

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

## VOL. XXXIII.

## CHICAGO, NOVEMBER 25, 1882.

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 incldents 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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Jacob did not wrestle more earnestly than did I. There was no gloom or condemnation in the struggle, as it was more for a deeper work of grace than for pardon. The difficul-ties in my way seemed to present themselves before me as "stones of stumbling" stretch-ing across my path. I shall call them such in this tract. I had to go over them if I went forward. forward.

The first was, "Are you willing to dedicate to God your whole life-powers?" I studied this question deeply, and looked at what was meant by and included in the words "life-powers"—the powers of the mind, of the heart, of the body; to make pleasure, busi-ness, all secondary to the glory of God. I finally said, "O Lord God, with the distinct promise that thou wilt help me when the trial comes and be my strength in my ut-terly helpless condition, I pledge thee my life-powers." That stone vanished. But in a few minutes this one loomed up:

"Will you have no will but God's, and trust im under all circumstances, acknowledging his rightful sovereignty, wisdom, and love?" I readily recognized here the subjugating of I readily recognized here the subjugating of the will power. A careful review of man's total inability and what God had done for him, and my own personal experience of his power and great mercy, helped me over this stone, and I pledged myself to try to live a life of entire dependence upon God, and to try to take from his hand apparent evil, as well as apparent good, with equal trust. The third difficulty presented itself in this form: K nowing the prejudice existing against

form: Knowing the prejudice existing against any profession of a higher Christian life than the average Christian, the question came; 'Are you willing to bear reproach?-are you willing to proclaim it?—to be considered by many in the community as either a fool or a knave, somewhat deranged or hypocritical to be misrepresented, your foibles twisted into vices, your zeal sneered at, your mistakes magnified by every backslider and lukewarm professor-are you willing?

After thoroughly weighing these questions. Gind. the evidence

to my spirit ear." I forgot every thing but God and my wants. I walked among men with my thoughts at the foot of the-throne. Jacob did not wrestle more earnestly than did I. There was no gloom or condemnation in the struggle, as it was more for a deeper work of grace than for pardon. The difficul-ties in my way seemed to present themselves the sourd is all my nowers as seemeth to the use me in all my powers as seemeth to thee best; I withhold nothing from thee." Though I still felt the calm assurance, I felt nothing more. About three hours after this I was called upon to lead in prayer during the evening services. Upon kneeling I commenced by saying, "O Lord God, thy name is truly love." I scarcely uttered these words when my soul was overflowing with love. It seemed those four letters filled my universe. Such a manifestation of the Divine presence I never had before, though myfirst and second steps were accompanied with very delightful outpourings of the Holy Spirit upon my soul. But this time my cup was overflowing with the most intense joy, and the rest of my stay on that ground was a delight inexpressible.

Now, my dear friend, what do you call that experience? I am to day as conscious that I stand upon a different plane from what I did before that meeting, as I was conscious of a

I received the foregoing "tract" with the request that I give my rationale of it in the JOURNAL. If I do this, it must be from the lesson of my own experience interpreted by the light of the spiritual philosophy. The Christian brother who has so graphically described his spiritual experiences, is, without doubt, sincere and earnest in his professions, with good mental ability and strength of will sufficient to keep hit, to his purpose in the face of difficulties until it is accomplished. His struggles with himself, his devotion

of the pure joy that now flowed like a river into the rejoicing heart. This plane had been reached by travail of soul. Mark the language: "for nine weary months" the hand of sin had weighed him down, and he had struggled in prayer and expectation until the blessed moment when the exact condition was reached when the light could shine in.

The preparation going on during those "weary months" was the opening up of the avenues of his being to the perception of spir-itual things, or in other words, was the de-velopment of susceptibility to spiritual forc-Gradually, but perhaps imperceptibly to 68. him, his nature was becoming more susceptible to spiritual truth and other spiritual tible to spiritual truth and other spiritual influences, as his "conviction of sin" deepen-ed and his longing for spiritual light increas-ed. The "wind" of the spirit's influence works a sure but gradual change, but, as works a sure but gradual change, but, as Jesus intimated, works it secretly and mys-teriously to the sensuous observer. So are all magnetic changes wrought. The soil is rejuvenated by being stirred and made pene-trable by the magnetic influences of the sun, air, moisture and fertilizers, and secretly and silently the work of nourishing the germs in its hosen goes on until they reveal themselves its bosom goes on until they reveal themselves when they burst into light and continue to grow until an abundant harvest results. It is all by law that this seeming miracle of growth is accomplished, and not less by law man's spiritual growth.

The moment, as this Christian expresses it, when his "faith grasped the idea of pres-ent trust," was when his spirituality had been so cultivated by serious thought and been so cultivated by serious thought and study, and prayer and aspiration, that the preparation for the spiritual change was complete. With him as with multitudes, as with myself, the change was sudden. like the sudden opening of the bud when the petals unclose in a moment, so that the sunbeams can shine in and draw out the beauty and fragrance, dormant until the magnetic forces of the outer world can co-operate with the interior, to bring them out. How quickly under the heavenly sunshine the graces of the human spirit begin to appear-love, joy, peace, righteousness, etc.! Now, according to our philosophy, faith in spiritual powers in man and above man is necessary, to prompt to effort for spiritual growth. The Christian's Christ, the Spiritualist's overshadowing spiritual presence, are each prompters to zeal in spiritual culture. and by true philosophy resolve themselves into the same thing, when they prove an uplift-ing force to the individual soul. "God will draw all men unto him," by stimulating to spiritual unfoldment by some means. To those enlightened in true spiritual science, the upward way is sentinelled all along by beckoning angels, who form "Jacob's ladder" to help the aspirant up the eternal steps of progress. To those less advanced, this line of helpers is concealed or lost sight of in the imagined glory of some single savior, who alone is to pilot the way to ultimate holiness and happiness. From different standpoints the same objects appear differently; so it is in spiritual things. Uplifted to what our author terms the third stage, his "cup was overflowing with the most intense joy." Such successive influxes of superior spiritual influence are, I think, common among Christians and others resolved upon a life of consecration to holy purposes. In my own experience as a Christian when I fully resolved to be more Christ-like and accompanied the resolve by strenuous exertion to grow spiritually, I invariably experienced spiritual uplifting, and, as our author expresses it, "I had the ear of heaven" and talked almost as face to face with what I believed to be Jesus, but now know to have been my spiritual guide, a sacred presence to me, feeling the ecstatic joy which is an ac-companiment to such spiritual influxes. This character of experiences follows as a natural consequence of spiritual aspirations and exercises, by the law of growth. The human spirit is prone to yield to physical influences and lapse into indifference; and it needs frequent promptings by a determined will, to maintain a high spiritual status; and when stirred to active exertion, to attain lost ground or a higher standing, the stimulus of spiritual influence is as sure to follow, and in degree according to the preparation to receive it, as that the growth of a starving plant is stimulated by moisture, sun and air. How the drooping branches lift themselves as in joy and gratitude to heaven for the timely shower, that has reached the roots in the soil and is now circulating in every fibre! The plant flourishing on the bounty of nature is like a psalm of praise, as is the character of a truly spiritually cultured individual. The peculiar mental struggles and resolves described are attributable partly to the psy-chological power of his spirit guide, but mainly to his belief-the notions of religious obligation he had imbibed. According to the Spiritualist's faith, his one idea of "living to the glory of God," which he regarded as "a higher object for persistent Christian work than either personal salvation or the mere elevation of the human race," is a sort of dis-tortion of the true idea that stimulates the philanthropist, the really God-like man, to zeal in his work. This man cannot glorify struggle, and was a source of great strength; for I could not believe that God would refuse me when he was taiking to me. Truly I had the sar of heaven. "The spirit voice spoke" "My grace shall be sufficient." The fifth and last stone was this: Toward the sar of heaven. "The spirit voice spoke" "My grace shall be sufficient." "My grace shall be sufficient." "My grace shall be sufficient." The fifth and last stone was this: Toward the sar of heaven. "The spirit voice spoke" "My grace shall be sufficient." The fifth and last stone was this: Toward the sar of heaven. "The spirit voice spoke" without notes of any kind.

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Spiritualism proper, points to the goal of high spiritual attainment by a road marked by determined efforts at self-culture in every direction, self-denial, strong effort and sacri-fice for the good of others, and aspiration. It requires the dedication of the life to good works—works for the benefit of self and others. This includes the true idea of living

for the glory of God. Should this sincere Christian brother pro-gress into the light of Spiritualism he would gress into the light of Spiritualism he would interpret his spiritual experiences somewhat differently than at present, but he could never lose sight of them, or cease to regard them as stepping stones in his progress. He would undoubtedly, should he as earnestly as heretofore continue the work of spiritual culture, have repeated revelations of the pow-er of individual spirits to prompt and assist him, and to reveal to him the power of the "Holy Spirit" or holy spiritual influences to bless and sanctify. bless and sanctify. The mystery enshrouding spirit and spirit-

ual laws can never be wholly removed while men tabernacle in flesh; but mankind can know that every thing connected with spirit and its phenomena are by law, having their analogies in physical nature, by which they can be explained and understood. To strip religious experiences of their supernatural character is, by no means to rob them of their sacredness or their intrinsic value as means of progress, but is rather a help to the inquiring and scientific mind in its search after truth through the natural channels of law.

## Reception to Mrs. Brigham.

To the Editor of the Religio-Philosophical Journal: The first recention of this popular lady and lecturer since the reopening of the meetings of the First Society of Spiritualists this fall, was held at the residence of Mr. and Mrs.

## Christian's Expe

[The following experience of a Christian has been published in tract form by the Methodists for general circulation. It was sent to the JOURNAL by a promin-ent Methodist who is exmessily and intelligently invest-igating Spiritualism, with a request that it be publish-ed with a spiritualistic rationale. In compliance with the wish of our esteemed Methodist correspondent we this week publish the Christian's experience with re-marks in explanation from the gifted medium, Mrs. Maria M. King. --Ed. JOURNAL.]

I have had three distinct stages in my Christian progress, each of them plainly marked in their effect upon my life. I stood upon the first plane of my Christian experience when God, for Christ's sake, forgave me my sins, and gave me the pardoning seal, my sins, and gave me the partoning seal, his spirit bearing witness with mine that I was accepted. My conversion I never for one instant doubted. I was alone in the quiet of my parlor when my faith grasped the idea of present trust, and in an instant my load of sin, that had weighed me down for pine dreave months, rolled off, and like for nine dreary months, rolled off, and, like Bunyan's Pilorim, I saw it no more. Still, for several years I lived mostly for myselfmy chief thought centering in my own personal salvation; and, though very regularly attending all the means of grace, I took but little part in church work.

My second step upward was when called upon by the pastor to take a part in public service. I resisted the call for a week, when God showed me so plainly that if I would go forward that cross must be taken up. Finally I said, "God being my helper, I will do it." The answer of the spirit was so sweet and decided that the time and the spot will ever be fresh in my memory. I now engaged active-ly in church work, laboring more especially for the young, and endeavoring in all honesty to elevate the mass of humanity around me. making "duty to God and man" my watchword.

My third step came about in this wise: There had been growing up within me a con-sciousness that there was a higher object for persistent Christian work than either personal salvation, or mere elevation of the human race, and that is "the glory of God." I had been struggling to step upon that plane of Christian life for several years, though I was conscious that to do so I should have to live a more thoroughly dedicated life than ever before-to make my Christianity the center around which every thing else should revolve, and "for the glory of God" the pivot. ] wanted to bear the fruits of the spirit so perfectly that they would be fit for the Master's own use, to enhance his Glory. I felt that I had so often failed, that when I heard that Spring Branch Camp-meeting was to be held in the interest of a higher life I resolved to attend it, and, as when seeking conversion, I obeyed the requests of others, so now I determined I would do as those having charge of the meeting might request of those seeking a more consecrated life. I arrived on the ground about nine A. M., went immediately to the experience-meeting, and when there was a call for those wishing to lead a holier life to come forward and kneel at the altar I went at once.

After dinner I went into the woods, and with great earnestness and the most perfect abstraction in prayer, laid my case before the Lord. I will here say that this power that was given me of concentration in prayer was, by me especially, noticeable from the previous Sabbath day, and continued all through this

"U Lora that I have this dedicated life, and support me by thy grace, and I will not care what the universe may think." That trouble vanish-

Then came this thought: "Is there not danger of injuring the cause you so much love by this profession of higher or more consecrated Christian life? Will it not be better to go along humbly professing a lower state of grace, like the majority of profess-ors? Will you not discourage the benighted seeker? You cannot hope to live a perfect seeker? 'You cannot hope to live a perfect life in every respect; you will inevitably have mistaken judgment. Will not such errors, in view of what the community may say ou profess, do harm that might be avoided tit did not expect so much from you?" There are certain obstacles in seeking a change in religious life that are common to all; then there are always severe trials that are peculiar to each one. Now this obstacle would probably not be in the way of most persons, but it was a huge stone to me, because it took me on my own ground. It was cause it took me on my own ground. It was the very class of arguments that I had fre-quently used against others making this profession, and for years it had been a care-fully weighed subject that my influence should not do the cause of Christ any harm; but when I was enabled to look up and say, "O Lord God, I trust myself in thy hands, and pray that thou wilt overrule to thy honor and glory that thou wilt overrule to thy honor and glory the influence that may emanate from this step and so guide me that I may bring no reproach upon thy name. I have no need to tell thee how weak and frail I am; help thou me, and

[ will not fear to go forward. The trouble passed away, and left me feeling more keenly than I was ever conscious of before my utterly helpless condition; I was truly a "bruised reed." As evening shadows began to darken the woods I started to return to the camp,my mind dwelling especial-ly upon the "love of God," which, like his peace, "passeth understanding," and the beautiful relationship of Father and children, which God so often calls attention to as existing between himself and us; also to that still closer relationship of mother and child, in that delightful passage of Isaiah, xlix, 15 'Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee."

I thought of my own mother's love, how she watched her delicate child so tenderly year after year. I thought then if faith in Christ and that implicit trust in his merits and intercession would be counted by God as my righteousness, my desires would be granted. Then the question came, "Cannot you trust in him now?" I answered, "Why not? Yes, I believe God does accept my consecration, and that he will give me the evidence of it when it pleases him;" and with a feeling of calm confidence I entered the camp. All that evening and night I felt no joy—only a total absence of anxiety. Next morning I awoke, feeling the weight of what I had assumed. I felt no trouble—only the gravity of the undertaking. I had great free-dom in prover and the plain hat weap my dom in prayer, and the chain between my soul and heaven was not broken all day. Still I felt it was such an undertaking; so fraught with dangers, the channel so narrow, though deep enough. I knew the rocks were there. The Comforter came in these sweet words,

to duty, his perseverance and his attainments, furnish a worthy example to all who would live to a noble purpose, though his idea of religious duty and the ends to be sub-served by a spiritual life may be a mistaken one. His religious belief, his church, and his idea of Christian duty and consecration, together furnished a psychological power, that impel-led him in the way of spiritual unfoldment, whatever may have been the errors in his creed. Spiritual exercises produce their legitimate result, practiced by whomsoever they may be; and creeds dwarfing to the intellect do not necessarily so affect the spirituality; but it oftener happens that zealots of any faith grow abnormally spiritually, while the intellect is starved, thus by undue devotion to one idea disproportioning the faculties, to the detriment of the individual. True progress consists in the development of the whole nature in harmony. This man, in his intense religious zeal would seem to have lost sight of this idea, regarding intellectual growth as a thing of secondary importance: whereas, the demand of true religion is, that the intellect shall grow with the spirituality thus bringing out the true man, which, being in the image of God, must be intellectual as well as spiritual—must possess, wisdom as well as purity and love. The exercises to which this Christian so zealously devoted himself rendered him pe-

culiarly susceptible to the influence of his spiritual guides, and he could be readily imressed and assisted by them in his efforts for holiness of heart and life. This is my interpretation of the expression, "the spirit voice spoke to myspirit ear" and of his "near-ness to God," "God talking with him," his sense of a holy spiritual presence, and the answers to prayer so evident to him. His joy was like that of a subject of spiritual powers who knows his helper and prompter to be a spirit intent on his spiritual development, and who occasionally, as conditions are favor-able, unveils to him the glories of heaven— of purity and holiness.

This man's Christian experience is in many respects a type of my own, or I could not at-tempt to analyze and interpret it. Your readers will remember that a few months ago I gave through the JOURNAL an epitome of my own spiritual experiences, including those as a Christian, and as a Spiritualist undergoing the process of unfoldment of my inspirational powers, also explaining and illustrating the phenomenon of conversion; and contrasting the psychological phenomena at-tendant upon my so-called conversion and my subsequent career as a Christian with that of the development of the spiritual nature in mediumship, under the direct power and supervision of a spirit, drawing the inavoidable conclusion that they were identical in many respects. I was traveling the same road as a Christian seeking high spiritual attainment that I have been as a Spiritalist, living to the same end, only in the latter case my light and my advantages have been superior to what they were in the former, and more real progress has resulted from the spiritual discipline. And so this man is pursuing the same path, with half the significance of the lessons of his experience lost through ignorance of their true character. His progress he says, was by stages, each successive one to the final, being superior to the last. This is as natural as that the harvest

Henry J. Newton, 128 West 43rd Street, on Saturday evening, Nov. 11th. Mr. Newton had given a cordial invitation at the meeting on the Sunday evening previous, for all to on the Sunday evening previous, for all w attend the reception who might desire to meet Mrs. Brigham socially. A large num-ber responded to the invitation and passed the evening very pleasantly. Mr. Newton in-troduced Mrs. Gage and Miss Billings of Rochester, saying that they were in the city for the purpose of studying music; they would sing and play, but no one would un-derstand the words as they would sing in a number of foreign languages, and they, the singers, were unconscious of the words they would use. The ladies sang and played and received applause. One good thing about their singing was, they did not screech. Mr. Dugan sang very acceptably "When the Flowing Tide Comes In." Mrs. Belle Cole, a great favorite with every one, was escorted to the plano by Mrs. Van Horne, and sang with excellent expression "Genevieve." As Mrs. Cole finished the song a very hearty applause went forth, in fact every one present applauded, and the lady gracefully bowed her acknowledgements and sang equally as well, the song entitled, "Polly, the Cows are in the Corn." Music, Poetry and Painting was selected as a subject for Mrs. Brigham to speak upon. The lady made a brief address which was well received. Mr. Newton asked for a donation for the two ladies from Rochester and after taking up the collection he announced that he had received thirty dollars. Among those present were Mr. Henry Kid-

dle, Dr. Slade, Mr. and Mrs. Van Horn, Mr. and Mrs. Sammis, Mr. and Mrs. Chase, Mr. J. F. Snipes, Miss Florence Newton, Dr. Wilder. Mr. Geo. H. Mellish, Mr. and Mrs. Crans. New York. HERBERTUS.

Ruth Ward died in Philadelphia recently. For the last twenty years, ter life had been devoted to two pursuits; first, the practice of ectric doctoring, and, secondly, the endeavor to find a man and wife to live in her house rent free, only stipulating that the man should be a Christian, and use neither liquor nor tobacco. In that thirty years her adver-tising for such tenants has been a very regular thing, and she complained to a friend last summer that she could never find a tenant fitting into all these requirements. The good Christian would chew or smoke, and she never found one who abstained from grog and tobacco, who was not otherwisely a pretty tough customer.

Round-eyed persons see much, live much in the senses but think less. Narrow-eved persons see less, but think and feel more in-tensely. The faculty of truth-that is the love of it-is indicated by the muscle which surrounds the eye, causing folds and wrinkles. Justice is indicated by the muscle which causes perpendicular wrinkles between the eye-brows.

New Orleans is to have the honor of being the first city in the Union to erect a monument to a woman. The person to be thus honored is Margaret Houghery, the recently ¢ deceased benefactress of the orphan asylum of that city.

While delivering a lecture Carlyle's appearance and manner were very simple. He rarely moved his hands from the sides of his deek. He was very far from being a fluent speaker; but in the latter part of his life lectured

## A Suggestive, Readable Letter.

We publish this week another of the admirable letters of which we have already made mention, eliminating only such portions as are strictly personal. The recipient truly remarks of the writer, on the margin of one of the sheets, that "she teaches right along;" and a friend who has been looking over the proof sheets says of the letters, "They are very interesting and instructive:"

My dear -----, your letter found me yes. terday quite sick with fever, etc. I had not slept the night before, having fever all night, and at school I fairly broke down, came home and lay in a curious state, dreaming of you and ray in a currous state, dreaming of you nntil night. I then went to sleep, and my beloved came and was with me all night, as I saw him in this life, gay and happy, and acting as he would have done had he been here, the same familiar home way, as if he here are situated when I work in my observatory "up there," and I will dis-patch to dear old Terra all about it. It was a triumph of mathematics when the hypothesis that Sirius has planets was prov-here do y perturbations in its motion, but induc-I saw him in this life, gay and happy, and acting as he would have done had he been here, the same familiar home way, as if he had really been here in this world of trial and trouble. I suppose he came because he knew me to be more than usually troubled and forlorn. He was so good and tender to me, especially when I was ill, and I missed him in an especial way all the week, for I have had one of those fearful attacks of sad-ness which I cannot control, and which there is about me no influence to dispel. There is no putting it into words, perhaps it was be-cause I was about to be sick. So he came to comfort me...I have often wondered why the Spiritualists, as such, did not haveschools of their own, and years ago I spoke to A. J. of their own, and years ago I spoke to A. J. Davis on the subject.

To teach natural science after the text books now in use is folly in the light of pro-gressed science, and I often find myself stopped because I know better than the books from which I am required to teach. I do not like to tell the children not to believe what they find in the books given them to learn from, it would destroy confidence, not only in the book, but in all books, and lead to a caviling habit of mind which is very much to be deprecated.

To my knowledge the books are not yet written, from which children may learn the latest word of science, and one has to be wide awake to keep up with its progress. When I was paralyzed I was in great trouble about the uhm, the unit measure of electric-Ity. Last May I found in the Scientific Monthly a part of the table of measures, and in a late paper I saw a notice that it is proposed at the next meeting of the scientists, to be held in Vienna, to take up the subject and settle the value of the different measures which go to make up the table. I had seen the word used in a book I had been reading, and was unable to find its value, though I understood from the context that the term must mean something of the kind. Now, no diationary or hash of reference of hand dictionary or book of reference at hand, was general enough to give me the information. I asked my physician and he thought me delirious, I believe. I knew I was not; perhaps an electrician could have told me, but no one I have ever come in contact with could tell me. I do not see how the electricians have been able to work without a table of exact measures, and it is fearful to think how much like haphazard their dealing with one of the greatest, if not the greatest power has been conducted.

In 1860 I know all the discoveries, tele-phone and all, and that electric agencies will supersede steam and the like, as motors in all branches of industry; that chemical have been made sick in some way and so need revivifying. Physicians, groping in the darkness of ignorance, stumbling on truth, say the patient must have change of air! What is change of air but change of electric conditions, and on what does it act, except, or if not, on the brain. the battery which governs the nerve system? So, you see, they are correct and why they are correct. Will any of them explain the philosophy of it, or can they? They have observed the effect and have not gone in and found the why. Sometimes it is magnetism which is required and sometimes electricity. Electricity is the brute element which becomes magnetism when it has passed into the human or a living organism; electricity is cold, magnetism is warm. You can see that some patients will require one; some the other sort of the same fluid in its two conditions. I can't imagine a greater pleasure than it would be to me to teach a class, say of twenty girls, or boys who had passed the drudgery part of their education and who meant work, not diletanteism, who would listen to and take note of lectures, or oral teaching, and learn science as they would not be obliged to unlearn it, as they went along, and which they would find true on the "other side," and so be ready to go on, instead of working, who can tell how long, to correct errors. I try so hard to find the truth of things, because it will be true here, as there. Reasoning one day on the divisibility of matter, it occurred to me that bolides of all kinds are the products of our own earth. Chemistry has never found an alien atom. and yet, savans (?) who ought to know better, will gravely tell us they come from without our sphere. If I had the technical mathematical training I would prove the fallery. I know, that they are the condensation of matter existing in the air ocean with which our earth is surrounded, by the electric cur-rents and chemical and other kindred forces, which are rushing at all times, not only through our atmosphere but through infinite space and in all directions. Nothing is fortuitous in the action of these, or any forces and given the matter on which to act, the right chemical conditions and the forces, the result will be a bolide, whose heat is produced by the impact of electricity and the impetus with which it has been driven; the "correllation of forces," you see. Even if chemistry should find an "alien atom," I should conclude, not that my theory is false, but that the "atom" exists in the earth's crust and will eventually be discovered. Perhaps the shooting stars, the so-called meteorites, are reservoirs of phosphorescent material through which our planet rushes at the periods of time when we pass their habitat. on our yearly journey through space, and which have some electric connection with the currents which are rushing ever on. They the currents which are rushing even on. They lie lower than is thought, and within our orbit, I am convinced. I have seen them rush across the field of the telescope, leaving behind a true phosphorescent gleam, chemical phenomena, you see-and far beyond and behind them lay the stars, immovable apparently, but convincingly beyond them. To my idea they are meteorological phenomena, chemical department thereof. An-

the spectroscope proves, and as the substance of the planets is identical with that of their parent source, our bolides being identical with substances found in our sun and earth's crust, are manifestly the product of our earth's radiation of atoms into our atmosphere.

Thou seest, dear friend, I intend when I go up yonder, to study up on this subject and get some good medium or well educated woman, to write out the answers to intel-ligent queries in this direction. It is only educated people who can question intel-ligently, so many people do not know there is any thing to question about. (This must be some of the sarcasm of my nature of which Mrs. Bullene spoke.) We cannot see any of the ringed planets but Saturn; there must be ever so many more in this same condition among the universes. I will know all this

tive reason no doubt discovered it first, and the other fact that the light of Sirius affects chemically our sun's rays, ought to have led to other discoveries of a chemical nature. And so we come to the conviction of the necessity, at every turn of a real, true, earnest, scientific education, for only in science do we come into real contact with Our Father's mind, only through humanity do we come in contact with his heart. I have never neglected humanity, and have tried to do something towards raising it to the spiritual plane, but I am most interested in trying to impress on all the absolute need for an education which shall bring them in contact with eternal principles whose extended application they will live, and form a part of, in the life eternal. Your work fits them for such an education, and prevents the extension of inability to receive such an education. "There are diversities of gifts, but one spirit," and so we are working together in "the vineyard," for the glory of our common Master; and you aid and inspire me in a way you have no idea of; it is a true spiritual influence

I have a letter from my Smyrna friend, dated the 18th of August, in which she speaks of having received her "son, his wife and their son, safe from the Alexandria massacre." How it vivifies every thing to know about some individual in whom we have an interest who has been concerned in it! She says they were safe indoors when it occurred, but she had been writing and urging them not to trust to the Arabs and remain, her most urgent letter reaching him just a few hours before the massacre of June 11th; when the tickets by the Russian steamer were procur-ed, they had to wait fifteen days before their turn to leave came; 850 passengers were on board, and one child was born on the trip. On the previous trip she carried 1,300 people, and four were born on the trip. The poor lady herself, my friend's daughter-in-law, was prematurely confined on the 25th of July, and my friend had to act the part of sage femme; as she very quaintly remarks, after the whole was over, she sent for a doctor then "to see if all was right." The son-inthen "to see if all was right." The son-in-law was about six leagues away, a celebrat-ed physician and skillful surgeon, who was looking after the children of one of his sisters in-law, who is in France at some baths for her husband's health. He, Dr. Von sisters in-law, who is in France at some baths for her husband's health. He, Dr. Von Eichstorf, came comfortably in a carriage she had sent for him, and arrived in time to say, "All's well!" Women are coming to the fore in every way. She has six children, agencies in the cure of disease will be done away with, and the brain be treated, direct-ly, it having the power to expel disease by the renewal of vitated brain currents which the renewal of vitat Pauliful nand. and her letters are full of life and show an existence full of home cares think. No one else has this influence over and duties. Her fortune when she married was £100,000, and now she thinks she has not enough to afford a separate establishment. One of her daughters, L---- M -. has never married, and has a school in Constant-inople, preferring to be independent and do missionary work. They are Episcopalians, and she probably has attached herself to that Mission. They are dreading a rising of the Turks throughout Turkey and especially in the great centers, but she says up to that date: "The Pasha, so far, thank God, has kept the town quiet and safe. The Sultan must be on Arabi's side, as he pretends to be sent by their Prophet. How can the Sultan oppose him? It is a nice country we live in, you will allow-earthquakes, massacres, brigands, and glass at 96° day and night at times." She speaks of two Von Eichstorffs. her grandsons, living and studying in Paris on "two purses," left 300 years ago by a V Eichstorff for the use of descendants of his name who are to enjoy the use, for sixteen years each, of the fund, and then transmit the principal intact, to the guardians, whothe principal intact, to the guardians, who-ever they are. It struck me as a splendid way to leave property, and the history of it, and what it procured in the way of instruc-tion (it had to be a professional education— law, medicine or theology) would be a very interesting study. She says of me, "What a strange story it would be if you wrote an strange story it would be if you wrote an account of your life." So it could be said of any one whose life had interested you for more satisfactorily; they seem to me like fifty years and more, and with whom you had corresponded for fifty years and some months And so, my "loving sister, E\_\_\_\_\_M\_\_\_\_," writes to me and I transcribe it for you, for it is interesting from many reasons and I feel it will be to you, who have seen, very probably, the very roof of her home. Her's is one of the most prominent of the English families and she is connected, by the mar-riages in her family, with the best of the *Frank* population. An only child, how she has struck root in that soil, of pure London, English blood. You would say she is an English woman, and yet never set foot in English woman, and yet never set foot in England, but she had English governesses – Sir Wm. Hamilton's sister was her governess. She sent in the letter also a leaf of maiden hair fern, beautifully pressed, which I have fastened on a bit of paper and glued to the letter, so I shall never lose it. It affected me so much. Some of the tenderest memor-ies of my life are connected with Smyrna and her. We shall never meet now, probably. – and I hoped to spend this summer with her, and if he had lived I think it would have been so, for we needed the change, we had suffered so much, and could have gone from here to Marseilles and thence direct. We both had the change, but not in the sense we had planned. .I hear the young people of to-day talking of old people of forty. I don't remember to have thought a person of that age, "old," in my day. In fact "on a l'age de son coeur," n'est ce pas? ... If I had established some telegraphic signals before my beloved left me, I should know, now, when he is near me. Mrs. H. -, August 20th, wrote me: "I am as-

to you before? I wrote to her and asked in what manner the manifestation will come? I feel impressed it will be "in visions of the night, when deep sleep falleth" on me, and I know well the feeling of a "vision," and the difference between it and dreaming. We agreed long ago that we wished to be cremat-ed. Long ago I came to the conclusion, that

ed. Long ago I came to the conclusion, that for the sake of the living, it is the right way to dispose of the dead. The reason that it ceases to be practiced was the misunderstanding about the "resurrection from the dead," the idea that this very earthly body would rise again, and so pains were taken to preserve it complete. I wonder the old Egyptians when they learned so much from India had not also learned eremation. When India, had not also learned cremation. When the cremation is over, I would cast the ashes into the air, or on flowing water, and not lay it up in vases or other receptacle, and not ray it up in vases or other receptacle, and then in some beautiful garden, in a plot of my own, a stone should be erected to the dear memory of the departed. The Roman Colum-baria has the same effect on my mind as the "ovens" as they call them have presented to "ovens" as they call them here-referring to the mode of burial in New Orleans-where the dead are provisionally deposited, awaiting either removal or the purchase of a per-manent burial place, or to the charnel house, to make way for new occupants in the "oven." Do you wonder I have such a horror of burial except in one's own plot? It is long since I except in one's own plot? It is long since I have said anything on this subject and I have not been to look after that grave for all this long damp season. The day I had set to go, the anniversary of his departure, the cyclone was on us, and this last Friday I was is had in bed.

.....I have decided in my mind to have a plain, large, square stone with his name and date of his death, and room for mine, and "Resurgam," as you suggested, it says all and the living take no lesson from what we inscribe, nor do they remember the sleeper, nor is the deathless love which inscribes it a matter of either sympathy or any other worthy emotion. So let it pass.

Did you ever read M. Blavatsky's books? She is one of the Theosophs, Secretary, or something. I think I spoke to you about it before. They are very remarkable, but rather as a compilation than as original matter. In Max Muller's "Chips from a German Workshop" a good deal is culled, and from other works on the subject of Eastern religions beliefs. In the transition from heathenism to Christianity it is a wonder so little is left to us of the old religions. In the Catholic church the incense, chrism and holy water came from such a source, no doubt; baptism, perhaps, from Judaism. The libations to the gods, the offering of burnt offerings and the like were the prototypes. She found these and many more traditions more or less eurious and has were the collectory bictory. curious and has woven collateral history, mysticism, heathenism, astrology, alchemy, sorcery and many other things, into a work which is an encyclopedia of learning in various ways, but no guide in any way. is like stumbling through a museum of medieval ages, covered with the dust of dead faiths, from which you are glad at last to come out into the clean, pure atmosphere of these nineteenth century days, and shake off the dust of eld you are fearful is cleaving to and soiling you.

mistaken, held to his views, quaud meme. The nineteenth century has not quite done away with ostracism on account of opinion. Will the world ever be quite free? "Fear

and give me courage to live, and do, and friend, and though they may survive for a think. No one else has this influence over while, it is a question with many whether me for no one else understands me, or is interested in me, or has the culture if they do understand me. It is the quality of mind. And what but a spirit influence made me open my inmost to you, as I did that morn-ing as we talked? I had no idea what I was about to do, and things leaped to my mind which I never thought to speak again about You must be some kin to me; we shall know when we meet in the hereafter. Won't it be a great privilege to understand our lives and see why the Father ruled our lives thus and so, and won't we go on with a truer courage to live that other life, understanding this at last! I don't see but we shall need what we call mediums, all the way through other lives than this earthly one. It is not so much to know what is before me, to happen to me, but to be instructed in questions which come into my mind and clamor for answers. I think my chair in the university of the hereafter will be Inductive Philosophy. don't mean to say I think myself ready for it, but in the flight of ages to come it will be that. I am timid, too, and afraid to make a mistake, and when science comes to my aid with "chapter and verse," then I take heart and go on. When I am once out of this body, and face to face with realities away from this world of shadows and simulachres won't it be glorious! "Fly swifter round ye wheels of time, and bring the welcome day." Sometimes I am out of patience with scientific works because they do not explain the bits of a printed map, and that each one must put it all in place to deduce the science from the fragments of scraps they give us. But they are groping, too, in the darkness, and when you stop to think, they certainly do a great deal in the twilight of knowledge in which we all live. What glorious lives the dwellers on the elder planets, it seems to me, must lead. The later seers say so, but Swedenborg in his "Other Earths in the Universe," does not make a very attractive pic-ture of it. Venus, the brilliant, especially he says, is only inhabited on one side, and that near her equator. That is, man has recently, geologically speaking, appeared on her surface and his habitat is near her equator. One has to be a scientist to understand what clairvoyance sees, and not make mistakes in interpreting the fluid truths which flow into the mind. So few mediums are willing to be mechanisms. It seems to me if I had so great a faculty I would be will-ing to be no more than the sheet of paper on which the thought is recorded, so I might have the privilege of understanding what was written on me after it was recorded through my instrumentality. There is a buzz like a million bees in the air, all at once invading the quiet home where I have been alone for the two last hours. The little children are being put to bed.and the noise has brought my Pegasus down to earth with a crash to be sure. This, too, will pass out of my life and out of their mother's, too, after a, while, in the natural course of things. Again I say blessed be change. Just think if we had no hope of change, would it not be fearful? .... You can take this epistle of Nan and other reason why the bolides are not out-siders, is the fact that no two of the fixed stars are identical in chemical elements; this is with you constantly and will yet stars are identical in chemical elements; this is an if the stars are identical in chemical elements; this is an if the stars are identical in chemical elements; this is an if the stars are identical in chemical elements; this is an if the stars are identical in chemical elements; this is an if the stars are identical in chemical elements; the stars are identical in chemical elements; this is an if the stars are identical in chemical elements; this is an if the stars are identical in chemical elements; this is an if the stars are identical in chemical elements; this is an if the stars are identical in chemical elements; this is an if the stars are identical in chemical elements; this is an if the stars are identical in chemical elements; this is an if the stars are identical elements is an individue to the stars are identical elements; this is a stars are identical elements; this is a stars are identical elements; the stars are identical elements; this is a stars are identical elements; the st

has no buzz to it, and lastly you can turn it off, as you would a jet of gas, when you will. So I excuse myself for this lengthy epistle, which having made me so happy, I hope thy benevolence will forgive it.

## Too Democratic.

## BY THOS. HARDING.

The continued existence of imposture and the idea of organization, suggest a similar class of thoughts to my mind. It seems at least probable that the causes which tend to prolong imposition amongst an unprincipled class, the false pretenders to mediumship, are precisely those which would render a general organization amongst Spiritualists at the present time utterly futile.

Undisciplined minds, which are in the majority in all great movements, love a pleasing shadow, but cannot appreciate a valuable substance. Present gratification is preferred to the acquisition of knowledge or he pursuit of lasting truth; and he or she who would dispel the illusion, instead of being regarded as a true friend, is frequently denounced as a designing foe who has some secret end in view and who by surreptitious means, hopes to obtain power over the ma-jority. Now, this spirit will always prove destructive to association, unless some authority, moral or legal, exists to hold it in check. If it be asked how religious societies were enabled to exist while they had ignor-ance of the grossest kind associated with them, I would reply, that it was because the people were in ignorance and held there by an absolute power; few dared to think and none dared to act independently. The church of the present, in so far as its members are individualized men and women, is hastening to decay. It is because Spiritualists are in-dependent thinkers, intensely individualized, critical and unsparing in condemnation, where they think it called for, that they constitute unlit material out of which to make a

permanent society. The spirit of submission to sound instruc-tion and not the spirit of criticism is what is needed in organization. Where there is not a willingness to submit, there must be. at least, respect for moral worth and acumen. They who would make useful members of an organization must be those whose chief end is not self-gratification and who desire not to worship an unworthy idol. Were there fewer of such amongst Spiritualists, the shameful buffconery of pretending mediums would have got its quietus before now. ] am not now speaking of merely questionable cases, but of plain and palpable frauds which are outside the possibility of mistake by in-

telligent people. There is a tendency in the untutored mind to fly off from restraint, even the most whole-some, and, perpetually, to weigh very great things in very small scales, and there are in-terested parties who are but too ready to pander to this morbid desire and feed the vanity of the unskillful many, by condemn-ing the indicious form. Thus, principle is ing the judicious few. Thus principle is sacrificed to profit and chaos comes again.

Self-love disintegrates; individualization ends to separation, but that man, the foundation of whose character is deeply laid, is stable in all his ways; like the stream that has worked out for itself a deep bed and flows calmly on, he patiently endures without fretfulness, jealousy or heart burning, and is a fit stone for a social building. High priced goods are the most valuable; they look the best and wear the longest. The superstructure that will last and be safe to dwell in, is the one whose corner stone is carefully embedded and whose joints are fitted by experienced workmen; but the man or woman without a history is unsafe as a they are immortal. Quick maturity, quick decay; that which is easily produced is of little value. The scenes of our sufferings are seldom forgotten, but pleasure is evanescent. To find the gold, dig deep. The child we have watched over and wept over is the one we cling to with the greater tenacity. The love which is hardly won is sweet indeed when it is ours. Every thing has its price. Is it to make a display of our numerical strength that we desire to organize? Vain glory! Is it to dazzle the skeptic we want mediumship? Is it a fear of disenchantment that forbids the exposure of a scoundrel? Is it because we love ourselves that we hate those who do their simple duty? "Vanity! vanity!" saith the preacher. Superficial minds cannot realize the scope or perceive the bearings of the great question. Let me present a few to the reader now; he can show me others at some future time; no fear that they will be exhausted. Spiritualism is a mine which it will pay to work. It is a fathomless ocean made up of little drops and each drop bears a blessing to mankind. Implicit belief in a literal Christ and in salvation through him, is giving place to a rational belief in the principles of truth innate in human character. The entire rejection of the religious idea by the physicist is yielding to the appeal of tenderness backed up by a sense of need Thought is beating down prejudice. Selfknowledge is illuminating head and heart; they are becoming better acquainted with each other, and soon will contend no more. The masculine element is being softened and the feminine is rising into prominence. Every thing indicates the coming union of science and religion, love and wisdom, the intellect and the heart, and this is but a prophecy of a more universal union of the visible with the invisible, of that which is perceived with that which is loved. The in-tellectual religionist and the religious intellectualist are every day increasing in number. When our tribulation comes we reach out for savior, and though we may grasp an imaginary one, it may answer our purpose, but when health returns we smile at our weakness; then wisdom throws her light and shows us nature's adaptations—the fitness of things. Suffering calls for salvation, and is entitled to it; intellectual vanity and selfopinionation call for repression and it comes; wisdom stands self-poised between them. I know two men, perhaps equally excellent, each in his own way. The one cannot realize an appeal to his sympathy, but is great on cause and effect; the other cares not for causes, but accepts conclusions; perplexity, disappointment and suffering generally is the cure for both. The first it softens; the second it energizes, and both in time will become more perfect, more valuable in character as each element will be modified by the infusion of others. In more barbarous times the former would have been a coward or a persecuting priest; the latter a hard unfeeling tyrant. In these spiritualistic, scientific, philosophic times, both are out of place and each thinks himself misused and is decidedly unappreciated, and the reason is that society and individual character are both in a state of transition. Heavon and earth are

NOVEMBER 25, 1882.

The day of fragmentary character will end some time; the day of injustice will termin-ate. The battle is going on now. When comparative perfection is attained, simple faith, truth and love will be blended with force, will and research. But the burning lava of moral volcanos must exhaust itself: the point of the bayonet must be blunted: the weakness of superstitious credulity must vield to the how, the why and the wherefore, and love must no longer be sightless, but moderate passion, viewing the imperfections of its object.

We are travelling on the highways of pro-ress. Mankind will some day reach the ighland of civilization, but they are yet a long way off. How can we dispense with physical force while tyranny exists? Diplomacy or polite lying is still a necessary evil and knowledge is imparted through symbols. When salvation is come, that which is imper-fect and indirect will have passed away; men and women will see without colored glasses and teach without illustrations. The yeil of humanity's temple will be rent and conscious man will behold and enter the holy of holies as his legitimate home; very God of very God in very God. He will have been saved through experiences, through turnings and overturnings, pain and pleasure, carelessness and forethought, longing and satiety, hate and love.

Sin and righteousness, (which is doing right) are about equal factors in our salva-tion, and we shall be saved not because we wish it or because we strive for it or pray for it, but because we are the subject of Almighty Law.

ty Law. Marriage between loving hearts is a proph-ecy of the good time coming. Rough men softened by love and tender women strength-ened by responsibility are the morning sun-beams ushering in that great day when the good time coming will have come. There will be no night then for truth will shed an incessant light and dark places will be made-manifest. Then will be understood the true-meaning of that expressive prayer, "Thy will be done on earth as it is in Heaven." Oh! the glorious day of moral and intellect-

Oh! the glorious day of moral and intellect-ual union. Oh! the grandeur of human char-acter perfected by the lessons of experience. Oh! the value of human passion when its glaring red is softened by the blending white of generosity. When self-love will be immersed in the shoreless ocean of universal affection, the great salvation will be here. Sturgis, Mich.

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## Woman and the Household.

## BY HESTER M. POOLE. [Metushen, New Jersey.]

PROGRESS AND POVEBTY. Oh, splendid age, when Science lights her lamp At the brief lightning's momentary flame, Fixing it steadfast as a star, man's name Upon the very brow of heaven to stamp! Launched on a ship whose iron-cuirassed sides Mock storm and wave, humanity sails free;-Gaily upon a vast, untraveled sea, O'er pathlese wastes, to ports undreamed, she rides, Richer than Cleopatra's barge of gold, This vessel manned by demi-gods, with freight Of priceless marvels. But where yawns the hold In that deep, reeking hell, what slaves be they, Who feed the ravenous monster, pant and sweat, Nor know if overhead reigns night of day. —Emma Lazarus. Upon the very brow of heaven to stamp! -Emma Lazarus.

#### SPIRIT OF THE PRESS.

"Under the Green Apple Boughs," a serial story which first appeared in *Our Continent*, has just been issued in book form. It is from the facile pen of Helen Campbell, editor of the Honsehold Department in that magazine, and is the best work she has ever given to the public. The characters are original and full of life, and the heroine, Sylvia, a spirited and spiritual creation. The book is full of subtle analysis and suggestion, and shows the writer to be keenly alive to whatever concerns the noblest development of womanhood.

Among the few new books which touch deeply and tenderly the heart of woman, is the new volume called " An Hour with Charlotte Bronte, or Flowers from a Yorkshire Moor," by Laura C. Holloway of Brooklyn. Mrs. Holloway, who has long been on the staff of the Brooklyn *Eayle*, has for many years been an appreciative interpreter of the remarkable modern novelist, and our readers will be glad to see her complete and pathetic picture of the greatest psychological genins of our time.

Marion Harland's new work, "Eve's Daughters, or Common Sense for Maid, Wife and Mother," is another contribution to the store of wise suggestions which are now placed before women. Surely, the generation coming upon the field of life have a wonderful advantage over any who lived before. The following is an extract from a notice of the work, from the sympathetic pen of Mrs. Mary F. Davis, in the Orange, Chronicle:

"Much has been written on the conduct of life between parents and children, husbands and wives, but we venture to say that noth-ing has appeared which bears the stamp of a more earnest, helpful spirit than this new work of Marion Harland. Her quick intui-tions and broad sympathies render her in-tensely alive to the experiences of 'Maid, Wife, and Mother,' and the vividness with which she portrays character and individual traits in romance appears in her dealings with the actual facts of woman's physical, psychical and spiritual life. She grapples with strong hand the problems which beset human life from its first inception to the end, and guides her readers through their labyrinths by the steady radiance of new light. Not light alone, but love is shed abroad from her ample store-house, and the young and inexperienced no less than the matron and the aged are helped and comforted by the intelligent and humane spirit which the printed be welcomed equally with boys to the shelter of home, and that they should be afforded a parallel career. 'Our sons and daughters start even.' 'It is not true, as some rashly and others sentimentally affirm, that girls are, from the beginning, frailer than their

transactions are mainly left, in such cases, to this one man. There must be a division of labor, and this is his share. Practically, he receives the money and pays it out; he keeps the accounts with the separate partners; but that does not make him the supreme head of the firm. He may, on the contrary, be the least conspicuous member of it; and if he were to require the other member of it, and come to him humbly, and to explain why they wish for their share of the known profits, and to tell just how they expect to spend it, and give an account for every dollar they received last January-there would soon be a lively explosion in that happy establishment. Can any one explain precisely why it should be otherwise in that more intimate and sacred business establishment called matrimony?

Consider the matter. We are constantly told that the life-work of a wife is as arduous and as absorbing as that of her husband. We are told that if she does her whole duty to her family, she can have no time to study metaphysics or to put a slip of paper into a ballot box. I think it was the conservative Dr. Edward H. Clarke who declared that the duties of the mother of a family required as much toil of brain and body as those of the captain of a ship. Grant it all; grant that she works as hard as her husband does. If so, the inference is irresistible that she earns her share of the family income. The fact he receives the money and pays the bills makes him the treasurer of the family, that is all; and he has no more right than any other treasurer to take airs upon himself and talk

treasurer to take airs upon himself and talk nonsense. When he pays out money to her, it is not as a gift, but as earnings. As a rule, I am told, actresses and women who sing in public, support their families, including their husbands. In our New Eng-land farming regions, the wife's work is not only as hard as the husband's, but a consid-erable share of the direct money-getting comes much her. In a form house near my comes upon her. In a farm house near my summer abode, a cook is hired at four dollars a week, while the boarding season lasts, and a "second girl" at three dollars and a half. In another farm house near by, the young wife of the farmer does all this work herself, with the assistance of a little girl of twelve, and she does it as well and for nearly as many boarders. Considering merely the wages she saves, her work is worth nearly a dollar a day; and considering the profits she brings to the establishment, it is worth probably three times that. Yet probably the payment is generally made through the husband as treasurer, and whatever money she spends would be regarded by the neighbors as "giv-en" her by him. And if the farm is paid for by their joint accumulations, the neighbors would consider-and indeed the law would assume-that it was paid for by him, and belonged to him.

## BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the BELIGIO-PHILO-SOPHICAL JOURNAL.1

MORAL EDUCATION-ITS LAWS AND METH-ODS, By Joseph Rodes Buchanau, M. D., Author of "System of Anthropology," etc., etc. Price \$1.50; postage free. Chicago: For Sale by Beligio-Phil-Cosophical Publishing House.

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The natural effect resulting from a perusal of it is to produce a longing desire in the mind of the thoughtful and benevolent reader, that it might be carefully and appreciatively read by every man, woman and youth in the land.

The subject of education, in its most en

In his eleventh chapter, "The Educational Crisis" the author shows a most urgent need for the higher education promulgated throughout his work. In this chapter the philanthropist, the statesman and the politi-cal economist will find much food for most earnest thought and abundant incitement to effective action: while the educator will be more and more confirmed of the needs of an entire reform in systems now common.

The closing chapter on "Ventilation and Health," together with the remarks of Mrs. Elizabeth Thompson on "The Management of Children," will be found excellent and suggestive reading.

We will close our unstudi 1 and discursive review, by an extract from near the end of a most excellent chapter on "Moral Education and Peace;" which, however, suggests some remarks not designed to be hypercritical, but rather as broadening and extending still more widely the views so well and ably announced by the author:

"As an element in political economy, a factor of national wealth the religion of Christ is worth all the mechanical discoveries and financial wisdom that have ever been in-troduced, while as an element of education it is worth all else; for with it, all the rest, whether intellectual, artistic or hygienic, attain their maximum development and value, while without it they all fail in development like the meagre vegetation of a barren soil, and however developed, are practically worthless. It were better that a man should not be born than that he should be born without the divine element of love."

In this last quotation methinks the author has thrown himself open to misconstruction, as lacking the broadness and catholicity of his definition of religion, on page 137, "The true religion" (as he there states) "which is entitled to a place in all educational systems is that recognized and established by the Creator-established in the spiritual constitution of man<sup>\*</sup>-established in the form of a reverential love for the divine and holy, an allembracing love for humanity, a glowing faith in all that is good, in the capacity and progress of humanity, in the divine wisdom and benevolence which are continually dawning on our own minds in new truths, in the virtue and truth of our friends and in our own ultimate destiny."

There are those numbered amongst the most excellent and benevolent of men and educators, who have strong doubts whether the rigid sectarianism and bitter dogmatism of church organizations, founded upon doubtful histories and traditions and promulgated in the name of religion, have not more than offsetted the simple and loving precepts of the man Jesus in the education of the racewhether the extreme ism of Jesus, as an Essenean Jew, is not itself an illustration of imperfect and one-sided education, lacking in intellectual, historic and scientific knowledge, whereby a noble life was sacrificed before its time. Again, does our author realize what he says in stating, "It were better that a man should not be born than that he should be born without the divine cle-ment of love?" Does he not remember as an evolutionist or as a man of science, for how many long ages it has been in the order of Divine Providence, that man, as a cave-dweller or predatory savage, has been born with but small manifestation of the divine law of love, yet with the germ of it ever existing in his spiritual constitution, to be de-veloped by more favorable surroundings and those very educational forces of which he so ably treats. While it is a demonstrated historical fact that Jesus Christ originated not one solitary moral precept--while the laws of kindness, temperance and justice prevail to more marked degree amongst million larged sense of which it treats is the one, of votaries of the Buddhistic religion than amongst Christians, surely it was an inadvertance for a large minded philosopher to write as if the human race could not legitimately reap the benefits of the broadest and most liberal education, including the divine law of love and kindness without stultifying their convictions of truth by granting more of reverence to the man Jesus than he is entitled to as an elder brother-an excellent and benevolent man-richly and spiritually endowed for his day, and yet withal, human and, therefore, not infallible. J. G. J.

the Greenback vote of States and Counties at the Presidential election of 1880.

It also contains a carefully-prepared des-cription of every County in the United States, as well as of each State and Territory as a whole, and of each of the Canadian Provinces, giving valuable information concerning their mineral deposits, chief Agricultural products, principal manufactures, nature of the surface and soil, location, area, etc.

On page 8 is given a Tabulated statement of Newspapers in each of the various sections of the country, giving the number of each is-sue in each State, Territory and Province; also the number of Counties and Towns in which papers are published, and how many of the Towns are County-seats.

On page 9 is a table of the Cities and Towns of the United States having a population of five thousand and upward, arranged in alphabetical order.

There is no other single publication, with-in our knowledge, which contains informa-tion of more varied use and value for general business purpose

Complete in all its departments, thorough in its details, giving just the information needed and only that—simply arranged, eas-ily referred to, carefully compiled—it is in fact, a model work of its kind.

## Magazines for November not before Mentioned,

THE AGNOSTIC. (John R. Spencer Dallas, Texas.) Contents: The Mission of the Agnos-tic; Propagation of the Gospel; To his Emi-nence, Henry Edward Cardinal—Archbishop of Wastminster: The Idea of a God Who is on of Westminster; The Idea of a God; Who is on the Safe Side? Woman Suffrage; Bradlaugh; Another Heretic; Herbert Spencer; Mr. Chas. Watts in Texas; On the Immortality of the Soul; Bell County Freethinkers; Books and Pamphlets; A Secular University; News and Views from Friends; Miscellaneous Clippings.

THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York.) Contents: Diseases of the Os and Cervix Uteri; The Etiology of Inebriety; The Defeat of the Vaccination Law in Switzerland: Important Facts about Hair; Cestoda or Tape-worms; The Utility of Drunkenness; or Tape-works; The Currey of Drunkennyss, The Fifty-fifth Meeting of German Natural-ists and Medical Men; The Hygienic Treat-ment of Consumption; Maltine in Phthisis; The Tomato as a Dietary.

THE VACCINATION INQUIRER AND HEALTH REVIEW, (Published at No. 114 Victoria St., Westminster, S. W. England.) This is the organ of the London Society for the abolition of compulsory vaccination.

THE NORMAL TEACHER AND EXAMINER. (J. E. Sherrill, Danville, Ind.) A monthly jour-nal of education, devoted to practical school work and the free discussion of educational topics.

THE PANSY. (D. Lothrop & Co., Boston.) The Boys and Girls pictorial weekly paper, edited by the popular writer, Mrs. G. R. Alden, ("Pansy.")

#### New Music Received.

"A Hundred Years to Come," song and cho-rus; "Uncle Benjies Song," song and chorus. These popular songs are composed and pub-lished by Mr. John T. Lillie, Philadelphia. Price 30 cents each.

Love that has nothing but beauty to keep it in good health, is short-lived.

Dr. Pierce's "Pellets"-little liver pills (sugar-coated)-purify the blood, speedily cor-rect all disorders of the liver, stomach, and We present no pretended Miracle .--"Truth is mighty and must prevail." -No sophistry can withstand the power of its honest utterance.

#### Editor of Evening Press:

DRAR SIR.-Feeling deeply grateful for the great benefits which I have received from the use of a very valuable article which hasi to origin and home in our beautiful city, and hoping that others who are affleted as I have been may find relief from its use, I beg the indulgence of a few lines in your valuable paper for the privilege of communicating to you s brief statement of facts, for the benefit of the multitude of sufferers to be met with on every side. Many of my friends well know that I have been very severely affilieted with hears disease for a number of years and have suffered from it as only those can suffer who I ave that disease; it reduced my strength to low that I could scarcely walk across my room, and the least exertion rendered me so short-breathed that I dared scarcely move, and life seemed very burdensome. was treated for my malady by the best physicians and derived no benefit from their treatment or prescriptions until I was advised by my family physician to use Hunt's Remedy, as my trouble was caused by inaction of my kidneys, which affected very seriously the action of my heart. I commenced taking it, (having little faith in it or any other modicine,) and it has belped mo wonderfully, and I am now a great deal better, and have been ever since I began its use. In fact I have taken no medicine that has benefited me so greatly. My breathing is easy, and I have gained in strength so much that I am able to do my housework. I chcerfully recommend Hunt's Romody to all who may be afflicted as I have been, or who are suffering from general debility and nervous prostration.

## Respectfully,

MRS. A. O. ROCHWELL. Pearl Street, Providence, R. L.

A standard medicine for curing Eright's Disease, Dropsy Ridney, Bladder, and Glandular Maladies, is HUNT'S REMEDY. Female Westness, Pain in the back and loins, Gravel, Diabetes. Intemperance, Excess, and Prostration of the nervous system, are cured by HUNT'S REMEDY. HUNT'S REMEDY im parts health and vigor to the constitution when it has become

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brothers.' She gives eminently practical suggestions as to how the child and growing girl should be fed and dressed, and what limitations should be removed that have hitherto been thought essential.

"'Handicapped,' is the significant title of another chapter in the same line, and a reproof by way of anecdote is given to fathers who would say, 'Ah, my daughter, if you had been born a boy, you would be invaluable to me!' In a chapter on 'Reverence of Sex,' the author says: 'The sooner and more thorough-dy your child's mind is disabused of the lowcaste contempt of her womanhood, the happiness for her, the more promising for the next generation.

"In a chapter on 'girlhood,' full of moth-erly kindness, and valuable hints the author says: 'inculcate a fine scorn for the desire to exchange her present excellent health for the estate of the pale, drooping, human-flower damsel; the taste that covets the 'fascination' of lingering consumption; the 'sensation' of early decease induced by the rupture of a blood vessel over a laced hankerchief held firmly to her lily month by agonized parent or distracted lover. All this is bathos and vulgarity, undeserving the dignity of rebuke, were it not sinful to the verge of sacrilege, when the ruin thus sentimentally anticipated is that of the temple of the body-the holy building entrusted to your child's keeping.'.

The delicate and important subjects of marriage and parentage are treated with rare tact......The author's sympathy with those 'looking toward sunset,' is tenderly shown in a chapter entitled, 'Indian Summer,' wherein she says: 'There begins here for mother another, and in some respects, a rounder and stronger life than she has yet known. The renewal of the lease is on advantageous terms. She ought to be worth more to her family and to the world than at any past date, bringing as she may and ought to do, the sheaves of autumn in place of the perishable fruits of summer."

The following is a portion of one of T. W. Higginson's excellent editorials in the Woman's Journal:

Just before every quarter day, the city, newspapers publish long lists of dividends payable at that time. In the process of events the happy shareholder, or partner, or whatever it may be called, goes up to the treas-urer's office and claims his dividend or interest or share in the profits of the enterprise. The treasurer never, so far as I have seen. takes any particular airs upon himself. He never assumes, directly or indirectly, that he has earned all the cash, and that you are to be grateful to him for whatever he doles out to you. He never asks you why you want any more money, or what you did with the last you had. He is treasurer, that is all. Every cent of the money passes through his hands; every check is signed by him or for him; yet he does not claim the slightest right to call you to account for what he gives you, or to make a merit of giving it. In fact he does not call it giv ng, he calls it paying.

What is true of corporate associations is true, as I am given to understand, of ordinary business firms. When the business is large enough and complex enough, it is apt to be the case that some one member is practically the treasurer. The other partners see to their departments, the manufacturing or the buy-ing or the selling; some of them perhaps nevor come to the counting-room at all, except to take their share of the profits. The money

that, to a progressive people, appears of the most paramount importance, as being at the bottom of all healthful growth.

Coming up, as the author intimates, in his first chapter, from "a glacial period of twenty centuries of dense ignorance," such truly liberal education as the author inculcates, is the power to which we must look for enabling us to receive, in its fullest and most harmonious measure, the thawing and re-vivifying influences of the rising sun of divine science. The central idea of the book appears to be

a forcible and exhaustive elaboration of the idea that has already taken an incipient bud and bloom in the minds and hearts of other benevolent teachers, that true education is not a mere cramming of the intellect at the expense of the other powers; but an enlarged and simultaneous cultivation of the whole being.

In one sense the work may be looked upon somewhat as a compilation of authorities, not only in quotations from former addresses to the public by the author, but in quotations from the expressed views of other advanced minds as well as from reliable statistics and instructive incidents.

The book will thus be found' a mine of wealth, rich in illustration, cogent in reasoning, and well buttressed by authority. The following few quotations are given as

samples from an abundant supply. "Moral education I demand, but the word

has an impoverished meaning—perhaps the ethical is better and religious is better still. But these words are so impoverished and enfeebled by the moral malaria of society that I would willingly drop them all, to say that I mean the education of the soul-the education that shall make it truly the temple of the living God." \*

"Colleges are supposed to be devoted to intelligence, but I affirm they should be devoted first to virtue and that it is as practicable to take the plasmic elements of youth and thereof make a good man as it is to make an intel*ligent* or wise one. Intellectual without moral education simply increases the dangerous and corrupting elements of society. It gives the scepter of knowledge into the hands of the social Lucifer."

"The co-education of all our powers is natural, easy and pleasant, while the repressive system, so long in vogue, involves fatigue disgust.tyranny, disorder, demoralization and a positive aversion, if not to study, at least to true intellectual progress.'

"Every organ of the brain and body, every faculty of the soul brought into (co-)operation grows and develops, aided by the others, and at the same time adds to the sum total of vital and spiritual power that sustains and im-pels the whole. I believe therefore....that the true liberal education requires no more time than the old practical systems, (and that such) co-education of soul and body, co-education of man and woman, and co-education of the material and spiritual worlds, shall harmonize humanity with itself, man with nature and earth with heaven."

"Exercises that fatigue the intellect and develop no moral energy defeat the purpose of education."....

"No education is complete and sound which does not impress on the mind the value of labor and of the wealth it creates."... "Manual labor, says, Channing, fosters a sounder judgment. a keener observation, a more creative imagination and a purer taste."

\* Italics are by the author.

\* The Italics here are the reviewer's.

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Mr. Graham's system of phonography is un-doubtedly the best published, being used by all the best law reporters of this city.

#### N. W. AYER & SON'S AMERICAN NEWSPAPER ANNUAL FOR 1882.

This work contains a carefully prepared list of all Newspapers and Periodicals in the United States and Canada, arranged by States in Geographical Sections, and by Towns in alphabetical order.

In this list is also given the name of the paper, the issue, general characteristics, year of establishment, size, circulation, and ad-vertising rates for ten lines one month.

Then follows a list of all Newspapers inserting Advertisements, arranged in States by Counties, with the distinctive features and circulation of each paper.

Also special lists of Religious, Agricultural, and all known class publications. Trade Journals are arranged under their respective headings in alphabetical order, so that any paper published in the interest of any particular trade can be seen at a glance.

It gives the Population of the United States, and of each State, Territory, County and County-seat, the chief Cities and Towns, and of nearly every place in which a paper is published. Similar information is given concerning the Dominion of Canada.

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It also gives the Political Majorities and

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## NOVEMBER 25, 1882.

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

CHICAGO, ILL., Saturday, November 25, 1882.

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## NOTICE EXTRAORDINARY. -:0:--

## To new yearly Subscribers for 1883 the JOURNAL will be sent Free from the receipt of the subscription to December 31st, 1882.

To those who have never taken the paper and who de-

nothing elso-and the death and crucifizion of Jesus, gave rise to the brutal sacrifice of Edith Freeman, at Pocasset, Mass.; of Justus Mathews at New Haven, while Giles Hitchens of Sussex County, Delaware, in compliance. as he supposed, with the voice of God, took his bright little baby boy in his arms and cut his throat. We might enumerate scores of others who laboring under some vivid religious hallucination have committed vile crimes, originating, no doubt, from continually contemplating Biblical and historical incidents occurring in olden times. The world had not been startled with a diabolical sacrificial item of news after the Pocasset tragedy, until an insane inspiration took possession of the fanatical mind of Josiah B. Smith, who resides in Westminster, Los Angeles County, Cal., and who brutally sacrificed his little boy because, as he said, he had a revelation direct from the Lord to do so. We abstract an account of the awful tragedy as it appears in an exchange; it

affords a vivid illustration of the pernicious influence of teachings in ancient days, and which manifests its hydra-head in modern times. The sacrifice or butchery was committed on the 4th inst., but was not discovered until the 9th, when a party of hunters who called out for the boy, were told by old man Smith that he was dead, and that he had been inspired by the Lord to kill him. The hunting party secured the services of a younger boy and coolly went on with their sport, only reporting the crime to the authorities that night. A constable and doctor went out next day to the scene of the crime. On making the object of the visit known to Smith, he gave himself up quietly. The mother and children were then brought from the island and the entire family taken to Westminster. Before the officers arrived the boy had been buried about thirty feet from the house.

On arrival of the prisoner and family at Westminster an inquest was ordered, and Justice Aldridge, accompanied by Dr. James McCoy and others, Smith included, returned to the beach and rowed across to the island. Smith pointed out where the body was buried, the grave was opened, a rough box, which the father had made, was raised and the lid lifted. The sight is described as most sickening. Decomposition had set in to such a degree as to render the moving of the body a difficult and disagreeable task. The unnatural father looked on complacently and spoke of the murder with no feeling. Finally, in reply to a question as to how he struck the blow, he stooped over the corpse, thrust his knife into it, and drew it out of the cavity without a sign of emotion. The weapon was an eight-inch butcher-knife. Mr. McCoy carefully examined the body, but aside from the fatal cut, found no sign of any violence. One death-dealing blow was struck just in the centre of the chest, and with sufficient power to cut the breast-bone and enter to

the full length of the blade, making a horrible gash, eight inches deep and four inches long. A few weeks ago Smith gave up fish

in the minds of men, and so educate the masses that no one will be prompted to commit murder or sacrifice his children. thinking he has authority to do so in consequence of some Biblical narrative or story of ancient times.

## Christian Campaign Literature.

The Tribune of this city belongs to a company, of which Hon. Wm. A. Bross is President. "Deacon" Bross as he is generally called, is a very worthy, public spirited gentleman who prides himself on being an oldfashioned Calvinist, but like all the Bross family, he is a generous-hearted man, far superior to his Calvinistic God. Mr. Medill. the chief editor, though nominally a Presbyterian, is said by those having good facilities for knowing, to be a materialist. On November 5th the following choice bit of Calvinism appeared in the Tribune:

RAAB'S RECORD-A NICE MAN FOR SUPERIN-TENDENT OF PUBLIC INSTRUCTION.

It has been stated over and over again, without calling forth even an attempted denial, that Henry Raab, the Democratic candidate for Superintendent of Public Instruction in Illinois, is an avowed infidel. Nominated solely with the hope, since shown to be delusive, that the name would "catch the German vote" in doubtful Congressional and Senatorial districts, the Democrats appearently forgot that the God-fearing and God respecting among the very element whom they thus hoped to alienate from the Republican ranks would resent the candidacy of such a man by piling up their votes against him. The campaign now drawing to a close has fastened attention to Raab and his peculiar views have impressed the average friend of the public-school system as anything but a recommendation to a man who aspires to manage the school interests of Illinois. The opposition in his own party has been growing ever since he was nominated, and especially among that portion of it identified with the Roman Catholic Church. This position has found vent in public and private among the clergy and laity of that church, and was recently voiced by the Church Progress of Marshall, Clark County, an influential Catholic paper in Eastern Illinois, in the following editorial utterance, the statements in which are

vouched for by the Rev. Father Hensen of Belleville, Raab's home: "At the Democratic Convention held in Springfield last summer, Mr. H. Raab received the nomination for State Superintendent of Public Instruction. The Democratic party made a great mistake by nominating a man for such an important office who is destitute of all religion and an outspoken enemy of the Catholic church. Mr. H. Raab, some years ago a tanner by trade, and at present Principal of the Public Schools in Belleville, is a materialist. He denies the existence of an intellectual Supreme Being-God. Shall the education of the youth be intrusted to him? Besides, by word and deed. Mr. H. Raab has shown himself an outspoken enemy of the Catholic church. Only a few years ago in a speech he said: The Catholic church a convulsing (1) corpse, which needs no attention.' When Mr. Raab became Principal of the Belleville schools he found Catholics employed in them as teachers, who byand-by were duly bounced by him. At present one Catholic lady teacher is employed at the Belleville schools, but we must not forget that its Principal now appears as a candidate, asking the members of the convulsing (!) corpse to vote for it. Will our Catho-lics please remember Mr. H. Raab at the coming election?" In thus trading on the religious prejudices of Illinois' voters, the Tribune did not transcend the beautiful code of ethics governing the Christian politicians of the day. But unfortunately for its reputation for prescience, the Tribune banked too heavily on the supposititious stock of religious bigotry held in store within the State; and Mr. Raab, the "horrid infidel," was elected by some 4,000 majority. Elected, too, in a State largely Republican, over the head of Mr. Strattan, a most worthy gentleman and presumably a Christian, at least such is the inference to be drawn from the Tribune. The main cause of Mr. Raab's success, according to the Tribune, lies in the fact that the Prohibitionists nominated Elizabeth Brown and cast 9,400 votes for her, and most of these voters being Republicans, could have elected Strattan and defeated Raab by over 4,000 majority. This is quite likely the correct explanation, but what does it show? It shows that these Prohibitionists were not so much concerned about the danger of having their children trained under the influences of a materialist as they were about proving themselves consistent with their professions and loyal to Prohibition. They seem to have felt that making drunkards, even when done by Christians, is a greater evil than making materialists of their children. Alasl Deacon him money from Canada to pay for burying | Bross, to a Christian it must somehow look as though the world was going to the "demnition bow wows."

## Spiritual Gifts Denied.

A troublesome case has arisen in a Pres byterian church in San Rafael, California, on the liberal interpretation of the passage in the Epistle of James which is in favor of anointing with oil with a view to the heating of disease. A sick man desired the elders to come and anoint him and pray over him ac-cording to the Scripture. They had never been called on to do this, and so they hesitated until they should ask the Presbytery. The Presbytery discussed the matter at some length, and then handed it over to the Synod. The probability is that it may now go all the way to the General Assembly, and possibly be laid over there, as the dancing question was in May last. Meanwhile the sick man is in a great quandary as to what he shall do.-New York Sun.

The declaration of Jesus at his ascension, as to the signs of a true church, and that of the apostle James above alluded to, have been great puzzles to the church. We once heard a minister preach from the last words of Jesus, and argue "these signs shall not follow," and, however firmly they may believe in plenary inspiration, ministers are compelled to say of James's utterance, that it was true in his time, certainly, but the age of miracles is past. They do not seem to comprehend that in saying this they are making the Bible to proclaim a falsehood. In studying the Sunday school lessons, they have frequently been compelled to consider the fact that just such things as Jesus and the apostles did, have been done by people who were not specially religious; are done (that is the anointing and the praying), by the Mormons to-day; and are, if the reports we receive are correct, effectively, and they these conscientious friends of truth. made cannot account for the facts. But we have the power to cure sickness without the oil, and without any spoken prayer. We invite our Presbyterian friends to an examination of the processes and power of spirit-healing among us. It is done every day and can be tested by any one, without difficulty. They will discover that James, in urging what his experience showed to be useful in his day, displayed a common sense worthy of commendation and imitation; that the same law that worked then is in operation now; and, if they have not faith enough to try the experiment, better not waste time in trying to explain away the test, but send for a healing medium, who knows all about it, though he or she may never have read what James wrote.

## English Comments on Current Matters.

The Psychological Review of London. is a very able periodical published in the interest of Spiritualism. Each month it has a summary | izations, was too ethereal-not containing of contemporary spiritual opinion, gathered from the Spiritualist press of the world. With this summary is interwoven its own views, in brief, running comments full of good ing. sense. Taking up Light, the London weekly, the Review says:

"The editors of Light and of the Psychological Review have received a large number of letters, extracts from many of which we printed last month, and the committee of the A. S., which is the practical outcome of their action, is at work sifting the difficult subject, and formulating some recommendations to Spiritualists. It is too much to hope that human ingenuity can devise a manifesto acceptable to all, but nothing can be more sure than that some action is imperatively called for. If it were not forthcoming, disgrace must fall on the movement at large. If it be not wise and farseeing, then it will not find general acceptance. But, in any case, the attempt to purge Spiritualism of complic-ity with fraud, and to disavow the crazy en-thusiasts who will defend any soi-disant medium, even if caught in the very act of cheat-ing, is one that should command the sympathy and support of every honest Spiritual-Coming to the Banner of Light the Review quotes and comments as follows: "Mr. Kiddle's discourse on Spiritualism and methods of investigation is singularly wanting in power and grasp of the real dif ficulties of the subject. We believe that in the near future it will be a standing cause of wonder that a cultured Spiritualist with some experience could so miss his way. F. J. Lippitt, in spite of all that has passed, thinks Mrs. Bliss 'in many respects the most perfect materializing medium I have ever seen.' It is very possible; for experience shows that the most perfect mediumship is not incompatible with the most vulgar fraud But in our contemporary, as usual, the per fect mediumship is eulogized and the fraud is ignored. That is the sad fact."

## Boston Morals.

A special despatch from Boston to the Limes of this city and dated the 11th, says:

"The supreme court to-day gave an interesting decision identifying a man as the hus-band of his deceased wife. Mary M. Perkins who, as Mrs. Hardy, created quite a great sensation and made heaps of money in this community as a spiritualistic performer, died a couple of years ago, leaving 'to my husband' certain money and property. The woman's ostensible husband at the time of her death, Ezra G. Perkins, claimed that this clause meant him, and John Hardy insisted that he was the man. The facts as they were proven in court were that Hardy, in 1877. consented to his wife obtaining a divorce in order that she might wed her affinity who was Perkins. The bargain was that Hardy should receive for this sacrifice \$5,000, and this sum was paid him. A divorce was then procured in Utah, and the second marriage took place. The probate court found that the Utah divorce was illegal, and now the supreme court has affirmed this decision, finding that there was no deception practiced on the part of Mr. Hardy; that his wife and Mr. Perkins knew the terms of the agreement in every particular. The judge said that Congress did not intend, in his opinion, to confer jurisdiction upon the territories togrant divorces to citizens of Massachusetta. The court finds that Hardy is entitled to half of the personal property of the wife, he never having consented to her making a will."

Mrs. Hardy is the woman of "parafine mould" fame on whose account the Banner of Light allowed reputable Spiritualists of New York City to be villified and abused in its columns, because they made known the fact that they had detected her in fraud. The 'New York Seven," as the Banner styled things quite uncomfortable, as it were, both for the Hardys and the veteran bachelor who guides the editorial policy of the Banner

#### The Police after Roberts's Agent.

For some weeks past one Edwin Keene ac. companied by a young man named Duvignon has been holding forth in Chicago as a medium and agent for the Philadelphia Mud and Mutter. Apparently possessing some medial gifts, the couple drove a thriving trade amongthe gullible. Unfortunately for the interests of the concern and Roberts's subscription list, the police, so the story goes, called for Mr. Keene to answer a complaint charging him with an unnamable crime. But Keene was too keen, and dematerialized before the minions of the law could gather him in. Hard working men and women were befooled by Keene into paying him money to "develop" them as mediums. One of Keene's stories was that he had accompanied J. M. Peebles around the world, but this like other of his materialeven a shadow of truth. Mr. Peebles states that he never saw the fellow but once and then only for a brief period in a public meet-

## The Children's Progressive Lyceum.

At a meeting called for the purpose, at 55 South Ada Street on Sunday last, the following persons were elected officers of the Chi-

sire to know something of it before subscribing, it will be sent Four weeks free on the reception of a request to that effect.

Friends who are interested will please make known these offers to their acquaintances, and obtain subscriptions for the new year where they are ready to subscribe. CAUTION! Friends will please not send in names under the proposition of "one month free to those who have never taken the paper," without first having obtained from their acquaintances a request to have it sent.

Another Brutal Sacrifice on the Altar of Superstition.

Sacrifices originated in a dark, heathenish age of the world "when in the roar of thunder and the violence of the storm, was felt the presence of a shouter and a furious striker, and out of the rain was created an Indra or giver of rain." Animal sacrifices were of four kinds: Burnt offerings, sin offerings, trespass offerings and peace offerings. The first three mentioned had an expiatory which they receive, and the acts committed, virtue; the peace offerings were more par- have their parallels or counterpart in the ticularly sacrifices expressive of gratitude | past, and with which these latter day fanatics and praise for mercies received or of suppli- are perfectly familiar. It is well-known cation for mercies desired. According to that the early Romans, animated with a the highest and most ancient authorities, fervent religious feeling, though pagan in both Jewish and Christian, the Mosaic sacri- its nature, sacrificed human beings; so did fices were neither more nor less than a kind of divine concession to the sensual nature of an uncultivated people. The Buddhists offer flowers and first fruits only; their animal sacrifices are represented by small figures religious lunatic to dwell upon, and they kneaded of dough, offered up on certain occasions.

From Biblical authority we learn that when Isaac, the son of Abraham, had arrived at mature years, his father was required to offer him up in sacrifice, and his conduct on that occasion, it is said, "as remarkably il-Justrates his docility and submission and filial confidence, as the course lof Abraham did his obedience and faith." This intended | dissipate the pernicious teachings and prac- | we are glad to see, has been improved in its butchery on the part of Abraham-it was | tices of the past that have found lodgment | wording from the first hasty draft.

ing, and being asked why replied that the Lord had commanded it and had promised to hereafter provide for him. From that time on he has made, and has commanded his family to make, no effort to gain a livelihood. Except a few green apples, nothing eatable was found in the house.

The crime was committed about 300. yards from the house. The boy was taken out behind a clump of bushes, both parents being present. They claim that he knew he was to be sacrificed, and made no resistance whatever, but calmly knelt before them, ready to be offered up. While in this position the father struck the fatal blow.

One of the first questions asked on the arrival of the family at Westminster was whether they would make further sacrifices of their children, and both father and mother replied that if the Lord called on them to sacrifice all, it would have to be done. At the examination neither Smith nor his wife made any effort to conceal anything, but told the whole story in its horrible details. Smith pleaded guilty as charged, and was committed for trial on the charge of murder. He is now imprisoned in Los Angeles. From the first the murderer has shown no feeling whatever, and regards the crime no more than he would the killing of a hog. He has been quite a purchaser of Canada lottery tickets, and said the Lord was going to send the boy. The family are Mormons in good standing. They have been considered eccen-

tric, but not crazy. The mother begins to feel great remorse and to doubt the divinity of their inspirations. The weird scenes observed by the insane, the voices they hear, the apparent commands the Greeks, the Carthagenians, the Asiatics

the Semetic tribes and Mexicans. These facts in connection with the story of Abra ham and Isaac afford a fruitful field for the nerve his arm to commit a horrible deed The folly, ignorance, errors and superstitions of the past find a fruitful field for the exercise of their latent polson in the perverted minds of the 19th century, resulting in the death of innocent children and in the indulgence of practices that exercise a most | approve may send in their names and aid as pernicious influence over thousands. It is | it requests, and thus open the way for furththe mission of Spiritualism to completely | er work. The "Declaration of Principles,"

## Manager McVicker on the Rostrum.

On Tuesday evening, the 28th inst., at Central Music Hall, Mr. J. H. McVicker will deliver for the first time his lecture entitled: "The Press, the Pulpitand the Stage." Everybody in Chicago knows Mr. McVicker; they know his ability as an actor and theatrical manager, and that he wields a trenchant pen when moved to write for the daily press. He is respected for his integrity, benevolence and liberal views as well as for his ability. The theme of his lecture is one in which he is well posted, and he will no doubt have a crowded house.

## Address of the Committee of the National Convention at Detroit.

This address "To the Spiritualists of the United States" will be found in another column. It is brief yet comprehensive, and we call attention to it, that those who read and

Reaching the RELIGIO-PHILOSOPHICAL JOUR NAL, the Sour exposure comes in for notice, among other things, and elicits the following comments:

"'Another Materializing Medium Exposed! One Mr. Sour was discovered by Colonel Bundy in the act of imposture, was seized by him, and conclusively exposed at Lake Pleasant. It is the old story: a dark scance, a prob able confederate, some confiding enthusiast and a base fraud! How long will Spiritual-ists allow such conditions? How long will it be before, to sit at all under such circumstances, will be regarded as an act of crimi nal folly?"

Chicago Tribune: "The Christian Democrate voted the liquor ticket from one end of the State of Iowa to the other, and left the Chris tian Republican water disciples in the lurch. It was the same in Kansas and Indiana. No Christian Democrat voted for coercive teetotalism.

Illinois has a Christian statesman, his name is John A. Logan. He is said to have joined the church by telegraph once upon a time when it seemed likely to conserve his political as well as his heavenly interests. This Christian statesman materialized a plan for turning over the government tax on whiskey to a general school fund. Now as John was formerly a red-hot democrat, it is probable. if what the Tribune says is true, that his old political brothers, who despite his party de- | and a firm believer that communion with anfection are still his brothers in the Lord, are gels is a truth. She was preeminently the trying to help on his Christ-like scheme by guiding presence and inspiration of her home. keeping up the popularity of sod-corn whisky, I The family have our heart-felt sympathy.

cago Progressive Lyceum, for the unexpired term: Conductor, Mrs. Hattie Davis; Assistant Conductor, Mrs. Dr. Dickson; Guardian of Groups, Mrs. Hattie Moulton: Assistant Guardian of Groups, Miss Jessie Murray: Musical Director, Mrs. Lillian Simmons; Assistant Musical Director, Mr. D. T. Trefry; Librarian Mr. A. Spencer; Secretary, Mr. F. A. Williams Treasurer, Mr. A. Spencer; Captain of Guards Mr. D. F. Trefry.

Every Spiritualist knows that the Children's Progressive Lyceum occupies an important niche in the grand Spiritual Temple, and it should be carefully fostered and encouraged, that it may be instrumental in sending forth to the world well developed minds that will take pleasure in continuing the good work that proved so efficacious with them.

## A. F. Ackerly, the Fraude

This tramping adventurer is now in Chicago occupying the quarters so unceremoniously vacated by Keene. Ackerly is an unmitigated fraud, and his show the most transparent deception ever imposed upon credulous dupes and inexperienced investigators in this city. We will give him \$50 if the manifestations which occur when his hands are supposed to be on the lady's arm, are given when his hands are tied; the tying to be supervised by our agent. Let him alone and starve him into earning an honest living.

The Free Religious Association of Boston will hold a conference at Hershey Hall on the 23rd and 24th of November. This is the first meeting the association ever held in the West, and the printed programme indicates an essay of talent and reputation which will be likely to make it an occasion of interest and profit to all concerned. The opening session will be held on Thursday evening, when an address of welcome will be given by Judge Henry Booth, followed by a discourse from the President, William J. Porter, on The Use and Meaning of Free Religion. The remainder of the session will consist of addresses by Frederick Hinckley, secretary of the association, Mrs. Anna Garlin Spencer, the Rev. M. J. Savage of Boston, Rabbi Hirsh of Chicago, and others. The conference is open to the public, and a full attendance of all interested is invited.

We have received a memorial sketch of Mrs. Jane Tappan Case, wife of Hon. Chas. Case of Washington, D. C. Mrs. Case entered the higher life October last. She was a life long student, calm and logical but ever reverent

## 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 .]

Mrs. Maud Lord is now located at 26 East Chester Park, Boston.

Mrs. Lyman C. Howe, who has been quite ill, is now slowly recovering.

C. B. Lynn's address during November will be 210 East 118th street, New York City.

Mrs. Nellie Nelson, a prominent medium. lately passed to spirit life from Boston, Mass. Mr. J. Cowdery of Ashtabula, Ohio, called

at the JOURNAL office last week.

Mrs. E. H. Yerger, of Vicksburg, Miss., would like to have a test medium and lecturer like J. Frank Baxter, visit that city.

Lyman C. Howe has been filling engagements at Maine, N.Y. Next Sunday he lectures at Waverly, N. Y.

Mrs. Mary F. Lovering, of East Boston, will remain a few weeks, and from thence go to New York City.

Just out, "Spirit Manifestations of Ancient and Modern Times Compared," by Joseph Beals. Price 10 cents. For sale at this office.

Light for All, published at San Francisco, evidence of prosperity.

Dr. H. P. Fairfield lectures for the Spiritualists in New Bedford, Mass., the Sundays Nov. 19th and 26th. He would like to make an engagement for Sunday, Dec. 3rd. Address Box 30, Stafford Springs, Conn.

Mrs. A. D. Wiggins, late of Butte City, Montana, and formerly of San Francisco, passed through this city last week en route to Pittsburgh and the East. Mrs. Wiggins was formerly a public medium.

Speaking of the Hon. O. P. Kinney, of Waverly, N, Y., Lyman C. Howe says: "He is editor of the Waverly Advocate, an ex-member of the State Legislature and has been an avowed and open Spiritualist for the last twenty years."

The Spiritualists of Maine are to meet at Bangor, Tuesday, Nov. 21st., to perfect a permanent organization. Those having the matter in charge, as committee, are we understand, Dr. F. Webster, Portland; H. B. Maynard, Bangor, and E. S. Wardwell, Bucksport. A musical and character entertainment, for the benefit of the First Society of Spiritualists, at Slade's Hall, Providence, R. I., was given Thursday evening, Nov. 16, 1882, by Mr. J. Frank Baxter, Mr. and Mrs. S. B. Spinney, and Mr. Chas. W. Sullivan. The programme was an excellent one.

Wanted, Crookes's Researches, Readers having copies of Researches in the Phenomena of Spiritualism by Prof. Crookes, in good condition, will be allowed full retail price for them at the office of this paper, in exchange for other books.

The address of Miss Frances E. Willard, President of the Woman's National Christian Temperance Union, at its ninth annual meeting at Louisville, Ky., was an excellent one. The following is the second identification

of one of Mr. Baxter's tests while here, furnished by Mrs. C. L. Smith of Elgin, Ill. She writes: "Some eighteen years ago a young lady resided with me for some time, whose name was Libbie Petrie. The father's name was Henry Petrie. She passed to Spirit-life from Chicago, where her father then resided; her body was buried at Algonquin, her childhood's home. She was a pure and lovable girl."

The Psychological Review for November is at hand and as usual filled with good reading. M. A. (Oxon) contributes Psychography: General Corroborative Evidence revised and corrected, with a large amount of additional matter; Dr. Geo. Wyld's Narrative of Dr. Mac Gregor Roy and the Man from the East, will befound interesting; A. M. Howitt-Watts gives soon visit Glen's Falls, N. Y., where she will an account of William Howitt and his Spiritualism; Soul Substance by C. C. Massey; Dark Circles and Cabinets, by Mrs. Hardinge-Britten; Notes and Comments by the editor, etc. Single copies, 35 cents. For sale at this office.

Mrs. S. B. Perry, of Prairie Avenue gave a tea party last week in honor of Mr. and Mrs. Cal., has been enlarged and otherwise improv- J. T. Lillie. The guests were Maj. J. B. Young ed. We congratulate the publishers on this of Marion, Iowa, Mrs. Hattie Davis, well known in spiritualistic circles in this city, Miss Carrie Brooks, Mr. and Mrs. J. C. Bundy. During the evening Mrs. Lillie and Mrs. Davis were controlled by their spirit guides and gave several fine tests of spirit presence. Mr. Lillie gave some choice selections upon the piano. Mr: George Perry added greatly to the pleasure of the evening with his singing, and really artistic whistling, to a piano accompaniment.

## Mr. Colville and his Labors.

W. J. Colville lectured to large audiences three times last Sunday: at 10:45 A. M. and 7:30 P. M. in the Spiritual Temple, Indiana Avenue and 25th Street, and at 3 P. M. in Hershey Hall. The afternoon lecture was a review of Ingersoli and Talmage. The audience, which included many representatives of the press, listened throughout with rapt attention and frequently applauded the lec-turer. Mr. Colville will give his last astro-nomical lectures on Friday, Nov. 24th, at 3029 South Dearborn Street, and on Monday, Nov. 27th, at 671 West Lake Street. Next Sunday will be his last Sunday in Chicago. He speaks at the Temple, at 10:45 A. M. and 7:30 P. M. Subject in the morning: "The true basis of spiritual organization." Even-ing subject: "Marriage on earth and in heaven" (by special request). At Hershey Hall at 3 P. M., the subject will be: "The church and ministry of the future."

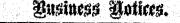
There will be a grand musical and literary entertainment at the Temple, Nov. 29th, at 8 P. M. Mr. Colville, Miss Russell, Mrs. Morris, and many others will take part. Service on Thanksgiving Day, Nov. 30th, at 10:45 A. M., when Mr. Colville will give his farewell lecture in Chicago. Subject: "The future of America."

Mr. Colville speaks morning and evening

In a letter from Hon. MRS. PERY, Castle Grey, Limerick, Ireland; BROWN'S BRONCHIAL TROCHES ate thus referred to:-"Having brought your 'Bronchial Troches' with me when I came to reside here, I found that after I had given them away to those I considered required them, the poor people will walk for miles to get a few." For Coughs, Colds and Throat Diseases they have no equal. Sold only in boxes. Price 25 cents.

We have received from the composer two new songs entitled, "A Hundred Years to Come," and "Uncle Benjie's Song," by Mr. John T. Lillie. Those who have heard Mr. and Mrs. Lillie sing these as well as other songs of their own composition, will want a copy, for they meet with hearty approval from all lovers of vocal music. We have copies for sale at this office, price 30 cents each, and we shall be pleased to mail them to any address on receipt of price.

The mighty river, the Mississippi, the "Father of Waters," presents a view of never failing interest in its onward flow to the sea. The CHICAGO AND NORTH-WESTERN ROAD with its own trains and those of its immediate connections touches the Mississippi at five points, namely, at St. Paul and Winona, Minn., at La Crosse, Wis., and at Dubuque and Clinton, Iowa.



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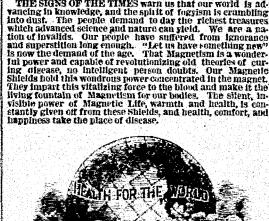
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The Free Religious Association held a convention in Syracuse, N.Y., beginning Monday evening Nov. 20th, and continuing through Tuesday the 21st. Speakers, Wm. J. Potter, Col. T. W. Higginson, Rev. M. J. Savage, Anna Garlin Spencer, Rev. N. M. Mann of Rochester. C. D. B. Mills, F. A. Hinckley, and others. Mr. Geo. A. Fuller, of Dover, Mass., lectures at Hanson, Mass., Sunday, Nov. 19th; Nov.

26th at Charlestown at 3 P. M., and Chelsea at 7:30: Dec. 3rd at Newburyport, Mass.; at Portland, Me., Dec. 17th and 24th; and Dec. 30th at Chelsea, Mass. He is open for engagements in the East during the winter months.

T.G.H. writes from Providence, R.I., stating that a reception was tendered Mr. and Mrs. J. Frank Baxter, by the friends there, during which they were presented with a beautiful silver "tea service," consisting of six pieces. The occasion happened on Mr. Baxter's birthday, at the residence of Mr. Whitlock. Mr. Charles Sullivan and others were present to enliven the occasion.

In Mr. Baxter's address lately published in the JOURNAL, a couple of mistakes occurred: In second column, third paragraph, the following: "We turn around finding no fault by saying," should read thus:"We turn round and find fault by saying." In second paragraph of third column, "We have not accomplished," should have appeared without the "not."

Capt H. H. Brown spoke at Braintree, Vt. Nov. 8th; at West Randolph, the 9th; at Toftsville, the 10th; at Pomfret the 11th; at Woodstock, the 12th and at S. Woodstock in the evening; at S. Wallingford, the 15th; at Bennington, the 17th, 18th and 19th. He will speak for the Spiritual Temple in Boston, the 26th, at 10:30 A. M. and 7:30 P. M.; will make an engagement for 3 P. M. of that day. He starts west December 1st, and parties in Western New York who wish him between that date and the 12th, will please address him at once at 488 Adelphi street, Brooklyn, N.Y. The last half of December he will be in Michigan, and during January in Illinois.

The Chicago Tribune says: "Mrs. S.E.Bromwell's parlors at No. 671 West Lake st, were well filled by a select company of ladies and gentlemen to listen to the fourth in the series of seven lectures on "Planetary Experiences" by W. J. Colville, the noted English trance speaker. The medium has a magnificent command of language. He is only about twentyfive years of age, decidedly boyish in his appearance, but when under control he becomes a splendid talker. The gentleman displayed his versatility by singing a baritone song quite well, accompanying himself on the piano. The evening's programme was concluded by the recital of two poems by the medium from subjects suggested by the audience."

in Grand Rapids, Mich., the Sundays, Dec. 3rd and 10th, and in the neighborhood intervening days; in Alliance, Ohio, Sunday, Dec. 17th; in Philadelphia, Dec. 19th; Brooklyn, N. Y., Dec. 20th, returning to Boston Dec. 22nd.

## Mrs. Lillie's Third Sunday.

#### To the Editor of the Religio-Philosophical Journal:

The steadily increasing morning audi ences which Mrs. Lillie attracts at Martine's Hall, 55 South Ada Street, is a most encouraging sign; gratifying both to the speaker and society, the audience last Sunday morning being three times as large as on the first Sunday. Mrs. Lillie was seriously ill, but sustained by her spirit guides and her own will, she performed the tasks of the day with good satisfaction. The following important questions handed up from the audience were discussed in the morning:

"In the search for evidence of the truth of Spiritualism, is it not the better way to depend upon materializations direct to the individual, than to trust to the intervention of others?"

"Can spirits work effectual cures upon an afflicted human being, whom earthly phy-sicians have failed to help?"

"What is the purpose of existence?"

"Will we be enabled to recognize our departed friends in spirit life, those that were allied to us by the fies of relationship and blood?"

"Shall external circumstances or internal principles control us?"

The subject of the evening discourse was "Spiritualism: Its influence upon the world The duty of Spiritualists." At the moment of going on the rostrum, Mrs. Lillie had requested a gentleman to suggest a subject for the lecture, saying that her mind was a perfect blank, and she got no inspiration as to what she should speak upon. The gentleman in a few words outlined the points he thought. would interest and instruct the audience but without suggesting the mode of treatment or attempting to bias the opinions of the controlling spirit. He also said the subject had flashed through his mind during the afternoon, but that he had not intended to suggest it until the following Sunday. Whereupon Mrs. Lillie's spirit guide said her mind had been kept purposely blank for the reception of this subject.

The lecture though given with less anima-tion than the one of the previous Sunday was replete with wisdom, and regret was expressed by many that it had not been stenographically reported. The speaker dwelt upon the necessity of seeking for spirit communion through pure and honest mediums, and the importance of instituting home circles. The practice of deception among mediums was admitted and severely deprecated, while a glowing tribute was paid to honest mediums, of whom there were a large number.

Next Sunday being the last day of Mrs. Lib lie's engagement, all should improve the opportunity to hear her, and also to enjoy the beautiful music furnished by Mr. Lillie.

R. H. SIMPSON, Secretary Second Society of Spiritualists. 45 North Sheldon St.

Louis Kossuth recently celebrated his eighty-first birthday, and the thirty-first anniversary of his condemnation to death as a traitor.

The Chicago Progressive Lyceum convenes at 12:80 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited

Medium s Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 2:30 o'clock P. M.

SOUTH SIDE SPIRITUAL TEMPLE, N. W. corner of Indiana Avenue and 25th St. Services at 10:30 A. M., and 7:30 P. M. W. J. Colville lecturer. Spiritual Meetings in Brooklyn and New

## York.

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 2:80 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 S3rd St., (near Broadway) every Sunday at half-past (en, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.---Removal.

The Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Clinton Avenue, between Myrtie and Park Avenue, at 7:30 p. M.

Brooklyn, N. Y.

THE CHURCH OF THE NEW SPIRITUAL DISPENSATION THE CHORCH OF THE NEW SPRITTAL DISPENSATION having secured the church edifice formerly occupied by Rev. Dr. Fulton on Clinton Avenne, between Myrtle and Park Avenues (entrance upon both Clinton and Waverly Avenues), will hold religious services every Sunday at 10:30 a. m. and 7:30 p. m. Able and instructive sermons will be delivered. Seats free, and all are cordually invited to attend. A. H. DALLEY, President.

## *<u><b>Passed</u> to Spirit-Life.*

F. A. Hull passed to spirit-life from Belvidere, Ili., Nov. 8th, 882.

He wished it understood that he died in the full belief of Spiritualism. He wasan engineer on the C. & N. W. Railroad for over 20 years and was one of the best of men. C.

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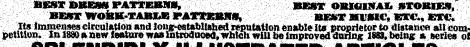
The principal premium for 1883 will be a superbateel engraving, size 27 inches by 20, for framing, after MUNCAKSY'S world renowned picture, "**UMRIST BEFORE PILATE**," for which the French Government has just paid 100,000 francs. This engraving at a retail store would cost **Five Dollars**. FULL-SIZE DRESS PATTERNS.

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## BEST STEEL ENGRAVINGS, BEST DRESS PATTERNS, BEST WORK-TABLE PATTERNS,

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The Grass-stalk-Seeking and Finding.

BY LITA BARNEY SAYLES.

Down where Missisquol rashes toward its ses, This lustrous stalk beside the hedgeway grew; Marking its sturdy form and pliant grace, My vision pictured symbolings of you.

\* \* \*

Careful and lavish, secret and most free Is mother Nature of her treasures fair, Careful to gnard from scorners all her goms, But generous over to her worshiper.

And thus in many a sweet sequestered dell Dwells strength and beauty in a modest guise, But they who would behold it, face to face, Must patient search, with the all-lover's eyes!

And notalone on mountain or in vale Are blessings hidden that may well be sought, But deep adown in human hearts, endwell The friendships that are neither sold or bought.

#### IDYL YE SECOND. (Response.)

"Down where Missiequol rushes toward its sea," And 'skectors bugling bite us like six-tee, Whother of "sturdy form" or "pliant grace," How can one poetize with sober face?

Buge, files and spiders plentiful abound, For "mother Nature's" "lavish" on this ground, Fd "worship her" with twice tenfold devotion, If she of dirt and pests had some less notion!

In her most choice and "sweet sequestered dell," Snakes, toads and newts, and stinging nettles dwoll, What joy toward heaven to lift one's longing eyes gAnd view a spider spinning toward his prize!

Yes; 'tis the same on "mountain" top or "vale," We have to search for blessing, ills abound; Romance and poetry avaunt, the truth to tell, Nature's a fraud and humbug most profound -- Idle-ist.

#### IDYL YE THIRD. (Reproof.)

When Wit and Wisdom join in tournament, The sun and moon and stars still shine serone! They know full well that Wit will have his day, But Wisdom will eclipse the final scene.

When city-boys to country-cousins play Their little part on social battlefield, The last may well afford them right of way, Knowing that in the end the first must yield.

When Art and Nature come to disagree. If in such plight we ever may see the elf, A broadening smile spreads o'er her various face, Art is but Art; and Nature is-herself!

When towering trees ignore the debt they owe Unto the soil that holds their roots secure, But fain would rise too fast for healthy growth, They topple over and arise no more!

When human mon disdainfully forget The useful discipline of lowly things, Vexatious "gnats and flies" of daily life May needed be to embryoize their wings!

So take the lessons that I read to-day, O frantic city-boy! for nature calls To such as you 'to leave your downward way, And meet her "mats and files" at Olmstead Falls! Olmstead Falls, Sheldon Springs, Vt., July '82.

## Consolation to the Berenved.

These morning rays reflect the light divine--The fadeless glory of some angel shrine; By these the heavenly graces smiling stand, While Love and Wisdom clasp the mourner's hand.

And voices chant through viewless air, He is not dead, but gone before; His angel presence lingers here

## Address of the Committee of the National Convention at Detroit.

TO THE SPIRITUALISTS OF THE UNITED STATES, A National Convention or Conference of Spiritualists was held at Detroit, Michigan, Oct. 27th, to 29th, 1882, in response to a call previously sent out. From seventy-five to three hundred persons were present, seventy-five to three hundred persons were present, mostly from this State. No effort was made to call out a popular audience from the city, yet the hall was full at the last session. Many letters came from all over the land, and the discussions were conducted with earnest unity of purpose and good feeling. The object of this convention was to see what could be done towards the organizing of a National Conference or Association for mutual acquaintance and unity of aim and effort, for maintaining the high character and truthful sincerity of our movement, for the better and truthful sincerity of our movement, for the better hearing of our speakers, the wider reading of our litreature, and the encouragement of genuine medium-ship in homes and for public benefit, for spiritual culture, and "the discovery and application of truth" in righteous and harmonious daily life. Most of the letters emphasized the importance of local organizations in towns, etc., and of a national organization, and also the sending out of some statement of our views. In response to these writers, and in accord with the unanimous opinion of those present, the following Declaration of Principles was adopted. It is broad and comprehensive, yet definite on vital and leading questions, and is open to amendment by a provision in its closing sentence. It is the first creed in the world (if it is called a creed) which makes its own amendment a right and a duty, not a heresy to be persecuted. This is a notable step. Let dogmatic creeds die, and let us have statements of convictions and opinions open to change as more light may demand. To deny and destroy error is necessary, yet negation alone is cold and lifeless. To affirm truths that shall supplant dying errors is inspiring, and gives strength and life. Hence this affirmation of our views:

DECLARATION OF PRINCIPLES. IMMORTALITY .- We affirm the continued individual conscious existence of the human race; that the change called death is but a passing of the spirit from an earthly body into higher life, retaining an in-destructible body of spiritual substance. Surrounded by friends and associates on a similar plane of develby friends and associates on a similar plane of devel-opment and by conditions adapted to its growth and happiness in a substantial spiritual world to which it naturally gravitates, it is capable of improvement, and will experience joy when in harmony with na-ture, and misery when not in such harmony. All will eventually learn the way of harmony and happi-ness and hapt denergib nature and tha God at year ness, and he at one with nature and the God of nature.

SPIRIT INTERCOURSE.-It is the duty and pleasure of the arisen spirits, as opportunity shall offer, to aid man, to give him consolation, to heal his maladies, correct his errors, lead him to higher truth and happiness, and to manifest their presence to us in va-rious ways. All are susceptible to the influence of spirits, some in a much greater degree than others. This, like other faculties, can be cultivated, and when well developed, some persons can be controlled by a spirit of like atlinities to speak and act for that spirit, more or less perfectly. In ancient times such persons were called mediums. Prophets, mediums or spirits cannot be infinite and infallible; therefore all revelations thus given should be judged as they merit— always remembering that our own intuition and rea-son make our highest criterion of the true and the right.

LAW,-Everything in the mundane and spiritual world is governed by immutable law. All so called miracles, that are facts, are the result of natural laws and forces not well understood.

THE BIBLE.—The Bible is a collection of books, written at different times and more or less adapted to the conditions of men when written, valuable to is as containing sublime truths, instructive history, lofty sentiments, and human errors; illustrating the character of man in different ages, and making clear the law that inspiration is tinged by the instruments through which it is given.

#### GOD IS SPIRIT.

JESUS .- Jesus of Nazareth was a man naturally susceptible to spiritual forces; he belonged to humanity, was our loving and highly spiritual brother— "simply this and nothing more"—and was sacrificed by the priesthood of his nation because he taught dif-ferent doctrines from those of the prevalent religion of his time and country.

SUNDAY.

## CREMATION IN ITALY.

#### What an American Scientist saw in Milan-A Four-Hour Ceremony.

#### (Milan Letter to New York Sun.)

In one corner of the Cimiterio Monumentale at Milan is situated the Protestant burying-ground, Milan is situated the Protestant burying-ground, a small but picturesque portion of this large resting-place of the dead. Conspicuous among the few graves to be found there, and occupying the centre of the plot, stands an imposing monument, erected "To the memory of the noble cavalier, Alberto Keller di Kellerer, born in Rome, Sept. 29, 1800; died in Milan, Jan. 22, 1874," who built at his own expense the first crematory in Milan and presented i: to the city. The front of the monument is occupied by a large figure of an angel in white marble, holding in in his hand a crematory urn. Cremation was intro-duced into Italy by Gorini at Lodi, but the populari-ty and repute which it now enjoys, both among the Roman Catholics and Protestants, are largely due to the efforts of Di Kellerer. I had long been de-sirous of witnessing the process, which, by the way, is alm st invariably performed only in the presence of the nearest relatives of the deceased , and at last found an opportunity to gratify my curiosity through the kindness of a friend, who explained that I wished to be present for purely scientific reasons. Cremation is employed, as I have intimated, very frequently throughout Italy, and crematories are therefore very generally found connected with all large cenetaries. Here in Milan, the crematory is a moderate-sized but very suitable building, of a Gothic style of architecture, placed at the extreme further end of the Climiterio Monumentale, opposite to the elaborate, though still unfinished, entrance. In Italy small but picturesque portion of this large resting-

elaborate, though still unfinished, entrance. In Italy the law requires that interment shall take place within thirty-six hours after death, and when cromation is resorted to it almost always happens early in the morning succeeding the funeral, the body be-ing placed in a receiving vault over night. The body Isaw cremated was that of a Milanese gentle-men about 50 years old, who had directed in his will that his remains should be thus disposed of. The areametry applied of the generativeness the main one that his remains should be thus disposed of. The crematory consists of three apartments, the main one being that in which the body is prepared for the op-eration; another, opening from and connected with this, in which the crematorial apparatus is placed; and the third, opening from this again, in which stands the furnace. The body is placed on a mora-ble platform, about six by two feet in dimensions, and raised above the ground so as to be directly on a level with the opening in the crematorial apparatus, which is in the form of an engine boiler, entirely inclosed, with the exception of the opening in the end facing the main room, through which the body is introduced, and through which the process of creis introduced, and through which the process of cre-mation may from time to time be watched. For the latter purpose an opening about three inches square is also made in the iron door, covered with a sliding iron lid.

The furnace having been heated to the requisite temperature, the platform, on which the body in a nude state rests on slightly elevated pieces of terra cotta, so that it may not be in direct contact with the iron bedthat it may not be in direct contact with the iron bed-plate beneath it, is by mach nery quickly placed inside of it. The opening is then closed, and the process of cremation at once commences. The fire itself does not in any way touch the body, but cremation is en-tirely accomplished by means of the hot gasses gen-erated by the burning wood in the furnace, intro-duced through several short pipes. Coal is never used, and the woods generally employed are more or less aromatic in their nature. During the whole process the only odor perceptible in the building was that arising from the fuel consumed, and the effect on me was exactly that which I have often experi-enced from the burning of the nastiles so often used

enced from the burning of the pastiles so often used in cases of sickness. The time of cremation varies from three to four hours, and the completion of the from three to four hours, and the completion of the process is easily determined by the person in charge from the appearance of the body, which generally retains to a marked degree its normal form until the platform is removed to the main room, where, when exposed to the cold air, it soon crumbles, and the ashes alone remain. All is thus reduced except the skull and the thigh bones, which still retain their shape. After a short interval the remains are gath-ered together and placed in an uralite recented ered together and placed in an urn-like receptacle specially made and used here for this purpose, and delivered to the relatives for burial. In this particular case, which I have been assured

gave a very correct idea of all cremations, I can only say there was nothing revolting to the senses—noth-ing in any way to suggest to the mind of the living any desocration of the remains of the dead. Every-thing was done in a decorous, solemn manner; every regard was paid the handling of the remains, before and after cremation, to delicacy and decency. With-out venturing an opinion as to whether cremation is to be encouraged or not, I can only note the fac that it has certainly not fallen into disuse in Italy, but, on the contrary, is becoming day by day the more favored method of disposing of the remains of the departed.

## Our Duty to Criminals.

#### BY WARREN SUMNER BARLOW.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal: The greatest good to society depends upon the greatest good that all can bestow upon each individ-ual. When any one violates this principle by im-pairing the safety and happiness of the people in committing one or more of the various crimes defin-ed by law, the good of the people requires his re-moval from among them. For this purpose jails and prisons are built. But still keeping in view the principle that the greatest good to society depends upon the greatest good that all can bestow upon each individual, our duty and interest require the observance of this principle especially to our crimi-nals in prison. Every criminal is morally sick, and needs above all others the highest moral and relig-ious treatment. It is truly said that "they that are whole need not a physician, but they that are sick." Like begets like, hate begets hate, love begets love. What then must be the effect upon the moral sensi-bilities when a man on entering prison has his head shingled, his face shaved, forced to wear a striped suit, and at night be incarcerated in a cold silent lonely cell during the long hours of night, forced to hard speechlees labor by day, cut off from all associ-ation with the outer world, never to hear an express-ion of kindness, charity or love? Prison discliptine should be reformatory, but exactly the reverse is the result. and convicts in serving out their allotted time should be reformatory, but exactly the reverse is the result, and convicts in serving out their allotted time are, as a rule far lower in the scale of morals than are, as a rule far lower in the scale of morals than when they entered prison, and as they return to society they are shunned by all except their compan-ions in crime, and finding all avenues virtually block-aded to an honest pursuit for a livelihood, the soul-stricken victim is forced into a life of crime, to which his better nature revolts, as his only means of sup-port. Thus our mode of treating criminals in and out of prison, confirms them in crime and our pene-tentiaries are schools of vice, turning out its victims by thousands annually doubly armed to destroy the safety and happiness of society. But if the criminal on returning from prison could be received even like an unfortunate man rather than a "vile worm of the an unfortunate man rather than a "vile worm of the dust," and could be surrounded by healthful moral influences, inbued with the spirit of love and charity so beautifully portrayed by Christ, new courage would dawn upon his soul. Then after serving, and being served during his allotted time, let society at least give him a good opportunity to reinstate him-self into their confidence and favor. It seems to me that such treatment would be reformatory and pro-

that such treatment would be reformatory and pro-mote the highest good of the criminal, and secure the safety of the people. No law should be enacted that is in violation of the divine laws. When we obey, or violate a law of nature, the legitimate result is happiness for obedi-ence and pain for disobedience, both of which are equally administered in the spirit of justice and love. A child would as readily handle red hot coals of fire as sugar plums, and thus destroy its hands were it not deterred by the smart, which is a kind and speedy reminder of violated law, which so reforms or edu-cates the child that it will never repeat the offense. Thus love and wisdom are as clearly mailfested in Thus love and wisdom are as clearly manifested in the punishment for disobedience, as the reward that follows obedience to law. In the same spirit the divine law appeals to our moral nature when we violate a moral law, and never inflicts a punishment that is not for the good of the offender. Then let us raise our standard of jurisprudence in dealing with our unfortunate criminals, until it harmonizes with the spirit of love and wisdom so beautifully portrayed by the divine laws of nature.

Law is man's devoted teacher, Patient, truthful, ever wise; Whose rebukes and just approvals Are the rounds on which we rise.

Law is Love's devout companion, Moulding all with rigid hand; Architect of all the ages, First, and last, in stern command.

Let us heed its kind injunctions: Walk with nature hand in hand; 'Till we rise through life immortal, To a better, fairer land.

These three verses are a part of "Change of Diet" in "Orthodox Hash" by the author of this article.

## Can a Spirit Leave the Body and Return During Earth-Life.

## NOVEMBER 25, 1882.

Such was the substance of Mr. McLaughlin's nar-rative, delivered in the plain, matter-of-fact style of one who simply told an experience just as it occurred and his wife subsequently stated, that it was just as he narrated it after his return to consciousness. His unconscious condition extended from twenty-four to thirty hours, during which the evidences of life were so faint as to give but slight hope that he was not really dead. W. WHITWORTH. really dead. Cleveland, Ohio, Nov. 1882.

A Correspondent in renewing his subscrip-tion writes: A gentleman who lost his wife and who was upbraided by her relatives for opposing her who was upbraided by her relatives for opposing her in religious matters, being rather troubled in his conscience and brooding over it least he had done wrong, was made to feel that all was right for him and well with her, by a vision. He was on a bright sunny afternoon, in the sitting room, glancing first out of one window and then another, when happen-ing to look at the wall, a cloud seemed to gather and then as if in a picture frame he beheld the form of his lost wife looking lovingly at him. He rubbed his eyes and looked again; she was still there; he looked out of the window and back, and still she was there; he thought then, "It is her spirit come to show me she is happy." She seemed to know his thoughts for she smiled sweetly, and then slowly vanished. He has since been to a close observer a changed man in for she smiled sweetly, and then slowly vanished. He has since been to a close observer a changed man in regard to religion. He related his experience to me and desired a sitting with me, which I gave him. I was controlled by what purported to be his wife's spirit, who gave him good advice and comfort and he recognized her characteristics. I would much like to develop my clairvoyant and writing gifts, but if I do I become so negative that I am unfitted for any business. However, I have preved that much to my satisfaction and am willing to wait the proof of the rest, as others claim to have had it. Thanks to your manly stand against fraude

had it. Thanks to your manly stand against fraude for what I have learned. The position taken by you compelled me to believe there was something in it, and stimulated me to experiment and inquiry; while the puerile twaddle and fraud endorsing, published by such as the Boston and Philadelphia sheets, dis-gusted and randled me. gusted and repelled me.

Wm. Yeamans, of Algona, Iowa writes that he would be pleased to have a good lecturer come to Algona; one can stop at his house and he will assist in getting up scances and lectures. He says: You have done a noble work for true Spiritualism, and may you and the JOURNAL prosper and accomplish the final settling up of our glorious cause.

Mrs. M. F. Dwight, of Stafford, Conn., an excellent healing medium, in renewing her subscrip-tion writes: I hope you may long be spared to pub-lish the truth as you perceive it in your most excellent JOURNAL

W. S. Barlow, the poet, writing from Pater-son, N. J., says: I wish you success in your great efforts to reform the world.

Geo. H. Box writes: I would not be without the JOURNAL under any consideration.

#### Notes and Extracts.

This world belongs to the energetic .- Emerson. Our deeds determine us as much as we determine ur deeds.-George Eliot.

I think it not best to dispute where there is no probability of convincing.—Whitfield.

It is one of the precious mysteries of sorrow that it finds a solace in unselfish thought.—Garfield.

He who cannot forgive others, breaks the bridge which he himself must pass.-George Herbert.

Look up and not down, look forward and not back, look out and not in, and lend a hand.-E. E. Hale

One of the best rules in conversation is, never to say a thing which any of the company can reason-ably wish had been left unsaid.—Swift.

We are all more or less echoes, repeating in-voluntarily the virtues, the defects, the movements and the characters of those among whom we live. Joubert.

The instruction we find in books is like fire. We fetch it from our neighbor's, kindle it at home, com-municate it to others, and it becomes the property of II.-Voltaire.

Better the chance of shipwreck on a voyage of high purpose than expend life in paddling hither and thither on a shallow stream to no purpose at all. -MISS SCAQUICK

Your bleeding, aching hearts to cheer;

And bid the star of Hope to shine, With light, and love, and joy divine, fond caress, no silent tear, Shall ever be unheeded there

In raptured strains of bliss above. You'll listen to the words of love: In lute-like tones, just heard below, Then rolling on in ceaseless flow.-

See! seraph forms unnumbered wait To ope for thes Life's pearly gate; Thine angel babe will there be found With life and joy immortal crowned.

## THE GATES OF DEATH.

Bishop Bowman Tells of His Experience in the Border Land of the other World,

On my return home from Japan I preached in California and probably overworked myself, and, on the last Sunday in February, after holding divine service in my St. Louis church, I returned home, when I was immediately taken sick with a lingering fever, which the physician predicted would end fatally. At this point I seemed to fall into a kind of ecstasy when I actually did not know whether I was alive or dead. I imagined that I was on board a most magnificent ship, and heard the Captain say "Stop her!" and which I thought to be the voice of my Bivine Master, when my young 18-months-old child who had died twenty years ago, came to me and said that she had heard that I was coming, and had come to meet me. After some little conversation, which I do not recollect, she said: "Do you think that have grown, papa?" She then rose in a form of glory which I have never before witnessed and never more expect to see until I die, and then return-ed to her usual state, saying that she had come in that shape to see if I should know her. She then caid that mane friends had acked after in and ware said that many friends had asked after me, and were awaiting my coming, and that an old lady and gentleman had taken her up and kissed her, saying that her papa was their boy. I then asked her where her mamma was. "O, she is off doing something for the Lord, but will be at the wharf to meet us on our ar-rival." All this left an impression upon me by the magnificence of the surroundings, and it was a season of great preciousness to me. It seems to me that I have come back from the other world; and although it is peculiar for me to say that I was dead, it seems as if I was not in the body.—From a Recent Sermon in Philadelphia.

## A Test Verified.

To the Editor of the Religio-Philosophical Journal:

I have been a reader of the JOURNAL some eighteen years, and its pages have lightened my pathway with such rays of hope and trust as only inspired writers and able editors have given. May the good old JOURNAL labor on for the advancement of all truths and continue its efforts in exposing fraud, untill not a vestige of it can be found to blot the grand philosophy of Spiritualism. All true mediums should insist on strictly test conditions. On the 25th of Sept. I was spending the evening with an acquaintance, Mrs. Sarah Smith, who resides in an adjoining town by the name of Shelton. She being a member of the sthodist church, of course the conversation led to Spiritualism; and she said to me, "Come, give me a test, tell me something that I don't know; and that no one present knows." Immediately I saw a large business house in flames in Shelton; saw the confusion and excitement attending such a scene; saw one running crazed with fright; saw him fall, then borne away apparently lifelese. Mrs. Smith says, "A pretty good made-up story, which I don't believe." I re-plied, "Mrs. Smith, I do solemnly declare to you in the presence of these witnesses, that it will be in ruins some hours before you reach your home to-morrow." The following morning the daily paper confirmed the truth of what I saw. Shelton is 18 miles from here, and I never was in that town. I am glad another exposure has been made—that of Sour; glad to see J. M. R's true character made known. Hang all such on the shelf of exposition. Newton, Conn., EMPLINE S. FAIRCHILD.

All days are equally sacred, but the custom of a day set apart for rest and spiritual, religious and mental culture is good.

 BIGHTEOUSNESS THE SAVIOR. Happiness is the result of wisdom, virtue, love and purity; no forgiveness can make an ignorant and vicious man happy or efface the consequences of sin; no blood of any creature can wash away moral guilt, or fit a wicked or undeveloped soul for happy

association with high and good angels or men; only by wisdom and virtue can the depraved become hap-Faith is valuable only so far as it leads to correct conceptions and actions.

MARRIAGE.

Marriage, the union of two souls, is the highest conception we now have of pure and happy homes, and is best represented by faithful monogamic relations.

RIGHT AND DUTY OF AMENDMENT. As man is progressive, so should be his declarations: we hold to the right and duty of every organization to modify its declared principles as they deem best with enlarged perceptions and experience; therefore hese articles and statements may be amended.

The convention chose a standing committee to re present and act for it, and to call it together, and ask others to attend a National Conference in May next others to attend a National Conference in May next, at such place as they chose, to farther consider and perfect a National organization. That committee was made up as follows: Giles B. Stebbins, Detroit, Mich.; Mrs. Maria M. King, Hammonton, N. J.; Hen-ry Kiddle, New York; S. B. Nichols, Brooklyn, L. I.; Mrs. Anna M. Twiss, Manchester, N. H.; G. C. Castle-man, Olathe, Kansas; C. H. Murray, Leadville, Col.; W. Whitworth, Cleveland, O.; J. C. Bundy, Chicago, Ill. (In a letter dated Nov. 4th, Mr. Bundy declines to serve on this committee. He cordially approved to serve on this committee. He cordially approves its objects, but deems it wiser to act toward it as an independent journalist.) They have power to add to their own numbers

and will do so in due time, and they send out this ad-dress under the instructions of the Conference. If you approve the Declaration of Principles, and

the idea of a National Convention or Conference, and if you will encourage the formation of local societies to send delegates to the national meeting and give it life and permanent power, and will endeavor to at-May, as delegates or individually, please mail us your name and postoffice address, soon, and such other names as you may obtain. A painphlet report of the Detroit meeting, with extracts from interest-ing and valuable essays and letters received there ing and valuable essays and letters received there. will be printed in a few weeks. This will be sent out free to many persons, and will also be sold at ten cents, post-paid.

cents, post-paid. As some costs will be incurred, any moderate sum you may wish to remit by mail will be duly credited and accounted for. Please enclose postage stamps for small sums. Send name and address without fail, and "material aid" if convenient, and address CHURS B Supports Gilles B. STEBBINS, Detroit, Mich., Nov. 10th, 1882.

## Items from Kansas City."

To the Editor of the Religio-Philosophical Journal: I arrived here about two months ago from New Mexico, where I have been traveling the past six months. I have decided to locate here and have commenced practice. I find quite an interest awakened here among the most intelligent classes on the subject of Spiritualism, and much good work is being

subject of Spirituansin, and much good work is being done here by many earnest, intelligent workers, with-out fuss or noise, and whose names are rarely ever seen in the columns of the papers. We have a num-ber of good mediums, mostly private. I send you the inaugural address delivered by Dr. Joshua Thorne at the opening of the Kansas City Hospital College of Medicine. He is one of the lead-ing physicians have with a large paragraphic an average ing physicians here, with a large practice, an avowed Spiritualist, and he with the brave men who are as-sociated with him, have raised their standard, and intend to push on to success, which will certainly crown their efforts, for not only have they the right but the ability to defend it. E. G. GRANVILLE.

Wallace Downs writes: The JOURNAL is the best paper of the three that I take.

#### A French Medium Two Hundred Years Ago.

The account given below of the discovery of a murder by means of what is called a "divining rod," will serve as an illustration of the fact that mediums have existed, as frequently stated, at intervals through all ages, but that their peculiar gifts have been sadly misunderstood and not properly appreciated. In this case of Jacques Aymar, a peasant of Dauphine, France, his powers were variously as-cribed to the devil, to the "emanations of corpuscles," etc., but in the light 'of modern Spiritualism the readers of the formation with the count for these powers. Yours, etc., W. ATKINSON. the readers of the Herald will be at no loss to ac-

"He came before the public at Lyons in 1672. A wine merchant and his wife had been mardered buried in their cellar, their house plundered, and the murderer had remained undiscovered. After much vain searching, the police gave up the pursuit with-out having found the slightest trace of the crim-inal. Some one called the attention of the authorities to Jacques Aymar and his talents. As a last resource they sent for him, and set him to work as if he had been a bloodhound. When taken into the cellar, Aymar seemed much moved, and his pulse quickened as if he had been suddenly attacked by fever. Then the rod which he held in his hand began to turn, pointing out in succession the places where the victims had been buried. Then, guided by his rod, he left the cellar, passed through several streets, crossed the court of the Archbishop's palace, went over the Rhone, and along its bank till he cam to a lonely house in a garden, and there the rod stopped him. After consulting it secretly for a few minutes, the peasant stated that the murderers had been there; that they had sat at such a table, drank a bottle of wine, and that there were three of them. The inquiry opened at once by the authorities con-firmed most fully all Aymar had revealed. The trace firmed most fully all Aymar had revealed. The trace was followed up with new ardor. The rod led the searchers back to the Rhone to the spot where the nurderers took boat. Aymar followed them on the river, stopping where they had stopped, recognizing the houses and beds in which they had slept, and the wery glasses in which they had drunk. He thus led the Lieutenant Criminal and the Royal Procurator to the wells of the price of Respective where he the walls of the prison of Beaucaire, where he stopped, affirming that one of the murderers was confined there. All the prisoners were sent for, and the divining rod at once pointed to a small hunchback the divining rod at once pointed to a small hunchback who had been arrested that very day for a petty theft in the fair. The hunchback stoutly denied the charge, but the rod persisted in accusing him. Ho was taken back to all the places Aymar and his rod had pointed out, and before the poor wretch reached Lyons he confessed that he had helped two bourgeois to commit the murders, and that they had given him six crowns for his trouble. The two bourgeois were never discovered, but the hunchback was broken on the wheel alive. This story which reads like a fairy tale, is nevertheless authentic, and may be read in the works of a number of writers of the period. The the works of a number of writers of the period. The king's Procureur, at Grenoble, one Nagny, published a sort of official account of the affair under the title of "The marvelous history of a mason who, led by the divining rod, followed a murderer for forty-five hours on land and for more than thirty on water. Jacques Aymar became the subject of universal conversation, savants, philosophers, and theologians took him in hand. Many explanations of the mys-tery were given, but no two alike. Pere Lebrun and

To the Editor of the Religio-Philosophical Journal:

In my reading I have met with a number of what seemed to be well-authenticated accounts of spirits being temporarily absent from the body; but none of them gave as remarkable phenomena as the one l am about to relate.

Some three or four years ago, during the time Mr. George Whitney attended college at Irvington, Indi-anapolis, he boarded with an elderly gentleman, named McLaughlin. The latter was an intelligent, well educated man, who followed the occupation of school-traching, and was a staunch adherent of the Disciples Church. While firmly believing in man's immortality, he was equally firm in his belief that modern Spiritualism was the work of the devil. During Mr. Whitney's stay in the house, they had fre-quent discussions in regard to Spiritualism, but without changing Mr. McLaughlin's determined opposi tion to it. Finally, at the close of one of these heat-ed arguments, McLaughlin remarked:

"I had good proof once, of man's spirit existence, before this modern nonsense of Spiritualism was talked of. It is more than thirty years ago, just after my narriage, when I lived in the northern part of the State. We were out riding-that is, my wife and I, when the team took fright and dashed off along the rough road at such a gallop that I was unable to hold them, and when the off wheel struck an old stump, I was thrown head first into a deep ditch coated over the bottom with rough stones. I struck on my head and shoulders with terrible force, and found myself thrown clear out of my body with a sudden spring-making two or three bounds, with a swaying, buoyant motion, precisely as a soap-bubble oscillates to and fro, denting in and out, when about to leave the pipe bowl. My first sensation was that of unbroken ease and comfort. I felt as light and free as a feather, and seemed not to have a thought or slightest sensation other than that of absolute contentment. In fact, I felt jolly-good! I did not see my wife or the team, so supposed they were gal-loped out of sight. I did not feel any surprise, as I stood and looked at my body, lying there in a pool of blood, at the bottom of the ditch, to all appearance as if not an atom, of life was left in it; nor did I feel any surprise to see myself the exact counterpart of the body, except that there was no blood on me; clothing, every thing, to the minutest particular, being just the same in both. I concluded I was dead, so far as earth was concerned, and started away, feeling quite unconcerned about the motionless lump of dead clay in the ditch. I now for the first time noticed that while area think when the first time of used that while everything around seemed un-changed, the day-light was somehow grown to be exactly like this new electric light they are using. It made all expressions around seemed units of the second made all appearances assume a weird, ghostly look. "Pretty soon I began to meet the people I had known who were dead. I seemed to come up with every one I had ever been acquainted with who had passed away. To the first two or three, who came along altogether, I remarked that I supposed I was dead; when to my surprise, they said I was not-that I would have to go back to my body again. I did not like the idea of this at all, and persisted that I was really done with earth-life. But every one I met told the same story-that I must return to my body. And, sure enough, I found myself-I had no idea how much time had elapsed since the accident being drawn back to the old tenement. I seemed -being drawn back to the old tenement. I seemed to be perfectly conscious that it was to my poor maimed body I was going, though the locality where I was now, and all about me, was entirely new; and although I tried my utmost to prevent myself from going, I was steadily impelled by some hidden power I could not withstand, till I found myself in the room in my house where my body was lying perfectly un-conscious, in bed. The body was clothed in a night-dress, a broad white bandage fastened tightly around the head; but I still retained the clothing I had worn when thrown into the ditch. I now arterianced the the head; but I still retained the clothing I had worn when thrown into the ditch. I now experienced the most intense disgust, as I stood and gazed at the dead looking earthy part of myself; it really seeming to me as if I had never seen so foul and disgusting an object in all my life, and that I would rather plunge head foremest into the foulest cess-pool in avistances then to take up my shorts within it are Vensation, in hand. Many expression is took him in hand. Many expression is the devil who made the rod is transmitted that the wonder was wrought by natural causes only. The learned doo- too, Pierre Garnier, proved to his own satisfaction is that the phenomenon was due to the 'emanation of corpuscies.' No one, however, disputed the facts is themselves, which have ever since remained uncon- it hemselves, which have ever since remained uncon- it hemselves.
An object in the plane into the term and plunge head foremost into the up my abode within it any plunge head foremost into the up my abode within it any existence, than to take up my abode within it any more. But my repugnance was of no avail, for I had to go, and it was as if I was drawn in with a sudden thud, much as into a socket to which I was exactly fitted. And the moment I entered, I became me curse the necessity of my return."

Generosity during life is a very different thing from generosity in the hour of death; the one proceeds from genuine liberality and benevolence; the other from pride or fear.—Horace Mann.

What jars the thoughtless world to-day And drapes the land in sorrow, May be God's own paternal way

Of blessing all to-morrow. -Dr. D. Ambrose Davis. No longer forward nor behind

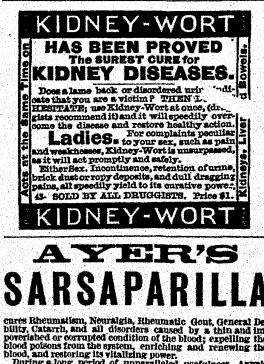
I look in hope or fear; But, grateful, take the good I find, The best of now and here.

-Whittier.

To think we are able is almost to be so; to deter-mine upon attainment is frequently attainment itelf. Thus earnest resolution has often scemed to have about it a savor of omnipotence.-Samuel Smiles.

The little I have seen of this world, and know of the history of mankind, teaches me to look upon the errors of others in sorrow, not in anger. I would fain leave the erring soul of my fellow-man with him from whose hands it came.—Longfellow.

Perfect happiness, I believe, was never intend-ed by the Deity to be the lot of his creatures in this world; but that he has very much put in our power the nearness of our approach to it, is what I have steadfastly believed.—Thomas Jefferson.



cnres Rheumatism, Neuralgia, Rheumatic Gout, General De-bility, Catarrh, and all disorders caused by a thin and im-powerished or corrupted condition of the blood; expelling the blood poisons from the system, enriching and renewing the blood, and restoring its vitalizing power. During a long period of unparalleled usefulness, ATER'S SARSFAREILLA has proved its perfect adaptation to the curs of all diseases originating in poor blood and weakened vital-ity. It is a highly concentrated extract of Sarssparilla and other blood purifying roots, combin-d with folde of Potas-sium and Iron, and is the safest, most reliable and most conomical blood purifier and blood food that can be used.

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## NOVEMBER 25, 1882.

## **RELIGIO-PHILOSOPHICAL JOURNAL.**

## The Pope.

An encyclical letter of the Pope was read in all the Catholic churches in London, Eng., November 5th, the occasion being the seventh centenary of St. Francis Assisi. The Pope laments the dearth of Christian virtues in the nineteenth century, and says the greater part of the men of to-day are seeking to revel in luxury, and, being extravagant of their own goods, are greedy after those of their neighbors. They extol the name of the fraternity of mankind, but talk more fraternally than they act. The votaries of rationalism encourage violence and sedition among the people, provoke agrarian disturbances, flatter the appetites of the lower classes, and by these means and others serve to weaken the foundations of domestic life and public order, instead of strengthening them by lives of probity and manhood. The letter goes on to recommend that Franciscan institutions be more widely spread among the laity as a partial remedy against the rapidly spreading evil of Socialism.

The Chicago Tribune gives an item in reference to Queen Victoria, taken from the Paris Figaro. John Brown, Queen Victoria's confidential servant, is a spiritualistic medium, and it is because of his usefulness in keeping up communication with the departed Prince Albert that he has been suffered to sustain his intimate relations with her Majesty. At some great Cabinet councils she reserves her opinion; "I must first," she says, "consult the spirit of Prince Albert." The Parisian journal draws the following picture of ceremonies which it says takes place at Balmoral Castle:

"She goes into the studio of the deceased. who is always alive to her: she sits in his fa-vorite arm chair; facing her, on a chair are arranged the clothes of the prince, seeming to await his coming; a great fire is lighted on the vast baronial hearth.

"The Queen has paper on her knee, a pencil in her right hand. She calls the spirit of her absent husband. The chair moves, cracks, and answers by blows of its feet on the carpet. The alphabet of Spiritualism is known; so many blows signifying each letter. Her Majesty asks questions, and her servant Brown translates to her the Prince's answers. The living and the dead thus converse of the things of this world and the other. These are pious vigils whence the Queen goes forth calmed if not consoled, for her grief is one of those which only end with life."

Mr. Edward Greéy, who was a member of the famous expedition which in 1854 caused "The Land of the Rising Sun" to be opened to eastern civilization, and who was long a resident in Japan, is the author of "The Wonderful city of Tokio," a new book for boys which Lee & Shepard will publish this fall. One of the most interesting features of the book is the descriptions of the various trades practised in Japan. Every thing that a boy wishes to know about this strange land is told in the volume, of which most of the illustrations were prepared by a Japanese Artist. The book is a companion volume of "Young Americans in Japan," published last



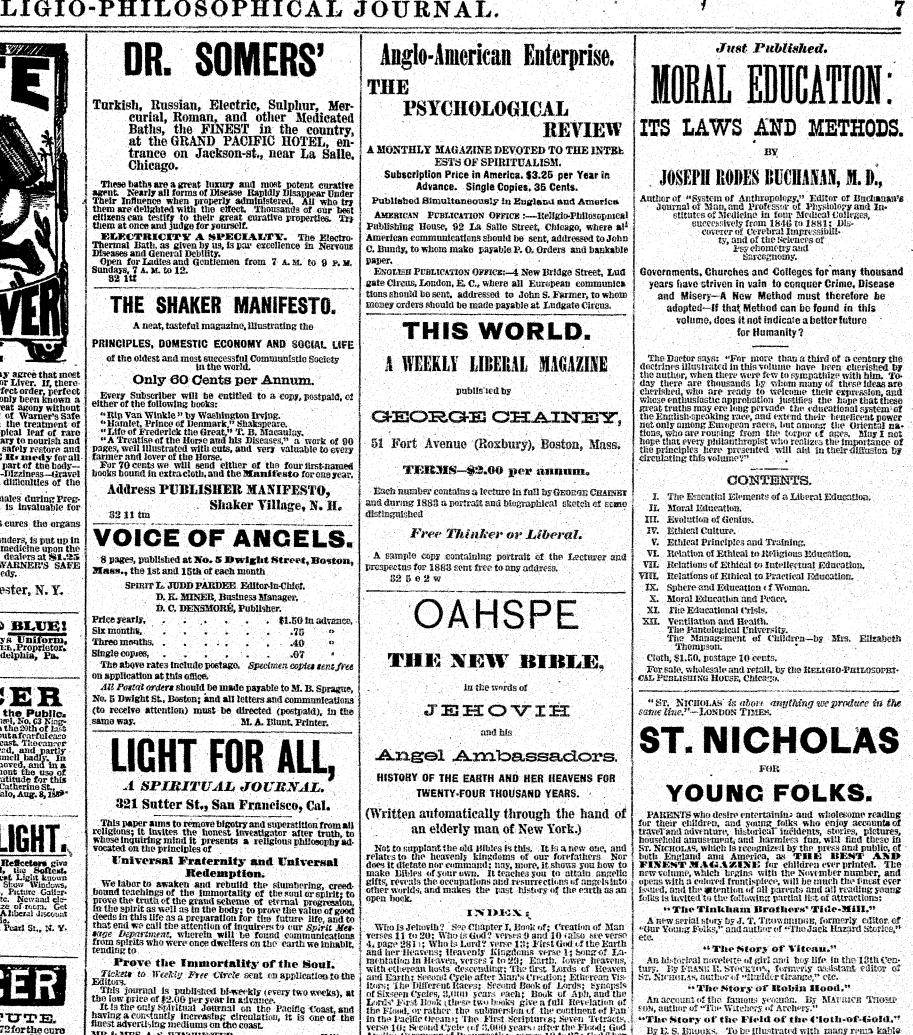
The leading Scientists of to-day agree that most diseases are caused by disordered Kidneys or Liver. If, there-fore, the Kidneys and Liver are kept in perfect order, perfect health will be the result. This truth has only been known a short time and for years people suffered great agony without being able to find relief. The discovery of Warner's Safe Kidney and Liver Cure marks a new era in the treatment of these troubles. Made from a simple tropical leaf of rare walke it contains just the elements necessary to nourish and nvigorate both of these great organs, and safely restore and keep them in order. It is a POSITIVE Result of the body—for Torpid Liver—Headaches—Jaundice—Dizziness—Gravel —Fever, Ague-Matarial Fever, and all difficulties of the Kidneys Liver and Linary Organs.
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The perfection of conversation is not to play a regular sonata, but like the æolian harp, to await inspiration of the passing breeze.

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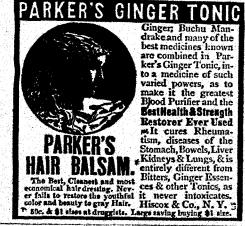
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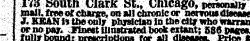
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#### Pan-Materialism.

(Translated from Revue Spirite of October, 1882.) The consequences of Sir William Crookes's The consequences of Sir William Crookes's discoveries are much more important than have been heretofore known. Let his name receive a threefold blessing! The limits of the fourth state of matter—radiant matter— are not yet fixed; they must extend until they include even the divine ossence. Take the trouble to study deeply into nature's laws; observe, examine, compare and reflect; you will perceive that for a body—to what-ever state of matter it may belong, to act upon another body, or to be acted upon by it. upon another body, or to be acted upon by it, there must exist between the two either analogy of form—affinity or conjunction of their different matters. Examine the ques-tion first as regards matter in a solid state. One cog wheel works into another because of opploar in their format there is also a conanalogy in their forms; there is also a con-dition furnished by the quality of the mat-ter; if one of the wheels was composed of a soft substance the desired action could not be produced. Diamond cuts glass because of a similarity in the nature of the two substances. If with the diamond and the same degree of pressure you attempt to cut butter, what a fine mess you will make!

Let us study the human microcosm; it is a subject which has not been thoroughly examined. I see a carnal body which walks, which executes divers movements, which labors to manufacture such or such an article. These movements are not the result of chance or of an unintelligent mechanism, Usually there is reasoning, intelligence, de-termination; but how has this intelligence, this will taken hold of and drawn along this bodily organism, and so as to make it move and display its strength and its powers? Because there is a close conjunction of nature, of essence between the motive principle and the organism which is made to move. We can scarcely admit this close conjunction or nearness between thought, a purely intellectual essence and the corporeal organism which is composed solely of matter either in solid, liquid, or gaseous form. Then we must admit here a fourth state of matter, able to come into close union with the inferior states and to produce a direct action upon them. This fourth state must necessarily have its degrees of subtlety, degrees which form the transition in the descending scale. Thus the human microcosm is com-posed, independently of the carnal body and posed, independently of the carnal body and according to the knowledge gained through Spiritism, of the perisprit or perisprital fluid, radiant matter, but with sufficient resem-blance to matter of an inferior nature to be able to act directly upon it. This perisprital fluid is a conveyance or transit—a prehensile organ, or if you like, a hyphen between the carnal body and the soul proper, which I will call psychic fluid. This

proper, which I will call psychic fluid. This soul or psychic fluid is composed of a more subtle matter than the perisprital fluid, but nearly enough resembling it to act directly upon it.

The properties of the psychic fluid or soul are thought, mental labor and will. In the same way as the soul acts hierarchically upon the inferior states of matter, it is subected to the action of this matter to a certain extent and by the same channel. For instance, matter is a veil which obliterates its memory, since it has forgotten its past; it is also more or less an im-

neau's theory of sister souls. First, two souls dwell together instead of living isolated. Then souls group themselves, completing themselves through each other and being represented by each other. Each spirit has its double, its alterego; in their communications to us they take the name by which they were best known on earth. What I have said is not an hypothesis, but knowledge ac-quired by observation of numberless facts. Others have made the same observations and have arrived at the same conclusions.

Has the spirit any limits to its progress? Superior spirits tell us that the supreme degree is perfection through purification. Thus the spirit is a part of the divine essence, an essence which is essentially creative, not only of material organisms, but also of psy-chic germs; that is to say of intellectual

what I have written is doubtless incorrect and incomplete, but a rough sketch. Let those of our brothers in the faith who are more enlightened than I, contribute their share of knowledge on this subject.

If there is a discovery here, it belongs to Mr. Crookes whose lead I have followed. ARMAND GRESLEZ.

## Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

Friday evening, Nov. 10th, an experience meeting was held, and as usual, this one was very interesting. From the varied experi-ences of different individuals under different mediums and conditions are we to learn something of the law of control, and to solve so far as we are able those intricate problems that face us on every side.

Mr. Latham gave some very interesting and valuable experiences; said that the question uppermost in his soul when he commenced his investigations many years ago, of the spirit-ual phenomena was, "Does the spirit or soul of man exist after the change called death?" Many, he said, had been scared by the fear of an old devil, as old as God himself, and that he came to the conclusion that he would look for himself, and in this search he found a great truth, that there was a life beyond. He went to a medium who was controlled and a spirit informed him that his Aunt Sallie was dead, and that he would get a telegram the next day at 12 o'clock confirming the truth of the communication. He doubted this fact, as the last intelligence he had received was that she was alive and well in her home in Chicago, Ill. He went to other mediums and became satisfied beyond question of the continuity of life. He urged upon all to live pure lives, to build up a sound physi-cal organism, and seek for the highest and

noblest truths. Dr. W. H. Coffin said: "In the year 1860 I was living in Providence, and in 1862 I went to a small town near Springfield, Mass. In this place lived a farmer whose house was known as a Spiritualist's home, and all mediums received a cordial welcome there, and circles were held there once a week. Some orthodox people would come, and one man who belonged to the church would be entranced and speak for two hours. The spir-it controlling him said they desired to make him a public teacher of the faith. The pressure of the church was so strong that it made him get up in one of their public meetings and renounce his mediumship, past; it is also more or less all lin-pediment to the soaring of the soul's faculties. This is very remarkable in the infant, in decrepit old age and the idiot. Liberate these souls from their carnal bodies and procure good organs for them, and they will be able to express all their normal and intrinsic intelligence; all their aptitudes, acquirements and couvenirs of the past. I acquirements and souvenirs of the past. I Dr. Coffin said he did not know whether have made this experiment more than once his voice was ever restored to him or not. Another case, very remarkable, showing the power of the spirit: A young lady of the family referred to lay in a trance for twelve days and four hours. On the last day a team with a large peddler's wagon was driven into the yard, and the man who owned it asked if he could feed his team and have food for himself. He was told that a member of the family was very sick. This stranger went immediately to the room where the young lady was lying in a trance and on coming into the room said, "Depart! depart! depart!" and immediately she awoke and appeared as well as ever. This stranger, it was learned, was a medium, although he did not know anything about Spiritualism; he said that he would frequently see a ball of fire before him, and he was compelled always to follow it where-ever it led, and in this instance it took him to the door yard and into the room where the young lady was lying in a trance. The explanation given was that the young lady's grandfather in the Spirit-world had controlled her and after getting her into a trance state, he did not know how to get her out of it. and Dr. Coffin argued that the spirits passing over to the other side had much to learn in regard to this law of control. This young lady had a cousin who passed to spirit life before this occurrence, who came to her, and said that she had been buried alive, and requested them to examine her coffin; this was dug up and opened and the communication verified, as they found that the body had been turned over in the coffin just as the spirit had announced. Mr. Wm. R. Ticesaid that he had had many experiences with mediums, dating back to the advent of the Fox girls, and that he became convinced of the genuineness of their mediumship; said that he asked the spirit of his father to give some evidence of his presence peculiar to himself through one of them. and immediately sounds were heard on the table as if a person was drumming with his fingers; this was a peculiar habit of his father, and while it might not mean much to others, it meant a deal to him. He had sat with the Eddys under test conditions and when he first knew these mediums, they had always requested that those who attended their scances should be satisfied. Recently he had visited a medium and requested the privilege of tying him, which was granted; he tied his hands behind him and to the round of the chair with narrow lawn neck ties. On the cabinet being opened these ties could not be discovered, and the medium was found tied with a rope. After the scance was over, his bandages were found on the top of the cabinet, the knots intact, but the ties were torn apart. Was it the spirits or the medium who did this? J. C. B. Pooler said: "I have been a Spirit ualist all my life, have had extensive experiences and read all works on psychology, mes merism, etc., and all books referring to mind and body. As far back as 1848, I believed that spirits could return. When Mr. Koons and son came to New York many years ago. I visited their circles and saw the first materializations; a large luminous hand would float about the room in such positions as would proclude the possibility of fraud or deception on the part of the medium. This hand would open and close at the request of the circle. I had an uncle. a mariner, who

sat so that the reflection from a large glass a slate with a pencil was put on my head. I covering a dark picture, showed me every thing behind me. I heard the writing of the pencil. On examining the slate I found written: 'My dear nephew, it was true that I was lost with all on board the ship in the Indian Ocean. Your uncle, Thomas Pooler.' This spirit had not been in my mind for thirty years. I received a communication for my wife from her father whom I never saw, and the facts stated I never had any knowledge of. My wife was at the time a member of the Presbyterian church in the Eastern district. She said on my taking the communication to her, that the facts stated were correct in every particular. We had a daughter die of diptheria just after she had graduated at one of our public schools. It was mentioned that we would give the dress she wore at that time to a dear friend of hers. She came to us through a medium who was

She came to us through a meaning who was a stranger to us, and requested us not to give the dress away, but to keep it as a memento of her, which we have done." Mrs. Hufman was controlled and spoke in a trance, urging upon all who believed in Spiritualism or were investigating, to live pure lives and they would attract pure influ-onces

D. M. Cole said: "I have had no experiences. You talk about experiences-what do you know about the laws governing them? What effect have they upon your lives? You speak about materialization and boast of it as the grandest fact. A medium is now in our city, coming from a neighboring village; I was invited to visit him by a friend. A form came out clothed in woman's robes; it was so dark no features could be distinguished. clasped the hand, it was flesh and bones, and was a man's hand; apparently it was the medium entranced. A company of capitalists have organized in New York and by machinery are materializing human voices twenty miles away, materializing by machin-ery, not by spirits."

Mr. Jones and Mr. Cushing gave interest-ng experiences also. S. B. NICHOLS. ing experiences also. 357 Flatbush Ave., Brooklyn N. Y., Nov. 11.

## **Excellent Tests of Spirit Power.**

To the Editor of the Religio-Philosophical Journal:

I hardly know how to begin this letter, yet my mind is so influenced by the scenes of last night's scance, that I am forced to tell of them. Possibly what I write, may encourage some investigators in their search for truth, or awaken the interest of a disbeliever in the livine revelations of spirit power. The scance, it being the second one held at the house of a friend, was strictly private, five persons present in all. I had been trying for some time to arrange for a sitting, fully con-vinced that the husband would through my medium powers (though only partially developed) or in some other way reveal himself to his family, to whom he was in life completely devoted. For some time before mani-festations began, the daughter played very sweetly on the piano. I went once to the outer door, and looking up to the boundless blue expanse of the star-worlds above me, I wondered, "Will they come—the angelic, in-visible dwellers of that other realm?" I went back into the room where a bright fire threw its mellow beams all over the room, and a lighted lamp sat on the piano. No dark scance here; no cabinet; no professional medium even; no chance for trickery of any sort; every person in the room a disbeliever, save myself. Here were test condi-tions. On asking, "Are there spirits pres-ent?" a shower of tiny raps fell on the table, and presently, loud thumping knocks were

ism, but I will show her and all of you such wonders and mysteries as you never dreamed of. I want none to come here but this one who first influenced you to sit, as she is a medium, and the spirits are helping her. ] want you all to sit once a week, and do as I tell you and all will be well. Now I am through. Good night, good night."

He was gone. It was near daylight, ere real consciousness returned to the wife, and before any of us slept. Here was a power none of us could control, but none the less real, because of its mystery. In the morning the wife was her usual self, with no memory of the entrancement or control save of the action of her hands, and the waltzing of the table. Here was a woman entranced by spirit power, taken possession of for over four long hours, who never attended but one se ance before, who knew nothing of mediumistic sham or trickery, who is remarkable for pure motives and an honest, honorable life, and a strict member of the church.

I am an investigator myself. Is Spiritual ism true? Is it not a power among men, lifting them upward, heavenward, nearer all truth, nearer all hope, nearer all joy? Huntsville, Ala. ALMA.

## A Letter Addressed to the Detroit Con vention.

To A. B. Spinney and the Spiritualists assembled in Convention at Detroit:

Circumstances not at present permitting me to sit in council with you upon theseveral important points suggested in your circu-lar, I am prompted to briefly express in writing an earnest sympathy with all efforts to move wisely in search of truth, and to attain the best forms and methods of making it available for the practical advancement of the human race towards a completely harmonious condition,

Doubtless there will be much of value elicited upon discussion of the several questions suggested, and I regard my inability to attend your meetings as a personal loss, for the idea of organization has long been held by me as one of the greatest importance. It seems to be a prominent fact in the outer vegetable world, that what seem evil weeds, grow with the most persistent spontaneity, while it is only those valuable cereals and delicious fruits that require for their production and preservation the organized and patient skill of the husbandman. May not such facts as these be hints for guidance in both the mental and the moral fields of culture and production?

Again, have we not witnessed in the pro-Again, have we not witnessed in the pro-gress of the ages, how long cunningly devis-ed fables, bolstered by the forces of organiz-ation acting in the direction of persistent education, have sustained and are still sus-taining, what we esteem as most hurtful dogmas, tending to demoralize, degrade and hinder true harmonial growth. It has been said of old, "the children of this world are wiser than the children of light," and if we do not strive to effect some proner plan of do not strive to effect some proper plan of practical united effort we of the present time throw ourselves open to the imputation of lack of wisdom in failing to use, for the spread and increase of the light that is given us, the means found so effectual and so necessary, in every day life, for influencing the minds of men.

Those opposed to the truths we value, are organized and industrious. Unless we rely wholly upon the unaided power of the Spiritworld, we must "put our own shoulders to the wheel" of progress, or otherwise lose ground in the contest with error. That such a reliance would be unwise, may be judged from the fact that seldom if ever has the Spirit-world acted other than as aider and abettor of human effort. We are here for the development of our own powers, not for supine reliance upon any other.

NOVEMBER 25, 1882.

"Rules and Advice for those desiring to form circles," by James H. Young. This pamphlet contains a declaration of principles and belief, with hymns and songs, designed for circles and social singing. Price only 15 cents. For sale at this office.

## MOTHERS READ.

GENTS:-About nine years ago I had a child fwo years old and almost dead. The doctor I had attending her could not tell what alled work attending her could not tell what alled by the second of the did not think it was on the second of the did not think it was work attending her could not tell what alled work that she had. I obtained abotte of Dr. C. McANE'S CELEBRATER VERMIFUGE femulae. I gave her a teaspoonful in the maximum and another at night, after which alled work attending her been without it in work attending the heat had neglected watching being the two of them presented the same sickly when two of them presented the same sickly of thought it must be works, and went so of the grave her a bottle of DR. C. Mey work at once with a bottle of BR. C. Mey work at once with a bottle of BR. C. Mey work at one with a bottle of the C. Mey work at one with a bottle of the C. Mey work at one with a bottle of the C. Mey work at one with a bottle of the C. Mey work at one with a bottle of the C. Mey work at one with a bottle of the C. Mey work at one with a bottle of the C. Mey work at one with a bottle of the C. Mey work at one with a bottle of the C. Mey work at one with a bottle of the C. Mey work at one with a bottle of the C. Mey work at one with a bottle of the C. Mey work at one with a bottle of the C. Mey work at one with a bottle of the C. Mey work at one work at the same termine the termine work at one work at the same termine the termine work at one work at the same termine termine work at one work at the same termine termine work at the same termine termine termine work at the termine t

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If the human soul is not matter, it is necessarily non-matter; then what is non-matter? It would be an absolute void-nothingness. Now nothingness does not exist; it cannot exist for it would be an absolute negation. Nothingness would be powerlessness, for to have power something must bemust exist.

God is powerful; then he must be, must exist. We have called God pure spirit, but since, with the discovery of matter in a radiant state, whose degrees of subtlety rise to infinitude, mind has entered into the domain of matter, we can affirm that God is matter, but matter in the supreme degree of subtlety.

God acts directly upon individuals of psychic matter who draw the nearest to himself. It is by filiation, by hierarchy, by descending gradations that he finds himself the allpowerful. His divine matter seizes upon the matter which is the nearest like himself; this takes hold upon another equally near to itself, always descending. It is thus by this filiation that the divine will arrives all-powerful down to the lowest degrees of matter.

God is the nucleus, the seed of psychic matter; great souls-his servants-are its fruit. There are upon the earth men of sufficiently exalted nature to receive, directly divine inspiration. Such was Jesus. With other mediumistic faculties he possessed that of an inspired medium. Other men have possessed this faculty, but accidentally.

Once in the presence of a spirit assisted by a writing medium, I read some verses which appeared to me to be sublime and to bear the stamp of a high inspiration. I said to myself, this is not the work of a man, but of an interpreter of the divinity. The superior spirit replied, "You have divined it, or rather you have seized the inspiration, for it is the Supreme Being himself who has dictated these verses to the poet."

We must then admit the universality of matter, or panmaterialism; so we are all materialists. Ancient materialists who admit but three states of matter, have only one step to take to follow the path traced by Mr. W. Crookes and we are all reunited, hand in hand. All is matter-Vive la matiere.

When an individual adds to his acquirements he does not change his name, he remains himself; he has grown and that is all. Let us rejoice, for since all is matter there must be also matter for rejoicing. Our task is not completed, however, and we must not slumber in the delights of Capua. We must study the properties of the state of matter discovered by the learned English chemist. Matter arrived at a cortain dereas of purifi Matter arrived at a certain degree of purification, of subtlety, ceases to be corruptible, decomposable. Thus the soul is immortal and persistent in its individuality. This persistent individuality asserts itself long previous to its becoming a human soul Study the manners, habits and aptitudes of two ants born of the same parents. What differences you observe. Little by little in their successive reincarnations, owing to certain influences or certain accidents, they have diverged from the common type both morally and intellectually. Nevertheless the principle of the conserva-

tism of individuality receives an attack when the soul reaches a degree superior to

heard on the foot board of the bed on which the husband had laid in his last illness. Then, to prove that it was the father rapping, he came and tapped many times on the back of the chair in which his eldest and favorite daughter was sitting.

The reader will please remember that up to this hour the wife in particular had been a most bitter enemy to Spiritualism, a scof-fing unbeliever! Feeling a wave-like motion of the table under our hands, we were im-pressed that the spirit wished to rock the table, and on our asking if such was the case it was set in motion at once, and kept rock-ing for many minutes, until every hand on tshook as though with an ague chill. At last the wife's hand only was influenced, and assumed the motions of writing. Pen and paper being given her, instantly three traight lines were drawn, as though for the figure three. Questions being asked as to the meaning, it was soon found out that this was the sum, \$300.00, for which the wife was to dispose of certain property she had thought of selling. None knew of this but she. It was then demonstrated by hand motions, for what purpose this money was to be used, and why, and to what member of the family it was to be given. Then other advice regarding business and home affairs was imparted, proving that the watchful eye of the husband was still over the household. Many questions were asked as tests, and all answered satisfactorily. Then the daughter's hands were controlled, and she began moving them as though playing the plano. On our asking, "Do you want her to play for you?" the table and the wife's hands answered, "Yes." The daughter sat down and played piece after piece-at last playing one that was an especial favorite of the father-a lovely German waltz, at which with only the wife's hands and mine lightly touching it, the table began to waltz, and round and round over he room it spun like a top, under such motion sometimes as to tip clear over onto the floor. Here was some strange power. Ohl critics and scoffers, explain it if you can.

This was at ten o'clock at night, an unusual hour for manifestations, and the end was not yet, for the wife showed signs of entrancement, and getting her into an easy arm chair she suddenly become unconsciousentranced by a spirit friend of mine, a lovely girl, whose bright cheery ways in life bound all hearts to her own. She was succeeded by an old woman with a sharp, thin, stern voice and manner, who sent a message as a test of her identity, to her grandchildren and her son who lives here. Next, the sister of the medium came, giving her name, date of death and place; also her religious belief and the name of the church to which she once belonged, and in so doing furnishing some wonderful tests. Then, strangest of all, the husband's spirit took possession of the wife's organism and controlled it. This was between eleven and twelve o'clock at night, yet the control lasted until two-lasted, indeed, until we became seriously alarmed, and we besought the spirit to withdraw, but nothing availed until he himself seemed ready to go, when he said to us:

"O yes, my wife always said Spiritualism was a humbug, or the works of the devil. I intend to show her that she was wrong. She never would attend a scance with me, and always scoffed and sneered because I went. Now I'll that of the human soul-having accomplish-ed its last incarnation upon the earth. Then there is pairing or union; this is Mr. Chaig-heard from. I went to see Dr. Henry Slade; heard from. I went to see Dr. Henry Slade; heard from. I went to see Dr. Henry Slade; heard from. I went to see Dr. Henry Slade; heard from this office.

"To find in endless growth, all good; In earnest work beatitude."

If, therefore, Spiritualism can be organized into a liberal and expansive organization, as a nucleus around which to gather and ripen the knowledge of the ages into a true and fruit-bearing philosophy of life, I say Amen, to it. Its power for good will thereby be vast ly increased. But on the other hand should organization lead towards creedal narrowness, or to form only a rear guard for an effete and hurtful dogmatic theology, may the good powers preserve us from aiding to plant or preserve more folly for the world to outgrow through yet more suffering.

As to "what is and will be, the relation and effects of Spiritualism upon other relig-ious organizations and our civilization?" What can we predicate other than, as it has been so will it continue to be, a leaven more or less effective, to the leavening of the whole mass. It has modified and softened the asperities of theology in the minds of thousands of dogmatists; it has thawed the frigid envelope of many an unbeliever's heart, it has visited the homes of poverty and suffering, to instil hopes and aspirations, soothing and comforting amid their hard surroundings. It has elevated humanity by showing that in the exalted state to which we all aspire we are but "human still," and, as a consequence, our hopes of a future, both here and hereafter, are but hopes of an enlightened and exalted humanity.

Who of us that have allowed Spiritualism to exercise its true effect upon our minds and characters, do not know that it has increased our love of good for the sake of good, our dislike of evil for the sufferings and inharmonies of which evil is the pregnant cause. Have we not all in fact, become conscious that the lessons it has imparted, are ever present in our hearts as moral agents inciting to harmonious co-operation with divine law; instructing us to hold in just and even balance the love of this life with all its momentous ends and uses, side by side with the rational aspiration for another, to co-ordinate this one, in more refined and exalted measure?

If the affirmative answer to these queries thus but briefly hinted, be the true one, the question of a "Moral Code" can soon be setfled. And the effect upon "our civilization" of the organizing of a people influenced by such heart-felt sentiments and intellectual proclivities, drawing nearer to them the pure co-operative influences of the Spirit-world, will indeed be most salutary.

With these imperfect hints at the feelings with which I regard some of the matters to be considered in convention I beg to subscribe myself yours fraternally for the good and J. G. Jackson. true.

Hockessin, Del.

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