

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

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systems of religion have continually made.

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

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THE WORLD'S NEEDS.

Can Spiritualism Supply Them?

A Trance Lecture by Mr. E. W. Wallis, Do livered at Fairbank Hall, Chicago, Sunday Evening, February 19, 1882.

The claim which is put forward for all religious systems, whether that of Buddha or Mohamet, or Christ, is that they are the result of the arbitrary intervention of an an-thropomorphic Deity, that this God or Father s changeable, is capable of acting outside the realm of his own laws, is capricious, has chosen people and instruments, and that each one of these several heroes of the religious systems, according to the view entertained by the believer, is the only true representative of the infinite, wise and loving God. Thus each religion is founded upon the claim of divine inspiration, affirms that it is a revela-tion of the will of God, the complete standard of right, whereby the actions of man are to be regulated.

Now, it is affirmed as an element in the question, to substantiate this claim, that Jesus and Mohamet, Buddha and other such desus and Mohamet, Buddna and other such noble souls of the past, possessed supernatural powers, that strange and miraculous occur-rences transpired in their day, and these are supposed to be evidences of the fact, that they were the chosen ones of God. But the church to-day is unable to substantiate its claim, because it cannot present miracles. It gives you no proof of spiritual presence or action; it closes the volume of divine revelation, affirming that the canons of scripture being closed you are not justified in seeking a miracle, that signs and wonders shall be no more worked, that God has left you to take care of yourselves, and if you will not receive the revelations of the past He will not work for you similar miracles to-day. Why were these miracles worked, you ask of the believer? He will tell you, as evidences of divine sanction; as evidences of the divine origin and nature of the founder, and the system of Christianity; or Buddhism, or Mohametism: they were worked that the proof should be forthcoming that would stem the tide of skepticism, would answer the doubts of the Sadducees of those days and prove satis-factorily that man lived after the change called death. Well, if it were necessary eighteen hundred years ago that such signs and wonders as these should be wronght fo and wonders as these should be wrought to combat the growing skepticism and atheism of that age, it needs but very little acquaint-ance with the tendency of thought of modern times and the spirit of this age to recognize

ious to know something of the future and the value of the present life. The church, as we have seen, claims immortality, affirms life beyond the grave, is at the same time asking your belief in miracles, but produces no evidence to substantiate its claim. On the other hand, science presents you with the idea of inexorable law, of the inviolability of these principles of natural evolution and action; and as a consequence you are between two fires. Accept either horn of the dilemma and you are in a pitiable plight. Spiritualism alone can give you that which will sat-isfy your hungry heart, meet the needs of the hour and give you a rational faith founded upon the basis of fact, of demonstrated occurrence due to the interposition of invisible agents.

We hold that Spiritualism is first of all a science; scientific in so far that the phenomena occur in harmony with natural laws; they appeal to your senses, they bring you down to the test of observation; not merely ephemeral, not solely transcendental, not only due to spiritual agents, but of such a character that you can investigate them, that you can learn something of the *modus* operandi whereby they are produced, that you can recognize the presence of a force which, subtle though it may be, is clearly capable of being controlled and directed by intelligent agents for the production of definite consequences. Here, then, you have all the elements of science -exact observa-tion of phenomena, the tabulation of these and the formulation from them of a conclusion which shall cover the whole ground of the fact. Those who have patiently, per-severingly and persistently investigated, in spite of all opposition and ridicule, men of culture, of legal acumen and ability, men in the bicked ranks of science whomever they beaten the hardest headed thinkers, have destroyed the skepticism of those who with

that while there are noble souls struggling to uplift mankind there is much of injustice and crime, craft and cruelty; we see on every hand inequalities and anomalies in the social state; we find ignorance in regard to the simplest physiological laws; we discern that men are almost absolutely ignorant of psymen are almost absolutely ignorant of pay-chological powers and forces, know compara-tively nothing of the nature of those psychic powers which they employ over each other. We realize that while the world is moving on in the direction of knowledge, seeking to acquaint itself with its surrounding environment, it is dealing simply with surface ef-fects, knows practically little of causes and still less of principles. We find men thus living blindly; that diseased conditions are perpetuated; we recognize everywhere neces-sity for a higher philosophy and a realizable religion. The religious teachings of the past have been of such a character as to degrade man in his own eyes. He has been represented as a mere child of dust, a thing of little worth, under the curse of God, innately and totally depraved, and condemned to eternal perdition, unless believing certain dogmas and creedal ideas.

The need of saving the soul has been so exaggerated that you have forgotten the other side of the question, the salvation of the body. The result is that after eighteen hundred years of such teachings as these, the world is in darkness, morally and spiritually speaking, which is exactly the counterpart of what existed at the time of Jesus. Crime, vice, sensuality, immorality, cruelty, greed, injustice, pride and prejudice, everywhere abounding. Honesty, justice, truth, goodness and righteousness conspicuous by their ab-Ausnon f the fact. Inco-severingly and persistently in-spite of all opposition and ridicule, men culture, of legal acumen and ability, men in the highest ranks of science, whoever they may be, have come to the conclusion that there is not only something in it but that there is also no other hypothesis which will ge admits the existence of disembodied in-ge admits the existence of disembodied in-telligent personalities, capable of employing movel the facts in their nature, yet potent to hoing the con-boing the con-teresults in the mundane there is not only something in it but that second the facts, but that which ment of the false and blasphemous theology they ge admits the existence of disembodied in-movel telligent personalities, capable of employing movel the facts in the mundane the facts in th if you wanted to insult him, and yet this is only practically applying the very utterance which orthodox believers continually make, affirming themselves to be miserable sinners,

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home and in your heart, to live healthily. hopefully, saintly and spiritually, even to-day. The church of the future is talked of very much at the present time, and in that church of the future, according to some of these leaders of modern thought, there is to be no prayer, no aspiration, no God, no soul, no im-mortality; there is to be nothing but just cold adoration of humanity, nothing but just come positivism to work out the greatest good of the greatest number. This may be very sat-isfactory to the intellectual egotist or hard-headed, scientific student; it may be satisfac-tary to the satisfactured backelor or the distory to the self-centered bachelor or the dis-appointed maiden, but for the man or woman who has known what it is to live the life of union, and understands the sacredness and the happiness of married life, for those who have undertaken the solemn and serious duties of parentage, and recognized somewhat of its responsibilities, as well as its pleasures. for those who have had the experience of the heavy hand of death crushing out before their eyes the responsive life which was ever a source of joy and comfort to them in their offspring, those who have known what it is to go down to the tomb and to place there the remains of those who have been most cherished and dear, those who experience the need of sympathy and love, who have hearts as well as heads-for these such a church of the future will have no satisfaction in the cold chips the mere husks of intellectual thought, of scientific conclusions, of logical, philosophical argumentation and rationalis-tic negations. Mere negations, denuncia-tions, criticisms, hair-splitting discussions will not satisfy the needs of the soul. Man is something more than a mere intel-

lectual machine, or a thinking animal. He has a heart; he is a spirit; he is full of ideas. of yearning emotions, of hopeful anticipations. His soul goes out in search of love and sympathy, and the sweetest and most en-during facts of life are those of loving affec-tion, of mutual devotion. All the knowledge that the world can gain, all the scientific attainments that man can give are valueless to the individual who has not loved, who knows naught of the sweet emotions of affection, who is self centered, who lives solely for self,

[Reported for the Religio-Philosophical Journal.]

The world's needs—can Spiritualism supply them? Such is the topic selected for our re narks to you to-night. Never in the history of humanity, as far as we can learn, has there been so much of freedom, so much of intelligence, so much of knowledge with regard to the actual facts of life. The present is a time wherein those who are anxious to penetrate the realm of mystery, to enter the region of the unseen, to interrogate nature and wrest from her her secrets, are pushing their investigation so rapidly that they are drawing closely each succeeding day to the arcana of eternal principles. Thus science with rapid strides has bridged the gulf of the past and has united it to the present, bridged the oceans, uniting continents and people. and making you members of one family the world over. Philosophy has sought to solve the mystery of being, has endeavored to re-spond to those instinctive inquiries of the human heart-whence came I? Why am I? and whither am I going?

Religion in past times claimed a position of exemption from all tests, asserted its right to divine authority over the reason and con-science of man; but science and philosophy, pushing on with giant strides in the achievement of knowledge, are close up to the very battlements of the stronghold of dogmatic theology; are to-day battering down its walls. The breach is already large; the opponents are pouring in and in fair prospect of taking possession of the citadel which for eighteen hundred years has remained well nigh impregnable. The warfare, then, betwixt re ligion and science has become so interesting that it is to-day an absorbing and burning question as to what is to come next. The world is awake, is fully alive to the necessity for the demonstration of the usefulness of all which exists. If the church cannot demonstrate the needs-be for its existence, if it is unable to substantiate its claim, if orthodox theology, dogmatic supernaturalism, cannot present some evidence, cannot take the inquirer down to the root facts and clearly prove to his satisfaction the claims which are made, to be warrantable, then the church must go, then orthodox theology must become a thing of the past and the claim for mira-cles, for divine inspiration and interposition, must in like manner become invalid and use less. This is being recognized more dis-tinctly every day. On all sides the question is being asked, if a man die shall he live again? The thought of the world is turning to the great question of a future beyond the tomb, and various opinions are entertained, some affirming immortality as natural to the human soul, others declaring it conditional upon belief or the acceptance of certain formulas, while others again affirm they can find no evidence of soul, can find no room for spirit, cannot conceive the possibility of mind acting apart from organization and are unable to locate a possible heaven or probable hell. Thus, all around the world of intelligence, of thoughtful minds, of bereaved men and women, of suffering mortals, there is earnest and continual agitation of the question of man's immortality and of the authenticity or otherwise of the claims made on the part of

state of things now and then. There is equally as great necessity for demonstrations to prove immortality or the continuity of personal existence now as then. And yet the church cannot present them.

that there is an exact analogy between the

The result is, as you are well aware, many of the more advanced thinkers in the theological seminaries are compelled to give up miracles and the claim that miracles are possible. Filtering through the universities and into the pulpit itself comes the spirit of skepticism, the language of science, and more than one of the more prominent of the religious teachers who should proclaim the glad tidings of life and immortality brought to light, has been compelled to admit that he cannot any longer preach miracles because to him the are a priori impossible. Just think of it The very foundation of Christianity, the very corner-stone of religious philosophy, of the system of dogmatic theology given up voluntarily by its representatives, who claim to be the preachers of life beyond the grave—

to give to humanity the glad tidings of great joy that there is no death—unable to preach it, unable to teach it, compelled, to be. consistent to their conscience and reason, to forego miracles, the idea of supernaturalism, and stand exactly where the scientific man stands, affirming the known laws of nature and their inviolability! What then? The result is, as you are clearly aware, that among Christians as well as outside of the ranks of Christianity there is a growing disposition of indifference, a conception that believers are insincere.

So deep seated and firmly rooted is this idea of the insincerity of those who fill the pulpits that when one is found who has sufficien moral courage to proclaim his principles and dares to be a heretic to the creed which he has previously embraced, that man is at once recognized as a man of promise, is accepted as a true man and receives the support and countenance of a larger portion of the community, than those who fill the pulpits. So that heresy to-day becomes a virtue—as it has always been-and while the church denounces heresy, schismatics; while theology is proclaiming against the infidel, bewailing the emptiness of the churches and deploring the spirit of materialism that is wide-spread throughout the land; while it is exaggerating the importance of belief and declaring men in danger of eternal perdition who do not believe as it affirms; there is a still greater crime being committed everywhere than the the crime of heresy, namely, the crime of hypocrisy, and the churches are full of those who dare not allow themselves to think, who close their eyes and stop their ears and will neither hear nor see, nor put to the test the principles they claim to believe or the faith which they affirm, well knowing that if they listen to the voice of reason, if they but once admitted the relentless logic of the rationalist, they must forego orthodox dogmas and theories which they entertain, come right out from that position and take their stand as rationalists among reasonable thinkers.

The need of the age, then, as it seems to us is clearly apparent in the spirit of the age. The spirit of the age is, as you have seen, to inquire, to test, to sift to the bottom and ar-rive at the fundamental facts or principles of Christianity. It is not true that Christianity makes any distinctive claim other than that which all the great field of her operations, men are anx-

reconceptions and prejudices in their minds have even declared that "spirit" was the last thing they would give in to. What else can you have that will cope with the materialistic pirit of the age, that will meet the demands of the hour so successfully as Spiritualism?

Nay; when you come to the analysis of the question fairly and judicially, you will learn that it is the Spiritualism of the past duplicated in the Spiritualism of to-day; that the phenomenal evidences, the psychological manifestations in trance and other directions, the power of healing by the laying on of hands, supplement the Spiritualism of the Bible and give warrant to the belief of the biblical, and stand in the position of the socalled supernatural powers, but, as we now discover, not supernatural but super-mundane.

Thus, in the field of Spiritualism you learn not only of scientific facts, of phenomena which are capable of repetition under given conditions, but that there are agents at the other end of the line who are producing these telegraphic symbols which indicate the pres-ence of intelligent personalities, and you receive messages from these friends, the evidences of their consciousness and continued love and interest in you. True, it is difficult to obtain clear and conclusive evidence of spirit identity; yet, if there has been one clear demonstrable fact of spirit identity which has satisfactorily proved that the individual you had thought dead and gone is not dead but still living, the old adage "that dead men tell no tales" is no longer true; for the dead live and speak, and under these conditions and by these methods are able to carry conviction to your minds that they are neither obliterated from conscious existence or sleeping in the tomb until some indefinite-

ly postponed judgment day. These facts, answering the question of immortality will necessarily supply the need of humanity thus far, but it is not only in this direction light is needed. If there is life beyond the grave, if you are to live a personal conscious life, then you ask the question, what is the nature of that existence? What the state of our friends, and what influence does our present life have upon our future one? Thus you receive a response to your intellectual desires, the demonstration ap-pealing to your observing faculties which carries to you conviction of the presence and power of spirit agents. This answers your beauty hungan this most that hunging de heart's hunger; this meets that burning desire of your soul, responds to the affection of those loving ones who have gone before; and when you have seen your dear ones laid to rest, when in the waxen-like state of death yon have kissed the cold form and laid it tenderly away in the keeping of mother nature, returning to her all that she can hold, you yet have not merely a faith, not simply a fond hope, not solely a dream of some possible life, but you have knowledge, a conviction which has become to you a mental possession that they are not dead, and receiving from them the intelligent messages which evidences that they are still living, loving and interested in your well-being, you know that life is endless in its relations. Then, what influence should such knowledge have upon your present life?

incapable of any good, worthy of utter condemnation and eternal damnation. If you apply it and seek to bring it as a realizable idea into their lives they resent the applica-tion most strongly, clearly evidencing that it is not really believed by them.

The natural result of such teachings has been to produce demoralization, to lower the standard of man and womanhood, to erect a false standard, instead of that of righteousness and purity, that of ecclesiastical belief and the shibboleth of creeds and dogmas. The age is moving in its revolt against this usurpation of the rights of humanity, but the tendency is to the other extreme of skeptical agnosticism. Thus even among good Christian believers, if you tell them that you have seen something which to them appears miraculous, they will tell you it is impossible. They will believe that Jesus re-appeared in a closed room at Jerusalem, but they will not believe when you tell them that you have seen a spirit. They will believe that the angels rolled away the stone from the door of the sepulcher, but they will tell you, you must be mistaken, you are deluded, halluci-nated, or use some other fine term, when you affirm that you have seen a table moved without human agency or mechanical appliance, They believe that the three Hebrew children entered the fiery furnace and were uninjured, but if you tell them a medium has placed his hand in a gas flame, or has taken a live coal from the grate and handled it without injury. they will tell you there was some chemical process or that you were psychologized; that it is impossible. They will swallow the whole camel of biblical miracles, but they will strain at the gnat of spiritual evidences of to-

ay. While you, living intelligent witnesses, are prepared to state on oath and to substantiate the claim you make by the repetition of these phenomena, with the given conditions which are necessary, while you are here able to testify to what you have seen and speak what you know, they doubt your word, but they will accept that which comes through very questionable sources, which has no living witnesses to substantiate its claim and is known to be very imperfect and inaccurately translated. 'What does this mean? It is an evidence that in spite of itself the church is becoming utterly materialistic, that the life of the average Christian is materialistic in the very letter and sense of the word, materialistic in so far that he ignores the claims of the church and lives for what he can obtain in this world, and the majority of good Chris-tians are just as eager to make a good bargain or to go on 'change or to do any of the various things which other materialistic, worldly wise and infidel men are doing; will meet with and act with them in every sense of the word in business as though they were honest, reliable men, and expect to go to glory through the merits of and because of their belief in the good and noble self-sacrificing Jesus.

The need of the hour then is, of a practical rational religion; a religion that can be taken into every-day life, a religion that will work on week-days as well as Sundays, a religion that will bring you down to principles, will establish you upon the basis of knowledge, Surveying the scene as it presents itself to our mind we find that humanity to-day is in darkness morally and spiritually; we see able you to make a veritable heaven in your

berg, a frozen thing, without life, animation or aught that wins the sympathy of human hearts. That which lives, which is indestruetible, is not simply knowledge, but it is love and sympathy, it is helpfulness and pity; it is the affection of the soul, the sweet sentiments which recognize beauty and goodness all around.

When the nation is stirred to the very depths in sympathetic unison, and the one touch of sorrow makes the whole world kin, then indeed, we see that humanity is truer. diviner and nobler than theology has represented it to be, and while selfishness prevails, yet these are the bottom principles which called forth at times, give evidence of the magnanimity of the spiritual-life, and the possibilities of achievement of moral great-

The Church of the Future, as we understand it, however, will recognize Spiritualism as the cornerstone of all religion, will embrace this essential factor, for all religions of the past have been founded upon this stone of spiritual demonstrations, and the religon of the future must build upon it as a corner stone if it is ever to become a vital faith founded on facts of spirit manifestations. Thus Spiritualism becomes the essential prerequisite for the building of any church of any religious system; because it is the demonstration of man's spiritual nature and needs, here and hereafter. It reveals you to yourself; teaches you that the other world is part of this, that you cannot separate them and take "one world at a time," but that by living up to the highest conceptions of right, in doing that which is good and true from a love of it, in appreciating that virtue is its own reward; and recognizing that right exercise of all powers bodily, mentally and morally is virtue, and the perversion, the ignorant abuse or misapplication of any faculty, or the abnormal tendency and development of appetites, or propensities of the physical life is vice, and recognizing that virtue is the full and only natural (and therefore ought to be the normal) expression of man's nature, and that vice is the failure to reach this high and noble standard of perfect self-government, in harmony with principles of health mentally and morally, you will recognize that Spiritualism is a religion for this world. It affirms that while you are here you must fulfill the responsibilities of the now; that if you would enter heaven at some distant time you must understand the law of harmony or evenness to-day; that if you would become angelie in the disembodied state, it is incumbent upon you to develop the angel here.

Thus Spiritualism has as the central idea of its philosophy man's spiritual nature and destiny. It gives the evidence which can alone meet the skepticism, materialistic and agnostical ideas of the age. It answers affirmatively the question of the hungry heart that is bereft; it gives you a spiritual philosophy which indicates that all life's experiences are beneficial, are necessary to the culture of the spir-itual powers; that sorrow as well as joy, pain as well as happiness, trials as well as success temptation as well as conquest, danger and difficulty are as necessary to you as the happiness of rest, peace and contentment; that life is a conflict, wherein the participator is compelled to learn his nature, to understand the alphabet of being, to fashion the weapons with Continued on Eighth Page.

Memorial Tribute to Mrs. W. B. Coleman.

Her Transition and Return to Earth-Manifestations through Mrs. Bullene, Mrs. Austin, Mrs. Winchester, Mrs. Clark-Cooke, Mrs. Morton, Mrs. Robinson, and her husband, W. E. Coleman.

On the morning of January 11th, the pure, white soul of my beloved companion, Wilmot Bouton Coleman, was borne by loving angel ministrants to its haven of rest in the Summer-land. In all probability no one on earth had that complete and thorough recognition and appreciation of her many excellent traits of character which her husband possessed. She was one of the most scrupulously truth-ful and conscientious persons I have ever met; her soul instinctively shrank from the deceits and falsities so universally prevalent in our corrupt social system. Extremely refined in her tastes and aptitudes, love of the beautiful corrupt social system. Extremely renned in her tastes and aptitudes, love of the beautiful in nature and art being strongly marked, the coarseness and crudities encountered con-stantly, incident to earth's present undevel-oped condition, were necessarily repellent to her. Sensitive to an extreme (and medium-istic), so much the more trying the task im-posed upon her of buffeting her way along life's troubled path. Being ambitious and independent, she was not content to rust in, wearled idleness; so, following her own in-clinations (her husband practically recogniz-ing woman's equality and perfect freedom, independent of all male domination.) She some years since devoted herself to the pleas-urable task of building up a home and a competence for herself and husband amid the orange groves of Florida. The struggles and trials resultant from this self-imposed task, coupled with deleterious climatic influences upon her delicate, sensitive organization, upon her delicate, sensitive organization, hastened her untimely translation from earth to heaven, aiding as they did the development of the insidious disease (cancer) the seeds of which had been long in her constitution.

The lengthened separation was a trying or-deal to us both; but we comforted ourselves with the reflection that it was but temporary -that in the fulness of time, when the full fruition of her labors had been secured, we should then spend the remainder of our earthly days in close and loving companionship. But it was otherwise decreed. Her pure and noble soul has been freed from the engrossing cares and perplexities of earth-life to bask in the more congenial radiance of the Aidenn Land above—a land for which she was far more fitted than for this cold, unsympathetic world of ours.

My beloved Willie possessed a womanly heart overflowing with love and affection. She was, as it were, the very embodiment of love. It permeated her whole being, her soul being, as one might say, saturated with the love element. A more complete exemplifica-tion of the dominance of the affectional nature I have never seen. Affection, love of truth, and refinement—in these three she was pre-eminent. Intellectually she was above the average, but not pre-eminent, as with the other attributes. She was kind-hearted and benevolent to an extreme, ever mild, gentle, and sympathetic, open, frank, and candid, devoted and true.

I had hoped to reach the East previous to her passing away, but was unable so to do. For several months I have been expecting that a transfer of officers from San Fran-eisco to the East would carry me to her. Every week we have been looking for an or-der from Washington making the transfer, but the President's slowness in making changes has delayed it. We are still expect-ing it daily, but it will come too late to take me to her side. Instead of my going to her, she has come to me, in spirit, as will appear hereefter hereafter.

My wife was a confirmed Spiritualist in the

Since my wife's demise I have received from several San Francisco mediums evidence of her presence with me. Through Mrs. E. C. (Albert) Morton I have received various yaluable suggestions concerning our affairs in the East. Through Mrs. Winchester I have received a number of excellent tests of iden-tity both of my wife and other relatives, including names, dates, incidents, personal de-scriptions, etc., unknown to any one in San Francisco but myself. In the course of a short conversation she gave me a constant succession of tests indicating a knowledge of me and mine so, correct in a multitude of particulars that with all my careful and skeptical discrimination of psychical phe-nomena, I was compelled to acknowledge their accuracy and truth. As regards the

number and character of the tests given this was indeed a remarkable séance. I have also had a very satisfactory sitting with Mrs. Lena Clarke-Cooke. That lady gave with Mrs. Lena Clarke-Cooke. That lady gave me a very correct description of my wife's personal appearance, as seen by her standing near me or hovering over me. Her mental characteristics were also graphically outlin-ed, and many pertinent words of cheer and counsel, in various directions, were given me as coming from her, such as she would be likely to say under the circumstances. A way correct description of her Florida home very correct description of her Florida home was also given, and various suggestions and prophecies concerning it. Other tests of per-sonal identity were given.

During a recent visit to Mrs. R. A. Robin-son she gave me a good description of my wife's personal appearance, whom she said she saw near me; also, quite a detailed de-scription of certain peculiar mental traits of hers-traits of character not alluded to by other mediums, nor ever referred to by me; also, certain marked incidents in our conjoined life-history of which we are not accustomed to speak, with other matters indicative of her presence. As usual with this medium. a number of positive, definitely-expressed prophecies of future events in my life were given me, some of a marked character em-bracing events entirely unanticipated by me. Whether they will be fulfilled or not time alone can tell. Some I hope will be, and some I hope not. Correct descriptions of, and words of truth from, other spirit friends and words of truth from, other spirit friends and relatives were also given me, some of the same spirits communicating as did a few days before through Mrs. Winchester as above referred to. Summing up my experiences with mediums the past week or two, I find that I have come into closer rapport with the Spirit-world, and have received more positive. tests of identity of the communicating intel-ligences, and a greater number of such, than I have ever before been favored with. Shorthy efter my wife's death a striking

I have ever before been favored with. Shortly after my wife's death a striking manifestation occurred while I was alone in my room. After retiring and before falling asleep one evening, all at once I heard raps on the headboard of my bed. (Occasionally I hear the raps in my room when alone.) I listened attentively. At first there was given a short succession of raps at intervals; but soon there came one long continuous shower of raps lasting five minutes or more. I never heard such a quantity of raps, without break, in my life before, there being at least several hundred in one steady stream, loud, clear, distinct. When this long roll ceased I re-quested mentally that if this indicated my quested mentally that if this indicated my wife's presence, three raps be given. Three raps were given. I asked several other mental questions to which answers were received, affirmatively or negatively in like manner, and then the rapping ceased. Since then it has not been heard again; but Mrs. Winchester, in the remarkable scance before referred to, knowing nothing of what had already oc-curred in my room, told me that the spirits present (my wife and other relatives) said that they were going to communicate with me a good deal hereafter by raps on my headboard, that is, when my mind

An Australian in America.

To the Editor of the Beligio Philosophical Journal; A story is told of a sailor on board a British man-of-war which possibly illustrates my own position at the present moment. The ship had been for some months stationed in the Mediteranean, and being at length order-ed home, had sighted the old coast on a grey, foggy, pattern English day, whereupon Jack thankfully exclaimed—"Ah! this is something like weather! Confound your eternal blue skies." It may be from similar home custom and lack of taste that I, after nearly thirty years residence in Australia, finding mysel at length paying a long-coveted visit to the Great Republic, and being kindly invited by you to place on record my occasional "Notes of travel," discover that my mood is thus far, like Jack's in Italy, one rather of criticism than satisfaction. To be sure, I must not forget that I have entered the United States by what may be termed the "back door," and that I have no right to expect to find it as trim and perfect as probably may be the front portion of the edifice. Still, I am myself a citizen of quite as young a community as this of

SAN FRANCISCO,

and the shortcomings I conceive to exist, oc-cur to me upon comparison with Australian cities. But before I refer in as gentle a spirit as possible to these, let me relieve my soul by alluding to certain characteristics of the great western metropolis from which we, dwellers at the Antipodes, may undoubtedly learn a lesson. The foremost and most no-tiseable of these are the hotels. ticeable of these are the hotels. The mag-nificent palaces which here open their portals to the traveler, have no counterparts in Melbourne or Sydney. The accessories to busi-ness, too, I am inclined to think are in advance of those to which I have been accustomed. Street cars, telephones, electric lights, transit facilities are more general and complete. But here I must stop and take up my weapon of attack for my short essay of eulogy is finished.

And the per contra is to my mind a somewhat weighty one. Apart from business—all that has reference to mere dollar-collecting— I look in vain for many of the features of a cultured metropolis, which I meet with readcultured metropolis, which i meet with read-ily in the leading cities of the great southern communities. Take Melbourne. As a city she is younger than San Francisco. The lat-ter dates from '48; the former from '51; yet in most things manifesting public spirit, ar-tistic taste, elegance and refinement, Mel-bourne is ahead of San Francisco. You can-not walk a mile there in any direction withnot walk a mile there in any direction without coming upon capacious reserves laid out as parks and public gardens—not merely railed in and then left in a condition of dusty grass and poverty stricken trees, but beaming with elegant parterres of flowers, varied foliage, and flowing fountains wherein fish of splendid colors disport. I see nothing of this sort in or near San Francisco. If I take the cars and travel some three miles I reach what cars and travel some three miles I reach what is called a park, but which, always excepting an enclosed conservatory of some extent, is as yet decidedly forlorn of aspect. Statuary, too, in the southern city, both in the open air and in roomy sculpture-galleries, plays a con-spicuous part. One colossal bronze group by Summers, of rare merit, commemorative of Burke and Wills, the Australian explorers, occupy a commanding position. I look in occupy a commanding position. I look in vain for anything of this kind in San Fran-cisco. The public library here, which invites destruction by fire in a flimsy hall, attached to a theatre, will not bear a moment's com-parison with the stately Melbourne institution which already takes rank among the great libraries of the earth. Under the same capacious roof there is a picture gallery built specially for the purpose and containing some of the masterpieces of well-known modern artists. If I ask for the San Francisco picture gallery, what is the answer? The State University here, so far as I can judge from visiting it and perusing its register and published programme of courses, might hold its own in comparison with those of Melbourne, Sydney and New Zealand, but many of its students must be placed at a disadvantage for the lack of the materials to be found in the technological and general museums and exhaustive botanical and zoological gardens of the southern communities. In the glorious and soul-expanding art of music this American city seems to me not to have touched the point of excellence reached not only by Melbourne but also by Sidney and Adelaide. In any of these cities the Christ-mas season would be marked by a really masterly rendering of one of the great Oratorios by the local philharmonic societies. I have passed a Christmas here and have had no opportunity of enjoying anything of the kind. Moreover, public bands maintained by public subscription for the general benefit, appear to be unknown. If there were a great association here like the Melbourne Philharmonic society or the Leidertafel, I do not know in what hall it could give its performances. The Melbourne Town Hall, available for such purposes, will seat 4,000 people; the space de-voted to orchestra and choir alone will accommodate 500; while its organ, which cost \$30,000, is recognized by musicians as one of the notable instruments of the world. I might extend my list of San Francisco deficiencies, but I have gone far enough. In all the public acquisitions which help to promote the amenities and bienseances of life, I discern a want. There is ample vulgar and ostentatious display of immense private wealth; there is sufficiency of amusement not of a very refined description; there is enormous business energy; and there are nu-merous exhibitions of what is called religion —religion which contents itself with profes--religion which contents itself with proces-sing to save souls from a future burning and does nothing to ennoble the present life. But of the true religion, the cultivation of the higher faculties and emotions of mankind, the education of the altruistic qualities which cause men to work for the general good apart from private aggrandizement, the culture of the soul and spirit which lead to the real worship-the worship of the beautiful-not in word but in act; of this unfortunately, there are not many traces here and such as there are must be looked for in solitary bosoms. All the organizations are either mercantile or essentially sectarian in their nature. The city as a whole gives no token that it has a society soul—a soul soaring above momentary aggrandization and coarse sensuous gratifications. In my next communication I shall leave this realm of material manifestation in which I have been disappointed, and shall have something to say of my immediate spiritual surroundings wherein my satisfaction has been abundant CHARLES BRIGHT. San Francisco, Cal.

Persecution and its Effects.

To the Editor of the Religio-Philosoph

Erie is a beautiful city, situated on the Lake Shore railroad, about 50 miles west from Dunkirk, N.Y. Spiritualism has been agitated there from time to time for twenty years or more, but I think no regular society of continuous meetings have been inaugurated until the present winter.

The venom of bigotry exhibited in the ar-rest of Charles E. Watkins for practicing his mediumship has reacted against the enemies of truth and liberty. I had the honor of an introduction to Alderman Freeman, whose decision has been given to the world. But, as important facts need oft-repeating to keep the impression fresh, it may be well to say here that this sensible, honest, impartial Alderman decided that Spiritualism is a religion, and its advocates and disciples are entitled to all the privileges guaranteed to other worshipers, and that Mr. Watkins was simply expressing his religious faith and illustrating his theory and mode of worship in the scance room. Watkins was acquitted. But I am informed the bigots still threaten further persecution and arrest if he returns to that city and attempts to practice his medium-

ship. The outcome of all this has been the organization of a new spiritual society, known as "The First Spiritualist society of Eric city and county, Pa.," and a charter has been ap plied for which when secured will make this a legal religious body. Cephas B. Lynn spoke there twice in January, which was the first speaking under the auspices of the new soci-ety. He gave general satisfaction and the cause grew under his ministrations. He was followed by Hon. A. B. Bradford who was. I think, some forty years a minister of the Gos-pel (?) of fire and brimstone, and now feels that it was forty years worse than wasted. As a natural consequence he is now uncompromisingly radical and gives no quarter to the old theology. He is said to be very able, scholarly and earnest; and materialists like

him, though he is an avowed Spiritualist. Cephas gave his famous lecture on "Inger-soll and his critics," which also delighted the materialists, while C. E. Watkins and Carrie E. S. Twing drove materialism to the wall— not that they converted all materialists, but they demonstrated a power and intelligence which in the not distant future must compel every honest, sensible skeptic to accept the inevitable and acknowledge spirit commun-

ion. Mrs. Twing gave one public lecture and one public scance, and gave some fine tests. Though only about one month old this society has already had seven public lectures and one scance, viz:—Cephas B. Lynn, two; A. B. Bradford, two; Carrie E. Twing, one, and the present writer two. They use the large Grand Army Hall on State street, and to my surprise Army Hall on State street, and to my surprise it was nearly filled in the morning, and in the evening every seat was occupied and many went away unable to gain an entrance They have a spendid choir organized under the leadership of Prof. Henkler and wife, assisted by Mr. Saxton and daughter, Miss Hazen, the Misses Beckers and John Depinet. The music was excellent and this young choir seem very faithful and devoted to the work they so freely and unselfishly give to the cause, and in view of the fact that they thus incur the odium and ill will of many who might otherwise be their friends they are entitled to much credit. But the lost friendship is really of small account, for the man or woman who will repudiate a friend or neigh-bor simply because they are true to convic-tion and share the blessed companionship of the ascended, is not worthy our regard. Such friendship (?) is hollow, selfish, and worth-

At first the daily papers gave fair and quite full reports of these lectures and scances, but the "Masters in Israel" were offended and

ja, from the United States, to get healed of consumption.

Three years ago, as one morning I lay mus-ing in my bunk in a Cunard steamer crossing the Atlantic, in full daylight, and having my eyes wide open, Mrs. Morena, came into my cabin, and, to my sorrow, went out of it as quickly as she came in. Thereupon I rose, bathed, dressed, and went up to breakfast. It was late; the saloon was nearly deserted, and I found only two fellow-passengers talking together and eating ham and eggs. I had never seen either. The common name of Morena was mentioned between the two, and I, being full of my vision, remarked at a ven-1, being full of my vision, remarked at a ven-ture to him who sat next to me, "Mrs. Morena is more plump than she was twenty years ago?" My neighbor turned on me a quiet look of inquiring surprise. Putting his hand in the breast-pocket of his coat, he drew out one of those excellent photographs for which In the breast-pocket of his coat, he drew out one of those excellent photographs for which some American photographers are so celebrat-ed. "Is that the lady you mean?" he gently demanded. And I answered: "Certainly, and you see sheis rather stouter." "When did you see her last?" was the next question, and I answered: "This morning." The gentle-man with the photograph was Mr. Morena, the husband of my beautiful lady. We be-came friends, we had many social yarns to-gether; he told me of his residence in Jauja, of the complete cure of his lungs, the num-ber of his children, and many more dear, delightful, household things in which I had no interest. He invited me to his house. On our arrival at New York Morena telegraphed to his wife, who replied, while he waited in the telegraph-office, that they were all quite well at home. Nothing happened. I had not, to my recollection, thought of the Morenas for years before. Is it very difficult to under-stand, when two or three are met together under certain given circumstances, that a real presence mey he youchested to need. under certain given circumstances, that a real presence may be vouchsafed to each? I am, sir, etc., A. J. DUFFI Belle Vue House, Newlyn, Penzance. A. J. DUFFIELD.



DR.C.W. BENSON, of Baltimore, Md.,

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DR. C. W. BENSON'S 1.

highest and best sense. Her realization of the abiding presence of spirit friends, and of the actuality and beauty of the Spirit-land, was intense and complete. Faith was swallowed up in knowledge. She knew where she was going, she told her physician, when he informed her she could not live. She was, oh! so happy and joyful at the thought of enter-ing that blessed land of light and love. She passed away perfectly happy, as only a thor-ough Spiritualist can pass away. She often assured me, before the change, how glad she felt to know that she would be enabled to come to me from the higher life and aid me in my work for humanity and counsel me concerning the preservation and utilization of our orange grove in Florida, upon which she had expended so much of her vital force and energies.

Upon her arrival in New York city a few months since she requested me to ask Andrew Jackson Davis and Mary Davis to call on her. She wished to be free from all outside or nonspiritualistic influences in her last hours. " want to die as I have lived, a Spiritualist and Harmonial philosopher," she said. She expressly desired Mr. Davis to conduct the funeral exercises, that gentleman being held by her, as by myself, in reverent admiration, and her wishes were all complied with. Her last earthly days were soothed by the presence of kind, attentive friends, members of Mr. Davis's congregation, Mr. and Mrs. Austin being specially attentive. To them, one and all, my sincere and grateful thanks are due. Through Mrs. Austin's mediumship she enjoyed sweet communion with her spirit friends, bringing peace and rest to her soul. A short time previous to her departure from earth Mrs. Emma F. Jay Bullene saw and described to her five spirit friends about her, awaiting her transition, all of whom were recognized by Willie's sister, a strictly ortho-dox lady, most faithfully attentive to her sisdox hav, most faithfully attentive to her sis-ter's wants during her illness in New York. (I may here remark that my wife was a mem-ber of the Baptist church when I first met her, and that by conversations and through the aid of spiritual books loaned her, she be-ceme a Spiritual books loaned her, she became a Spiritualist before our marriage was determined on.)

Sitting one evening in conversation with Mrs. A. S. Winchester, the well-known medium of this city, before I had received any intelligence of Willie's dangerous illness, that lady told me she saw my wife very ill, and that I would soon hear news from home demanding my presence. The idea conveyed was that she would soon die. I did not accept this as true, for I had strong faith that she would live to see her Florida home a full success, which would require several years more. A few days after this I received a letter from her, informing me of her severe prostration and her resolve to leave for New York. Afterwards Mrs. Winchester described to me her surroundings during her illness, making special mention of her colored nurse of whom then I knew nothing. From correspondence and the obituary in the Two Worlds learn that she had a faithful colored nurse. Before she had heard a word of my wife's illness, Mrs. R. A. Robinson of this city told me poeltively that my wife's death was immediate and certain, that I would soon leave for the East, but that she would die before I could get away.

settled than it now is.

In connection herewith the following is of some importance: During the seance with Mrs. Robinson above adverted to loud raps were heard continuously, beginning as soon as we sat down to converse. The raps were first heard on the window sill; I having expressed a possible doubt as to whether the sounds were indeed raps, they immediately began on the door in another part of the room; being asked if they could not rap on the table near which we sat, raps on the table were at once given, and from the three places simultaneously the rapping then proceeded, and were heard all through the scance. Mrs. Robinson said she had never heard any such sounds there before. Of the genuineness of these raps and those on my headboard there is no possible doubt. Query for agnostic sci-entists: What power produced them?

At the funeral in New York Mrs. Bullene was privileged to behold the new-born spirit, describing her condition and surroundings. and the continued delight which she enjoys with her loving friends. "Her faithful love," Mrs. Bullene tells me, "still holds her lifecompanion on earth in tender remembrance.' Mrs. Austin informs me that she has manifested at her home circle, expressing her hap-piness and great joy, and saying that when sufficiently strong she would send me a mes-sage. "During her illness," says a New York friend, "a sweet smile was the dominant ex-pression of her faces caracterized and here in all pression of her face; gratitude and love in all her utterances; and her only anxiety to be at rest in spirit-life, where she would no longer be a care and burden to any dear friends in the form.'

The funeral services were very impressive and touching. Mr. Davis gave a brief account of his acquaintance of several years with her, "in which he portrayed a character of re-markable loveliness, where love of truth, devotedness, fidelity, and energy were conspic-uous elements...and in speaking of the truly conjugal relation which existed between her and her husband-in whom talents of a high order were met in her by counterpart feminine endowments—he said, 'They were not only mated, but they were matched'." Mrs. Austin testified to the patience, calmness, and sweet expressions of gratitude for little services manifested in her last illness, and the sublimity of her confidence in the happy prospect awaiting her in the bright Beyond. Mrs. Bullene delivered an impressive invocation, which one of its auditors describes as "the most beautiful, touching, truly prayerful, address or invocation to the Divine, Omnipresent Over-soul it has ever been my privilege to respond to."

Through life Mrs. Coleman was beloved by all with whom she was brought into close relation. Her nobility and purity of character endeared her to all. It can truthfully be said, almost without exaggeration,-

"None knew her but to love her, Or named her but to praise,"

WM. EMMETTE COLEMAN. Presidio of San Francisco, Cal.

Dr. Sages Catarrh Remedy cures catarrh by its mild, soothing, cleansing, and healing properties. Each package prepares one pint of the Remedy ready for use, and costs only 50 cents. By druggists.

When the skin is parched and freckled by strong northwest winds and the face becomes dry and scaly, it can be restored to smoothness and good color by Dr. Benson's Skin Oure. A perfect remedy for troublesome itching and veratious pimples.

ordered a change! I am credibly informed that no less than five "Brethren of the cloth" visited one editor in one day and ventilated their spleen against Spiritualism and de-manded that these favorable reports be stop-ped! They scolded and threatened and made it so disagreeable that the pressmen yielded and now they give but meagre and incorrect reports of our meetings and throw in such slurs and disparaging comments as seem best calculated to appease the poor jealous whining cowards whose vocation it is to mislead the honest people who trust them and throw dust in their eyes when the truth comes in conflict with their creed, and live upon the ignorance of their dupes.

There are many clergymen whom I respect and esteem, and who are above any such contemptible meanness, but for the class repre sented in this sneaking, cowardly, dictatorial whining, hypocritical mockery that would steal our birthright and sacrifice truth for a "mess of pottage," I have less respect than I have for a highway robber or a common "sneak thief." "Verily they have their re-ward." But there is hope for all, even for these dishonest clergymen. Judged by their creed, "How can they escape the damnation of hell?" but by our philosophy they are all heirs of the Kingdom of Heaven, albeit they may find a good deal of hell before they final-ly reach the goal. Their abuse has done much to inspire our workers and give direc-

tion to the cause, and knowing that in the end "ever the right comes uppermost and ever is justice done," we can wait, work and bear with injustice, and perhaps our example may reach and inspire the enemy and make them ashamed of their weakness, wickedness and cally. and folly. Let us pray.

LYMAN C. HOWE. Fredonia, N. Y., Feb. 15, 1882.

A Real Ghost. [Letter to London Spectator, Jan. 7th.]

SIR: If I were to tell you that I have seen and analyzed the waters of a river which runs two degrees north of the Equator, and found those waters 11 per cent. of sulphuric acid and 1½ per cent of hydrochloric, I might cause some surprise but little or no incredulity, even if I were to add the little-known fact that in that region of the world there is thrown away in twenty-four hours more of those two acids than is artificially produced in Europe in a year. But if I tell you that I once saw, outside my fancy, a woman who was 2,000 miles off at the time, I shall not only be generally disbelieved but laughed at as well. I have aften told the stream in the as well. I have often told the story in pri-vate life, but not till now have I told it in print. Twenty-three years ago, as I was looking out of the window of Gen. Torico's ranthe out of the window of Gen. 101005 Jan-cho at Chorillos, ten miles south of Lima, Peru, there passed by several ladies and gen-tlemen on horseback. A lady, whom I will call Mrs. Morena (the Spanish rendering of a common English name), was one of the gay cavalcade. She was so beautiful that I have remembered her face with the ease with which I am able to recall the Victoria Regina. or the yellow convolvulus, or the blue orchid as when I first saw those beautiful flowers in their native lands. I had never spoken with Mrs. Morena, or her husband, who accompanled her, and who was then on his way to JauSKIN CURE is Warranted to Cure

ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL ROUGH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, PIMPLES and TENDER ITCHINGS on all parts of the

body. It makes the skin white, soft and smooth-removes tan and freekles, and is the BEST toilet dressing in THE WORLD. Elegantly put up, two bottles in one package, consisting of both internal and external treatment. All first class druggists have it. Price \$1. perpackage.

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Ohange of Life. Unange of Life. It will dissolve and expel tumors from the views in an early stage of development. The tendency to can-erous humors there is checked very speedily by its mea-it removes faintness, flatulency, destroys all eraving-for stimulants, and relieves weakness of the stomach. It curse Bloating, Headachee, Nervous Prostration, General Debility, Sleeplesmens, Depression and Indi-varion

That fooling of bearing down, causing pain, weight and backache, is always permanently oured by its use. It will at all times and under all elecumetaness act in barmony with the laws that govern the female system. For the cure of Kidney Complaints of either set this Compound is unsurpassed. LYDIA E. PINKHAM'S VEGETABLE CON-

POUND is prepared at 335 and 335 Western Avenue, Lynn, Mass. Price \$1. Six bottles for \$5. Sent by mall Lyrn, Mass. Frice St. Six Dotties for B. Sent by mall-in the form of pills, also in the form of lossenges, on-receipt of price, St per box for either. Mrs. Finkham-freelyanswers all letters of inquiry. Band for pamph-let. Address as above. Mention this Paper.

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81 4 83 8

Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

THE SECRET.

When winds are raging o'er the upper ocean, And billows wild contend with angry roar. Tis said far down beneath the wild commotion, That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempest dieth, And silver waves chime ever peacefully; And no rude storm, how fierce so'er he flieth, Disturbs the Sabbath of that deeper sea.

So to the soul that knows Thy love, O Purest There is a temple peaceful evermore! And all the babble of life's angry voices Dies in hushed stillness at its sacred door.

Far, far away the noise of passion dieth, And loving thoughts rise ever peacefully; And no rude storm, how fierce so'er he flieth, Disturbs that deeper rest, O Lord, in Thee.

O rest of rests! O peace serene, eternal! Thou ever livest and thou changest never; And in the secret of thy presence dwelleth Fulness of joy, forever and forever! [Harriet Beecher Stowe. PERSONALS.

Adelaide C. Hastings, M. D., an early mem-ber of Sorosis, passed to the higher life on February 8th. The funeral services were conducted by a sister member, Rev. Phebe A. Hanaford, Universalist, in the church formerly occupied by Dr. Bellows. The choir was also composed of sweet singers from Sorosis; the address and music being touching, appropri-ate and impressive. Mrs. Hastings had one of those rare natures, equally strong and sweet, modest and courageous, loving and in-tellectual, which foretell the possibilities of womanhood. Refined, widely cultured and dignified, the depth of her character was only known to her intimate friends. After her only child no longer needed her care, wishing to be of use in the world, she indulged her predilection for the study of medicine, and was in the midstof a successful practice when pneumonia cut short her career of usefulness on earth, only to set her sweet spirit free to enter upon a loftier plane of development.

Three young women have taken mathemat ical honors at the University of Cambridge, and two have attained the standard for a first class in the moral toipos of 1881.

Hon. Edwin D. Morgan gave \$275,000 to Wells College, Aurora, N. Y., during his life time and by will. This excellent school was founded by Henry A. Wells of Wells & Fargo Express, who built a fine building on grounds adjoining his own house, and endowed it lib-erally during his lifetime. The Morgans seem as generous as they are successful. Lewis H. Morgan of Rochester, left an estate of \$100,-000 for the use of the widow and son during their lives, after which it reverts to the Ro-chester University for the special purpose of chester University for the special purpose of educating women.

The Legislature of Washington Territory have appointed Miss Newell, daughter of Gov. Newell, librarian of the territory. And Gov. St. John of Kansas, has appointed Mrs. C. M. Downs as one of the Regents of the State Uni-versity, which has many girl students and several women professors among the faculty.

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The Isaac Rich bequest for the Boston University, amounts to over \$2,000,000. In commemoration of Mr. Rich's generosity, the Uni-versity has established in the academic department sixty-four free scholarships, which will be divided equally between young men and young women.

The New York *Tribune* says: Two ladies have been nominated for school directors in one of the Philadelphia wards . This is not the

The *Herald* describes her courage, thus: "Her hair was cut short, a soldier's uniform took the place of the feminine attire, and thus disguised she rode at her husband's side during the whole campaign. Mrs. Hatzler was present at all the principal battles and at the burning of Moscow. After the promotion of her husband to the rank of a staff officer, she had many opportunities to see the great Emperor, and on several occasions conversed with him. An accident to her husband separated them from the main body of the army at one time, and for nine weeks she dragged him on a hand sledge over the frozen ground. Through a guide's treachery they were held prisoners by the Cossacks for nineteen months. They were exchanged in time to rejoin the French army and undergo the sufferings and privations of the disastrous retreat which almost annihilated Napoleon's forces. Through all these vicissitudes the sex of the woman remained undiscovered. 1846, and lived for twelve years on Fort Delaware, while it was being built by Major Sanders. Up to the time of her death she retained the full use of all her faculties, and it is said that she never suffered any results of her long exposure. She spoke English, German and French fluently, and had also a mastery of Russian and Italian."

Miss Anna Parnell, sister of the great agiator is president of the Ladies Land League, which is doing all it can to help the malcontents. They are closely watched by the police, but their meetings are not broken up. Miss Helen Taylor, step-daughter of John Stuart Mills, is also a member of the organization, and has spoken on its platform.

There was lately celebrated in Newark, N. J., the 100th birth-day of Mrs. Hester Van der Linde Jackson. This remarkable woman der Linde Jackson. This remarkable woman is well preserved, and in possession of all her faculties. Five generations came to pay their respects to this aged gentlewoman, the great grand-daughter of Philip P. Schuyler who emigrated from Holland in 1650. He was founder and fast generator of Albany and fafounder and first governor of Albany, and fa-ther of Gen. Philip Schuyler of the French and Indian wars. Mrs. Jackson relates that Washington was a guest of her father, who was his friend, and discribes him as grand in figure and dress, and elegant in bearing and language. She also remembers LaFayette, and used to thread the crooked streets of N. Y., when it was only a thriving village. Thus are the centuries linked together.

We have all followed the story of the sad sufferings of the crew of the Jeannette, lost in' the Arctic sea after twenty-one long months of imprisonment and drifting toward the northwest by the pitiless ice. The suffer-ings of the survivors, and their friends at home, through sympathy, have made every-thing relating to them of general interest. The following account of Mrs. De Long, wife of the Lieutenant in command, is narrated of the Lientenant in command, is narrated in the Herald, from the account of Mr. Bradford the well-known artist of the frozen realm:

"Lieutenant De Long needed and had no more competent adviser than his wife. She is a noble, highly intelligent woman, and like himself, an enthusiast upon the subject of Arctic exploration. She has read and studied everything that experience and science have made known upon that topic, is familiar with the minutest details of every endeavor ever made for the penetration of the profound veil of mystery overhanging that field of most daring adventure. Could she possibly have done so she would have been most glad to have accompanied him upon his expedition, sharing his hardships, his perils and his fate. That however, was manifestly impracticable, as she had the good sense to recognize. I think one of the most touching episodes I ever witnessed was the parting between Lieutenatt De long and his wire, and 1 know that the pang of separation was heightened by her regret that she could not share his trials in the heroic endeavor for the attainment of the purpose in which her heart was as much bound up as his. It was such a manifestation of bravery on the part of a woman as I never saw before and never expect to witness again. But she has never had any doubt and has none now of the safety of her husband and his ultimate return to his native land. She was here a few days ago, and we have been in almost constant consultation or communication during the two years or more in which the fate of her husband has been shrouded in obscurity.

BOOK REVIEWS.

ly, usually are attracted to them, because

more delicately they attempt to speak, the

more apparent is their innate vulgarity.

With few exceptions, they write of sexual re-

lations because their minds are inflamed by

passion, and their words are a glass which conceals not their motives. Such books can

accomplish no good; their influence is bad and only bad. We are glad to make excep-

tion of the present book. Its author writes

because he has something to say on a ques-tion he regards as of vital importance. The

subject is delicately handled because his

within historic times; gives the reasons for

marriage, and the fundamental principles on

which true marriage is based:discusses health

cusses the importance of rearing good and healthy children and disadvantage of rearing

sickly and bad ones; the laws of reproduction;

why and how parents transmit good and bad

qualities to their offspring, and the laws of

He traverses a wide field, and on every page

furnishes food for thought. There is no doubt,

in fact it is thoroughly proven by innumerable

instances that the mental qualities and phys-

ical state of the parents are transmitted to

offspring, and not only from the parents but

from grandparents and great. grandparents,

impurity in thought or deed.

eanitary marriage.

SOPHICAL JOURNAL]

the present civilization. The existence of this civilization depends on the maintenance of the family. Human beings are so long lived, multiply so slowly, and children require so much care and so many years of parental supervision, that only by strictly monogamic relations could the state be maintained, and the highest good secured. Marriage should be the union of mind and of heart and of all that is sweet and beautiful in human nature, and its basis is love, and love itself is amenable to adaptation.

It is easy to theorize on the means whereby the race may be improved, but there can be in a free state only one means of putting such theories in practice. They cannot be enforced by legal enactments and therefore the people must be educated in a thorough knowledge of the laws of life. After examining the subject, and considering how dis-eases of all kinds are transmitted, and the little attention given what may be called the Mrs. Hatzler emigrated to this country in science of marriage, or afterwards to the proper raising of children, it becomes a constant wonder that the results are not more deplorable. That the majority of children are born healthy, and mature with fair intellectual and moral attainments shows that there is a persistent force attached to the present methods: and further, that the race progresses from generation to generation, not only in intellectual attainments, but its average length of life is favorable to the present method of "selection." And after all, has not nature given man and women subtle attractions and repulsions which properly heeded, not only produce happy marriages, but healthy offspring? If we were to criticise this book it would be on its omission of this most important question. But we do not wish to criticise, but rather to commend the book to every young man and woman.

Partial List of Magazines for March.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: The Story of the Hoosac Tunnel; Loki; The House of a Merchant Prince; Love and Death; Hur-ricanes; Hymns and Hymn-Tinkers; Syrinx; Life and the Dream of Life; A Visit to Jerusalem; At Last; Among the Sky Lines; Our Winter Birds; Before the Curfew; A Difficulty in Hamlet; The Political Situation; On a Great Man whose Mind is Clouded; Captain Farquhar; Campaigns of the Civil War; Cobden; The Light Literature of Travel; Mr. Warner's Biographical Studies; The Con-tributors Club; Books of the Month.

WIDE AWAKE. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece; Two Little Pilgrims; The Sixpence of a Princess; The Sawing Match; A Rogue; Sweets to the Sweet; How I Entertained Two Little Girls; Their Club and Ours; Behind the Arras; To-Day; Midget's Bedtime; The Story of Maple Sugar; Sliding Down Hill; The Misfortunes of Yankee Robinson's Family; Short Stories from the Dictionary; "Patience;" A Pair of Gloves; March; From the Hudson to the Neva; What Grandmamma did; The Brownies; A Girl of the Period; A School for Fleas; Shadow and Echo; Beautiful Mr. Baby; Catkins; Hannah's Snares; Little Robin Adair; A Mean Little Mouse; Sunshine in the House; Tangles; Music; Magna Charta Stories; Door-Yard Folks; Old Ocean; Ways to do Things; The Traveling Law-School; Little Biograph-ies; Health and Strength Papers; What to do about it; Chautanqua Young Folks' Reading Union; Wide Awake Post-Office.

POPULAR SCIENCE MONTHLY. - (D. Appleton, & Co., New York.) Contents: Science and the Woman Question, by Miss M. A. Hardaker; Muscular Expression of Nervous Conditions, by Dr. Francis Warner; Sir Charles Lyell, by Prof. Grant Allen; To Eat and to be Eaten, in Charles Marris: Materialism and Positiv-and delicacy of odor. Sea, by W. H. Larrabee; The Machinery of Elective Government, by Prof. Goldwin Smith; Sound and Radiant Heat, by Prof. John Tyndall; Effects of Lightning on Rocks and Soil, by Stanislaus Meunier; Longevity of Plants, by F. Hildebrand; Soda a Remedy for Burns and Scalds, by Dr. F. Peppercorne, L. R. C. P.; The Gulf Stream and the Panama Canal, by J. Geikie, F. R. S.; Recent Wonders of Electricity, I. by W. H. Preece, F. R. S.; Quackery Within the Profession: Sketch of Professor B. A. Gould, by Erving Winslow; Entertaining Varieties; Editor's Table; Lit-erary Notices; Popular Miscellany; Notes. THE CENTURY MAGAZINE. (The Century

New Music Received.

We have received from SAALFIELD'S Music Store, 775 Broadway, New York, the following music, all of which is exceedingly taking. BUCKET OF OUR FATHERS.—Words by Frank

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Dr. Hunter's Practical Observations on Food and Diet, and on the Proper Treatment of the Throat and Lungs.

on the Proper Treatment of the Throat and Lungs. This pamphlet is designed for the general public, and is a guide for all sick persons. The preface says: "What to eat to preserve the body in health, and what to do to regain health when it is lost, are problems which medical sages and philoso-phers in all ages, have striven to solve. The alm of the writer in the preparation of this pamphlet, has been to present the reader with an epitome of his experience on these points, de-rived from the active practice of his profession during a period of thirty-five years." Dr. Hunter is widely known, as one of the most experienced and successful practitioners in diseases of the Throat and Lungs, and his views on these subjects will be found of great interest. The contents embrace Catarrh, Sore Throat, Laryngtits, Bronchitis, Asthma and Consump-tions, the "Prevention of Lung Diseases." "The Early Sym-toms of Consumption," "Can Lung Diseases be Cured? "Their Proper Treatment," "Examinations of the Lungs," various opinions as to the nature of Consumption, "Winter habits and Changes of Climate, "Inhalation Treatment of Lung Diseases," the "Cure of Hay Fever," etc. The style of the Treatise is well flustrated by fits opening paragraph: "The two great forces of life are the air we breathe and the food we eat. The two great receptacles of the System for the stomach co-work together in imparting strength and life to the system." Orders for the trade supplied by the Western News Com-pany, Chicage. Copies can be secured of any bookseller and at the offer a the 32 15

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ant subjects

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THE PSYCHO-PHYSIOLOGICAL SCIENCES.

AND THEIR

first time this has happened in that city. Not long ago two ladies were elected in another ward and did such intelligent and honest work that, as The Press sarcastically says, "They were hardly even mentioned for renomination."

During the past two years five women have been elected to the office of county superintendents in Nebraska, and they have given excellent satisfaction.

Miss Ober of Boston, has under her control and management the Boston Ideal Company, the Annie Louise Carey Concert Company, the Mousquetaire Opera Company, thirty lecturers and the Greek Play.

Sojourner Truth has lately passed her 106th birthday, upon which date she desired to make her will. She can neither read nor write but her cross signified that her \$4,000 of property -most of it derived from the sale of the book which she dictated-was to go to the three daughters who are all that are left to her out of many children born in slavery. The others may be in the Sunny South or the Summer Land.

Miss C. T. Gordon-Cumming's charming book of travel, "At Home at Fiji," is the first extended account of life in those lovely Polynesian isles,', "where every prospect pleases, and only man is vile." As the companion of the wife of the first Colonial Governor, she went there before cannibalism was exterminated. When not fighting the natives were courteous, friendly and amiable. British influence has subdued war and its horrid adjunct. The book is fresh, lively and entertaining.

Two young daughters of the Superintend-ent of the Dominion Police, the Misses O'Neil, saw the upsetting of a boat upon the Ottowa river in Canada, by which seven men were plunged into the icy current. Launching their father's row boat, after dragging it a long way over the ice, they succeeded in saving all seven, just as they were utterly exhausted.

It is to be hoped that Mrs. Bullard may have the compound interest of one hundred dollars, as well as the principal. This is the story:

"Mr. Kasson has introduced a bill in the House directing the Secretary of the Treasury to pay to Mrs. Mary Bullard, of Iowa, the sum of \$100, the value of a horse ridden to death by her in obtaining aid to rescue captured Union soldiers. Mrs. Bullard lived in Missouri, surrounded by rebels, her husband being a Union soldier. One day she overheard a party of Confederates describing the capture of some Unionists, and making plans for captur-ing others. Mrs. Bullard was ill, but she mounted her horse, leaving her children alone, and without drawing rein rode thirty miles to the Union outposts, and gave the in-formation that was the means of releasing the prisoners and capturing their captors. "My horse died next morning," says Mrs Bul-lard. "I borrowed one of a soldier and returned it afterward."

Another strong woman has recently passed over, at the age of ninety one, at Philadelphia Mrs. Elizabeth Hatzler, a veteran of the Franco-Prussian war. A German by birth. she married a cavalry sergeant in the French army, when twenty years of age. Soon after he was ordered to Russia in the memorable Napoleonic expedition, and he took his young wife with him.

Co., New York.) Contents: Portrait of W. D. Howells; From Morelia to Mexico City on Horseback; A Ramble in Old Philadelphia; [All books noticed under this head, are for sale at, or The Copyright Negotiations: The Flemish Bells; Bismillah; Through One Administracan be ordered through, the office of the RELIGIO-PHILO tion; William Dean Howells; Come Death; My Own; Opera in New York; Leigh Hunt; MARRIAGE AND PARENTAGE AND THE SANItary and physiological laws for the production of children of finer health and greater ability. By a physician and sanitarian. Pp., 185, 12 mo. New York: M. L. Holbrook & Co. 1882. Has Utah a Republican Form of Government? Bryant and Longfellow; The Black Bear; The Danish Skate-Sail; Lord Beaconsfield; Some of the Union League Decorations; A Woman's Secret; A Modern Instance; Brother Sesostria; Broken Banks and Lax Directors; Topics of The writers on this and kindred subjects aside from those who treat them scientifical-

their prurient minds are gratified, and the and Society; The Worlds Work; Bric-a-Brac. THE MAGAZINE OF ART. (Cassel, Petter, Galpin & Co., London, Paris and New York.) Contents: The Nuremberg Madonna; John Bagnold Burgess, A. R. A.; L'Atelier-Bonnat; Alnwick Castle; Book Decoration; Belgian Art; Unfulfilled Benown; Colour in Dress; Antique Spoons; Pictures of the Sea: Nuremberg Art; Byways of Book Illustration; A Note on Japanese Art; Art Notes; American Art Notes.

the Time; Communications; Literature; Home

BABYLAND. (D. Lothrop & Co., Boston, Mass.) mind is pure, and every page is a rebuke to This pretty magazine for the youngest readers is printed on heavy paper in large, clear The author gives a brief sketch of the history type. It contains short stories and many of marriage and shows how it has improved pictures.

February Magazines Received Late.

as a factor of a sanitary marriage; physical THE STUDENT'S JOURNAL. (Andrew J. Gra culture as a necessity; applies the principles ham, New York.) A journal devoted to the inof science as demonstrated in the improve-ment of animals, to improving the race; disterests of Phonography.

THE BOOK KEEPER.(76 Chambers St., New York.) Devoted to Commercial Science, Business Economy and Practical Knowledge.

THE ORIENTATAL CASKET. (L. LUM SMITH, Philadelphia.) A monthly containing selections of poetry, stories, sketches, essays, etc.

THE NORMAL TEACHER. (J. E. Sherrill, Danville, Ind.) A monthly magazine devoted to the dissemination of Normal Principles and to Practical School Work.

PSYCHISCHE STUDIEN. (Oswald Mutze, Leipzig, Germany.) An able exponent of Spiritualiam.

children receive their peculiar physical con-formation, and intellectual and moral na-tures. Nor can it be questioned that those THE MEDICAL TRIBUNE. (Alex. Wilder, M D., F. A. S. and Robt. A. Gunn, M. D., New York.) Contents: A View of Vac-cination; Diphtheria; Experience of a Bald Headed Man; Heat and Health; Seaabout entering the marriage relation should thoroughly understand the relations they are to sustain to each other and the results which to sustain to each other and the results which will flow therefrom. Light is thrown on this subject by the history of the institution. From the marriage of the savage, which is devoid of sentiment, and the relation one of mere convenience, it is a long and weary way to the complex relation of husband and wife in

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Epes Sargent, of Boston; to the attacks of Prot. W. B. Carpenter, of England, and others. Pp. 216. Paper. 50 cents: postage, 5 cents.

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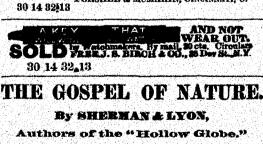
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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be return ed unless sufficient postage is sent with the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

When newspapers or magazines are sent to the Jour NAL containing matter for special attention, the sender will please draw a line as ound the article to which h desires to call notice

CHICAGO, ILL., Saturday, March 4, 1882.

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Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

Thoughtful words to Thinking People.

This week the RELIGIO-PHILOSOPHICAI JOURNAL enters upon its thirty-second volume with a new dress and a promising outlook. To our subscribers we return sincere thanks for their financial support, intelligent co-operation and hearty sympathy in the difficult and trying task of publishing a paper which always stands firmly for the facts and philosophy of Spiritualism, and at the same time carefully discriminates between the known and knowable, and the unknown and unprovable; upholds the honest sincere toiler for and advocate of the cause, gives no quarter to the charlatan and the trickster; tolerates differences of opinions as to non-essentials teaches that Spiritualists must sustain their claims as to the phenomena by demonstration through scientific methods of observation and experiment, and by the purity of their lives show the practical benefits of the philosophy and religion of Spiritualism.

What's in a name? That which we call a rose

By any other name would smell as sweet. —Shakespeare.

What's in a Name?

So long as a man has come into a knowl edge of the spiritual philosophy and teaches it by precept and example, it matters not to us very much what he names his system or whether he acknowledges it as having a name. When a man is devoting his life to the uplifting and enlightenment of his fellow man, doing it unselfishly, intelligently and with beneficent results, we don't stop to ask: "Are you a Spiritualist?" He may be a Methodist, a Materialist, a Presbyterian, a Secularist, or any one of hundreds of other names may be his; we are ready to strike hands and co-operate with him cordially and to the extent of our ability. That there are very good people who cannot do this, is true, and they are to be foud in every sect and party; people who either hate, hold in contempt or look coldly upon those holding different views, and no amount of goodness of heart and upright living can quite suffice for the sin of intellectual differences.

Some years ago Dr. H. W. Thomas deluded himself with the notion that he could utter his convictions and still be a Methodist. Later on, after years of persecution by such pious men as Parkhurst, Hatfield & Co., Bro. Thomas has learned that for him at least it appears better to be somewhat cautious in giving himself a name. Many inquisitive people-not Spiritualists-are "just dying to know" if he is a Spiritualist. One of this class lately appealed to that fount of religious knowledge, the Chicago Daily Tribune in the following note:

CHICAGO, Feb. 15.—It has been going around that Dr. Fhomas is a Spiritualist, and that, while he does not ad-mit it in public, he does when he is asked privately. Please inform me, through the columns of *The Tribane* whether the above is so, and oblige. S. K. G. To which The Tribune replies:

In response to the above, Dr. Thomas was seen by a *Fribune* reporter, and said: "I have just one position on this subject, both public and private. I am a Spiritual-ist in the Bible and philosophical sense of that term-that is, I am not a materialist. I believe the soul lives on after the death of the body, and I believe that the angels are ministering spirits; that the spirits of the de-parted may and do often come near to the living, though on after the death of the body, and I believe that the angels are ministering spirits; that the spirits of the de-parted may and do often come near to the living, though generally unperceived. The only proof I have of this is that the Bible teaches it, and then a feeling within that it is so. I have never had such visions nor heard such words, as seem to have been granted to some others to see and hear; and yet the unseen world to me is never far away, and of its existence I have not a doubt." "Some years ago the Rev. Dr Edwards, of the North-wesfern, and myself, with others, made a study of the subject by visiting slate-writers and materializing medi-ums, and the result was to detect a great deal of fraud and no reality. When Slade was in the city last, Mr. Keeler and myself called on him by agreement to test his work, but, when he saw our arrangements for detec-

ils work, but, when he saw our anaugements for detec-tion, he declined to give us a sitting. Since then I have iven the subject no further attention."

Now, for the information and satisfaction too, we hope, of S. K. G. and others, we propose to quote Dr. Thomas still further, but first we desire to notice several items in the above report, in order to clear up what might otherwise be obscure. (1.) Dr. Thomas says: "The only proof I have of this is that the Bible teaches it, and then a feeling within that it is so." Now some superficial readers might accuse the worthy Doctor of hedging in this sentence, but he don't. True, he refrains from stating the facts on which he bases that "feeling within," Believing that S. K. G. and others ought to know more of the cause of that "feeling" a representative of but steadfastly and uncompromisingly the JOURNAL was directed to interview one of several mediums in this city who receive calls from Bro. Thomas, with the following result: Reporter-Mrs. ——, do you regard Dr. Thomas, the distinguished divine, as a Spiritualist? Medium-Certainly I do. R-Has he ever visited you for the purpose of consult-ing the spirits, or obtaining tests? M-Yes; on several occasions. R-When did he first visit you? M-It was several years ago, when he was preaching. I

time. First, however, stating that out of kindly consideration for our reverend friend we suppressed his name and that of his Materialistic companion and adviser, in their Indicrous attempt at cautious investigation. We quote from the JOURNAL of July 10th 1880, as follows:

....During the past week two gentlemen whose desire to guard against man-made manifestation was, of itself, most commendable, called on Dr. Slade desire to guard against man-made manifestations was, of itself, most commendable, called on Dr. Slade, to whom he refused to give scance. His refusal was based on the fact that they brought with them slates mounted with pad-locks, together with colls of wire. They had never seen his methods of inducing spirit phenomena, and only guessed what they were from bear-say; but they inform-d him in advance that unless he would produce them according to their method, they would not be satisfied. One of the gentlemen intended to the a coll of the wire around his wilst and run the end of his wire through the slate so as to prevent the slate being changed. Had either of them had the tact, first, to witness Dr. Slade's mode of obtaining the slate writ-ing they would have seen that such precautions were frivolous. Slade would have placed in the visitor's own hands the two slates between which the writing was to be done. The visitor would have conside dropped hetween them the bit of pencil, would have closed them in his sole grasp and would have then held the two slates closed with his own left hand to his own left ear, while Slade would have fouched his left hand to the visitor's right hand lying on the table and might or might not have also held one end of the two closed slates in his (Slade's) right hand. Under these conditions the visitor would have heard

mediums, spirit intercourse and electric attraction spirit revelation and human assumption.

Once upon a time Dr. Thomas preached several sermons upon the subject of Spiritualism. Those sermons were re-published in the JOURNAL and from one of them we make the following extracts which ought to settle the question as to his position. Dr. Thomas said:

ings. I cannot in that way get rid of the impression that many in this audience and thousands of people all over the land have experienced that there is a spirit presence about them. To explain that, I must call for more tunn superstation, more than nysteria, more than sleight of hand. Mere reason will not explain it all, and I love reason as much as anybody, but we must not let even reason run mad. On the other hand, I take my stand fairly and squarely as a philosopher with the great spiritual school of religion. tet even reason run mad. On the other nahd, I take my stand fairly and squarely as a philosopher with the great spiritual school of religion.
....Facts that come to the human mind from without, I must refer to outside forces. If a thing is seen with the eye or a sound heard by the ear, I am conscious not only of the impression of what is transmitted to the mind through the eye or ear, but I actually hear the solution. I carry this philosophy into the spiritual world.... I believe in an immense world of spirits, and that these spirits may make themselves present to us; that they may influence our lives in impressions and in dreams; that their love has not grown cold, that their interest in this world has not died out in the years that have separated them from us. Say that these impressions are simply a sensorial delusion, and I am simple enough in my childhood age, if I may so call it, to believe on this subject with Dr. Clarke, and John Wesley, and Mrs. Fletcher, and Richard Watson, and Horace Bushneil, and Henry Ward Beecher, and all the great spiritual philosophers and thinkers of the world.
If you ask me for my opinion of modern Spiritualism, I think there is both good and evil in it. I think that in so far as it helps to call attention to theirmortality of the soul of man, in so far as it lifts up the thought of the spirit and the thought of the future, it is valuable. In so far as it makes the tuture life real to many minds that might not reach conviction in other ways, in so far as that so the good there is in it. I think that in so far as the two with black. The scientists as a class are dritting squarely into blank materialism, relegating this whole world to the domain of fixed material law. In so far as the world to the domain of fixed material law. In so far as we come within the influence of this sa a class are dritting squarely into blank materialism. purselves and over others in religion. on earth.

The Children's Progressive Lyceum of Chicago.

That the Children's Progressive Lyceum is exerting a beneficial influence over the minds and bodies of the young, no one can for a moment doubt, who has witnessed its varied and fascinating exercises, and who has critically examined its progressive method for the unfoldment of those who are subject to its discipline. As an inspiration of A. J. Davis, it is logical, practical, poetical, beautiful. At the 16th Anniversary of the Children's Progressive Lyceum of Chicago, held at Union Park Hall, Saturday evening last, the good effects of this method of instruction and discipline were very marked in the excellent Aniversary address by a young lady, Miss Jesse Murray, and also in the recitations by Miss Emma Bishop, Miss Nellie Bishop, Walter Fisher, Eddy Gale and others among the numerous little ones present. The calisthenic exercises were especially fine, and were received with enthusiastic cheers. The Acme Quartette being present favored the audience with two excellent songs. Mrs Fellows also made some humorous remarks which were received with pleasure by the old and young alike. The farce, Cox and Box. was very amusing and interesting. Miss Susie Johnson was present, and being called upon responded in a short but excellent address, full of genuine love for the Children's Progressive Lyceum. She had, however, only just commenced talking as Miss Johnson, when a spirit instantly took possession of her, for the purpose of giving his views. He made an earnest appeal for the children.

The entertainment closed with a supper especially prepared for the Lyceum, and for others, too, who desired it, which was followed with dancing and a social time generally. In our next issue we wil publish the Anniversary address by Miss Murray.

Last week Mr. and Mrs. Bundy gave an informal reception to Mr. E. W. Wallis, of London.who has has been filling a two week's engagement with the First Spiritualist Society of this city. The evening seemed to be greatly enjoyed by the numerous company present. All were delighted with Mr. Wallis as a man and when he, under control, answered such questions as the friends propounded, his answers were so perspicuous and so clearly in accord with the latest scientific research and the highest reason and sound judgment, that the admiration of his listeners became enthusiastic. A leading member of the Chicago Bar said that in the seven years he had been interested in Spiritualism he had never spent so pleasant and profitable an hour as that just past in listening to Mr. Walkis. It is to hoped that sufficient inducements will be offered Mr. Wallis, to warrant his bringing his family over and making this country his home. Spiritualism needs just such speakers.

Miss Susie M. Johnson completed on last Sunday, her engagement with the West Side Association of Spiritualists, and returns this week to her home at Minneapolis with the hearty good will both of the Management and those who have been so fortunate as to listen to her lectures or make her personal quaintance at the receptions given for her by Mr. and Mrs. Bundy, Mrs. Conkling and at Union Park Hall. Miss Johnson is not a sensational speaker; her lectures appealing largely to those interested in the higher aspects of Spiritualism. She is one of the most valuable agents for the dissemination of practical views of the spiritual philosophy, and societies within reaching distance of Minneapolis will do well to secure her services for temporary engagements. This we say without consulting her, but hope she will entertain such proposals as there is great need of such teachings from the Spirit-world as are given through her mediumship. Her permanent address is 409 Nicolett Avenue, Minneapolis, Minn. Mr. B. F. Underwood, of Boston, editor of The Index and an able Liberalist lecturer, has been making a successful lecture tour of the West. In a letter to the Seymour Times he says: "....The leagues everywhere so far as I have seen are dead. I have not seen even one league that pretends to hold meetings regularly or irregularly, in all my travels from Boston to Kansas, and I have met nobody who feels any interest whatever in them. And we have representatives of over 200 leagues." This is a verification of what we said last fall when the Wakeman-Bennett Management gathered its squad of cranks in this city under the pretentious name of the "National Liberal League Congress;" made up largely of outcasts from decent society, with a small sprinkling of respectable people who allowed their zeal to outrun their discretion and sense of propriety, When the **RELIGIO-PHILOSOPHICAL JOURNAL, seconded** by The Index, exposed the true character of Bennett, the chief of the gang, it struck the dying knell of the party arrayed in defense of obscenity, immorality and blatant materialism. THE RELIGIO-PHILOSOPHICAL JOURNAL views the religious outlook with complacency, for notwithstanding the late Miln with materialism. liberal christians still have a strong Swing though with here or there a doubting Thomas. Our Interior conviction is that common sense views of religion will become the Standard, and as people Advance a New Covenant will be made whereby all can join in an Alliance to dwell together in Unity. The spirit of the age is an Index pointing to the Signal success of those who Advocate Independent, Christian Union; and in the near future The Nation will Seymour Times for harmony on certain great spiritual verities.

Our Exchanges.

Wendell Phillips in his admirable lecture on "The Lost Arts." endeavors to demonstrate that this enlightened day and age of the world had an almost exact counterpart in remote periods, and he approximates as closely in establishing the oft-repeated statement that "there is nothing new under the sun," as it is possible for the human intellect to do. He claims that "all men are borrowers," and that you may glance around the furniture of the palaces of Europe, and you may gather all the like utensils of art or use, and when you have fixed the forms thereof in your mind, you can enter the Museum of Naples, which has gathered all that it could of the remains of the domestic life of the Romans, and you will not find a single one. of these modern forms of art, beauty or use, that was not anticipated there. He claims. too, that Shakespeare is but a repetition. Take his forty odd plays: "some are historical; the rest, two-thirds of them, he did not stop to invent, but found them. These he clutched ready made to his hand, from the Italian novelists, who had taken them before from the East. Cinderella and her slipper is older than all history, like half a dozen other baby legends." In fact, Mr. Phillips even goes so far as to trace the history of "tarring and feathering a Tory," supposed to be a Yankee invention, back to the time that Richard Cœur De Leon was engaged in one of his crusades

Take jewels for example-those of the Egyptian Queen, Aah Koten, who, it is claimed, died eighteen hundred years before Christ, and whose tomb was discovered by a French archæologist in 1850, and which were exhibited in London. They show that no great progress in that direction has been made since then. . It is said that when found, "the body of the queen was covered with objects in gold and silver, such as a diadem of massive gold, encrusted with precious stones. elaborately chased with the heads of sphinxes, and bound together with a cord of gold wrought like a tress; a collar of gold, supposed to be the decoration of the honorary Order of the Fly; two heads of lions, and a boat of Death mounted on wheels and with little figures of rowers in silver. The sitters are supposed to represent the deceased queen; the chanter in the boat is of gold; his finger is upon his lips as if enjoining silence." And now comes Prof. J. M. McBryde, of Tennessee, who proves from passages quoted from Latin authors, that something like the modern silo was in use among the ancient Romans for preserving grain, and also, he believes, for green forage. The term silo, he says, was in use among the French farmers long before the days of Goffart.

It may be true that there is nothing "new under the sun," but in order to find as much consummate twaddle in regard to the duty, of man, as is developed in the following which appeared in The Religious Herald over the signature of Dr. Cuyler, one would have to extend his observation back to the babyhood of the world:

"Wait on the Lord. 'They that wait on the Lord shall renew their strength. They shall mount up with wings as eagles.' There is a ring in this passage like the blast of a bugle. He makes a very great mistake who supposes that the word 'wait' implies an indolent passivity. The Hebrew word has brawn and bone in it. Its signification is primarily to be strong-strong enough to hold out under pressure. Thence the word came to signify patience as the opposite of discouragement and peevishness. When a soul is ready to do God's will, and to submit cheerfully to God's discipline, and to receive such fulness of supply as God is willing to bestow, that soul may be truly said to 'wait on the Lord.' It is a great grace, and it leads to a great glory. The man who thus waits on God renews his strength. He does more; he receives a wonderful *inspiration*. He 'shall mount up with wings as an eagle.' Naturalists tell us that the special power of the eagle is in his wings. He can fly in the teeth of a gale, and go out on long voyagings towards the clouds, and play the aeronaut for hours, without weariness. His 'conversation is in the heav-The sparrow twitters from the houseens.' top, the dove is content to abide in the forest: but eagles are children of the skies and playmates of the storm. Even their nests are on the mountain crags. "So God means that every soul which waits on Him shall sometimes soar. When a soul binds itself to God, it finds wings. Such a one has a citizenship in the skies. He catches inspiration from the indwelling Spirit. He rises above the chilling fogs of doubt, gains a wide outlook, is filled with ennobling thoughts, and actually feels that he is an heir to a celestial inheritance. He outflies the petty vexations that worry the worldling, and the grovelling lusts that drag the selfist and sensual down into the mire. His soul-life is hid with Christ in God. What cares the eagle, as he bathes his wings in the translucent gold of the sunbeam, for all the urmoil, the smoke, the clouds, or even the lightnings that play far beneath him? He lies in company with the unclouded sun. So heaven-bound soul, filled with the joys of the Holy Spirit, flies in company with God. Brother in Christ Jesus! you may realize these happy experiences, if you will but wait on Him; if you will knit your soul to Jesus."

To Spiritualists we need make no promises as to the future policy of the JOURNAL; its past record is a guarantee that will satisfy the large constituency for whom we labor.

To church members of every sect who are anxiously seeking how to stem the swelling flood of doubt, materialism and agnosticism, we offer our aid in demonstrating the conti-.nuity of life beyond the grave and the ability of those who have past the portals of phys ical death to return, with messages of love consolation and advice. We do not prescribe any formula of religious belief but leave that to your own highest convictions. Believing that whether you make of Spiritualism a barren jumble of curiosities, or the sweet, ennobling life-spring of a pure and undefiled religion depends upon yourselves.

To the large, respectable and thinking class outside of the churches made up of liberalists, materialists and agnostics we extend greeting and cordially invite attention to the facts of Spiritualism; only asking that you will investigate its claims on their merits and not by presupposing fraud and then attempting only to sustain your hypothesis. Surround your investigations with every safeguard, but remember there is a right way to go at things pertaining to a future life, the same as there is to those of this life. Don't be influenced by the weak phrase of "one world at a time" so flippantly monthed by a few who gain their bread by working their jaws.

The spirit of the times demands proof that death does not end all. The facts and philosophy of Spiritualism as weekly recorded in the RELIGIO-PHILOSOPHICAL JOURNAL furnish this proof, and we ask the support of stic editor of the Methodist organ sat his all interested, regardless of their present be- | bicycle in silence, never deigning to notice liefs. We hope to treat every subject ger- the offer. Bro. Thomas's extreme tendermane to the objects of the JOURNAL in such a spirit of truthfulness and candor, as to command the respect and esteem not only of those who agree with us but of all respectable, reasonable people. We hape all the readers of the JOURNAL who approve its policy and methods will redouble their efforts to increase its circulation and add to its influence.

Putting a new dress on the paper delayed going to press with this issue for some hours, later than usual.

-It was several years ago, when he was preaching, 1 R—Did he come alone? M—No; he was accompanied by Dr. Adam Miller, of

this city

this city. R-Did he receive any marked tests? M-Yes; I think he did. I had never seen him before the date of his first visit to me. He was a total stranger. Red Hand, my Spirit control, not only described his de-ceased daughter, a little girl, but actually gave her name. Bed Hand, my Spirit control, not only described his de-ceased daughter, a little girl, but actually gave her name. The test was so marked that he could not fail to recog-nize its truthfulness. A short time after his first inter-view with me, Mrs. Thomas also visited me, and although she, too, was an entire stranger to me, my Spirit control recognized as accompanying her the same sweet little girl, and describing her as the same child who accom-panied the "great preacher man," and who claimed her as mother. How could Dr. Thomas be anything else but a believer in spirit communion, after this test?

This test and others from mediums whom Dr. Thomas has not only visited but sent his friends to, is sufficient ground for his "feeling within."

The last sentence in the first paragraph of the Tribune's report of Dr. Thomas' reply may also seem to look like hedging, but we will not now venture further explanation.

As Dr. Thomas is noted for his fair and candid treatment of men and things generally. we deeply regret he did not feel that in fair. ness to Spiritualists he should have stated that the medium with whom he and Dr. Edwards "made a study" (?) of slate writing and materializing, had previously been thoroughly exposed and denounced as a fraud and a scoundrel by the RELIGIO-PHILOSOPHICAL JOURNAL. Dr. Thomas might also have added that when his dearly beloved Bro. Edwards was slyly prodding him in the Methodist paper, declaring independent slate writing all a trick and humbug, we challenged Dr. Edwards to a trial of the matter and offered to give him an opportunity to witness what we believed to be genuine, and that this materialness and solicitude in handling rabid materialists like Ingersoll and Miln, had led us into the belief that he could be equally frank and fair in treatment of those with whom he held many things in common. And we think that in the brief interview with the Tribune man, our esteemed friend did not have time to canvass the subject in all its bearings, and hence failed to notice that his replies fell short of justice to some of the parties interested.

Concerning the visits of Dr. Thomas and hence it will reach most subscribers one mail | Mr. Keeler to Mr. Slade, we will simply quote | from the JOURNAL the remarks made at the | herial we feel deeply for you.

Subscribers in arrears for the JOURNAL wil do themselves a favor and at the same time justice to the publisher, by remitting their dues promptly and renewing for a year in advance. If the paper don't suit you, pay up and stop it. The prepaid system of subscription is the only fair one both for publisher and subscriber, and we are getting down to that as fast as possible.

The ancient spinster of Boston pleads pathetically for "harmony." She sees all her pet theories wasting away under the logic of current events. She wails in double leaded lines for "harmony:" meaning thereby that the "other fellow" shall accept her vagaries as verities. Bless your dear old heart, Lu-

Humanity in general will have to become more fully enlightened, in order to regard the change called death with absolute composure and cheerfulness, and abolish every method usually brought into requisition as a manifestation of grief. People may combine pleasure and mirthfulness with a wedding ceremony, but at a funeral smiles are banished and pleasure not once thought of. Upon the death of the late President there was a general and generous display of mourning emblems upon all the public buildings throughout the country. Nobody then seemed to count the cost of such decoration, but the bills have since come in. They amount in round figures to \$300,000.

In a "pagan" country like China the custom of mourning at funerals, with various official ceremonies, is practiced with the most

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scrupulous exaction. At the funeral of her majesty Tsz An, among other coremonies Kuang Chang was appointed bearer of regalia; Prince Yu attended to the pouring out of libation and the burning of incense at the various bridges and halting places. At start ing and halting the Prince of Yun was directed to pour out wine, and offer a libation at the funeral banquet, on the arrival of the mausoleum. In fact in all countries, whether barbarous or civilized, the people have their mourning customs and ceremonies. Among Spiritualists, however, funerals have become a cheering recognition of a continued life beyond the grave, and the sadness of friends at the loss of one near and dear to them, seems to be illuminated with a divine light. that casts a hopeful radiance in the chamber of death and dissipates the gloom of a future which, by some, is considered uncertain. The funerals that take place among the more liberal portion of humanity are losing to a great degree their dreary aspect, yet the addresses delivered are not so fully permeated with spiritual knowledge as they ought to be, as the following plainly shows-remarks delivered at the grave of a child belonging to a member of a Free Thought Association at Otago, New Zealand. It appears in The Echo:

"Friends: We have met to inter the remains of the infant son of a member of the Free Thought Association, and to extend our sympathy to the bereaved. This hallowed spot feaches unmistakeably that all, high or low. rich or poor, are subject to that giant leveller -Death. Whether it begins a new life, or whether personal identity ceases, death is unwelcome. For does it not take from us our nearest and dearest kindred? So man in his grief exclaims. But let us be hopeful Let us trust the sublime and immutable laws of the universe. In nature's laboratory decay and change appear everywhere, evolving higher and yet higher organisms. In th realms of mind we observe gradual progres sion. Nature is ever moving forward. She does not go backwards; she originates noth ing in vain. Let us look more upon the bright side of things, and realize that the universe is making for some glorious destiny, in which, being co-partners, we shall participate. Our grand old mother-earth at this springtime of the year smilingly invites us, in silent but expressive terms, to trust her, that all is well no matter how unintelligible her language may at present be to us. Death cultivates the noblest feelings of the race, and draws out our most lovable affections, turning them into active practical support. It thus becomes a moral lever, by which humanity is propelled to loftier endeavors. The grave teaches us the need of living together in peace. For how short is life! Even when the 'sere and yellow leaf' is reached, how quick the time has passed! It seems but yes terday. Each has his mission to perform, to leave the earth better than he found it, Let us strive to accomplish this, and, little or much, if done nobly and well, our fate, come when it will, will find us ready. We come when it will, will find us ready. We now consign the mortal remains of our friend's child to the grave, and standing here, with our best feelings enkindled, may a halo of comfort encircle the bereaved parents, cheering them in their path through life. May they ever search for the pure, the good, and the true. May we, in leaving, his spot, sternly resolve to do the right, whate'er be-tide, exemplifying our professions in our daily lives."

Dr. Townsend's experiments and lectures on Psychology are creating a great deal of attention in Chicago at the present time. In

Current Items. How do you like our Spring dress?

An interesting communication may be found on the 2nd page of the JOURNAL, from that able Australian speaker, Charles Bright.

Thirty cents pays for this paper twelve weeks to new subscribers on trial. A specimen copy sent free to any person desiring to see it before subscribing.

The Chicago Tribune says that "Mr. George . Miln has abandoned the idea that he has any influence with the Almighty, and will hereafter commune with his own best and tenderest thought.""

Inquirers who desire to investigate spirit phenomena by safe methods and reach results having scientific value as well as comforting assurance to the possessor will find the Jour-NAL an indespensible requisite.

Feb. 14th, Mr. Charles S. King, (son of A. J. and Maria M. King) was united in marriage to Miss Mary E. Comstock, of Norwalk, Conn. The wedding took place at the home of the bride and was a most happy affair throughout.

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents or fifteen months for \$2.80.

A gentleman in New York having been re ferred to in a local paper as a "person," in dignantly repels the insinuation, and produces documents to show that he is a member in good standing of the Methodist Episcopal Church. He should be given the benefit of the correction.

Peter Hatfield in sending a large club of subscribers writes—"The JOURNAL is the best spiritual, and liberal paper in the United States, I made the above effort to introduce its inestimable treasures to our reading community. Your integrity of purpose, and high moral standard, is deserving of the highest commendation, and liberal support."

C. P. Farrell, 1421 New York Avenue, Washington, D. C., will publish early in March, in one volume, a series of articles on The Christian Religion, by Col. Robert G. Ingersoll Judge Jeremiah S. Black and Prof. Geo. P. Fisher. This very remarkable series of papers appeared at intervals in the North American Review.

Martha Jane Cook, a prominent Spiritual ist, passed to the higher life Friday night, Feb. 3rd, aged fifty-nine years, eleven months and twenty days. The funeral took place at the residence of her husband, Topeka, Kansas, Feb. 6th. Col. S. N. Wood, at the request of the family, made a few appropriate remarks. A Connecticut jury set aside a will which had been made by a Spiritualist. The ground of this verdict was that a person who is a Spiritualist is necessarily insane. The par ties interested in the will appealed the case one of the chief grounds of appeal being that the jury was composed chiefly of Congregational deacons who were prejudiced against Spiritualism.

Investigators of Spiritualism will find Mr Epes Sargent's book, "The Scientific Basis of Spiritualism" an indispensable requisite in their resarches, an early and careful study of the book will save them much money an time. It is the best work in its special field ever published. Price \$1.50, for sale at the office of this paper. A Ceylon letter to the San Francisco Chronicle says: "In some seasons nature's greatest blossoming effort astonishes and delights the traveler in presentation of the talapat tree (carypha umbraculifena) in bloom, which marvelous flower, it is said, appears only at intervals of many years and then bursts from its sheath like a rocket, with a report like a small canon sending out immense feathery sprays of a pale yellow or white color, laden with an oppressive perfume." A ROLLING CALAMITY .- Josiah Quincy, in the New York Independent, relates that, in 1842, the inhabitants of the town of Dorchester, near Boston, in regular town-meeting, passed the following resolution: "Resolved, That our representatives be instructed to use their utmost endeavors to prevent, if possible, so great a calamity to our town as must be the location of any railroad through it," etc. Now the town has nine railroad stations within its limits, at which about fifty trains stop daily. Poor Dorchester! Rev. Samuel Watson's latest book, "The Religion of Spiritualism; Its Philosophy and Phenomena," now in the second edition, is a very popular work among church people who are interested in Spiritualism. Dr. Watson having been for the last thirty-six years a Methodist minister of prominence, is better able to realize the wants of his former associates than many writers, and he never shocks his readers by radical attacks upon their cherished beliefs, but presents his facts and clinches his arguments with Bible quotations. The price of this fine book of 426 pp. is \$1.25, postage 10 cents; for sale at the office of this paper. The United Presbyterians are taking a musical census in their churches. After having agitated the question for a long time they now propose to settle it by taking a vote of the ministers and elders upon the repeal of the rule prohibiting instrumental music in public worship. Out of 140 ministers who have voted thus far, 95 were in favor of the repeal and 45 opposed it. Of the elders, 49 favor the repeal and 57 oppose it. On joint ballot, therefore, a majority of 42 favor the repeal. In Philadelphia there were 7 votes in favor of repeal and 16 against. Music, therefore, is likely to carry the day. After that important question is settled the Presbyterians ought next to settle upon some manner of improving the music, as it plays a very important part in public worship.

A French paper seriously asserts that "an in circulation, in which pages of advertisements alternate with pages of text throughout the book." The American art of advertising has been carried far, but never, it is believed, to this extreme. Even the average sinner would hardly be delighted to behold the story of the Lord's supper followed by the the advertisement of a hotel or restaurant: the parable of the foolish virgins by one of a lamp and oil establishment; the parable of the gleaner by the flaming advertisement of a reaper and mower, or the numerous other atrocities which the ingenuity of the advertiser would be certain to invent.

Rev. Herrick Johnson dispenses the only true gospel-according to Presbyterian standards from the pulpit formerly occupied by Prof. Swing before that gentleman was expelled for heresy. Mr. Johnson having labored here some time without anybody knowing of his existence, finally concluded he had remained in obscurity as long as his ambition could permit. In looking about for some sensational scheme to attract attention, he hit 264 upon the idea of abusing, misrepresenting and vilifying theatres and theatre goers. He has succeeded in getting considerable cheap newspaper notoriety, and in writing himself down as a very small specimen of his kind. In an open letter to Johnson written by Mr. J. H. McVicker and published in the Tribune, the minister is invited to narrow down his wild generalities and formulate them in such shape against McVicker's theatre as to enable Mr. McVicker to cite the libeller before the courts, where if he shall justify, Mr. McVicker offers to pay all the expenses and give one thousand dollars to charitable purposes. This fair challenge the pious pettifogger declines to accept. His forte is in making charges. not in proving them.

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column. are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.]

Mr. G. A. Hubbard, of Greenwood, Neb. speaks in high terms of the mediumship of Miss E. E. Morris.

Bishop A. Beals' engagement closes in St. Louis the 3d of March. He has spoken for this society all winter.

L. H. Warren of Monroe, Wis., speaks in the highest terms of the clairvoyant and healing powers of Dr. C. F. Harrington, of Madison, Wis.

B. F. Underwood passed through Chicago last week to Boston, stopping off at Toronto and other points to lecture. He reports a highly satisfactory trip in every respect.

Next Sunday evening, the 5th, the eloquent lecturer, Mr. A. B. French, begins an engagement with the West Side Association at Union Park Hall, No. 517 West Madison Street. We can safely promise both pleasure and profit to those who hear him.

Mrs. Nellie J. T. Brigham, who has so long and acceptably ministered to the spiritual wants of the First Society in New York City, commences an engagement next Sunday with the First Society of this city, meeting in Fairbank Hall.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF American edition of the revised Testament is | HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Butterfield, M. D., Syracuse, N. Y.

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SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: S2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23:f

Spiritual Meetings in Chicago.

The West Side Association of Spiritualists meet at Unior Park Hall, 517 West Madison Street, Mr. A. B. French lee tures during March. Services at 7:30 p. M., March 5th.

The First Society of Spiritualists meets at 7:45 P. M. each Sunday evening at Fairbank Hall, corner of State and Ran-dolph Streets. Mrs. Nelle J. T. Erigham lectures during March.

Medium's Meeting at Union Park Hall, 517 West Madison Street, each Sunday at 3 o'clock P. M.

Meetings are held each Sunday at 7:30 p. m., at 994 Mil vaukee Avenue. G. W. Brooks principal speaker.

A Spirituci Meeting will be held every Sunday at 8 p. m., at 264 West Randolph Street. Inspirational Speaking, Tests and Psychometry. Urs. E. 9. Silverston, President.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Harmonial Association. Free Pub-lie Services every Sunday morning, at 11 o'clock, and 7:45 P. M., in Steck's Musical Hall. No. 11 East Fourteenth Street, near Filth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis,

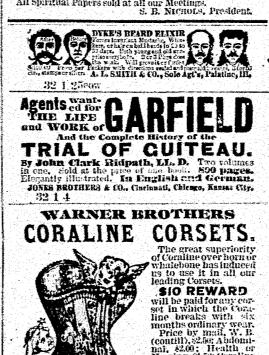
NEW YORK.—The New York Spiritual Conference, the old-est Association organized in the interest of modern Spiritual-ism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 p. M. The public invited. P. E. FARNSWORTH, Secretary, Address Box 777 P. O.

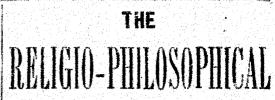
THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., (near Broadway) every Sunday at half-past ten, A. M., and half-past coven P. M. Children's Progressive Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Held Sunday Services in the large hall of the Brooklyn In-stitute, at 3 and 7 p. M. Seven blocks from Fulton Ferry. Lecturers: March, Lyman C. Howe; April, J. Frank Baxter; May, Mrs. Hannah B. Morse, March 3rd.—Heresy vs. Conservatism. Dr. R. C. Flower, New York City. March 10th.—Swedenborg and his Trachings—Spiritualism and its Teachings. Judge Wm. Coit. March 17th.—"A Search for Truth." W. C. Bowen. March 17th.—Spirits Visibly Among Us. Prof. Henry Kid-dle.

lle, March 31st.—Anniversary Exercises. Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 715 P. M., sharp, All Spiritual Papers sold at all our Meetings. S. B. NICHOLS, President,





JOURNAL

IS THE MOST INFLUENTIAL EXPONENT OF SPIRITUALISM IN THE WORLD.

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THE

32-17

RELICIO-PHILOSOPHICAL JOURNAL

Holds that Spiritualism in its

broad meaning is the SCIENCE OF LIFE.

THE RELIGIO-PHILOSOPHICAL

JOURNAL further holds that

Spiritualism being a synthesis of well attested phe-nomena is just what every one chooses to make it; either a barren jumble of curlosities, or the very life-spiring of an earnest, a pure and undefiled religion. It depends upon the state and nature of a man's own character and naind, and the care, vigilance, and thought, which he bings to the investigation, whether he make of Spirit-ualism the greatest blessing yet vouchsafed to human-ity, or pervert it into a source of errors and misconcep-ceptions. The Journal, agrees with Fichte that it pre-sents one of the highest incentives to motality, inas-much as it does away with the old notion of arbitrary rewards and punishments, and makes every man the arbiter and planner of his own future by showing that as he leaves this life he will enter the next—ennobled by his earthly discipline, or the victim of lost opportuni-ties,

The JOURNAL while holding firmly to its own ideas, and criticising others fairly, trankly and strongly if need be, will respect all honest opinions, give them fair hear-ing, and thus do justice to those from whom it may

The RELIGIC-PHILOSOPHICAL JOTENAL in its advocacy f Spritualism and various feferes for uplifting humanity, of Spiritual aims to be

FAIR, FEARLESS AND INDEPENDENT!

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SECT, CLIQUE OR CLASS.

It is a

Newspaper and not an Organ.

The JOURNAL holds that in the investigation of

SPIRIT PHENOMENA.

Care, accuracy and truthfulness are indispensible. The phenomena are of a scientific character, and as cannot be established as authentic by mere opinior

England Psychological experiments are also being conducted with a great deal of success. A. S. Slater writes as follows to *Light*:

"My letter of last week, which you kindly inserted, announced Mr. Younger's intention of commencing a series of mesmeric sittings for the instruction of persons desirous of becoming acquainted with the laws involved in the practice of magnetism. The company was select, attentive, and of a class of mind capable of appreciating so very exceptionally favorable an opportunity of witnes sing experiments under conditions that admit of no possibility of deception. Amongst the audience we had two members of the faculty, one a personal friend of my own, who is a mesmerizer himself. I may state that the persons to be operated upon were of the working class and entire strangers to the operator. Mr. Younger wisely laid down a very intelligent programme, and prefaced his very able remarks by an earnest appeal to his audience to follow him step by step through the very varied stages or processes of the mesmeric state. Not one experiment failed, and to say the least the four sensitives were singlarly open to the influence, the more remarkably so seeing it was their first experience. They passed readily into the first condi tion, from thence to the expressions of laugh-ter, weeping, pain, joy, and sorrow, and even of extreme hunger, and to a state of catalepsy; affording marvellous instances of the powe of will and magnetic force between one individual and another. The closing scene, where the four youths were induced to see those in the higher life to whom they were linked by natural ties on earth, can scarcely ever be forgotten by any of us. One lad whose gaze was completely fixed, as if it were a case of the absolute meeting of spirit with spirit called out, "Mother, mother, come back!father won't thrash you any more! Mother come Surely there is a line leading from back!" this to those infinite realms in space where we shall know even as we are known. My object in writing is not simply as a reporter, though that is by no means an ignoble office when one has truth to relate; but to make more widely known that an opportunity of learning some-thing of the nature of those laws that underlie all the phenomena of Spiritualism is offered?

The Bradlaugh case again received the at tention of the House of Commons last week. The member of Northampton took his seat pending the discussion of a motion declaring him ineligible on religious grounds, whereupon Sir Stafford Nothcote moved that he should be expelled for disobedience of the order of the chair and contempt of the house. The motion was supported by Mr. Gladstone and adopted by a vote of 291 to 83. A new writ was then ordered to issue for an election to fill the vacancy in the representation of Northampton, and it was stated that Mr. Bradlaugh would again contest the seat. Several members of the government voted against the expulsion.

A. J. Fishback, writes as follows from Craig, Mo .: "Ill health compels me to discontinue lecturing for the present. I am greatly overworked in body and mind. I regret exceedingly that Mr. Winans and I cannot fill the many engagements before us. Mr. Winans returns to his home at Edinburgh, Ind., and I to my farm at De Soto, Mo." We regret exceedingly that Mr. Fishback is unable to continue his lectures on account of ill health. We hope that he may be soon restored to health.

Carrie Grimes Forster, the accomplished wife of the veteran Thomas Gales Forster, writes: "My good husband has improved in health, but he has not regained the condition he was enjoying when he commenced lecturing in the city last fall. We both deeply regret the enforced silence. I fear the day is still distant, when Spiritualists as a class shall cease to be novelty hunters, instead of truth seekers. One would think that the amount of fraudulent phenomena presented, mixed up in some instances with genuine mediumship, would have the tendency to drive reasoning minds to search for the philosophical ground to stand upon."

Business Notices.

DR. PRICE'S Perfumes, especially his Floral Riches Pet Rose, Ladies' Favorite, and Alista Bouquet, are becoming the fashionable odors.

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A CARD.—During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this county, who, if some friend would put them in the way of earning two or three hundred dollars during the winter months, would be grateful for a lifetime. A large Manu-facturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling or book canvassing), \$50 per month and expenses paid. So, if you are out of employment, send your name and address at once to The Wallace Co, 60 Warren St., New York. The Household and Farm in its issue of October says. "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed." The Wallace Co, make a special offer to readers of this paper who will write them at once, and who can give good references. A CARD.-During the next six months there will references.



32 1

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only by actual knowledge. Faith cannot become a fac-

only by actual knowledge. Faith cannot become a fac-tor in the problem. The RELIGIO-PHILOSOPHICAL JOURNAL has received the highest enconiums from tens of thousands, includ-ing the leading representative Spiritualists in America, England, France, Germany, Russia, India and Australia. No other Spiritualist paper has ever received a tithe of the commendatory notices given voluntary to the RR-LIGIO-PHILOSOPHICAL JOURNAL. The attention of those interested is called to this fact as an evidence both of the policy of the paper in advocating Spiritualism in such a fair, scientific and non-partizan manner as to command the attention of the secular press, and also of the readi-ness of non-Spiritualists, as represented by their papers, to accord justice and a fair hearing to the subject when presented in a rational manner. presented in a rational manner.

From a long list the following are selected as average

PRESS COMMENTS.

* * * Seems disposed to discuss questions in excellent temper and a spirit of toleration. * * * Few care to in-vestigate in its spirit of finding trath at any cost.—Inter-Deean.

A naver which will command the respect of all, both friends and opponents.—Pontiac (III.) Set

It is considered good authority on all matters relating to Spiritual Philosophy.-Lowell (Mass.) Morning Times.

The JOURNAL has made its influence profoundly felt in the spiritual movement of the age. * * * Its rigidly scientific method of investigating and analyzing the phenomena has at-tracted widespread attention and met almost the universal approval of the enlightened press of the country.—Chicago approvat of a Daily Times.

* * * Bigid scrutiny and close watchfulness over the sub-* * high scrating and close watchings over the sub-ject of Spritualism has raised up to the JOURNAL some enemies of the gullable kind, but at the same time it has done more to call attention to and establish the truth of the phenomena than all the other journals together. * * * All liberal Christians should have the paper; and every seeker after truth will find the JOURNAL of great interest.—Democrat-News Xenia Ohio.

In its editorial management, is superior, and, in point of ability, beats other periodicals of its class,—Medical Tribune, New York City.

PERSONAL COMMENTS.

Dr. J. R. Monroe, Editor and Proprietor of the Seymonr (Ind.) Times, and a radical Materialist, says: It is an achieve-ment in journalism to earn and command the respect of those who differ from you in sentiment or on questions that earnest men are laboring to solve. This you have won!

I read sour paper every week with great interest.-H. W. "homas. D. D., formerly a Methodist; expelled for heresy.

I congratulate you on the management of the paper. * * * endorse your position as to the investigation of the phe-omena.—Samuel Watson, D. D., 36 years a Methodist Min-ther and now a Spiritualist. itter

You are conducting the JOURNAL in the true spirit of hon-est research.—B. F. Underwood, Materialist. B. Good FOR TOU! Never man in your ranks did half so well that I know of. Brave it is and right.—Rev. Robert Collyer

PROF. WM. DENTON writes: "I believe you are doing the best, and you certainly are doing better than any other pub-lisher of a Spiritual paper that I am acquainted with."

PROF. HENRY KIDDIE, late Superintendent of Public Schools in New York City, writes: "I congratulate you on the dignified and able position the JOURNAL is now occupying before the public."

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Voices from the Zeople,

AND INFORMATION ON VARIOUS SUBJECTS.

The City of Light.

FELIX ADLER.

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Have you heard the Golden City Mentioned in the legends old? Everlasting light shines o'er it, Wondrous tales of it are told.

Only righteous men and women Dwell within its gleaming wall, Wrong is banished from its borders, Justice reigns supreme o'er all.

Do you ask: Where is that City Where the perfect Right doth reign? I must answer, I must tell you That you seek its site in vain.

You may roam o'er hill and valley, You may pass o'er land and sea, You may search the wide earth over-'Tis a city yet to be.

We are builders of that City, All our joys and all our groans Help to rear its shining ramparts, All our lives are building-stones.

Some can do but humblest service, Hew rough stones or break the soil, While the few alone may gather Joy and honor from their toll.

While the few may plan the arches, And the fluted columns fair, And immortal thought embody, And immortal beauty there.

But if humble or exalted, All are called to task divine, All but aid alike to carry Forward one sublime design.

What that plan may be we know not; How the seat of Justice high, How the city of our vision Will appear to mortal eye-

That no mortal eye can picture, That no mortal tongue can tell. We can barely dream the glories Of the Future's citadel.

But for it we still must labor, For its sake bear pain and grief, In it find the end of living And the anchor of belief.

But a few brief years we labor, Soon our earthly day is o'er, Other builders take our places, And "our place knows us no more."

But the work that we have builded, Off with bleeding hands and tears, And in error and in anguish, Will not perish with our years.

It will be at last made perfect In the universal plan, It will help to crown the labors Of the toiling hosts of man.

It will last and shine transfigured In the final reign of Right, It will merge into the splendors Of the City of the Light.

On the Russian Persecution of the Jews.

O Son of Man, by lying tongues adored, By marderous hands of slaves with feet red-shod In carnage deep as ever Christian trod; Profaned with prayer and sacrifice abhorred And incense from the trembling tyrant's horde, Brute worshipers or wielders of the rod, Most murderous even of all that call thee God, Most treacherous even that ever called thee Lord; Face loved of little children long ago, Head hated of the priests and rulers then, If then see this, or hear these hounds of thine

BLOOD-STAINED TREASURE.

Which Ghosts are said to Guard-The Story of a Cruel Crime-An Assassin's Expirien.

YOUNGSTOWN, O., Feb. 15.—In the side of a ravine near the village of Mount Nebo, ten miles southeast of this city, is a cave which is an object of horror to the superstitious and of peculiar interest to the ad-

the supersitious and of peculiar interest to the ad-venturously inclined. One night twenty years ago, so the story goes, two men sought shelter in the cave from a blinding snow storm. One was a simple-minded old peddler who for years had supplied the farm-houses in the vicinity with his wares, which he carried in a pack upon his back. The other was a friend whom he had long known and whom he had met an hour before, be-lated like himself and seeking shelter from the storm. Once in the cave a blazing fire was soon started, which effectually shut out the cold blasts of wind and snow, and the two men prepared to pass the night as comfortably as possible. The peddler drew from his pocket a handful of money, and after count-ing it, slipped it into a money-belt which he wore about his waist. He made no effort to conceal the fact that the belt was heavy with gold, and talked as fact that the belt was heavy with gold, and talked as simply and unsuspectingly as a child of the time, soon coming, when he could forsake his pack forever, and with the money he had saved, end his days in peace and comfort. After readjusting the belt about his waist he laid down and was soon fast asleep, his pack serving him for a nillow.

waist he laid down and was soon fast asleep, his pack serving him for a pillow. His companion, whom the sight of the gold had excited to desperation, feigned sleep, until the breath-ing of the peddler assured him of his complete un-consciousness. Satisfied of this, the man, his eyes glittering fiercely in the firelight, drew from his pock-et a large clasp-knife, opened the blade and drove it, with devilish precision, into the sleeper's heart. It was all over in a moment. The dark blood

It was all over in a moment. The dark blood gushed from the wound in a thick stream, there was a nervous twitching of the hands, the eye-lids half opened, and the eyes turned inwardly, the neck stiffened and drew the head back, and all was rigid and still again.

The murderer groped for the belt and drew it out, wet and slimy with blood. He hastily poured the gold out and looked at it, and ran it through his hands. In the fascination of the gold he forgot all else, and only remembered the crime and the victim when a stream of blood trickled down from the corpes's breast and formed a pool where the gold lay. Then, a consciousness of his position dashed upon him, and he tossed the body into the darkness in the back part of the cave, and with the bloody clasp-knife dug a hole and buried the gold for which he had paid so terrible a price so terrible a price. He would not remain in the cave with the body of

his murdered friend, and he rushed out into the snow, intending to return some time and recover the fortune-for there were some thousands of dollars in in the peddler's hoard. The clasp-knife he still re-tained, and with it he "blazed" trees along his path so that he might be able to find his way to the cave more easily on his return.

more easily on his return. A month later he was lying in a hospital at Cleve-land, haggard and helpless. He had been found in the snow miles away from the scene of his crime, so badly frozen that amputation of his hands and feet was performed in a desperate effort to save his life. Pitying Samarians had cared for him, little suspect-ing that the object of their sympathy was a mur-derer. derer

He lingered in the hospital for months, and then they told him he must die. The remembrance of the

they told him he must die. The remembrance of the crime which he was explaiing so terribly became too much for him to bear. He sent for his niece to whom he told the story, and died. Scarcely waiting to see the maimed body of the murderer consigned to the grave, the neice and her husband hastened to Mount Nebo and made inquiries concerning the disappearance of the peddler. By means of the blazed frees which the murderer had described they found the cave, only to discover that its walls and rock had fallen in and barred up the entrance. The husband set to work, assisted by farm hands who lived in the vicinity, to remove the rocks. After they had progressed a few feet they were startled by unearthly voices and lights that sounded and gleamed through fissures in the rocks from the darkness in the interior of the cavern. The exploring party immediately algorithm to the work and a moparty immediately abandoned the work, and a mo-ment later the rocks again fell in, filling up anew the

Space which had been excavated. Since then many unsuccessful attempts have been made to open the cave. One was by Mr. Conrad Dittmar, who owns the premises upon which the cave is situated. He declares the place is undoubted-ly haunted, and testified to having heard and seen the voices and lights which frightened the first exploring party. A party of four men living near Mount Nebo attempted to open the entrance, and had the temerity to camp out over night at the mouth of the cave. After dark, while sitting around their camp-fire, they distinctly saw the ghosily figure of a man standing a few feet from them. Upon being addressed the fig-ure faded away into nothingness. The hair of one of the party became instantly perfectly white, and a day or so later he died, so they say. The survivors de-clare that the figure they saw corresponded exactly to the descriptions of the murdered pedlar given by those who remember him. One individual who ventured to the place after dark exhibited scars and bruises for weeks afterward in proof of his story that he had been picked up bodily by unseen hands and tossed into the creek that runs along the bottom of the ravine. A "spirit medium" who visited the place said that the fortune would not be recovered for many years to come. The trees standing on the hillside immediately around the cave are black and lifeless, and have the appearance of having been burned with fire. The story of the murder is well authenticated, and the ghost storices are implicitly believed by the residents of Mount Nebo and vicinity.—*Cincinnati Enquirer*.

How the Parsees of India Dispose of Their Dead.

What Beacon Hill is to Boston, Murray Hill to New York, Nob Hill to San Francisco, Malabar Hill is to Bombay, for its aristocratic summit is closely dotted with the palaces and bungalows of native princes and affluent Anglo-Indians; but the borders of Malabar Hill fall just upon the outskirts of the native city on

affluent Anglo-Indians; but the borders of Malabar Hill fall just upon the outskirts of the native city on the one side and are lapped by the lazy ripples of the Indian Ocean on the other. The climb up the hill from the esplanade is picturesque to a degree, and the well-kept lawns, the broad, cool verandas inclosed with Venetians peep out at one from unexpected perches on the side of the hill, with a swiftness of change suggestive of the tricks of the irrepressible Fakir. But leaving them all below us we at last reach the vicinity of "the towers of silence." From the midst of a grove of palms rise two circu-lar towers, near which stands a large building look-ing not unlike some public institution in any well-to-do city in America, but which is in truth one of the temples which seem so necessary to every Indian landscape. The "towers of silence"—what does not the fancy picture when the name is heard for the first time? A religious retreat, where one wearied with the din and turmoil of the city below may find peace and rest. Or perhaps it is designed as a place of punishment, and persons caught in crime are brought here to wear out in silence their term of sentence, which will last till life flickers feebly and hope dies. Away runs imagination; but a talkative "wallah," or, literally speaking, fellow, who is our guide, soon brings back wandering fancy by the announcement that the towers are in truth the Parsee cemetery or mortuary. Directiv a Parsee dies he is brought to the temple, mortuary. Directly a Parsee dies he is brought to the temple

Directly a Parsee dies he is brought to the temple, and then after the other rites are performed the body is discobed, anointed with sacred oils; after that it is taken to the towers, which are about 20 feet in diameter and entirely open at the top, and then placed upon an iron grating for the vultures to come and devour the flesh. In every direction one can see the majestic palms bending low with their burdens of vultures and kites waiting for new prey; the air resounds with their hungry cawing, while it is also laden with the sickening odor of decaying flesh. While a body is being placed in position the edge of the tower is filled with cawing, chattering spectators hungry to make the first plunge upon the victim. With one accord they dash down out of sight, and one knows by the change from tumult to quiet that With one accord they dash down out of sight, and one knows by the change from fumult to quiet that the Parsee interment is taking place. That which but a short time ago was a human being, with hopes and fears and aspirations such as still animate us who gaze transfixed with horror, is being torn shred by shred and carried into the air, to be dropped and picked up and quarreled over, or else to be consumed with genuine satisfaction. No sooner does a stated bird fly on lazy wing to some far off tree top to sleep off the effects of his gluttony than a fresh one arrives upon the scene to carry on the hideous work. Others swoop down upon us, the living, and brush our very woop down upon us, the living, and brush our very faces with their noisome wings. Besides us stand some Parsees, who watch the circling birds with lov-ing interest, and one English-speaking guide tells us that they frequently stand and watch them till they know their dead to have been consumed. As soon as the birds have cleaned all the flesh from the bones, they are dropped into a well at the bottom of the towers, where they are covered with quick lime and

towers, where they are covered with quick lime and consumed. The tower is then flooded and deodorized, and so, it is claimed, there is no taint in the air, but any one having the sense of smell unblunted feels that that boast is not founded upon truth. Night, which in India treads upon the heels of day too closely for one to ever taste a twilight, drove us down the hill and back into the thronged streets of the city before we had watched as long as we wished, but we had seen enough to turn with a sickening soul from the religion which makes this awful custom a necessity. We had stood beside the Ganges and watched the Hindoos sprinkling the ashes of their lately cremated dead upon its sacred bosom. The watched the Hindoos sprinking the asnes of their lately cremated dead upon its sacred bosom. The crooning tone, the quite hour, the intense earnest-ness, had melted our cold Western hearts and we had wept from sympathy. The Hindoo and the Parsee had each shown us how superior their customs were to those practiced by "Christian dogs," and we had by silence at least given consent to their form of inter-ment; but we came back to our own belief in the grave and the worm with renewed devolue, for we grave and the worm with renewed devotion, for we remembered that it was not from the sacred bosom of the Ganges, neither was it from the birds of the air, that we received our Savior, but it was from the grave that he came forth our risen Lord.—Cor. Springfield (Mass.,) Republican.

A Haunted Express Car.

Psychometrical Delineation of the Religio-Philosophical Journal,

The BELIGIO-PHILOSOPHICAL JOURNAL comes be-fore my inner vision, like an electric light clearing away the darkness of superstition, bigotry, dogmatic assumption and religious intolerance. Its rays are penetrating, concentrative and life-giving. It is the steady luminous light in the West, admired and ap-preciated in home and foreign land, and among peo-ple of various shades of thought. The JOURNAL dares maintain its ground against fraud and error of all kinds; its diffusing, convincing light is a beni-son to the weak, timid, overcredulous, doubting as well as to the investigating student at the shrine of knowledge. It is an agitator and believes that the quintessence of progression, lies in the constant tran-sition of thought. The JOURNAL realizes that truth must be bought at a great price, therefore it uncovers shame in high and low places, showing that rotten foundations cannot support asfe superstructures, grow beauty from deformity, or epirituality from groes inquity. To the mere phenomenal and super-ficial, the JOURNAL does not cater, but to the thinking minds, it comes ladened each week with solid substan-tial food substant previous and super-ficial, the previous and each week with solid substanninds, the sounds in does not cater, but to the thinking minds, it comes ladened each week with solid substan-tial food which nourishes and sustains. To women, it speaks in tones both long, loud and encouragingly to become self-cultured, self-protecting, self-reliant and self-governing; to have high and noble aims in life and to work with will and energy for their ultimate cocompliance thus constitution them true humaniaccomplishment, thus constituting them true humani-tarians of the earth and spheres. The JOURNAL does not assume that which it cannot prove; it is reasonnot assume that which is cannot prove, it is reason-ing, argumentative and convincing. It is an embody-ment of spirit, determination, justice and love. Yet underlying all, there is a withering sarcasm which when hurled at the offender is keenly felt, carrying with it the lesson of use and reform. The JOURNAL fears not the frowns of the ignorant, the dread of the conservative or the disdain of the churchman; it warshes on sure that its light will guide from darkmarches on, sure that its light will guide from darkmarches on, sure that its light will guide from dark-ness, error, hase trickery, fraudulent manifestations and injustice. The JOURNAL is indefatigable in its efforts to loosen the chains of ignorance in which humanity has been long bound, and show them that they have a right to all truths, and while "Truth wears no mask, bows at no human shrine, seeks neither place nor applause," she demands investiga-tion; then to the earnest seeker her vast store house is one or de he hide him enter and occupy still search. open and she bids him enter and occupy, still search-ing for more, more, evermore. The JOURNAL be-lieves in the true worship of noble activity; in the neves in the true worship of none activity; in the sacredness of principle, in the nearness of the Spirit-world to the earth, in the necessity of right living and gladdening souls with the knowledge of a con-scious life after death. It teaches that life never commenced, and can never end; that its tidal wave of thought and action beat against no shore, for the waters are boundless; rolling eternities shall catch the refrain and echo them onward, till souls shall glori-ously own their birthright free from bondage of any

kind. Finally, the JOURNAL'S corps of thinkers and workers will sustain their valiant editor in his ardu-ous but loving mission, then backed by the invisible powers of the Spirit-world, each and all shall become saviors, and when the white-robed angel shall call for one and another, the work for which they come to fulfill shall be accomplished and their advent in higher realms shall not be unannounced for their works shall have preceded them. hall have preceded them.

MARY M. D. SHERMAN. Adrian, Mich.

Illinois Press Association.

In the mention of the annual meeting at Springfield in last week's issue, we referred to the happy time which all present seemed to have had. The pleasure of the members was greatly increased by the courtesies of different parties who are mentioned in the following resolutions, which were enthusiastically adopted on the last day of the session.

Resolved, That the thanks of the Illinois Press Asociation are due and are hereby tendered to James Iharlton, of the Chicago & Alton, A. H. Hanson, of he Illinois Central, E. St. John, of the C. R. I. & P., C. S. Cox, Jr., of the Ohio and Mississippi, Perceval Lowe, of the C. B. & Q., and H. C. Townsend, of the Wabash Bailway Lines, for their courtesy in furnishing transportation to members of this Association. *Resolved*, That the thanks of this Association are due to Hon. H. D. Dement, Secretary of State, for his

thoughtful kindness in preparing a room for our Annual Meeting. Resolved, That the Springfield Board of Trade, by their generous hospitality in giving the members of their generous hospitality in giving the members of

T. J. Morgan writes: Allow me to add my T. J. Morgan writes: Allow me to add my testimony as to the truths of Spiritualism. It is my life, my hore, the very anchor of my soul. Take away from it all the manifestations, physical and spiritual-say that the spirits never return; that the Spirit-world s, in truth a "bourn from whence no traveler e'er returns," and its philosophy stands preeminent above all creeds ever formulated. I would not ex-change it for any one, nor all of them. Here in Iowa Spiritualism is growing rapidly, and our influence is being felt in the churches. But a few days ago a Methodist minister declared his belief from the pulpit in some of the fund amental truths of our philosophy **L. F. Darling** of Halifax, N. S., writes: Though

in some of the fund amental truths of our philosophy **L. F. Darling** of Halifax, N. S., writes: Though not yet a convert to Spiritualism, I would not do without your paper for many times its price. In every number we find something which calls out our highest and best faculties. No one can read your pa-per without being benefited; but what I greatly ad-mire is the determined manner in which you expose humbugs and impostors. Though there is not to my knowledge a Spiritualist in Halifax, if your paper could once get a foothold here it would do more good than every religious unper printed in our city. than every religious paper printed in our city.

than every religious paper printed in our city. Mirs. Sarah Graves, a prominent spiritual lecturer, writes: The good work goes bravely on in Michigan. I think your paper is doing its share to help roll the Car of Progress; it stands up for truth, and that is what the world wants just now; there is too much fraud and immorality in the world. Let us have moral teachers whose lives we can depend on, and a paper that will stand by the good and true, as I believe the JOURNAL does. May it prosper and grow in its spiritual teachings. in its spiritual teachings.

O. Hutchinson writes: I think the RELIGIO-PHILOSOPHICAL JOURNAL is certainly the best spirit-ualistic paper of the day. I am very much interested in the discussion of the scientific, philosophically conducted, in the JOURNAL.

J. H. Hand writes: I approve of your course in relation to mediums. Let the fraudulent and false be swept from the pure. Let no deception trifle with the sacred feelings that we entertain for the departed.

I.C. Lander writes: Your paper is my constant companion, and is read with a greater interest than either my political or commercial papers. I consider your paper appropriate reading for all classes.

A. Martin writes: The JOURNAL pleases me, and I expect to continue it so long as its present course is pursued.

P. Chilson writes: I would be lost without the JOURNAL in my house.

E. S. Stamm writes: I approve of the course of your excellent paper, and rejoice at its success.

Notes and Extracts.

Human life is everywhere a state in which much is to be endured.

Knowledge should be the foundation upon which we build

The philosophy of heaven is not more confined to man's destiny than to everything.

The Great Architect of all things will not save us from the penalty of broken law.

Outlered verity! Thou art here too soon for ac-ceptance, but nevertheless thou shalt bide thy time nor cease to be .- Dr. D. Ambrose Davis.

In the spiritual world there are spheres of love, and glory, and happiness: Live for them; get en-lightened; live a life of love, purity and goodness.

The unison of spirit and matter gives us the foundation upon which we build, and it also furnishes the avenues through which thoughts can be expressed.

If a man makes money at the expense of his virtue, he dishonors his soul. He sells honor for gold. All the gold on earth is of no value compared with virtue. -Plato.

Gold hath been the ruin of many. * * * * Watching for riches consumeth the flesh, and the care thereof driveth away sleep.—Apocryphal Old Testament.

We must crack the nut to obtain the meat. We must pluck the fruit to enjoy its flavor. So with the fruits of life, though they come not unsought, they ever wait on labor.

Bible writing and Scriptural instruction is not the work of any one age, neither is it the special privilege of any one age to say, thus saith the Lord to a future generation.

He who increases worldly goods, increases care; but he who increases servants increases theft; but he who increases in knowledge of the Sacred Law in-creases in life.—*Talmud*.

If thou see this, or hear these hounds of think Bun ravening as the Gadarean swine, Say, was not this, thy passion, to foreknow In thy death's hour the works of Christian men! A. C. SWINBURNE.

Jan. 29, 1882,

FINDS NEAR BAGDAD

Ten Thousand Tablets in an Enormous **Building-Possibly Antediluvian Rec**ords.

On Monday evening, during a discussion which took place on a paper read at the Victoria Institute, Mr. Bassam, the well-known discoverer of Assyrian relics, said: "In March last I went out again to the east, as you know I am always doing for the numeroof find you know I am always doing, for the purpose of find-ing out the old cities which lie buried there. As I was journeying on one occasion in pursuit of this object, I met with an Arab who told me that he knew of an old ruined city, the remains of which were to be found within five hours of Bagdad—that is to say, taking the computation of three miles an hour, the place he knew of was 15 miles from Bagdad. As we were traveling along the route pointed out by the Arab, we came at a distance of four hours' journeying upon an old ruin that I had never seen before a ruin of great magnitude—so large, indeed, that it must be about three miles in circumference. I at first thought that this was the place of which my guide had spoken. We went onward, and at last the Arab lowed me a most wonderful ruin. I set to work and excavated, there, but I saw nothing of any antiquarian value.

"I afterward went back to the place I had first seen, and commenced a thorough search there. The result was after digging for four days we came upon the top of some walls. This induced us to persevere with increased ardor, and we soon found that we had come upon an enormous building in which we began to find inscriptions. I may here say that I am not an Assyrian reader. I am only a discoverer of Assyrian relics, which I send to the British museum, where those who have made Assyriology a study, interpret the inscriptions I find. We first of all discovered four rooms, and then came upon a fifth. They were what I should call generally of the Assyrian or Babylonian order, and paved with bricks or stones, but the fifth was paved with asphalt, the discovery of which is may mind Solomove service. which brought to my mind Solomon's saying: "There is nothing new under the sun.' Previous to this I had always thought that asphalt was a modern invention. Singular as this discovery was, we dug through the asphalt, and in a short time we were re-warded by coming upon a coffer, on which we found inscriptions. From this coffer we took two cylinders. These were covered with inscriptions which are sup-posed to be the most important records of the oldest city in the world, founded, as historians tell us, by Noah after the flood, and where, according to tradi-tion, Noah buried the antediluvian records. Well, I had to come home; but I left some workmen con-tinuing the operations at the spot, and I have ascer-tained that they have found, after a few days' more digging, that in one of the rooms there was a channel and inside that channel there were records inscribed on nearly 10,000 tablets. These tablets are all coming to England, but we cannot, of course, as yet say what they contain. They may contain something of even greater value than anything that has hitherto been greater value than anything that has hitherto been discovered in the course of our eastern researches. It may be, indeed, that we shall really find on them the antediluvian records of which I hove spoken. After I have been out there again I shall be happy to give you further information as to this interesting dis-covery on my return. I hope to be going out in an-other month, and then, I trust, I shall be able to make still further advance on what we have already dis-covered.—London Times.

Chass. C. Mead writes: I gratefully appreciate your endeavors to have the subject of Spiritualism discussed philosophically in your paper. Fanaticism and exparts zeal darken counsel and invite superstition : but the free exchange of honest opinions is the elec-tric light that illumines mental darkness and exposes hidden fallacies.

Sweet Home.

When two young people love each other and marry, they restore the picture of the apostolic church. They are of one heart and soul. Neither do they say that anything they possess is their own, but they have all things in common. Their mutual trust in each other draws all that is best in both. Love is the angel who rolls the stone from the grave in which we bury our better nature, and it comes forth. Love makes all things new; makes all cares light, all pain easy. It is the one enchantment in human life which realizes Fortunio's purse and Aladdin's palace, and turns the "Arabian Nights" into mere prose by comparison. Before real society can come, true homes must come. As in a sheltered nock in the midst of a great sea of ice which rolls down the summit of fount Blanc is found a little green spot full of tender flowers, so in the shelter of home, in the warm atmosphere of household love, spring up the pure affections of parent and child, father, mother, son, daughter; of brothers and sisters. Whatever makes this insecure and divorce frequent, makes of marriage, not a union for life, but an experiment which may be tried as often as we may choose, and abandoned when we like. And this cuts up by the roots all the dear affections of home; leaves children orphaned, destroys fatherly and motherly love, and is a virtual dissolu-tion of society. I know the great difficulties of this question, and how much is required to solve them. But whatever weakens the permanence of marriage tends to dissolve society; for permanent homes are to the social state what the little cells are to the body. They are the commencement of organic life, the centre from which, of necessity, all organization must proceed.

Seeing With the Eyes Shut.

Goethe said, in an off-quoted passage, that when-ever he bent his head and closed his eyes and thought of a rose, a sort of rosette made its appearance, which would not keep its shape steady for a moment, but unfolded from within, throwing out a succession of petals, mostly red, but sometimes green, and that it continued to appear without change in brightness, and continued to appear without change in brightness, and without causing him any fatigue, so long as he cared to watch it. Mr. Henslow, when he shuts his eyes and waits, is sure in a short time to see before him the clear image of some object or other, but usually not quite natural in its shape. It then begins to change from one object to another in his case, also, for a long time as he cares to watch it. Mr. Henslow has zeal-ously made repeated experiments on himself, and has drawn what he sees. He has also tried how far he is able to mould the visions according to his will. In one case, after much effort, he contrived to bring the imagery back to its starting point, and thereby to form what he terms a "visual cycle."—Interior.

W. P. Dove writes: I must have the JOURNAL as long as I can pay for it.

Express managers say that Wells, Fargo & Co.'s express car No. 5, which runs between San Francis-co and Ogden is haunted. They have been so much annoyed by the pranks of a malignant ghost that they were greatly relieved when the car was recently sent to Sacramento to be rebuilt, making no doubt that the evil spirit would be exorcised. In this they are disappointed, for the messenger who accompa-nied the car upon its first run after the repairs were completed was put to a deal of trouble by the invisible tormenter. The ghost came in and tumbled the boxes of freight about, tolled bells, and made sweet music, and called the messenger by name. The last trip the car made before it was taken from the track the messenger heard strange noises on the roof. His thoughts were on his duty, and he came to the conclusion that robbers were awaiting an opportunity to enter a car. He cautiously opened the door and took a look at both ends, but found everything quiet. He could see nothing unusual, and returned, closed the when down came a box of cooked shrimps and a bandbox. The freight was ratiled about, and finally left where it was originally. The mysterious din was continued until the train was nearing Terrace Station, in the eastern part of the state, and the messen-ger had about made up his mind to take to the sage brush, when all was still again. On one occasion when a corpse was in transit the head and trunk of a man's body was seen to rise up from the coffin, take a good look around the car, calling the messenger by name, and vanish. The car was in the train every name, and vanish. The car was in the train several years ago when an accident occurred, just west of Truckee, killing Conductor Marshall and an express messenger, and since that time these mysterious noises have been frequent.-Chicago Tribune.

A Remarkable Race of Men.

The Monakees, or inhabitants of the western Moon Mountains, appear to be unlike an other race of the known world. In mechanical arts advanced far beyond their neighbors, they are at the same time ad-dicted to most preposterous habits and superstitions With the aid of an interpreter, and his knowledge of the Fant-Arabian dialects, the Hakim interviewed their priests and medicine men, inspected their dwell-ings, caves and temples, and visited many of their ordinary rules are an interviewed to be the second to outlying villages, and continued his investigations even after his official duties had recalled the Khundabad. For the Khundi chieftain, in the mean while bad. For the Knundi chiertain, in the mean while, had ascertained the whereabouts of the captive trad-ers, and finally effected their release, and after the end of the next rainy season the Tripolitans returned to Darfoor, where the Hakim took charge of the sick, and employed his leisure in writing the chronicle of his discovery. This chronicle, addressed to his kins-man, the mollah of Tripoli, gives a circumstantial de-scription of the Monakee race, their habits, physical neculiarities, and singular supervisitions—interspresed peculiarities, and singular superstitions—interspersed with an account of his personal adventures and of the reflections which occurred to him while traveling through their country. "The work abounds with in-cidents and graphic descriptions," says the reviewer of the first German translation, "as well as of the first dermain translation, "as well as with scientific disclosures that throw a suggestive light on the origin of the customs and vices of civil-ized life." Besides his first professional trips across the frontier, the Hakim seems to have spent nearly eight months among the Monakees, collecting in-formation on all possible topics, interviewing the just and watching the wicked, traveling from village to village, often at the risk of his life, but always sus-tained by the conviction that "Allah had appointed him to perform this work," and the hope that the world would recognize its importance.—From "The Chronicle of Hakim Ben Sheytan (Servant of Al-lah)," in Popular Science Monthly for March.

Mrs. E. Champlin writes: I feel that the JOURNAL is the very bread of life to my soul; I can not do without it.

M. Ella Parrot writes: I have just returned from Memphis Tenn. Our dear old friend, Samuel Watson, is a beacon light to spirits yet in prison.

A Subscriber of Farmington, Iowa, writes: The JOURNAL is well liked here. I like your mode of proceeding in exposing the fraud in Spiritualism.

e Association and their ladies a banquet have trengthened the friendly bonds existing between the editorial fraternity and the citizens of Springfield, and that this Association hereby expresses its acknowledgment for the courtesy.

Resolved, That our thanks are due the several street railway companies of this city for the free use of their cars tendered to our members, and to the managers of the rolling mills and watch factory for courtesies shown to us.

Resolved, That our special thanks are due the daily papers of Springfield for the very full and accurate re-ports of our proceedings published in their columns, and that our thanks are due the individual members of the press in this city and to their Press Club for the many courtesies extended to us.

The following are the newly elected officers: Presi-dent—C. B. Bostwick, Mattoon Gazette. Vice-Presi-dents—J. J. Anderson, Nashville Democrat, C. H. Whitaker, Macomb Eagle, Elizabeth Boynton Harbert, Chicago Inter-Ocean. Secretary-Fred L. Al-les, Pontiac Sentinel. Treasurer-Geo. M. Tathan, Greenville Advocate. Executive Committee, Cadet Taylor, Wenona Index, E. A. Snively, Carlinville En-guirer, Charles Holt, Kankakee Gazette.

A Seance with Ada Turk.

To the Editor of the Beligio-Philosophical Journal:

It affords me real pleasure to say that I called upon liss Ada Turk this afternoon and attended two cir Miss Ada: Turk this afternoon and attended two cir-cles at her home this evening. I found her a very mod-est unassuming young lady, and am satisfied there is no fraud connected with her. Seven of my friends came and manifested themselves to me, calling me by name and carcesing me and giving me their names. They took my watch and chain out of my pocket and carried it around the circle and held it to the ear of each and then placed it in a gentleman's hand. They took his handkerchief out of his pocket and brought it to me: took different articles out of my pocket it to me; took different articles out of my pocket and carrried them around the circle and gave them and carrried them around the circle and gave them to him; took Miss Ada's chain from her neck and gave it to me; took the guitar off the floor by my feet and carried it to the ceiling and around the room, all the time playing upon it. Nearly every person recognized some friend who touched them and carcesed them. My own little girl put her arms about my neck, and pressed her cheek close to mine. I felt it as distinctly as if she was in life nestling in my arms. I was slapped upon the back so all could hear it, and all could hear the voices speak to me. My spirit friends kissed my lips, pulled my beard and hair, brushed it back from my brow, and again down on my forchead, so that when the circle was broken up, on my forchead, so that when the circle was broken up, my hair was disarranged. If this was not all done by the spirits of my friends, what was it? I know I heard and felt them as distinctly as I heard and felt you when you greeted me at your office. No! I am not deceived; there could be no fraud

How could one medium speak to half dozen people at different points and in a different voice, all at once, and at the same time be patting as many different persons? I am satisfied and very much pleased with my investigation.

Creston, Iowa, Feb. 14th, 1882.

A Little Girl's Wish.

"Papa, dear papa, I'm glad you're going to die, for you know, papa, that if you were not going to die you would be taken away off into a dark prison, where I would be taken away off into a dark prison, where I could never see you any more, and you know, papa, that would grieve you so much that you would not live very long anyhow, and I think everything is best as it is, don't you papa? And I will grow up to be a big girl, and I will be so good, papa, that every one will love me, and I will never forget you, papa, nor how much you loved your little Mary." This strange-ly affecting speech was made in a St. Louis jail the other day to a man who is to be hanged shortly.

O. Stodard writes: I am more than pl with the JOURNAL; to me it has been an educator. In almost every issue there is something that is worth almost the price of the paper for a year. In the number of the 14th of January, the article from W. E. Coleman, on the "Authenticity of the Bible," was rich and racy. He not only scores, but he hews to the line. I say, hew to the line, brother Bundy.

Dishonor is something which attaches itself like a burr to a poor man who has committed a petty crime, but which falls off from a man who makes millions -by it as water falls from a slate roof.-Boston Star.

As all forms of life have one common parentage, no one form, no matter how beautiful to look upon nor how stately the form may be, can say to the most humble and inferior in form or stature, "I have no need of thee."

The time was when men feared to question anclent records, particularly if they were labeled holy, but in this age this reverence for ancient mysteries and traditional stories must needs be supported by evidence.

There are a great many heavens, a great many hells; you are making your own heaven or hell; make yourself fit for the company you would like to be in. All your talk about the Savior will avail nothing unless you are like him.

ESlight no soul upon the earth, lest sorrow for it attend thee in the heavens; for all mankind are but infant angels! and, one and all, are surely upon their pilgrimage to those hallowed realms on high, where God's Seraph singers are chanting in concord that great divine Anthem that always shall be.-Dr. D. Ambrose Davis.

We believe the majority of the people want the truth; and is not a truth in a newspaper as sacred as one taken from the Bible or other history? Visit the homes of the people and you will find their Bibles laid away carefully, scarcely ever opened; but you will find the newspapers on the table ready for use at all times.

The phenomenal phases of Spiritualism are the most reliable witnesses we have of the truth of New Testament scriptures. Without them the record stands as a mystery to the world. But with these manifestations of spirit power as seen to-day the mysterious veil is rent in twain, and the man Jesus stands forth as the ideal man of his age.

Like will in all cases attract its own kindred elements, whether in heaven or on earth, and when the baser elements have corrupted the nature of the in-dividual, progress in spirit will depend wholly upon the growth of the spirit out of these corrupting ele-ments; this law is applicable to male and female allke, there are no distinctions made on account of

We find man in all ages looking for something be-yond the present, he aspires to a higher grade of life than what is furnished him here---what is it that causes this longing after better things if it is not the spirit, and what must be the natural conclusion judg-ing from a spiritual basis? Simply this, that while mind forces rules and governs all things it is none the loss spiritual ess spiritual.

If you would have a nation ruled by honorable men, first elevate woman to the position of an equal; grant her the same privileges to inform herself upon the political questions of the day as you do to men; consult with her in reference to the feasibility of consult with her in reference to the feasibility of electing certain men to office, remembering always the laws enacted bear quite as heavy upon her as upon man; give her your confidence and she in re-turn will instill the same feeling of regard into the minds of her children. By no other method can a true standard of nobility be secured, but when the foundation of a royal soul is laid it will be more last-ing than anything resting wholly upon the color or ing than anything resting wholly upon the color or quality of royal blood.

quality of royal blood. Spirits have access to extensive reservoirs of knowledge in reference to departed spirit-beings. Spirit is permanent, real, its work of the like char-acter, when in its own special domain; hence, life's record is written upon the atmosphere of our homes, stamped upon the walls, enswathing our constitution, overlapping our spirit-being. These records, are, no doubt, visible to many, very many spirits; they read them, and thus can communicate the facts of earth's experiences of those dear to us, who have meased on experiences of those dear to us, who have passed on before; or, mayhap, they have crossed each others' path in the Spirit-world, had conversation with them, and watched the unfolding of memory's record, and are, therefore, able to communicate the tale unto us. False spirits may and are able to dupe us on every False spirits may and are also by unough the organ-hand, whether by communicating through the organism of a medium or appearing in the mate form.-Medium and Daybreak.

MARCH 4, 1882.

RELIGIO-PHILOSOPHICAL JOURNAL.

Happy Hours.

An accurate observer says: Mankind are always happier for having been happy; so that if you make them happy now, you make them happy twenty years hence from the memory of it. A childhood passed with a mixture of rational indulgence, under fond and wise parents, diffuses over the whole life a feeling of calm pleasure; and in extreme old age is the very last remembrance which time can erase from the mind of man. No enjoyment, however inconsiderable, is confined to the present moment. A man is the happier for life for having once made an agreeable tour, or having lived any length of time with pleasant people, or lived any con-siderable interval of innocent pleasure, which contributes to render old men so inattentive to the scenes before them, and carries them back to a world that is passed, and to scenes which are never to be renewed again .--Charles Dickens.

Those persons who have attained to emi-nence in any vocation of life have followed a uniform course, that of earnest work and unwearied application. None are truly happy but those that are busy; for the only real happiness lies in useful work of some kind, either of the hand or the head, so long as over-exertion is avoided. It should be the aim of every one to be employed. If all men and women were kept at some useful employment there would be less sorrow and wickedness in the world.

[Freeport (III.) Bulletin.)

There is now a substance which is both professionally and popularly endorsed and con-cerning which, Mr. J. B. Ferschweiller, Butte-ville, Oregon, writes: I have often read of the many cures effected by St. Jacobs Oil and was persuaded to try the remedy myself. • I was a sufferer from rheumatism and experienced great pains, by leg being so swollen that I could not move it. I procured St. Jacobs Oil, used it freely and was cured.

6.9

Whenever our neighbor's house is on fire it cannot be amiss for the engines to play a little on our own. Better to be despised for two anxious apprehension than ruined by too confident a security.

His Last Dose.

Said a sufferer from kidney troubles, when asked to try Kidney-Wort, "I'll try it, but it will be my last dose." The man got well, and is now recommending the remedy to all. When derangement of the stomach acts up-

on the kidneys and liver bringing disease and pain, Kidney-Wort is the true remedy. It removes the cause and cures the disease. Liquid (very concentrated) or dry act equally efficiently .- Am. Cultivator.

History can be formed from permanent monuments and records; but lives can only be written from personal knowledge, which is growing every day less, and in a short time is lost forever.

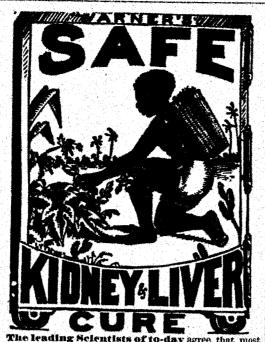
"Men must work and women weep, So runs the world away!"

But they need not weep so much if they use

Dr. Pierce's "Favorite Prescription," which cures all the painful maladies peculiar to women. Sold by druggists.

The soundest argument will produce no more conviction in an empty head than the most superficial declamation; as a feather and a guinea fall with equal velocity in a vacu-

Lydia E. Pinkham's Vegetable Compound will at all times and under all circumstances, act in harmony with the laws that govern the



The leading Scientists of to-day agree that most diseases are caused by disordered Kidneys or Liver. If, there to the Kidneys and Liver are kept in perfect order, perfect health will be the result. This truth has only been known a bott dime and for years people suffered great agony without being able to find relief. The discovery of Warner's Safe Kid. Science and keep them to these great organs, and safely restore and keep them and to these great organs, and safely restore and keep them to the discovery of Warner's Safe Kid. Liver. Ht is a POSITIVE Remedy for all the discase that cause pains in the lower part of the body-for Tory did Liver-Headaches-Jaundice-Diziness-Gravel-Fever, ague-Malarial Fever, and all Difficulties of the Kidneys. The anary Organs.
 The an excellent and safe remedy for it cures the organs family to the body of the body. To the blood of the blood.
 This Remedy, which has done such wonders, is put up in the LANGEST SIZED HOTTELE of any medicine up on the set and is sold by Druggists and all dealers at \$1.25 DIABETES CURE. It is a POSITIVE Remedy.
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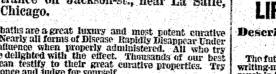
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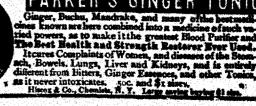
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8

which he shall struggle against those forces which environ him, until with knowledge, by the exercise of reason, judging carefully and accurately the nature of the forces with which he is dealing, wisely applying the truth that has been gained, entertaining tentatively any ideas or philosophical conclusions or metaphysical thoughts which may come to him, knowing that he is progressive in na-ture, that his mind cannot by any means grasp the infinity of knowledge or the abso-lute; that he can only arrive comparatively and relatively at conceptions of truth and beauty, or recognition of principles of divine government, he will know that dogmatism must be a thing of the past, and that tolera-tion and mutual helpfulness are the soul's necessities, realizing the fact that there is no impossibility, but in the realm of the ap-parently impossible he is likely to make the most discoveries, to gain the most knowledge, to advance most rapidly.

Thus the religion of the future will take in the great realm of the invisible, will take in as a scientific study the nature of the potent force of the will, will aid the psychologist in his endeavor to discover where sensation changes to consciousness, where consciousness is transmuted to volition, where volition is outwrought into action. But the church of the future will realize the necessity for aspiration. If you call prayer aspiration, if prayer is the earnest yearning of the soul for knowledge, for progress, for strength to act up to the highest light which the soul has received, then the church of the future will be a church whose prayer, whose aspi-ration, whose appreciation and praise will go forth in recognition of the wisdom of the divine order, which leads you up the steep hill of difficulty, out of the slough of despondency into the delectable mountains of the city called beautiful. It will enable you to rightly estimate the beauties of the great field of life around you, to read "sermons in stones, tongues in trees, books in the running brooks and good everywhere." It will teach you of the perfectibility of human nature; of the obligation you owe to society, as well as yourself to exert an influence for good and aid the work of reformation, to help in the education of offspring, to endow them with rich and good heritage of moral balance and tendency.

The workers everywhere will strive to put as much magnetism of good and of love into everything they touch as possible, and hu-manity will recognize the value of goodness, of character, of right action and purpose as a real religion of life and love. When this love of justice, goodness, truth and purity, when this recognition of man's innate nobility, when the knowledge of the community of interests takes hold on mankind, when the fact that death is but an incident in the career of the immortal soul and that you are in the spiritual state just what you are as the consequence of the life in this earthly state, is practically outwrought and exercises its full influence upon motives and deeds, then it will be that man will recognize the duty of saving the soul by saving the body.

To set the example of moral purpose and conduct must be the motive of the hour; and if it bring you pain, suffering, ostracism and misrepresentation, what matters it? You have the peace that passeth all understanding, the peace of a quiet and approving con-science, the knowledge that you have acted up to moral principles and the highest light and sense of right which you possessed, that you have been a benefactor of the race though the race crown you with thorns and crucify you as it crucified its saviors of past time.

The need of the hour is o men al

nie Hagan from the East is now in the vicinwill favor them with several lectures. ity, and Let the friends in Northern Ohio remember this young lady and give her a hearty welcome. I am assured by those who have heard her she has rare gifts.

The second s

Dr. Edson, an old practitioner in the vil-lage, is a zealous Spiritualist. He related to the writer many wonderful tests he had received in his own family. One of these I must mention. He had a patient in the last stages of Bright's disease. All hope of re-covery had gone. He received a communication directing him to give the patient weak cinnamon tea. The medicine was given, and the effect was almost marvelous. His patient began at once to recover and is to-day a healthy man. Many other cases have since been cured with the same remedy. What will the savants say? Here is an unknown force prescribing an unknown remedy; and by it curing a disease supposed to be incurable. What explanation can they give?

ASHTABULA, OHIO.

On the evening of the 17th, I lectured in Ashtabula, Ohio. The audience was small, but the interest was good. I there met Bro. C. B. Lynn who had lectured the previous evening with good success. His lectures are always able and instructive, moreover, I am glad to note he is not disposed to eulogize the follies in Spiritualism, while he condemns the same tendencies in the church. Spirit-ualists are not numerous in Ashtabula, but they are full of zeal. Mr. Webb and family, Mr. Tinker, Mr. and Mrs. Cowdry and others, are zealous in the good work. Mr. Parsons is an enthusiastic Spiritualist and being possessed of a large estate, he generously aids the worthy mediums and workers as occasion demands.

CORRY, PA.

On the 18th inst. I met my old friend A. Bower and wife, at their spacious farm house three miles from Corry. Mr. Bower lived many years by the home of my childhood and their presence called up memories of life's morning so vivid that I almost felt again the ruddy glow of its rising sun. They are zeal-ous Spiritualists, and after returning home from the Cassadaga camp-meeting, resolved to revive the dormant work in that region. In connection with other friends of the cause they organized a society which has now near one hundred members. He owns the Stewart Tavern House which has a hall capable of seating three to four hundred, and this he generously donates for lectures. I lectured there on the 19th inst, but the day was stormy and the audience small. I met Mr. and Mrs. Webb, Mr. and Mrs. Pearce, Arnolds, Mr. and Mrs. Caffee, Daniel Scott and wife and others, all of whom I found to be intelligent and active Spiritualists.

In this region of country our cause has many friends. Twenty miles distant is Titusville, where Mrs. E. L. Watson lived so many years. She has lectured in nearly all the little villages that nestle among the hills in this land of oil and pine trees. I wonder if she realizes how many dear friends she left behind when she set her face for the golden gates of the distant West? Could she have been a mouse in the garret she would have heard many express their gratitude for her labors in the Stewart house on that dark and rainy Sunday.

The angels, however, have not permitted this people to be left alone. Another Mrs. Watson is rising in their midst. It is Mrs. Clara Watson, of Jamestown, N. Y. She has given several able lectures to the society and conclusion that there exists some secret bed is to continue her work. All speak of her of saline deposit over which the waters flow

For a long time a mystery gathered around the nutmeg, not lessened by the fact that it was successfully imitated in wood, thereby giving a pseudo name to a Yankee State. They grow on little trees which look like pear trees, and are generally not over twenty feet high. The flowers are very much like the lily of the valley. They are pale and very fragrant. The nutmeg is the seed of the fruit, and mace is the thin covering over the seed. The fruit is about as large as a peach. When ripe it breaks open and shows a little nut inside. The tree grows on the islands of Asia and tropical America. They bear for seventy or eighty years, having ripe fruit on them all the seasons. A fine tree in Jamaica has over 4,000 nutmegs on it every year.

Recently a high wind destroyed the famous "Gold of Ophir" rose tree, in Grass Valley, California. A Santa Rosa paper says that the stem was 26 inches around, and the shrub itself had grown over and around an oak 50 feet high, only stopping in its upward pro-gress from lack of something to climb upon. When in full bloom nothing could be seen but a mass of golden flowers, forming an object of almost indescribable beauty and splendor. It was, as may well be supposed, the pride of its owner, who, when once be-fore a strong wind partially uprooted the supporting oak, went to considerable expense to restore it to its upright position. But the recent injury was irremediable, and lovers of the beautful in nature regret the loss.

Persons unfortunately caught in snow storms should remember that there is more warmth in the snow than out of it, and if they can once establish themselves in a snow drift, if well wrapped they may remain more comfortable than in buffeting the winds. A story comes from Leadville, of a man who in a trip to the Indian country came near freezing to death in a blinding snow storm. He recollected hearing old hunters tell of the warmth in a snow drift, and excavating a deep hole in one crawled in. Presently he began to feel more comfortable, and the delightful but ominous drowsiness which pre cedes death by freezing stole over him. He fought against it in vain, and at last became unconscious. The next morning he awoke not in eternity as he had confidently expect ed to do, but in the snow drift, as warm and snug as the traditional bug.

Any person in possession of a spring pro-ducing a supply through the year of from one to one hundred square inches of pure water may grow, with right appurtenances and requisite knowledge and care, from 6, 000 to 60,000 trout in one year, worth, at present prices for stocking ponds and streams, \$100 per 1,000, or 500 to 50,000 to weigh a pound each, worth \$1 per pound. The first thing necessary in trout culture is the construction of a pond, which must be fed by pure spring water, and must be kept clear and fresh. It is essential to the preservation of the trout that the temperature of the water be preserved at from 40 to 50 degrees. The success attendant upon the culture of trout is instanced in the establishment of Seth Green, Livingston Stone, and other noted fish culturists, who realize large profits from this source.—Sea World.

Four barrels of water of the Great Salt Lake will leave, after evaporation, nearly a barrel of salt. The lake was discovered in the year 1820, and no outlet from it has yet been ascertained. Four or five large streams empty into it, and the fact of its still retainlectures in unmeasured praise, and I can but hope she is just entering upon a long and useful career of public labor. I am also in-sea which once covered the whole of this formed that Daniel Lott, of Lottsville, is a speaker of more than ordinary ability, and that he is frequently called upon to defend the idea of the existence of some such deposit from which it receives its supply seems to be only too probable. For the past fifteen years, until last year, the lake has been gradually rising; but in 1870 it receded two or three feet—a most unusual occurrence—owing to the exceptionally warm weather. There are no fish in the lake, but myriads of small flies cover its surface. The buoyancy of the water is so great that it is not at all an easy matter to drown in it. The entire length of the Salt Lake is eighty-five miles, and its breadth forty-five miles.

would not do to die by. He said that he rebuked him and his theology for proclaiming and making men fear death; that Spiritual ism showed that death was the entrance to a new and higher birth; that in the eternities the human soul could know more of God, and know more of his love and work; that Christ was a Spiritualist endowed with rare medial gifts; that Jesus had no creed-no theologyand for three hundred years after Christ the signs did follow them that believed; that Tertulian and Origen were Spiritualists, and he urged upon all to study the laws of spirit presence and communion, and that our faith destroyed not only the fear of death, but it conquered death itself,

Dr. F. W. Monk was invited to the platform and after making a short address, healed a dozen or more suffering ones, all of whom announced that they had received relief and also that they were entire strangers to the doctor and most of them said that they were not Spiritualists.

Dr. Monck has been very successful in his treatments in our city. Just now there is a pentecostal revival of an interest in our cause in Brooklyn. The Brooklyn daily Eagle has opened its columns to the defense of our faith and its issue of Feb. 24th, had three communications on the subject, all in its favor. Lyman C. Howe, the "John the Baptist" of our cause, will occupy our platform for March. We are making arrangements to celebrate the Thirty-fourth anniversary March 31st, in a manner worthy of the cause. Shall have able speakers and representative mediums and an attractive programme. S. B. NICHOLS.

357 Flatbush avenue, Feb. 25, 1882.

"Dr." R. C. Flower, now in New York City, is an adventurer. a schemer and a falsifier. wholly unworthy to associate with decent people. Coming out of the Disciple church. his real affiliations, intellectual and moral, incline to the Bennett school of Materialists. He once lived at Alliance. Ohio, when he brought suit against Mathias Hester for libel, for publishing allegations improper to name in a family paper unless demanded for the public good. At the trial the jury found for the defendant, whereupon Flower claimed that the jury were prejudiced against him on account of his religious belief. This allegation on the part of Flower is false and without foundation in fact. In April, 1880, Mr. A. W. Coates, one of the leading business men of Alliance, Ohio, and once a patron of Flower, in a letter concerning the latter speaks of him in the following plain language: "....I have found him to be a deceiver of a very malignant type indeed." We have refrained from advertising the true character of the fellow so long as he kept in the background, but we now find it time to put our Eastern readers on their guard.

The following named friends have our thanks for lists of yearly and trial subscribers. James Monroe, Peter Hatfield, M. N. Taylor, A. B. French, J. S. Vinson, K. Parsons, J. S. Burr, S. McConiga, S. Simmons, Geo. Foster, S. W. Evans, S. D. McKee, Herman Snow, L. Burg, R. M. Pritchett, A. J. Clark, S. A. Thayer, L. B. Field, Dr. J. M. Peebles, MARCH 4, 1882.



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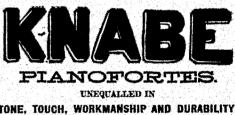
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women as will recognize principles and devote themselves to them-bear their cross no matter what the consequences may be. The need of the world is of earnest, whole-souled, strong, vigorous workers; it is sick of mere professors and sentimental talkers, workers are needed. You can be those workers if you will; you can exert an influence in the direction of the right and just and true; your homes and hearts may become centers from which shall radiate a moral atmosphere that shall be a blessing to humanity. The love, the sweet affection, the devotion each to the other, the cheerful, genial spirit, the self-sacrificing earnest labor which the world approves in its heroes, but which it fails to carry out in practical every-day life, is that which will last, which will live immortal; while wealth, place, power and social precedence will fade away with those conventional conditions which called them into being.

On the shores of spirit-life the soul stands disclosed to itself; recognizing the principles of justice and right; each one is there known as he is known to himself, for what he is worth. No masks can be worn there: no sham or shadow of deception can enter there; each one goes to his own place with a heritage of love and sympathy, with the remem-brance of a life well spent, or with the chains of habit and selfishness, with the stains of immorality, with the cries of anguish of the hearts of the oppressed ringing in his ears and with the consciousness of injustice committed to earth's sufferers and toilers. It is for you to lay up your treasures in heaven. It is for you to learn that you cannot escape these consequences. You cannot enter heaven on the crutches of a vicarious atonement, or with the plea of the temptation of the devil. You cannot enter even with the excuse of circumstances and incapacity. You can enter heav-on only by walking the straight and narrow way, the path of duty, obedience to principle and earnest and conscientious efforts to use aright the powers entrusted to your keeping.

Notes of Travel-Geneva, Ashtabula, and Corry, Pa.

To the Editor of the Religio-Philosophical Journal:

On Sunday, the 12th inst., I lectured in Geneva, Ohio. The day was unfavorable and yet there was a large attendance. More than twenty years ago, I gave my first lecture there. I saw many faces in the audience'I have frequently seen during these years—others I longed to see were not visible and yet I felt they were present in spirit. Time has scattered and divided our forces in Geneva as elsewhere. Some have moved to other places -some have crossed with the boatman to the other shore, while a few remain and others have joined them, but the balance can hardly be said to be in our favor.

Our people own a good lot, and a hall which will seat some three hundred; and are out of debt. This hall was built many years ago and some of our ablest lecturers have occupied the rostrum. Here the eloquent S. J. Finney once lectured several months and the echo of his voice is still ringing in the ears of those who hold him in kindly remem-brance. Miss Gleason, who is a young lec-turer of much promise resides in Geneva. She is capable of doing much good and should winter with excellent success. O.P. Kellogg resides only a few miles distant and often faour philosophy before the public.

The friends in this region are all looking forward to the Cassadaga Camp Meeting with as much zeal as a Mussiman turns his face towards Mecca. A. B. FRENCH.

Science and Art.

The town of Godalming, in Surrey, has just been successfully lighted by electricity produced by the aid of water power, a method of generating the current not hitherto publicly adopted in England:

According to Prof. Young, the total quanti-Such an array of figures, however, seems meaningless, so faint is human conception of the number.

The director of the mint has authorized the purchase at the several mints at Philadelphia, San Francisco, Carson, and New Orleans, of mutilated and uncurrent United States silver coin of standard fineness at the rate of \$1 per ounce Troy, when presented in sums of \$3 and upwards.

Mr. De Khotinsky proposes to prepare oxygen from permanganate of potash (either by the Du Motay process, or by a practical method that he is now studying), and to deliver it in a condensed state to dwellings by wagons. Each consumer will be provided with a reservoir made specially for the purpose

A locker, in seamen's parlance, is a place where stores are kept. Jones is a corruption of Jonah, and Davy is "duffy," the name among West Indians for a spirit or ghost. "Gone to Davy Jones' locker" is, therefore, 'gone to a place of safe-keeping, where Duffy Ionah was sent." The expression is generally applied to one lost overboard, the reference to Jonah being obvious.

The loss of vines through the ravages of the phylloxera is forcing the wine makers of France to strenuous efforts to find a substitute. M. A. Deleuil, a member of the Agricultural Society of France, insists that an acceptable substitute has been found in a variety of red beet root, which he describes as "unrivaled in the whole world for its incomparable qualities, which will in time replace all that we have lost in the vine.

Dr. Manuel da Gama Lobo, of Rio Janeiro, physician to his majesty the Emperor of Brazil, has been prosecuting some microscopic investigations relative to the land origin of yellow fever. He has found at Vera Cruz, Mexico, and Havana, Cuba, sufficient evidence to warrant him in stating that these ocalities are fruitful sources of a poison which causes the disease. The toxic agent is derived from a species infusoria, the spunsia Mexicana, which belongs to the family of bacillæ.

The Montgomery Advertiser publishes a partial list of subjects of taxation in Alabama, and makes, in the main, a fine showing; but three items in the schedule strike us as being at least queer. These items are: 1st, mechanical tools, \$228,500; 2d, farming implements, \$77,100, making a total value of be kept at work. Bros. G. H. Geer and C. B. Lynn have lectured there during the present winter with excellent success. O. P. Kellogg resides only a few miles distant and often fa-vors them with his able lectures. Miss Jen-

Brooklyn (N. Y.) Fraternity.

The announcement that Prof. Henry Kiddle was to lecture from the subject, "Spirits Visibly Among us," at our conference meeting, Friday evening, February 24th, attracted the largest audience that ever assembled in Brooklyn in ten years to attend a spiritual meeting. Prof. Kiddle was unable to keep his engagement, being confined to his room by severe sickness. The large hall of the Brooklyn Institute was packed solid with cultured men and women. Judge A. H.Dailey on very short notice took the place of Prof. Kiddle, and for an hour or more held his audience in rapt attention. Judge Dailey has a fine presence; is magnetic; has his audience in full rapport with him. His argument abounded in logic, sarcasm and keen analysis. He reviewed the claims and pretensions of orthodoxy, and showed that man's reason and intuition both regarded its theology as false, its conception of God and the future life puerile and unworthy the sup-port of reasonable thinking beings. He showed how it had by its dogmatism, kept weak men and women in its fold. That the spiritual philosophy alone met the wants of the age, and that it was the only religion that had facts and phenomena to back up its claims. He showed clearly and conclusively that Modern Spiritualism and Christ's teachings and works were in unison and harmony, and urged upon all to investigate our facts. He said he had seen genuine materialization and also transfiguration; that we should be cautious in our condemnation of our mediums, and should also guard against too much credulity. He closed with a fine peroration, contrasting the building of the Brooklyn bridge, uniting the great cities of New York and Brooklyn, with the bridge now built by ministering angels, spanning the two worlds, and over which our loved ones were ascending and descending.

The Judge was frequently applauded, and all present were impressed with the deep sincerity of the speaker.

D. M. Cole made one of his happiest speeches. Among other things he related how, in his own home, a medium personated the death scene of the wife of a gentleman present, giving the very words that his dying wife said to him as her spirit passed to its heavenly home. He told also how his minister undertook to scare him when he began his investigations of Spiritualism, and told him that if there were any spirits, they were all evil. He said that he asked him how they were able to get out of the endless hell of orthodoxy, and if evil spirits had found a way to come to earth that the wise and good could by the same law bridge the chasm. He said his minister tried to frighten him by saying that Spiritualism might do to live by, but it

derwood, G. H. Bliss, E. D. Hughes, Mrs. C. M. Benton, Miss C. L. Pratt, Mrs. M. M. Manning, C. B. Updike.

Rev. J. H. Harter, of Auburn, N. Y., speaks on Temperance and Prohibition in the Baptist church at Johnson's Creek, N. Y., on the evening of March 4th, 1882.

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