.

The elequent lecturer A. B. French, closed as a successful season at Alliance last Bunday, and is spending the holidays with his family at Clyde, Ohlo.

ily at Chyde, Ohlo.

A. J. Pishback writes: "We lecture in Derby, Iowa, Dec. 22th and 22th; Chariton, Dec 29th, 89th, 81st, and Jan. 1st, and in Meponset, Ill., Jan. 5th, 5th, 7th and 8th. Friends desiring our services in Iowa, can address us at Chartton, Iowa."

BOTHERS US AS CHARTON, 19 WA.

Dr. Henry Slade is now at his rooms, 225
West 34th street, New York, giving sittings
for his wonderful manifestations. Hecontemplates starting on a Western trip some
time in January.

time in January.

Lyman O, Howe speaks in Corning, Steu-beu county, N. Y., Friday Dec. 20th, and Sunday, January 1st., 182; after which the expects to be in Binghumton for awhite. We are sorry to learn that Mr. Howe's health is again quite poor.

health is again quite poor.

We regret to learn that Mrs. O. A. Bishop,
18 North Feoria Birrett, has been quite ill
for several weeks. This fault is one of the
most reliande mediums in the city as we
have often before had the pleasure of saying. She is now convalencing and we hope
have friends will extend to her that kind
attention and sympathy so grateful at all
times and especially refreshing in the time
of atckness.

of sickness.

Mrs. Ias Wilson-Porter (daughter of the late E. V. Wilson) will be at Mrs. A. P. Frait's, 451 fasho Street, Chicago (take Occen Avenue car to Tayley, on Siturday, Dec. Siet, from 9 a. M. to 5 P. M. giving private sittings. She will hold a test and musical séance at 7.50 P. M. She will also be at Mrs. M. Gegd's Sunday evecting, Jan. 1st, 56 ance at 7.50. The Monday following, Jan. 264, from 8 A. M. to 4 P. M., she will give private sittings.

Lasiness and drunkenness are vices so nearly alied that they commonly go hand in hand, and under Carother's theory they are merely two oy suptons of the same disease. The lazy man, therefore, like the drunken man, simply requires medical treatment. If these classes of invalide can be brought to a re-liming sense of their condition the complaint of overcrowding in the medical protession will be no longer heard, and all the physicians will have plenty of bushess.

Gray hairs are honorable but their prema-ture appearance is annoying. Parker's Hair Balsam prevents the annoyance by promptly restoring the youthful color.

Humanity presents a limitiess field, for the

A Smooth Complexion
Can be had by every lady who will us: Parker's Glager Youlc. Regulating the internal
organs and purifying the blood, it quickly removes plupiles and gives a healthy bloom to
the check. Read about it in another column.

Eminent chemists often its near.

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a Cann—Buring the next six months there will

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CLAIRVOYART EXAMINATIONS
HATE.—Dr. Butterfield will will
pointed and correct diagnosis of
causes, progress, and the prospcurs. Examinos the mind as w
Enclose Oue Bollar, with name a

Spiritual Meetings in Chica

This First Society of Spiritualists mades at Tipl p N. each Sunfay ownoing at Fall hank Hall, cortes of head tool Has moonly littered. Mr. Cort. L. V. steinhood Sunfay. Median's Mesting at the West End Opera Beating at 5 o'clock v. M.

The Verification Society meets ruch Sunday at the

Meetings are be of each fluoday at 7:01) r. p. at 504 Mil wan tee A vector, ti. W. Hessas principal speaker.

Spiritual Meetings in Brooklyn and New

YORK.
NEW YORK CITY.—The Second Statety of Spiritualist
told services every Running, at Cartler's Hall, if East 1817 Atl A. M. and Lai P. H. Good a

Brooklyn, N. Y. Spiritual Praternity.

Filed landay for rich in the large h di of the Broukly Edition of the Broukly Broukle and the Broukly Broukle and the Broukly Broukle and the Broukly Broukle and the Broukle entary Spirite, Edwin N. Mobidos, obstry work Practical Esperiment

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MRS. S. D. MITCHELL,

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### PROF.G. H. BROOKS. Psychometric Reader.

### THE INDEX!

RADICAL WEEKLY JOURNAL PUBLISHED AT 2 TREMO PLACE, BOSTON, MASS.

Editors W. J. POTTER.

one D. Conway and George Japon Colyn, win write for The India overy Count, win write for The India overy County

## Anglo-American Enterprise. THE

## PSYCHOLOGICAL

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107 To decease the laws which govern, and the phenomena to the phenomena to the production of the phenomena to the phen

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### SOVEREIGN BROS. DENTISTS.

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MEDICAL DIAGNOSIS.

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Send E., St. St. or St. retail box by express best Carolles in America. Actions for the present Edward Chicago. Actions GUNTHER, Confection 73 Mathem 55.

to for all did

A Poem and an Experience,
the Stine of the Reliab-Philosophesi Journal;
The loop reserve anyel? Frobably our mother
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teil t we feel, and have felt, for our beautiful Belle.

Oh, swint were those years and thanks to kind heaven.

For the three short years that its bounty was given.

Thy presence, thy love, and the cares that will come presence, thy love, and the cares that will come the angel that enters the love lighted home; first struggling words, thy laughter, thy tears, the hopes that would bloom for thy on-com-log years.

Oh, bitter that day, most bitter that night, when the rose of thy check faded fast from our algebra when the darkening eys and the heavy-drawn Fore-warned us how near was the angel of Death; And when one hour more and dark silence was there, And the tears of wee and the throbs of despair.

Remembrance! Oh, dreary the slow rolling years, As they came and passed by, with their burden of fears!
How off would thy image constrain us to start;
Thy place was still recent, but not in the heart.
To try to forget thes and thine, was it valo,
And yet to remember was freighted with pain.

Yet sweet is the hope that you still live and love; That comotime we'll meet you, and somewhere

s commutine we'll meet you, and bomewhere above, are no partings shall come, and where the bright bours I joyfully linger to annahine and flowers; pre other dear children, sweet angels, as well Eden shall grace as our beautiful Belle.

Oh, better endured then this merciless arriles Less thorny the steps in the pathway of life; The earth and the heavens, then, as one we

How dearer than ever our locutiful Build's I have now that he says the request has been greatly assessed, then has ever been with me to version; at least the first how the representation of the resulting agent incedings, height, lowly, always with words when the same of the resulting the resulting the resulting the resulting the presentation of her passes. One seems full in set the flavory a star, resulting the resulti

The faw of compensation who can all explain?
What is our real loss and what our real gain?
E. S. Holmoon Calcago, Nov. 6:h, 1831.

anderst of the New Church Inden

ord Street, New York. J. F. SMIPES.

concerned, "thele was nor a vy ye, and the hist some comes hash to me-the people of the second part to me-the people of the second peop

In Dr. Edwards's works—vol. 21, page 660—be combate the position of two tender-basted Dia bear the position of two tender-basted Dia bear the position of two tender-basted Dia bear the position of the position of the works of these supposes that this da, though "One of these supposes that this da, though exposed to a proper pushhment, yot is not in-cord to them to each degree as that you this position of the p

Dr. Edwards then proceeds, as he thicks, to mock the underplaning out of this merciful solition by saying:

Quincy, Itt., Dec. 19, 1881.

The Resurille, Long Isla Alton's Speek

A Letter of Interest-Corresp Solieited.

convers in the beautiful processes people, and It is ny defire that we locate in Taillocopie, "It is ny defire that we locate in Taillocopie," Oursbestand county, if that pure serves quite edit able in our needs. Our colony will not sarre at will be located separately, but as conveniently as yealth, in order that the educations, spiritual possible, in order that the educations, spiritual proposition, in order that the described out may be Though assistant to receive outly these who love Though assistant to receive outly these who love Though assistant to receive outly these who love loved, it is no be a suppose that the proposed colony is to be one of this described. We must all be ign bands who can successfully wage the cruzy-day break-and-buttle table of 10 and

life. to me at Harreys LAURA VARNER.

A Chance for the Charitable.

Who among the JOTAMAL'S readers will pay a year's authoritytion for the hungering soul that writes the following letter. Our free lits will admit of no further expansion. We can apply all will one for the payer to other cases nearly as silecting as fitted the fittle of the poor wuman. Who can read her letter and not feel for her conditions:

within.
To the Either of the Helge-Philosophical Journal;
I am a widow, and still works a consumptive. If am a widow, and still works a consumptive. In an dying with grief for one deer little one just passed ever. I houser for spitchus laxowizege passed ever. I houser for spitchus laxowizege in the passed with the passed properties of the postage.

I will by and raise money for the postage.

Man J. M. Wood.

Notes and Extracts.

Life is not so short but that there is always : lime enough for coursesy. Self-command is the main elegance.

through the earth.

If miracles were ever performed, it is but natural to suppose they can be arain. There never was a time when a miracle would be as active to the second of the secon

similar of dashellar.

It is natural for mankind to apeculate and theories upon the relative merits of all mesens forces, and its possible by continuing to theories and speculate, the key may be found which will unlock the sector twall.

It is a subject to the sector of the sector

section, which can be seen that the section is the body and the section is the section in the section is the section in the section is the section in the se

### The Psychological Review.

The Psychological Review.

The Christman number of the Psychological Resieus, has just come to hand. It is replete with valuable articles, and double the circulation. Thought have a world-to-be circulation. Thought have a reference to Spiritualism.

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E. O.

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It is not any theory about God, even the best, that makes life worth living. It is God himself; the order of his uniquence; his God himself; the order of his uniquence; his mornings; his sumshine and his stars; his spring lines resurrection; his human love; his little children. Because God is, life is worth living—John Chadchelck.

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A tender conscience is an inestimable bless-ing; that is, a conscience not only quick to discern what is evil, but instantly to shun it, as the eyelid closes itself against the mote,— 7. Adams.

Unquestionable Gratitude.

WARREN, O., July 89, 1881.

H. H. WARREN & Oo. 18tra—Your Safe Kidoey and Lives me selleved me of a sovere kidney difficulty and suffering. P. W. Stortley A. W. Stortley R. W

others do as they please; but do thou seat according to the dictates of thy adgment, and take heed of being self-mand.—Boston Star.

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"Bejoy four the philosophy, but to do so you mus lith. If bilious and constipated, or out of order, use Dr. Pierce's "Piesa gaiter Pellets," which are mild, ye their operation. Of all druggists.

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he failure of the mind in cld age is often the result of natural decay than of disuse. the result of natural decay than of disuse. blooming the state of the state of the state of the age indolence; indolence, decay of mental ere, conti, and sometimes death. Men of bour known to die, literally speaking, of sase induced by intellectual vacancy.—Sir yelants Bradg.



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preter separate apartitions for different	AT LEAVESWORTH, WILD UNDER FAC. BOG &
ses (and the immense passenger husiness	CHSS, E. E604

Chelstman.

BY O. W. BARRARD.

Once a year does Christmas come But from whence the gods are di 'Tis bequesthed for us to share All the pleasures gathered there.

Like a blussom in the snow, Does it quickly come and go— Leaves a fragrance pure and avec! Mingled with the snow and sleet.

m the ages past and gene, e the light of early dawn— e a mirage, from the East nes the merry Christmas feast.

When the worship of the sun, By the nations first begue, Then it was that Christmas Day Led the sun his upward way.

From the realms of frost and night, Back again with warmth and light, Filling earth with song and flowers-By his grand deide powers. Here a Saytor's love was born On this early Christmas morn— Looking down with audiing face Glad to bless the human race.

And once more on Judea's plain, Was a Savior born to reign— Breathing love to all on earth, From this day that gave him birth.

Thus the day is doubly dear, Unto millions full of cheer day of jublice, from thraidom all are free.

May good-will like incomes rise, From all souls beneath the akles— And no heart that burns with ice, But must well with Lovo's desire.

Let the anthem eweet ascend, While the waiting shies must bend, Now to catch Love's tender lay, On this Manny Cuntermas Day.

Spiritual Progress in England.

or or the sampo-Palescophical Journal; plead guilty to any number of in the score of long allence, seem-ole of kind old friends, and the pressed wish to hear from the far shorer in the epiritual vineyard; up good friends could keep track ups foodstate; then

their presence and the hot had been all our georel, how much they piritualism and how gladly they not only ball, but account of R, as plar faith of the day, if it were only et to them under acceptable forms methods. At present I

cular, beyond that which attaches of early popular appritualistic expressions mahine, flowers, lovely!" It may be 1, why is this need so apparent, where Popular restrain can number amongst

force and number, and the resources aute of the workers and supporters of the cause are frittered away in maintaining petty and sudict views instead of the great capacity of the substantial petty and sudict views instead of the great capacity and the substantial petty and the substantial petty and the substantial petty and the petty and the substantial manked, were they broadly, honormally and fatty put before the consumity. I have been induced by apirit friends to undertake. These are algorithms always like the substantial petty and the substantial petty an

Letter from Mrs. R. L. Saxon.

For the Mitter of \$\sigma\_{\text{interpolarity}}\$ in the state of \$\sigma\_{\text{interpolarity}}\$ in the state of \$1\$ has been \$k\$ long it me since \$1\$ have failed to have a Cartainna article in the paper, and \$1\$ am now underdied as to whether it is best to fail entirely, or send something that does not please me, as \$1\$ wish my Cartainna paper to it. I have been too little the since \$1\$ and \$1\$ to \$1\$ to \$1\$ the first in a sound white, at the weading of \$1\$. Backman, at the weading of \$1\$. Backman and \$1\$ the weading of \$1\$ the weading of \$1\$ the weading \$1\$ the weading

good wills, at the wedding of Dr. Buchan-an. Newbrough, a dentite, quite weil, hown to Spiritualists here, is now about to issue a new book written, as he dains, under insufration, and like A. J. Davisa Divine Revolutions, begins at the first child coolury. Some think it will create a sensation. I have long since found that from Swedenborg down, every insufred wrong. I like Dr. Newbrough. I that that he is honest, conselentions and spirit-ual, whatever his book may be or claim. I have been also the sense of the con-nothing that was writted at surper size, as fast as it could be worked. Truly, says solomos, 'Of making many books, there is a followed.

a clear gain to Spiritualism and a decided where the every other reforms. That of women the every other reforms. That of whomen the every other reforms. The development of the event of the even of the event of the event of the event of the event of the even of the event of the event of the event of the event of the even of the event of the event of the event of the event of the even of the event of the event of the event of the event of the even of the event of the event of the event of the event of the even of the event of the event of the event of the event of the even of the event of the event of the event of the event of the even of the event of the event

Wanted—A New Society.

A correspondent of the Ohristian Union facationally proposes the formation of a facationally proposes the formation of a formation of a formation of a formation of a formation of the suppression of Grasity to Seripture, and his treatment thereof alone a breadth of thought and quite thumor quite refreshing. He troposes several encisioned division, the troposes several encished to have been been provided in torturing Seriptures. He says:

"The man of all others whose cruelty to the Scriptures entitles him to precedence in a distinguished preacher in one of the a distinguished preacher in one of the last ten or twelve years far and wide. I will take the curvely eyears far and wide. I will take the circle you will be considered in the constraint of the contract of the last ten or twelve years far and wide. I will take the care to the constraint of the constraint

way of degree connected with or involved in fi-st all."

We regard the admissions made by this writer of interest as indicating the break-writer of interest as indicating the break-writer of interest as indicating the property of the past in the minds of the church brase of the past in the minds of the church brase of the past in the minds of the church was of the past in the minds of the church was one burned or necked for againg that one word found in the Bible was not Inspired, and burned or necked for againg that one word found in the Bible was not Inspired, and the procurate in the past in the past

sranta and monopolies, will, indeed, tramp, transp, tramp for a purpose.

Christmas is here, a joy to some, a heart-sche to many, for the very poverty has been to be many, for the very poverty has been to be many, for the very poverty has been to be many, for the very poverty has been to be many for the very poverty has been to be a support of the position of fifth and that the characteristic point of the control of the poor, or Christmas would not be gay to thous.

Manted—A New Society.

A correspondent of the Ohristica Union New York Otty, Dec., 1881.

Wanted—A New Society.

A correspondent of the Ohristica Union has been to be a contained of the control of a new organization, to be called the "Society for the Suppression of Crustly to Scriptura, of thought and quite humor quite refreshing. He proposes several emison of the control of a new organization, to be called the "Society for the Suppression of Crustly to Scriptura, of thought and quite humor quite refreshing. He propose system calmoot divines for president of the new society, which home they have carried by the crustly scriptures. He says:

"The man of all others whose crustly to the Scriptures entitles him to precedence is a distinguished preacher in one of the laws been published for the last ten or levely space far and wide. I, will take the creater and wide. I will take t

Denver, Dec., 1881.

Wash A. Danskin Joins the Great Majority.

Majority.

One by one those who have borne the heat and barden of the day of small things in the spiritual cause are creasing the flood of physical dissolution.

Wash A. Danestin, in a quiet, modest, unsamming way has does excellent and instituce the breaking service in the work of spiritual reform, the breaking of spiritual and mental vassalage—especially in Baltimore. Bro. Danestin was avery kind and genial spirit; blessed with a soul well posed he never was faken at a disadvantage in argument or debate. He was respected by all, even those who differed with him in opiation. He was beloved by very many of like preclous hope—knowledge.

W. D. R.

The following is from the Baltimore Gasette:

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again same as will take her to his bosom for the provide heavenly bridgs, and during her form of the provide heavenly bridgs, and during her all the provide heavenly bridgs, and during her all the provide heavenly bridgs, and during her all the provide her all the provide her all the heavenly bridge of the raisbow and wranths her brow with a like. Benesoher, he shpirit word it has filled in the single there is no death." The two great words are in reality but one and the could difference lies in the shadow of the same are the single shown on the case it instantly rises on the golden shower the other.

Mire Hyner spokes for nearly an hours, and the same post down on the one it instantly rises on the spoken shower of the whole the deceased was found to the heavenly saw the them in the spirit. After the funeral address those present took a jast and the funeral address those present took a jast and the funeral address those present took a jast and the funeral cortex proceeded to distonting which he remains were lowered into the grave.

DECEMBER 31, 1881.

Monoure D. Conway, the well known correspondent and magazine writer, is an advanced liberal and preacher in London. An American, recently returned from Europe, was easted it in beard Conway. "Oh, yee," when easted it in heard Conway. "Oh, yee," when easted it in heard Conway. "Oh, yee," and the constitution of the present and to God."

A Washington paper says that on a winter bight, when the sleet was driving and a top ye washed to the present with a heard man of the paper says. The present with a bare of the present with a bare of the present with a bare of the hence on his way to a state dinner, and with courtesy invited her to take his carriage and tell the driver where to take her.—Ohicago Tienss.

The New Religion of the 24th uit, publishes a qualot letter from the sained Cotton Mather, who sppress one beloved John Higginson of the fact that the ship wellows in the say which has a board a hundred or more of heretics and malgement, called Quakers, which W. Penn, who lay as samp and ye head of them," and in order that "ye Lord may be glorified," he recommends that "the ship be waylaid, carried off, and selling the tots Barbadoe, where, shaves fetch good prices in runme and sugar," and still there are those who bemant he decline of the simple and holy picty of the cident time—Unity.

Judge Black of Pennsylvania to kooming up as a candidate for President, on a platform composed of antimonopolists, those who wish God recognised in the constitution, and that wing of humanity designated "pure Demokray." Thousands of a lumborar Westway, also have the trylocal Pennsylvania Processant Republican will understand that with Black so far reakozed to his confidence, religiously, the etch of men, women and children res-

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