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

### VOL. XXXIII.

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No. 18

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

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#### For the Religio-Philosophical Journal, Meditation.

BY EMMA TUTTLE.

Sithing shent and alone As the moonlit night is passing, All the best things I have known Round my hooded life are massing: Balmy breaths from roses blown, Sweet delights from lilies, grown On the banks of dead years, known As the past years of the world-Dear, dead years!

For the lips which I have kissed In their flushing and their paling; For the eyes in shine and mist True, and tender and unfailing: For the great souls, still and strong, Knowing well and loving long, All my being throbs with song To the past years of the world-Dear, dead years!

That the inspirations sweet From the hearts to my heart dearest Will in Heaven be more complete. And their souls to my soul nearest Is a faith most deeply dear; If they fade and vanish here. Still will be some coming year As the past years of the world-Dear, dead years!

Tender pleasures, rosy dreams Heavenward hang in azure distance, And the future throbs and teems With the sparkle of existence, Making promise, wordlessly, What the coming years shall be Rich in happiness to me As the past years of the world-Dear, dead years!

Cheap brandy and absinthe are the cause of a large proportion of cases of insanity in parts of France. The United States Consul at La Rochelle, in his report on French brandies, points out the fact that no pure brandy is now made in Cognac and the district a jacent. He says that German alcohol, distill ed from potatoes, is imported, doctored, and sold for brandy, and that the French artisans and peasants, who formerly used light wines have of late years used much of this so-call ed brandy. He says: "Its characteristic effect is to produce an intoxication in which the patient is especially inclined to rage and do violence, while hopeless insanity is the inevitable consequence of persisting in its use, even for a relatively short period of time." It is at least worth the physician's while to know that there is no such thing as pure Cognac now.

The Congregational Club of Boston has been discussing the question how to wir young men to Christianity. The Rev. R. R Meredith said: "The churches to-day do not get the best and sharpest young men. They get the goody-goody ones, easily enough; but those who do the thinking are not brought into the church in great numbers. You cannot reach them by the Bible. How many did Moody touch in this city during his revival You can count them on your fingers. The man who wants them cannot get them with the Bible under his arm. He must be like them, sharp. They cannot be gathered by sentimentality. If you say to them, 'Come to Jesus,' very likely they will reply, 'Go to thunder.' The thing to be done with such a man is to first get into his heart, and then lead him into salvation before he knows it."

### The Transit of Venus.

The Steadiness of Divine Laws Illustrated.

To the Editor of the Religio-Philosophical Journal:

On the 6th of this month the above named phenomenon was witnessed for the fifth time only by human eyes. In A.D. 1639 it was seen by two persons only, Jeremiah Horrox, then a young curate 18 years of age, an ama-teur astronomer in the north of England, and his friend, Mr. Crabtree.

One hundred and twenty-two years thereafter (in 1761), the importance of accurate observations concerning it having been suggested to the celebrated Dr. Halley, observers were sent to various parts of the world. From France Le Gentil was sent to Pondicherry; Pingre to Rodriguez Island; and the Abbee Chappe to Tobolsk, in Siberia. From En-gland, Mason—he of the celebrated Mason and Dixon's Line-was sent to Sumatra; and Maskelyne, then astronomer royal, to St.

Denmark, Sweden and Russia also sent out expeditions to various points in Europe and

The trials and vexations of Le Gentil, sent from France to the East Indies, as mentioned above, were calculated to awaken much sympathy. He was prevented by the war between England and France from reaching his appointed station, and was at sea on the day of the transit. He tarried eight long years in exile from his home to await the next recurrence, but to be again grievously disappointed. The morning of June 4th, 1769, found him thoroughly prepared, and the day opened out with a cloudless sky, as it had been for many days. But just as the time of the transit approached, a storm obscured the heavens. When the clouds again cleared the transit had passed, and it was two weeks before the ill-fated astronomer, through nervous prostration, could hold a pen to write his friends in Paris the story of his disappointments.

some failures from various causes, was (as many of your readers already know), to obtain data for determining the solar parallax, and thence the distance of the sun from the earth, which is the grand unit of measure for the solar system—the foot-rule—the yardstick—the chain—by which vast astronomical dimensions are first estimated and noted.

Returning to the transit of 1761, the results attained varied so much from each other that astronomers were doubly anxious and alert to observe the following one in 1769, and thus test and correct the former

In 1769 the ingress of Venus on the limb of the sun occurred just before the sun was set ting in Western Europe, which allowed numerous observations of the first two contacts to be made in France and England. The commencement was also visible in this country, and was well observed by the talented and enthusiastic Rittenhouse, and others of the few astronomers we then had. After many years it is now believed that the observations of our own Rittenhouse, though little regarded by the more pretentious European observers at the time, are proved to have been amongst the most reliable.

Besides the observers just mentioned many expeditions were sent out by the different governments to various parts of the world as before; since, in the perfection of astronomy, and consequently, the art of nav-igation, all maratime nations took an active and practical interest.

The result of the observations of 1769 were much more accordant than those of 1761, but still left a margin of uncertainty to be pos-sibly corrected by the transit observations of 1874 and 1882,

The visibility of the phenomenon of 1874 did not extend to the American continent either north or south, and was limited to eastern and southern Asia, Australia, New Zealand and the oceans adjacent.

Our government furnished and sent to those regions eight corps of observers—to Siberia, China, Japan, Kerguelen land, Tasmania, New Zealand and Chatham Islandequipped with all the refined appliances of modern art, for determining with all possible accuracy the grand desideratum, the precise time and line of passage of the planet Venus across the face of the sun, as seen from each respective point.

The final computation and annnouncement of the results from these observations. and those made at the same time by observers from other countries—many of them largely successful—have been postponed until they can be collated and compared with

the results attained by one more grand effort in observing thoroughly the transit of 1882. This time our own country was the favored land, since both the ingress and the egress of the planet, as it passed across the sun, was visible over the whole of South America, at the south pole—over the middle and eastern portions of North America, and the adjacent

At Washington, our national capital, it occupied the middle of the day—beginning about 9 A. M., and ending about 3 P. M., on December 6th; so with many other places bordering the Atlantic. At Chicago and other western cities it showed in absolute time—about the same instant; but appeared earlier in the day.

On our western coast, at San Francisco and at all points north of the upper end of the Gulf of California, they saw but the latter

in again sending out several well equipped parties. Newcomb went to the cape of Good Hope; Prof. Bon to Santiago; Lieutenant Very to Santa Cruz, Patagonia; Edwin Smith and Prof. Pritchet to New Zealand; Davidson, of the coast survey, to New Mexico, and Professors Hall, Harkness and Eastman were, respectively at San Antonio, Texas; Washing-ton, D. C., and Cedar Keys, Florida.

Many good observations have been made,

and some failures reported. Instead of the two lonely observers, Horrox and Crabtree, who first witnessed the phenomenon in 1639, thousands—we might almost say millions—watched with interest, and with all sorts of appliances, this the fifth one ever known to have been seen by civil ized man.

Now, my dear friend, the editor, and friendly readers, is it any wonder that the present writer, having been an amateur astronomer from boyhood, acquainted with the history of these matters, and knowing their importance to science, should think worth while to pen these lines to the Christmas number for the amusement of the mature in years, and possibly the instruction, and amusement as well, of the more juvenile.

Shall I relate as briefly and as graphically as posible, the observing of the transit: Having only an amateur's outfit, I had thought of doing nothing but gratifying the fancy of self and friends by watching the notable phenomenon, deeming useless any attempt to assist the many better equipped observers. But Prof. Harkness, of the Naval Observatory and member of the Transit Commission, kindly published a circular, invitments.

The object of all these laborious expeditions, some of which were successful, and regulated an excellent Cowderoy stop watch to run side by side with the chronomete and lastly regulated that same good old clock which was made by a great uncle of mine, ticked beside my cradle, and marked by a falling weight the death hour of Presiden Garfield. To this, also running even with the chronometer, were arranged appliances that, by the jerking of a cord in the hand of the observer, would catch and stop the pen-

dulum at any instant point of its vibration. In a darkened observatory, we projected with a magnifying power of one hundred, a twelve-inch image of the sun from the eye piece of a six inch Calver reflector, and, with the signal cord in my hand—one assist-ant and the stop watch at my elbow and another at the chronometer, we awaited the all-important moment.

Forty-five years ago when a student, I had calculated and projected the path and time of the planet's passage from about 9 A, M. to about 3 P. M., December 6th. More accurately, the learned and venerable Prof. Newcomb, of the Naval Observatory, had in the last edition of his excellent work, notified all amateur observers in the United States to expect the first contact about five minutes before nine, Washington time. "It may occur," he says, "at any moment between three and five minutes before nine." Thus informed, we watched with subdued excitement the advent of 8 hours and 55 minutes, Washington time, as marked upon the stop watch in the assistant's hand—watched as nearly as possible the precisely calculated place on the edge of the sun. No indentation came! With bated breath and audible heart beats—eyes intently fixed, the 56th minute Still no dark rim of the planet seemed to mark an indentation. It was be coming painful as the seconds slowly ad-Suddenly I saw a point of the sun's edge yield to the impression of a dark object. Ah, there! time! the cord was jerked, the stop watch sprung, the chronometer assistant noted his time, and upon comparison, the chronometer, the clock and the watch read the same moment, scarcely showing a fraction of difference—8 h., 56 m., 21 sec.—only 39 seconds before the last named time limit of Prof. Newcomb.

How would you have felt under the cir-cumstances? Do not laugh at me that I felt like crying out, Glory, hallelujah! The stead iness of Divine law is again demonstrated! The patient skill of the astronomer again vindicated! Now let thy servant depart in peace, etc.

One hundred and thirteen years had passed since the phenomenon was last observed on this continent. All men then living have practically passed from mortal life.

Our nationality has been born since then and has grown to be the marvel of the na tions; winters and summers have come and gone: more than one hundred springs have seen the bursting bloom and as many au tumns marked the falling leaf. Yet during all this time a great planet, sister to, and as large as Mother Earth, has been making her steady revolution—has traveled untold millions of miles to come up at the last, true to the minute -ave. true to the second, if we could only as truly note her time, and calculate her incomings and her outgoings,

In the same manner as above related the first internal contact was noted—not on the separation of the "black drop," but when the bright line of the planet's edge became coincident with the sun's limb.

jected image; but an accident prevented more than an approximation of the second internal contact at 2 h.. 41 m., 51 sec. The time call on the last external contact, which was more satisfactorily observed than any other, was 2 h., 59 m., 53 sec., after which the planet Venus, went her way rejoicing, to be seen no more, in like position, until the year A. D. 2,004, when no mortal eye now living will watch her transit passage.

### Spiritualism and its Progressive Philosophy.

To the Editor of the Religio-Philosophical Journal:

As the days and weeks; yea, even the months and years speed rapidly by into the illimitable vortex of the past, the experiences and duties of life absorb all the time, and we note not its rapid flight. Accept this as my apology for not writing you ere this in relation to Spiritualism and its progress in this

As the divine words of inspiration fall from the lips of our speakers, and the assembling from Sunday to Sunday of the several organized bodies of those who believe in our established facts (not our faith), tend to open the door for a more powerful spiritual influx, we note the growing interest mani-fested by large numbers outside the spiritual ranks, not only among materialists, but among the church-going people; not only among the laity, but the ministers as well. We note also another fact, that the attitude the churches toward Spiritualism and Spiritualists is assuming a very different aspect from its former one; and as the illimitable laws of the universe evolve from out the vortex of creation's vast infinitude, men of greater mental calibre (men whose cranial development will forbid the blind endorsement of dogmas and creeds, not in accord with their unfolding power, that will forbid a belief in the superstitions of the past, and through the fulfilling of the law, will demand the right to do their own thinking, and to honestly express the results or conclusions), will the change in all spheres of social life become more apparenty

The spiritual as well as the moral and intellectual in man is ever making demands upon the great storehouse of nature, and it will not do to give the old pottage of past centuries a sugar coating, and expect it to meet those demands. Even the children of to-day are more eager questioners in relation to the theories of church dogmas than the elders of the churches have been in the past Do not understand me as condemning all the work of the churches during the past 1,800 years; that they have been a restraining power and an element of refinement in our midst, we admit; that their power is waning rapidly, is very evident. I heard lately an eminent Unitarian divine say in a discourse that the "churches were literally honey-combed with Spiritualism and liberalism, and that sooner or later they must accept the situation and acknowledge the work of dogmatic theology as completed." May they weave from the superstitions of the past a silvery shroud in which to enwrap its decaying forms and may they dig a grave so deep and broad, that it shall entomb all the debris with which its gaunt and attenuated form is now

encumbered I told you in my last of the improved appearance of our hall. Since writing you the society have been compelled to lease it from the owner, instead of remaining subtenants and although the loss of a half year's advanced rent was thought to be a great misfortune, such a conclusion seems not to have been a valid one, as the wonderful transform ation it has since undergone would prove The change has been so great that even the speakers seem bewildered and are only reassured by seeing the old familiar faces about them. Our meetings are well attended, and although our audiences are large, they are orderly and the best of good-fellowship prevails. We have much to encourage us and we are looking forward with the star of promise in the ascendant to brighter days for the society as a body and for its members collectively.

The First Association has been working very zealously the last month organizing a lyceum. It has grown very rapidly, almost too rapidly for any systematic development, but we hope with energy and perserverance to be able soon to carry out systematically our order of exercises. From six children the first Sunday we jumped to sixty-five the third and a large number of adults besides. We have been favored with liberal donations for its benefit, so that we will soon be in fair working trim. The association as well as the children are jubilant over the prospect of another lyceum, it having been several years since the demise of the former one. When we realize how rapidly the veteran workers in the cause we love so well are pass ing from this stage of action, there seems to be a very great need of educating those now coming upon the scene, to take our places. If we do not call the young from our own ranks, what is to be the future of Spiritualism? Must it depend upon those now in the pale of the church who are swayed by the influence of old superstitions and dogmatic creeds, and who will ever carry with them the taint of old theology, to take the place of those who have for years been striking such sturdy blows against such teachings as have been holding thousands in bondage for centuries? Nay, let every spiritual society inpart and end of the transit.

Our home opportunities did not prevent our government from joining with foreign nations to the direct vision instead of by pro-

our spiritual philosophy may be indelibly impressed. The members of the adult class have been quite fluent in giving expression to their best thoughts upon the subjects given for their consideration. The question, "What is morality, and what is its true basis," has been the most important question presented. The following essay was read by Mrs. Champ-ion, which was listened to with attention, although receiving some criticism:

"The questions given us by our worthy Director embody so many of the divine principles of nature, that it would be impossible ciples of nature, that it would be impossible in the short space of time allotted, to elucidate definitely the true meaning of the word morality or what it implies. Morality to my comprehension, is the basic foundation of all that is noble, good, true, holy, pure, and sacred in the universe of souls. The divine principles of right and justice alike demand at our hands a living embodiment and elucidation, as well as revelation of their beauteous influence upon the great family of man. We influence upon the great family of man. We as Spiritualists fear, as do many others, contact with those whose lives are not in accord with our own conceptions, and we condemn without endeavoring to fathom the cause at work to produce the results before us.

"The great family of mankind are all pro-

jectiles from a force or power above and beyond their control. They have no choice in what conditions they shall receive the infi-nite boon of physicial and spiritual life. Their mental, moral and spiritual status is mapped out for them by the same causative power that determines the color of their eyes or their facial expressions, and they are no more responsible for the one than for the other. Circumstances and conditions; climatic, planetary and ante-natal have formed and developed them mentally, physically and spiritually; and fate, or destiny as many are pleased to term the power or causes at work to produce the results that we see, has predetermined all this in defiance of any choice on their part. In lieu of this, I will say that what may be true morality to one, may not be the same to another; what may seem a proper or true basis of morality to one, may not be a true basis to another. Why? Because of the difference in the degrees of mental and spiritual unfoldment of those adjudging of the same, because of the difference in the mental, moral and spiritual status mapped out by the great alchemist, Nature, for those adjudging of the divine principles or attributive characteristics constituting the true basis of morality; because of the difference in the early teachings, the examples, the surrounding influences that have in a great measure determined for each, the virtue requisite to a truly moral life. A man in our great commonwealth may drink intoxicating beverages, and be adjudged by society as living a true moral life, as such small vices are not taken into consideration by his compeers when weighing and estimating his real moral worth. In India there is a national law prohibiting an indulgence in any intoxicating drinks, even wine, and a man is adjudgguilty of an immoral act if he indulges in the pleasure derived from such a gratification; therefore, we conclude that what is deemed a vice or immorality in one country or in one sphere of life, may not be so adjudged in another.

"In giving expression to these thoughts I would not have you infer that I have not my own conceptions of true morality, or that I condemn others for not accepting my conceptions as their standard. I believe in according to each and every one the freest and fullest liberty to define morality, and its true and proper basis for themselves. I know that the conceptions of each will be a just estimate of the mental, moral and spiritual status mapped out for them by the creative power or force that projected them into life, which status is in perfect harmony with the planetary, the ante-natal and pre-natal conditions surrounding and entering into the primal elements of the life germ from which he derived his spiritual as well as his physical existence. I know that their conceptions will also be a true measurement of the degrees of mental and spiritual unfoldment attained. and a definite reflection of the educating influences and associations of earth life. This would make it exceedingly difficult for any one person to set up a standard for another. If we present our convictions and they appeal to the intuitive consciousness of the individual life of another as purer or more divine than their own, they will adopt them. There is in every human organization a germ of di-vinity which must and will in the infinite future that awaits us, germinate a fadeless and beautiful blossom of a truer and grander manhood or womanhood and though the unfolding power of the illimitable laws of the universe we will receive a revolation of a rue morality, which will be the basic foundation upon which we may build a spiritual emple in which will be enshrined all the dirine principles of justice, truth, purity and rue righteousness in the universe of God."

Accept our best wishes for the success of your valuable JOURNAL. Philadelphia, Dec. 12th. HELEN MAR.

In his young days, Bradlaugh was an at-tentive and pious Sunday School teacher and temperance advocate. The district which he represents in Parliament is not a pronouncedly unorthodox one, but his constituents, who regard his sterling qualities as an honest man, are devotedly attached to him.

A little Scotch boy, being told that thunder was God's voice, asked in surprise, "Why,

### Our Foreign Exchanges

ARGENTINE REPUBLIC.

The Buenos Ayres Constancia for September, announces a change in the editorial department. Sr. Scarnichia, who has been connected with the journal from its incipiency has resigned his position, and the name of Sr. Cosme Marino appears at the head of its columns. In taking leave of his readers the former says:

Reasons of a powerful nature oblige me to abandon the post which I have occupied over since the foundation of our dear Constancia and to which you elected me. It is not without pain that I take this step, not on account of the great honor which the occupancy has conferred upon me, but on account of the circumstances which compels me to do so, which if on the one hand they oblige me to comply with a duty of gratitude and of conscience, on the other they place one in the necessity of sacrificing my tastes and my decires for other duties not less sacred.

Life is an ocean of painful contradictions upon which the poor magistrate finds him-solf in a frail barque struggling against waves that roll mountain high and which on every hand threaten to engulf him. But I trust in our heavenly Father and in the good protecting spirits and our untiring guide Hilario, and also in the prayers full of good wishes with which you accompany me, that a long time will not clapse ere your brother shall return as the last of the workmen to continue the work of the building of which he hoped to lay the foundation."

The new editor opens with the following

salutation to the press:

"In compliance with a grateful duty we hereby salute all our colleagues of our own country as well as those in foreign lands, trusting that they will be pleased to find in us a fellow laborer, who, however great the distance which separates him from them, will never make use, in combat, of forbidden arms, which alone belong to those who have

no confidence in their cause. "We understand perfectly well that Spiritism finds but little sympathy among the pressat large, but we do not suppose that this is due to any egotistic sentiment on their part, so unbecoming men of culture and in-

telligence. We choose rather to believe that this phenomenon exists because our doctrine is not understood. And it is not understood not because the learned representatives of the press are indolent or lacking in curiosity for the investigation of ideas and facts which are submitted, but because there is a marked and to a certain extent a well founded predisposition in the modern mind to look with indifference or incredulity upon matters regarded as supernatural.

This aversion arises either because they have served as a basis for all religious speculation, or because it is believed, very errone-ously it is true, now that we are trying to in-troduce or transplant new dogmas in the place of those already in existence, coming in this manner to reinforce blind credulty or religious fanatism.

"All this, gentlemen of the press, is a la-

mentable error.

"Spiritism, like your modern philosophy, is founded essentially in the application of reason to the knowledge of God. his creation and the relation which necessarily must exist between those two terms which absorb universal existence.

"Read our treatises and you will find con-

firmed what we tell you.
"True it is that Spiritism produces fanatics although not so many as other philosophical and religious systems, but this is one evil that is easily accounted for, either by the human organism or by the predispos ition of the mind, occasioned perhaps, by an incomplete organism, and above all in ignorance and a lack of willingness to investigate what is blindly accepted without its being the result of a full conviction of the mind.

"Spiritism is also a natural ally of science: but instead of making use o this for bolstering up its wares, as has been done by the religious idea, it desires to keep it apart from so low a sphere and use it exclusively for the accomplishment of its great ends, which consist in the mode of looking to God as the only means by which we may ascend the ladder that leads to our perfection.

"Read our words and our periodicals and you will see confirmed by elevated spirits which are everywhere communicating the greater portion of the truths established by science; read our spiritual works and you will find that the only thing which we affirm, and which to you sounds strange is, communion with beings from beyond the tomb; but observe that this affirmation is not founded upon a philosophic reason, but it is a fact established in all parts of the world where there are Spiritualists—a fact which has addressed itself to the consciences of learned and distinguished men and is patent to a host of honorable personages whose names have heretofore appeared in this Revista in an almost interminable list.

"Read, then, our philosophy; have the kindness to lose, if need be, a part of your time in observing spirit phenomena. Condemn or confirm them, but study them, not for us but for the good name of science and humanity which you serve with noble disinterested-

"We demand simply an important investi-gation of our doctrine. We desire to find a person, who, after having studied it carefully shall convince us of illusion or falsity, for up to the present time all those who oppose us know not on what to found their arguments and have recourse to exaggeration and more often to calumny.'

The Revista copies from La Nacion the fol-lowing paragraph taken from the pastoral letter of the Bishop of Santander, in which Spiritualists are classed with masons, and calls on liberalists to open their eyes and reflect that Spiritualists cannot be so very far from the truth when the church fights them with the same weapons that it does the masons. The pastoral says:

"The masons are a race of vipers, children of the devil, hypocrites and homicides. And it is rumored, also, that we shall soon witness among us the scandal of Spiritism, the still more lively expression of Satan's work. It is the offspring of masonry and its fruits. Intercourse with the devil must produce intercourse with spirits—not with good spirits but with spirits of malignity; in this is the deception; by means of Spiritism men have communication with the spirits of their forefathers, their relatives, friends, etc., and to all appearances they are the souls of the departed who seem to speak, imitating even the voice and giving signs known only to the interrogators and those passed from this life; family or individual secrets are given, the revelation of which deceives the questioners making them believe that they are really conversing with their friends. This is the evil. It is Satan and his imps and unclean spirits who thus disguise themselves under the cloak of persons who have died, and they

<sup>S</sup>pond; in proof of this, many of the inter-locutors have been terribly wounded by the invisible claws of Satan or have been killed in that sacrilegious act."

It will be seen by the above that the Catholic church is a good ally of our Advent friends of the soul sleeping kind. The latter acknowledges all the phenomena, but, it attributes them all to his Satanic majesty and attendant angels, for they say that as no human soul has ever yet arisen from the dead and gone to an invisible world, it is not possible that one should ever come to us who yet remain in the flesh.

We translate the following paragraph from Revista de Estudias Psicologicas of Barcelonia and copied by our Buenos Ayres contem-

"The Academy of Santo Tomas de Aquino de Servilla has at length been able to hold its conference, announced sometime since, upon the theme, 'Spiritism and the Physical and Natural Sciences', at which Sr. Manterola discoursed, making use of the usual arguments and assertions, and also making the same contradictions. We would like to be able to copy entire an article which our good brother in the faith, Don Julio Fernandez, editor of the Faro de Sevilla dedicates to him, destroying with plain reasoning and sound logic all the arguments our orator from Malaga adduced against Spiritism, leaving him as badly used up as when he undertook to give lectures in Borcelona, since which time the number of Spiritualists has considerably increased. We are of strong conviction that Sr. Manterola, without desiring it, is the strongest promulgator of Spiritualism that we could desire, and in his lecture at Seville he made the usual statement that Spiritism is a serious fact; its phenomena are real and intelligent; that Spiritism, like the natural and physical sciences, has taken a wrong direction because it has withdrawn itself from the protection of the Church; that St. Thomas foresaw all the discoveries and progress that toresaw all the discoveries and progress that would be made up to the present time; that one cannot be a Spiritist and a Christian at the same time. (What will Christians now say, the majority of whom do not belong to the Roman Catholic Church?) Spiritism is an important doctrine, said the speaker, and men of science should study it with seriousness without confounding the souls of dead ness, without confounding the souls of dead persons with Satan, who is the author of all spiritual phenomena; that there are good and evil spirits; that Spiri ism cannot be regarded as a philosophical doctrine; that Spiritism solves no problem and explains none of the mysteries of the Catholic religion. (What need is there of explaining them if it casts them aside, giving solutions which neither Rome nor the holy fathers could give by reason of school routine and the rule discipline which curbs the flight of intelligence, opposing themselves to progress and modern research?) Spirit phenomena, he continued, are not produced by ether, nor magnetism, nor electricity, but are really produced by spirits, because the phenomena gave evidence of an intelligent cause, and this cause is, without doubt, the devil. In fine, moved by a feeling of charity, he said that he had no objection to entering into private discussion with those who were Spiritusts in good faith, for he knew there were such. "The Spiritualists of the whole world will

understand it now! The phenomena of Spir-itism are true, and the devil does it all! The great lights of Catholicism have pronounced the word. But as Spiritism proves that there is no such a personage as the devil, Sr. Man-terola and those of his ith will have to look up some other agent as a substitute for that ferocious symbol of all the vices and iniquities of men."

FRANCE.

The Revue Spirite has from time to time made mention of a young girl residing at Saint Marie-de-Campan, in the province of Bagneres-de-Bigorre, among the Pyrences mountains, under whose mediumship wonderful phenomena have taken place, and which have attracted the attention of the French secular press generally. A correspondent of the Revue having received three letters from a lady residing near the young girl in question, relative to the strange doings she has witnessed, copies them for the use of that publication, and we will give a few extracts therefrom:
"Mr Aviragnet: On the 21st of January,

1882, the young girl from Ste. Marie-de-Campan, Marie Alexandrine Torné, of whom we rave spoken, and who has created a sensation in all this Department, came to me and is with me still. A powerful impression made her seek me out, for I did not send for her. Not knowing how long she will remain, I have desired to write to you what has transpired, for since she has been here her medial faculties have returned to her.

"A few days ago I placed in her hands a letter I had received from Mr. Pierrette, and which had been lying about the house for some time. This letter was sealed, and she said to me 'It speaks of Mr. Aviragnet.' She commenced coughing violently, and said she found Dominique with a bad cold. It was true. She reads a book without looking into it; she plays dominoes with her eyes closed. I had hardly formed an idea of tying her hands behind her back than they were tied and untied by invisible hands. I desired to have something brought to me, and yesterday evening I was presented with a flower that does not grow in our gardens. They (the spirits) have manufactured for me a flower of a beautiful red color, and to-day, after dinner, the young girl came to my bedside with a flower in her hand, which immediately dis-

By the intermediation of the girl the spirits have relieved me from disgusting parasites, taking them from my mouth, nostrils and left ear, which I regard as an extraordinary and marvelous phenomenon. The voice which speaks to the girl told her that it was a blessing from heaven for all I have suf-This was written Feb. 27, 1882, and on the 10th of the following April she writes again as follows:

"Marie Alexandrine returned to her home shortly after the phenomena that I have de-tailed to you. At the end of some six days, having received the order to come to me again for an urgent necessity, she set out before day quite uneasy, fearing to be too late for the operation, which consisted in removing other parasites from my ear. On Sunday morning she came to my bed, and a hand was formed in her presence. She made passes over my heart, and infused so mild a fluid into my ear and over my eyes, all the time caressing me. The girl was greatly troubled, but I reassured her, for joy was in my heart. On Thursday the medium felt herself pressed by invisible hands at intervals, and the next day she felt a sharp pain in her right leg, as if pierced with a penknife. She shed tears, but presently took courage, saying that she was suffering in order to save an unhappy soul. These pains continued until Friday at 10 p.m. The next day her hair was pulled with great force all the evening.

"On Monday there was a new sorrow for the devils, are the ones who speak and re- | me, for the medium was forbidden to eat any- | minated anotherms against animal magnet- | from abuse of Alcohol.

thing. She was ordered to fast for three days and two nights, and she gave herself up to prayer. I was told not to be uneasy, that the child would be in no danger; that the word of angels would sustain her. I would fain have shared the sufferings of the child, but loud knocks upon the table made by the friends said, 'No!'

"On Tuesday evening at 7 o'clock the child was permitted to take refreshment, and I, bedridden, faint, and with a voice almost inaudible, cried: 'Bless God, the child is going to eat, God bless her,' and immediately I felt a hard blow upon my forehead, and a heavy something fell to the floor. While the child was looking to see what it was, a shower of caramels fell upon my bed, and some of them were put into my hands. The child also had her reward.

"The medium retired very much fatigued. Vaporous forms became manifest all around her. Her bed was near mine and I saw them distinctly. These forms approached me, took me by the hand, patted my face and my breast. The child lay in a profound sleep. I asked them if they could tell me their names, and I heard only a whisper in reply, when all

came to an end for that happy evening. \* \*
"April 26, 1882. The medium wishes you to come here, Mr. Aviragnet. You need no longer suffer, for you can be healed here. An amelioration in my health has been wrought that I never dared to expect, and it has been all brought about through this young girl. Make an effort to come, for she desires it, and

Make an effort to come, for she desires it, and you ought to do so. Strange things are happening here, so extraordinary—" (And here follows a long account of phenomena.)
"Sunday, the 23d, during my absence, the spirits prepared a small, round table, placing upon it plates, napkins, etc. They cut an orange into four pieces, and procured other things with which to furnish a repast. They lighted a candle-mand all this in my room. lighted a candle—and all this in my room, which was locked firmly, while the little girl, hearing what was going on, was almost dead with fright, and has since been sick. She heard talking in the room, and thinking burglars were in there, she did not dare to stir. The last word she heard spoken was assez (enough.)

VE LASSALLE."

assez (enough.) Mr. Aviragnet says, in conclusion, that in compliance with the request of Mrs. Lassalle, and to gratify his own curiosity (for he had never seen any phenomenal manifestations), he set out for Bagneres-de-Bigarre. He found the lady at home and the young medium with her, but he had scarcely entered the house before he was saluted by a caramel that struck him upon the cheek, and on being seated at the supper table with the other members of the family, a shower of caramels, pearls and other objects fell upon the table and all around them.

"Judge of my happiness at being a witness of feats that I had heard about, in full day-

light.
"After supper we had communications, caramels and more pearls. There was no cessation of these demonstrations—they kept

right on.
"On the 18th, at 11 o'clock in the morning, at the moment of taking our dinner, for I was going to take my leave, I found beside my plate a miniature basket in sugar, a di-minutive pear, and a shoe surmounted by a sail; it was my boat and the provisions for

"I was much affected, as you may imagine. I also received a pair of balances in sugar. beautifully formed, and the girl also. It is for us to conjecture what the significance of them may be.

"On rising from the table I found near me a sugar pansy, and the young girl said to 'It is your niece who sends it to you; she died very young, and her name is Marie Euphrasie. I could not retain my tears, I so much moved, for I had had a niece who bore that name. She died at the age of 13 years, and no one at Bagnéres could have known of her." "You may consider this narrative as true,

Mr. Editor, and publish it without fear for its correctness."

A late number of La Lamiere quotes a beautiful thought from the discourse of Mons. Arsene Houssaye, pronounced over the tomb of Paul de Saint Victor on the 10th of July last, on the occasion of the inauguration of a monument erected to the memory of that eminent literateur:

"It is on entering a cemetery that we feel the most sensibly the cord that binds the visible to the invisible world. They who seem to be alive come to pay a visit to those who seem to be dead. If the tomb possesses the majesty of mystery, it is because it does not confine nothingness. When we pay our respects to a passing corpse in a funeral procession, we are saluting a traveler who passes

BELGIUM.

The bi-monthly Messager of Liege makes its appearance regularly among our other foreign exchanges, and is a publication of much merit and interest. Being but a small sheet, its articles are too lengthy and too long continued to suit—at least to suit the average American reader. "The Spiritism of Antiquity and of Modern Times," and "God and Creation: a History of the World," are two articles of deep research and interest which have occupied the greater portion of each number for months, and seem destined to continue for some time to come, but they are too labored and intricate for the masses, we should presume. Matters of local character and newsy are strangely lacking, and we are vain enough to say that a little Yankee enterprise infused into all the foreign spiritual papers and magazines would be a good thing. A late number of the Messager gives a very interesting case of hypnotism:

"A young girl was attacked with paralysis in her right leg; as a result she walked with great difficulty, and finally had to drag her

limb along. "When she is hypnotized she walks with the greatest ease, and becomes as agile as a gazelle. Furthermore, in this state of hypnotism she speaks with the greatest facility, and in this state she has also a perfect consciousness of what is going on around her, which is quite contrary to the experience of persons who are hypnotized at the scances of M. Hansen the calchysted magnetical whose M. Hansen, the celebrated magnetizer, whose work all Brussels has witnessed; the hypnotized (or if it is preferred, the magnetized) persons at Hansen's scances were generally unconscious and like automata in the hands

of the Dauish magnetizer. "Dr. Verriest reports that the paralysis of the right limb has been such that the girl in question could not, a few years since, leave her bed; but since she has submitted to hypnotic treatment she walks about alone, with the assistance of a cane, and attends to household duties. In fine, under the influence of hypnotism, a considerable amelioration has been effected in her physical and moral condition, and she is in a fair way toward a rapid and successful cure. Hypnotism, while it opens a new and wide field of physiological and pathological research and investigation, should also be a therapeutic means of treatment. A few years ago the academies ful-

ism, and denounced it as simply a base and shamefaced charlatanism, and the practice of hypnotism was regarded as dangerous to the health! What is an error to-day becomes a truth to-morrow!

The Landmesser.

A LEGEND FROM THE GERMAN.

BY HUDSON TUTTLE.

My guide cautiously threaded the gloomy path before me, and often he cautioned me to beware of excitement.

"In the forest," said he, "often now we see the Landmesser, gloomily stalking, a shadowy ghost in the twilight.

Often had I sat listening by the hour to the mystic revelations of the peasantry, and often been overpowered by their impressive manners, and the feeling that they believed what they repeated. The German mind loves mystery. It is born a believer in ghosts, and delights in tales of ghostly ad-venture. But the scene, wrapped in its mantle of grey twilight, the solemn bergs rising their snowy summits around us like gigantic sentinel ghosts, made the name of "Landmesser" sound quite different than I had ever heard it before.

I say I had heard of him before. He figured conspicuously in the tales with which I was nightly regaled at the village, until I resolved to get knowledge by confessing ignorance, and asked my host:

"Who, pray, is this Landmesser?" "He was," replied he, "a surveyor of lands on these mountains. He served fifty years or more, and so occupied was he with his profession, that, now that he is dead, he cannot forget it, and, like ordinary folks, go away, but lingers on the mountains, and I dare say there is not a person in the village but has seen him at one time or another of their lives.

Such was the "Landmesser," a ghost who had forgotten to get away from his former scene of activity. Very plausible, indeed, that man, by constant exertion at one thing. may make himself into a machine, a machine that at last gets control of the motive spirit and continues on just the same in the

next world.

"Guide," said I, "do you really believe in this, or do you wish to enhance your services by the fictitious aid you give?"

"Believe" replied he, "I know. I have

seen him countless times- always the same,

and unapproachable."
"Foolish fellow, it is a ghost, wandering in these barren woodlands, frightening your

superstitious villagers." "Not so foolish." Perhaps he walks as a penance for a crime. I know not, but you can ask him yourself. He comes in mist. When you see such a fog in that valley, he is sure to come out of it."

I looked and a fog was slowly rising from the craggy base of the mountain. I paused a moment, watching its matchless effect as it rose, concealing the sombre forests of pine. cast my eyes to the summit of the tallest berg, a moment only, but when I returned my gaze, the undefined outline of a man was represented in the fog. Slowly it approached. Every moment he assumed sharpness of out-line, until I saw a completely equipped forester a few rods from me. His features were clearly discernible, by self luminosity. His face was careworn and haggard. His eye was restless, and seemed to glance in search of something lost. I had no time for reflec-

tion before he glided from my view. "Truly, we have seen a ghost; but why are you are so frightened at his appearance. He can harm no one. He has not power over the lion, any time."

"It is true we are frightened, but it is not true that he has no power over the elements. I believe the Landmesser, or any other ghest, if so disposed, could hurl the avalanche from the mountains on us, or direct the wild tempest which forever gnaws on these peaks, to sweep down and destroy us. It is not what the ghosts have done, but what they can do. that makes us cautious."

"No one has ever spoken to him?" I asked, after a long pause. "No. The nearest any one ever approached

doing so occurred this very year. If you desire, I will tell you the story as we descend this path.,'
To my earnest solicitation, he began:

One of our village girls was more beautiful than any of the others. Her name was Linda. She was seventeen this summer and for three years past, had herded her father's cows on the side of the mountain.

Last summer she departed as usual in the morning, with her cows. Night came but she did not return. It was past midnight when her parents were awakened by a wild scream, and Linda rushed into their arms, only to gasp a few words and expire. From her half articulate sentences, they learned that she had fallen asleep. While she slept night came down. She heeded it not. The Landmesser gave her an opiate. While night advanced, she dreamed. A landscape spread before her, surpassing lovely The moun-tains were of gold. The streams, dashing down their sides in musical cascades, were of silver. The earth was carpeted with flowers, the air redolent with sweetness. Beautiful airy beings pursued the avocations of pleasure wherever she turned her eyes. One approached her. He was extremely beautiful. Never before had she seen a man so perfect. He took her hand in his, and in a voice of music said: "Be my bride." She awoke. Darkness was around her, but she could see the form of the dreaded Landmesser before her. It was his hand of air she held. She saw his hand in hers, but felt only coldness. It was he who claimed her for a

With an effort of despair, she rose and rushed down the mountain side, rushed home; but the spell of the ghost was on her, he had claimed her, and she died. Her spirit went to him. Twice since have I seen them together. I know she, as a spirit, regards him as she did in her dream. She has no fear, but thinks him beautiful. Landmesser wanders no more alone. I believe his bride will prevent him at length from wandering altogether, and he will desert his haunts in our woodlands.

Such was the strange tale I heard as we descended the winding path, to the cottage or hut of a peasant, where, as I lay wrapped in my blanket, many a time I seemed to see the Landmesser stalk, grim and searching before my eyes.

Ideas are the great warriors of the world, and a war that has no ideas behind it is simply brutality.

> Horsford's Acid Phosphate IN ABUSE OF ALCOHOL.

DR. JNO. P. WHEELER, Hudson, N.Y. says: "I have given it with present decided benefit in a case of innutrition of the brain, Our Citizens desire no notoriety, but are always ready to proclaim the truth.

Mas. Geo. Dawley of 76 Knight Street, Providence, R. L. relates to our roporter her experience with the wonderful curative properties of what is destined soon to be the standard and leading specific of the whole while world, for kidney and liver diseases, &c. Mis. D. says: "Harly last spring I was severely afflicted with torpidity of

the kidneys and enlargement of the liver, and the lidney discase came upon me so fast and suddenly that before I was scarcely aware of the cause of my trouble I became badly bloated, and my body and limbs very much ewollen, so that It was with great difficulty and severe pain that I was able to walk any. I became dreadfully troubled by being short breathed, so that even a slight exertion or a little exercise would tire me almost to exhaustion, and I was no distressed when I retired nights that I could not sleep, and was very restless. One of my limbs especially had a very severe nerv ous pain, which always seemed to be more severe at night than at any other time, and would frequently ache so sharply as to arouse me from sleep. I was very nervous and uncomfortable all the time, and was being doctored, and taking all kinds of medicine for this complaint and that and the other, but all to no good purpose, until at about the time when I was tired out and somewhat disgusted and almost discouraged with medicines and doctors, a relative and highly esteemed friend persuaded me to try Hunt's Remedy. I began to take it a few days ago, and am happily disappointed by the result, for before I had used a bottle of it I began to feel relieved, and soon commenced to sivep splendidly; the severe nervous pains in my limb which had to handle so tenderly do not appear any more, my headache und hackache have disappeared. I feel better every way, and rest well all night. The swelling has disappeared from my body and limbs, I am now able to do my house-work comfortably and easily. Hant's Remedy has certainly done wonders for me.

MIS. GEO. DAWLEY."

#### Siefe centel Receller lete.

A. W. BROWN, M. D., of Providence, R. I., says; "Thave used Hunt's Remedy in my practice for the past sixteen years, and cheerfuily recommend it as being a safe and reliable remedy. Hunt's Remedy is nurely a vegetable compound, scientifically prepared by a first-class registered Pharmacist, and will surely cure all diseases of the kidneys, bladder, fiver and

# AYER'S CHERRY PECTORAL

No other complaints are so insidious in their attack as those affecting the threat and impast none so trified with by the majority of sufferers. The ordinary cough or cold, resulting prhaps, from a triling and unconscious exposure, is often but the beginning of a fatal sickness. Aver's Cherker Peg-Tonal has well proved its chicacy in a forty years' light with throat and lung diseases, and should be taken in all eases without delay

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A Terrible Cough Cured.

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Honace Fairemother."

Rockingham, Vi., July 15, 1862.

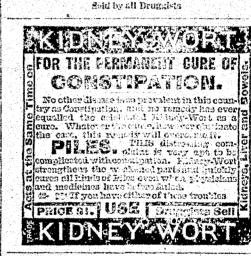
"There was a Amer's Cherney Pectoral. in my family for several years, and do not heaften to prenduce it the most effectual remedy for coughs and colds we have ever tried.

A. J. Chare."

Lake Cristal, Minn., March 13, 1882. A. J. Chane."
If suffered for eight years from Brenchins, and after trying many remedies with no success. I was currently the use of Ayer's Chenry Pressent. Justin VALDEA."

Bylechia, Miss., April. 3, 1882.
No case of an affection of the throat or lunes casts which cannot be greatly relieved by the use of Ayer's Chenry Fredrick and it with always over when the Grease is not already beyond the control of medicine.

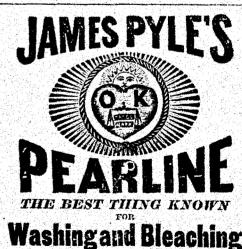
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# Woman and the Household.

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

### NEW YEAR'S EVE.

A friend stands at the door: In either tight-closed hand Hiding rich gifts, three hundred and three score; Waiting to strew them daily o'er the land Even as a seed the sower— Each drops he, treads it in and passes by; It cannot be made fruitful till it die.

O good New Year, we clasp This warm that hand of thine, Loosing forever, with half sigh, half grasp, That which from ours falls, like dead fingers twine:

Ay, whether tierce its grasp Has been, or gentle, having been, we know That it was blessed; let the old year go.

4) New Year! hang bright hopes Above the unknown way, Kind year, to give our spirits freer scope, And our hands strength to work while it is day. But if that way must slope Tembward, oh, bring before our fading eyes The lamp of life, the hope that never dies.

Comfort our souls with love— Love of all human kind; Love special, close, in which like sheltered dove, Each weary heart its own safe nest may find; And love that turns above Adoringly; contented to resign All loves, if need be, for the love divine.

Come, New Year, like a friend, And, whether bright thy face, fir dim with clouds we cannot comprehend, We'll hold out pallid hands, each in its place, And trust thee to the end. And trust thee to the end. Knowing thou leadest onward to those spheres Where there are neither days nor months nor

vears. -Ilinah Muloch Craig.

The New Year, with all its joys and treasures, all its sorrows and losses, stands at the threshold and will not be delayed. Ere she enters, let us pause and count up all the treasures of the departing friend, and see what blessings she has brought us, yet remain.

For even one little year out of a century, is of wondrous import here in the latter half of the nineteenth age of the Christian era. Things move now with such speed, that one year is more than equal to "acycle of Cathay." Science, invention, the mechanic arts, emigration, improvements, are only outarts, emigration, improvements, are only outer expressions of the mighty onrushing current of mental force, whose electric flow dares the nethermost spaces of the universe.

It is a great thing to live to-day, and not a hundred years ago to-day. The spiritual world impinges closely upon the natural world; both are felt to be different forms of the same kind of original matter. Up the tine ladder leaps the living being, from the animalcule to man, with his lordly brain dominating all less developed form. Science cannot detect every round of that ladder, but even she is forced to acknowledge that forms do mount, even into the empyrean beyond her vision. And out of that upper world stream precious signs and tokens of conscious life and love; out of the heights of space, unattainable to powers which are yet limited by earthly organs, come numberless evidences of continued by expression, among the devices of tinued progression among the denizens of that more othereal country; evidences which are the most valuable of all earthly possess

What better stimulus for progressive well-being here, can we have, than this? They, the lovely and beloved, the noble and aspiring, still live and love, still grow more refined and spiritual, more holy and consecrated, through the eternal years of Heaven. They are ready to help those who try to help themselves; to stand away up beyond the topmost round of the ladder reaching from this dim twilight into the full sunshin, of eternal day, and give us industries of blessed com-

fort, hope and blessing. For the next year-what? We cannot tell. But we do know that all the worth of time consists in the good we are able to draw from. its countless resources. We can will and work toward justice, strength, harmony and beauty, and so steal from the treasury of the year, just those precious gems which she will not shower upon us carelessly. They must be worked for faithfully; there are no royal gifts for the self-indulgent, the indifferent.

#### the unaspiring and the selfish. IN PHILADELPHIA.

In a trip of a few hours to Philadelphia, last week, the editor of this column managed to pay a few flying visits. Among other places we saw the beautiful office of Our Continent. the new weekly magazine of the Quaker city. The establishment, situated at the corner of Chestnut and Eleventh streets, is fitted up with great elegance and artistic feeling. The tiled fire-place, with its open fire and brass fittings, the commodious desks, book-cases and easy chairs—the Turkish rugs and Persian portieres, the general sense of ease and comfort in the midst of a great and prosperous business, are unique features of a journal which has not yet seen the completion of the first year of its existence.

But better than all, these luxurious appointments, fairer to the eye and more satisfying to the mind, was the sight of two women swiftly and easily at work, each supreme in her handsome private office. These are Mrs. A. W. Tourgee, wife of the chief editor, Judge Albion Tourgee, now absent on a lecturing tour at the West, and Mrs. Helen Campbell, editor of the Household Department, Literary Notes, and much of the cor-

respondence. During her husband's frequent absence, Mrs. Tourgee, with the aid of the managing and business editors, and Mrs. Campbell, conducts the paper with rare executive ability, ease and skill. Both ladies are daily at their post, faithful beyond measure, prompt and energetic. In fact, it would be hard to find two who do better work more intelligently,

faithfully or conscientiously. Mrs. Campbell is well known as a writer of great versatility and power, and a noble type of the woman of the future. Her latest work on "The Problem of the Poor," is fresh from the press, and will soon be noticed. It will be a bright day for the world when journatism shall be controlled by persons equally able, sensible, wisely progressive and humanitarian. For that time we work and wait. THE NEW CENTURY CLUB

of Philadelphia, consists of about two hundred women, ranging from the generous, earnest and practical Quaker element to the lady of fashion and society. They are sensibly doing their work without parade or notoriety, and an excellent work it is. Occupying a large building near Chestnut street, in the heart of the city, they have offices and a cooking school-room for afternoon and evening classes, on the first floor. Above, is a large parlor always open to members and for social reunions, simply but sufficiently furnished. On the tables are all the best magazines and papers, and a few good books. In the adjoining room is a restaurant for ladies' use, supplied by the cooking school below;

while above are rooms for renting to women, all making a complete and well managed

establishment. In the parlor, meetings are held during the winter, some in the afternoon and some in the evening, taking the forms of receptions with entertainments. There may be essays and discussions, parlor dramas, musicals or

conversational.

Whatever may be their form, they are cases where women find social refreshment, learn the needs and the values of others, and find new refreshing avenues of interest and labor. Similar clubs ought to be formed in every town and village, in order to enlarge, round out and deepen the restricted lives which women generally lead.

THE WORKING WOMAN'S GUILD

has grown out of the New Century Club, and is what its name implies. It has been recent-ly started, mainly through the efforts of Mrs. Eliza Spreet Turner, whose name is synonymous with every good work. By paying a small stipend, the working girl has practically a home-music and reading room, and a committee to protect her interests. We shall look hopefully for the good results which must flow from this organization in the future.

### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Puilosopmical Journal ?

A PRESENTATION OF THE DOCTRINE OF THE unknowable, with a new synthesis. By Dana Eccles A lecture delivered before the Kansas Liberal Un-ion. Eccles & Co., Printers, 723 Main Street, Kansas Cir. M. Belovica City, Mo. Price 10 cents.

City, Mo. Price 10 cents.

A very remarkable and scholarly discourse on the philosophy of Materialism, presenting what is termed "a new synthesis", and conducting the reader to conclusions varying materially from those arrived at by metaphysicians heretofore reasoning in the same line of thought. Our "vulgar common sense" will probably find more objection to some of the points in his preliminary reasoning and to some of the assumptions that are considered as proven, than to the ultimate results anas proven, than to the ultimate results anas proven, than to the unimate results announced. For instance, on the seventh page he says: "I apply the point of a needle forcibly against the hand and experience a sensation I call "sharp pain"... "Is this peculiar pain then a property of needles, or is it simply a sentient state of my own?"..."I am assured that the pain I experience is within me and not a property of anything.

within me and not a property of anything— it can only be conceived as a sentient state." Is not this sophistry? Is our learned au-thor arguing against the real material existence of needles or against the material nature of pain? From what follows it would appear that it was the needles that were to he cheated out of material reality. Our common sense would reply: "Certainly, Mr. Eccles, no one ever thought of the pain as ex-Eccles, no one ever thought of the pain as existing in the needle or that pain was a property of anything." But the thing has properties of its own, that produce the sensation and warns the sentient "ego" to avoid the contact; the stove does not own the sensation your "ego" feels as heat, but in it are occurring those decompositions, vibrations, or what not, which evolve the causes that produce the sensation; and in like manner the real flower evolves the atmosphere around it that causes the sensation of pleasant odor. There is no argument here against the real existence of your needle—your stove—your flower, and how simple, therefore, to that same "vulgar common sense" seems the philosophy gar common sense" seems the philosophy that admits, as it would an axiom, the existence of material reality, and the co-existence | fere," says that the cones of many species of sensations that enable us to ascertain on the Pacific coast never open and permit enough of its properties to exist in reasonably harmonious connection with it. We would object to the assertions on the

tenth page as too sweeping: "That everything that reaches us by the five senses is merely symbolic of outside reality of whose actual na-ture we know nothing":... That "every sense tells a different story of the real with-We would say "it is of the actual nature of things as they affect us in our present condition that the senses mainly speak, and more, that the senses often combine together in revealing the same property of outward

material things. We have all observed how the jargon of the empiric can hide his lack of real knowledge, and, methinks, after the same manner at times, do the learned, yet obscure technicalities of the metaphysician hide from "vulgar common sense" the gaps in his logic. But there is no desire to argue points in this review. Possibly our author is so learned we hardly comprehend him. We well remember the definition of metaphysics given to this effect, that it was a dispute between two persons, No. 1. and No. 2. "Number two cannot understand what number one means, and number one cannot explain what he means

But our author cannot be so far astray while he arrives by whatever road, at conclusions such as are enunciated on the first half of page 22, ending thus: "The mineral shades into the vegetable, and the vegetable into the animal, and the animal-fills in all gradations up to man".... "The beast is but embryonic man, and all that has fallen to our lot, or that may befall, yet awaits it in the eternal march of progress." Neither can his inter-pretation of true philosophy be accused of leading to shipwreck on the barren shores of a cold materiality if it fairly creates in him the glowing anticipation so well expressed, at the close of the coming man of the far off civilization "reading the indelible thoughts of God registered all around us."... "Bannished forever will then be the darkness of the 'unknowable', and its desert waste will blossom with all-illuminating mind."

But will the consummation of this grand civilization and coming man be a reality or J. G. J. a sensation?

# Magazines for January Received.

THE ATLANTIC MONTHLY. (Houghton Mifflin & Co., Boston, Mass.) Contents Michael Angelo; An Apennine Valley; The Ancestral Footstep: Outlines of an English Romance; A Summer Pilgrimage; An After-Breakfast Talk; Wagner's Parsifal; A Parallel; Studies in the South; Wild Honey; A Stranger, yet at Home; Chance Days in Oregon; Björnstjerne Björnson's Stories; Andrew Jackson and John Randolph; The Contributors' Club; Books of the Month. The January Atlantic is one of the most brilliant numbers of this magazine ever issued. Several of the names which appeared in the first number twenty-five years ago, and which gave the magazine immediate fame, reappear in this number.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: Muggins' Holiday; One Little F. F. V.; Yule Shadows; Fashions for December; Timely Topics; Gallantry North and South; Domestic Felicities; Reward Offered; Blue Monday; Editorial Miscellany, &c.

THE CENTURY. (The Century Co., New York.) Contents: Portrait of Chas. Darwin; Hydraulic Mining in California; Ephemera; The Christian League of Connecticut; The Planting of New England; The Led-Horse Claim; Les Morts Vout Vite; Arthur Penrhyn Stanley; The Two Enchantments; Who are the Creoles? The Trip of the "Mark Twain;" The Rudder Grangers in England; A Woman's Reason; Desolation; Farming for Feathers; The Debt of Science to Darwin; Paradise Regioned, A Lockinto Houtboard, Woman's Residued. gained; A Look into Hawthorne's Workshop; Through One Administration; A Mole, a Lamprey, and a Fairy; The Decline of Faith; Topics of the Time; Communications; Literature; Home and Society; The World's Work; Bric-a-Brac. The frontispiece of this number is a striking portrait of Darwin; it was engraved after a photograph taken by the scientist's son.

THE MAGAZINE OF ART. (Cassel, Petter, Galpin & Co., London, Paris and New York.) Contents: The Cruise of the Rover; Art on Wheels; Greek Myths in Greek Art; A Pre-Raphaelite Collection; Hogarth's House and Tomb; The Nativity in Art; Velasquez; The Lillie Bust; The Chronicle of Art; American Art Notes.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York City.) Contents: Geo. B. Loring; Wm. Penn and the City he Founded; A Day in a Portrait Gallery: The Semi-Centennial of Spurzheim; Yule-Time in Sweden; The Cultivation of Beauty; How Can the Brain Rest? Notes in Science, &c.

THE VACCINATION INQUIRER. (Office, 114 Victoria St., Westminster, S. W. England.) A Health Review published by the London Society for the abolition of compulsory vaccination.

Andrews' Bazar. (W. R. Andrews, New York.) A Monthly Journal of Fashion, Literature, Art and Society Matters, and profusely illustrated.

THE PANSY. (D. Lothrop & Co., Boston.) This illustrated Weekly is for Boys and Girls, containing short stories in clear sentences and appropriate pictures.

Lord Byron, in reference to a beautiful lady, wrote to a friend—"Lady——has been dangerously ill, but now she is dangerously well again." American belies, when attacked by any of the ills that flesh is heir to, may be kept killing, and avoid being killed by taking Dr. R. V. Pierce's "Favorite Prescription," which banishes feminine weaknesses and restores the bloom of health. By all drugand restores the bloom of health. By all drug-

As long as there are cold and nakedness in the land around you, so long can there be no question at all but that splendor of dress is a crime. In due time when we have nothing better to set people to work at, it may be right to let them make lace and cut jewels; but as long as there are any who have no blankets for their beds, and no rags for their bodies, so long it is blanket-making and tailoring we

Mr. Veitch, the great authority on "Conithe seeds to escape unless opened by a forest fire, when they will fall out and replenish the burned waste. He says they hang on the trees for many generations, even for thirty

"First a cough, carried me off,

And then a coffin they carried me off in." This will not be your epitaph if you take your cough and Dr. R. V. Pierce's "Golden Medical Discovery" in time. It is specific for weak lungs, spitting of blood, night-sweats. and the early stages of consumption. By all druggists.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.

# A Smooth Complexion.

Can be had by every lady who will use Parker's Ginger Tonic. Regulating the internal organs and purifying the blood, it quickly removes pimples and gives a healthy bloom to the cheek. Read about it in another column.

Give us a man young or old, high or low, on whom we know we can thoroughly depend-who will stand firm when others fail the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such a one there is a fragment of the Rock of Ages.

# Annoyance Avoided.

Gray hairs are honorable but their permature appearance is annoying. Parker's Hair Balsam prevents the annoyancy by promptly restoring the youthful color.

The mild splendors of the rising sun, the ruddy, glowing tints of the evening, the moon's calm radiance in a serene night-all these swell our bosom with pleasure; but sweeter, still sweeter, my son, is the recollection of a benevolent deed.

Gentlemen whose beards are not of the tint which they desire, can remedy the defect by using Buckingham's Dye for the Whiskers.

It is the age that forms the man, not the man that forms the age. Great minds do, indeed, react on the society which has made them what they are, but they only pay with interest what they have received. Coleridge, when lecturing as a young man,

was once violently hissed. He immediately retorted: "When a cold strain of truth is poured on red-hot prejudices, no wonder they

A good wife is like the ivy which beautifies the building to which it clings, twining its tendrils more lovingly as time converts the ancient edifice into a ruin.

Who blesses others in his daily deeds, Will find the healing that his spirit needs. For every flower in others' pathway thrown Confers its fragrant beauty on our own.

It is a mistake to suppose that men succeed through success; they much oftener suc ceed through failure.

# ONLY CATARRH!



Many thousands fully believe they or that's friends are being herried toward the grave by that terrible disease Communition, and are being treated for that disease when they have only CATARELL in some of its many forms. We do not claim to cure Consumption, but fully believe from the results of our daily practice that we can save many who feel their case hopeless.

# More Than 100,000 Die Every Year.

More than 100,000 die ammally from Consumption in these United States, and a careful classification has revealed the startling fact that fully 50,000 of these cases were caused by Caiarrh in the head, and had no imown connection with hereditary cancer Alarge disress these eases maight have been owied.

w Danger Signals wa

Have you a cold in the head that does not get better? Have you an excessive screened of muous or matter in the mosal passages, which must effect be hown from the mose or drop book behind the painte, or hawked or smalled backward to the throat? The you troubled by narking, spitting were any individual etes, because or navined of the throat of the throat of the throat of the mose? The you troubled by narking, spitting were any individual etes, because of smaller throat any individual etes to be a smaller of the head, friess and hout of the mose? Have you lost all sense of smell? Have you pain in the chest, lunes or howels? Have you a head to the mose? Have you lost all sense of smell? Have you pain in the chest, lunes or howels? Have you a head or well these sign done of large only a part. The teading symptom of ordinary cross of Catacrin I, increased secretion of muous of yellow or greenish colored matter.

Foul breath is caused by the decomposing secretions explicit from testering ulcors for back in the head; sometimes the membrane covering the homes is eaten away, and the homes themselves grid ally accur. Such cases are indeed objects of pity as the stench from the convoiding sores tever's the corruption within.

As every breath drawn into the lungs must pass over and became polyhed in the secretions in the morbid matter that is swallowed during sleep passes, into the stormach, enterbies digestion, and often produces dyspepsin.

Catarrh is a Dangerous Disease, and should not be trilled with: eare should be taken to look for the dist laddentions, and can them promptly. If your case is a bad one, affecting the throat and Bronemia tubes, prema ing delating, constaint, and an almost constant effort to clear the passages, with tough, vile pulgan in the fertile on certifing up in the monaine, which is hard to eject, and other plain symptoms that the disease is steading hato the larges, it should be attended to promptly and thoroughly.

# Do not Prograstinate.

Thousands of sufferers have applied to me for redef. Many fire to use to note one waiting, fearing it could be an experiment that would only end in failure. Late of title every voices a socially. You have to sure that Catarria fales no backwapt skyp. Your case must be stady proving borond the even of truming able. The statements of others who have found Child's Catarria specific the only countries are consequently of the hopefulness of your own case was a second countries.

# Fifteen Years Ago

Catarth was considered an incurable disease. I had then suffered for the surveys In a manner case income to those who have had this disease in some of its west torus. It propers and dades in the evaluance of necessity, and I was first attacked by a single cold for ideal had action, when could be necessity in the ears, sureness of the threat diseased, and disease a cold, aftern I case had had sometimes bloody indeas, counting when rest regions of the man. The first his stometh were pointed with the mass of diseased matter annular from the case and appear of the man. The first his stometh were pointed with the mass of diseased matter annular from the case and appear of the store and appear of the mass. The first had not probable to the first of council at the payable and becompounded by Cataring or properties, and wrought upon massing a restrict of the store is the physicians and compounded by Cataring or properties, and wrought upon massing a restrict of the store is the physicians and singules return of the disease.

Event Physician who has examined by specific says it be retained and the strength of the disease.

phlest return of the disease. Eveny Physician who has examine Amy specific says it is *certain, and theningly, and project.* T. P. CHILDS.

100.00 Catarrial cases have applied to me for relief. Many the canada have received my Specific, and are cased. We deem it only identificate ever one who visites shows have received my Specific, and the properties of the propert

I write to tell you that I am perfectly cared of Catarria.

O. P. WISE, Magnolia, Ark.

The entarrhal cough has entirely left me. I am well again.

I would not take a farm for your Specific if it could not be replaced.

J. P. ROBERTS, Chicago, Ill.

I am cared; another formidable case at last yielded to your treatment.

W. B. Motest, Bryan, Texas.

I am now catively cared. When I is educed it three months. I feit like a different woman. Too much can not be said in favor of your Catarria treatment. It has said in favor of your Catarria treatment. It has said in favor of your Catarria treatment. It has said in favor of your catarria at the can not be said in favor of your Catarria treatment. It has said in favor of your catarria at the catarr Your treatment has cured my daughter of Catarrh in-

My health is fully restored. The hornd and loathsome system.

disease is all gone. My lungs feel all right.

MRS. W. D. LINCOLDA, York, Neb.

day by sickness this year.

ABNER GRAHAM, Biddle University, Charlotte, N. C. I am glad to say that I found your medicine all that

can be claimed for it. I am fully restored.

J. H. SIGFRIED, Pottsville, Pa. I do not regret the money it cost in using your medi-cine. I can heartily recommend your treatment, E. J. LIPPINCOTT, Clarksboro. Glotzester Co., N. J. I have used your Cutarrh treatment and am cured. A thousand thanks to you for so sure a remedy FANNIE DEMENT, Dyer Station, Tenn.

I am much pleased to say that I have used the treatment faithfully, with the happiest and best results
JOHN A. PRATT. Golf's Falls, N. H.

Your treatment cured me: your inhalers are excellent. This is the only radical cure I have ever found. E. S. MARTIN, Pastor M. E. Church, Port Carbon, Pa. No amount of money could induce me to be placed in the misery I was in when I commenced using your medicine.

J. C. McINTIRE, Fulton, Mo.

I am so far recevered that I am able to attend church, can walk half a mile. Have a good appetite, am gaining all the time

MRS. A. N. MUNGER, Detroit, Mich.

Now I am cured; head free; air passages all Open, and breathing natural. A thousand thanks to you for so sure a remedy. JUDGE J. COLLETT, Linu, Ohio, Your Cold Air Inhaling Batm has proved a great benefit to Mrs. Marble us well as myself. I can heavily efit to Mrs. Marble us well as mycelf. I can heartfly recommend it to others. E. MARBLE, Concord, Mich. It affords me great pleasure to notify you that I have as I sincerely believe, entirely recovered from turt loath some disease, catarrh, through your very be red did freatment.

B. BENEDICT, Baitimore, Md.

I received your Catarri Specific some time a.go, and used as directed. It acted like a charm. It could my cough and stopped that whereing I had in m, threat.

JAMES W. SANDERS.

Five Mile, Mason Co., W. Va. My threat is now so well restored that I can becure daily without any difficulty, and find no difficulty whatever in preaching. E. B. FAHCHILD, D. D., LL. D. Chancellor University of Nebraska, Lincoln, Neb.

be replaced.

J. P. ROBERTS, Chicago, Ill.

I would not take a thousand deliars for your inhalers.

I am completely cured.

G. J. McKNIGHT, Cleveland.

This I am witness to.

JNO. G. STEERS, Fairbury, Ill. Mr. J. C. WILMOTH of Oxford, Ind., writes: You can

I by a severe attack of measles.

JOHN W. RILEY, C. S. Express Agent, Troy. O.

say to who war you like that your Cuarth medicine has John W. RILEY, C. S. Express Agent, Troy. O.

ilsease is all gone. My lungs feel all right.

MRS. W. D. LINCOLA, York, Neb.

Your treatment did me great good. I have not lost a lay by sickness this year.

ANY DE GRAHAM Fields July worth. Chyclotte N. C.

MARIJ J. HOLLEY, Mountain Park, Ellis Co., Tex. My wife continues in the best of health, and has no cough. It is with good picasure we are able to recommend to wonderful a medicine as yours has proved to be to us.

J. H. BULLARD Springfield, Mass. Between the end ten years ago, being affleted with Catarrh, I obtained your course of freatment, and after

persisting in his use some months, was completely cured, and have had no return of the disease.

A.J. STILL, Pattenburg, N. J. I was terribly afflicted with masal and bronchial Catarra and covereded to give vot., treatment a test. In a short time it cared me. I induced my brother to try it, and he too was cared. R. C. dONES, Rock River Falls, Wis.

More than a year ago I used your Catarrh remedles, with almost catold benefit to myself. I prize your remedles more than I can tell you. MRS. E. P. HOOKER, Definice, O.

Your wonderful remedy has by close application cured a most stubbara case. You are at liberty to use my name as a reference. Your straity, F. R. MILLER, Smyrna, Tenn. Your treatment has preved a complete success in my case; the disease had troubled me for about litteen years. Yours truly, THUS, D. JONES, Middle Granville, N. Y.

Mr. Z. Z. LET of Grangeville, St. Helena Parish, La., writes: I cannot speak too inghly in praise of your valuable teme lies which not like a charm in relieving the loathscane disease for which they are reommended. And I also archorize the use of my name in public.

ment.

B. BENEDICT, Ballanore, Md.

Passages of the head began to open, threat and bronchial tubes grow better, cough censed, at i now I can see to write. I owe my life to your treatment.

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I have been nerramently care of Catarrh in the head began to open the use of your Catarrh in the head began to open threat and bronchial tubes grow better, cough censed, at i now I can be seen nerramently care of the use of your Catarrh Specific. I will answer all letters ad lessed to me in regard to this subject.

Tours, with thanks.

E. POWILL Maces Tours of the use of your Catarrh Specific. I will answer all letters ad lessed to me in regard to this subject.

The production of the use of your Catarrh Specific. I will answer all letters ad lessed to me in regard to this subject.

I was thought to have had consumption, and had suffore them y years with what was really Catarrin before I procured scar accating it. I have had no return of the disease. MISS LOCIER JAMES, Crab Orenard, Ky.

# Child's Catarrh Specific

Will effectually and permanently cure any case of Cataerk, no matter how desperate. The treatment is local as well as constitutional, and can only be obtained at Troy, Ohio. We especially desire to treat those who have tried other remedies without success. Child's Treatment for Catarrh, and for diseases of the Bronchial Tubes, can be taken at home, with perfect case and safety, by the patient. No expense need be entailed beyond the cost of the medicine. A full statement of method of home treatment and cost, will be sent on application. Address

Say you saw this in the Religio-Philosophical Journal, Chicago, Ill.

REV. T. P. CHILDS, Troy. Ohio

# Zeligio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

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When newspapers or magazines are sent to the Jour MAL 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, December 30, 1882.

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### Exit 1882.

When this number of the Journal shall reach many of its readers, the year 1882 will have passed into history; others will be perusing its columns as the last hours of the dying year fade away into the eternal past. It will reach all its friends and foes as they are near another mile-stone on life's highway. Some will be thinking how near the sands of life are run, and they will look with dimmed eyes at the marks time has carved in the stone before them.

Not a few of these, full of tender spiritual knowledge, will smile when they see and are made conscious the last mile-stone has been reached. Many years they have been pressing forward towards the valley, on the other side of which rise the eternal hills clothed in everlasting verdure. Why should they not "long to be there"? "Afar back on the dusty way many loved ones grew tired and went out on wings of light to that better country Friends kissed the cold dead form, built over it a little heap of dust, set a slab of marble down to mark the spot, and then passed with tired feet and aching hearts. They will be sitting in the deepening twilight, thinking of the sorrows they have passed and the bright hopes Spiritualism has set before them, when this number shall reach them. May their eyes first find this column, and accept our greeting, God bless you, old friends! Some of you have been our weekly readers through the whole life time of the JOURNAL.

It has not been the editor's privilege to look into your honest faces, or shake your friendly hands.but your names have been so long upon our books they have almost become family names with us. We know that if death strike your names from the mail list before our next New Year's greeting, the angels have long since written them on the immortal ledger, which shall endure when marble and bronze shall pass away. Be brave! soon you shall win a victory over pain, old age and death.

Others we shall find building many plans for the coming years. They are in the heat of life's battle, fighting for friends and home and love. Accept our greeting. Many lips will wish you a "Happy New Year." None can do so more earnestly than the Journal. We hope to go with you along the journey. and in our weekly visits say something that shall help you to fight life's battle nobly.

To the young, whose ears are intoxicated with the chime of happy bells; whose eyes rest on green fields and a cloudless sky, and in whose veins the wild blood leaps like a mountain rill, we wish a life full of success and usefulness.

Let us all turn to the old year and bid it a kind farewell. Bury beneath its deepening shadows all bitter animosities, and also all vain regrets. The record is made and nothing can change it. Time is the ledger the Infinite keeps. It is a record of the motions of the universe, and this record faithfully notes all, from the musical beating of a child's heart to the sweep of the furthest star. Hence the years are not lost though they depart. Let us crowd them full of loving labor as they come and go.

An excellent communication in defense of Spiritualism and in exposition of the weak devices of Mr. Cumberland, appears in a late number of the Brooklyn (N. Y.) Eagle over the signature of "M. H." It receives the en-

### Crime and Education.

They have been studying statistics in France, lately, and among other points have gathered from the records of the courts the tollowing extraordinary facts:

First—That 25,000 persons of the class wholly filliter ate furnish five criminals. ate furnish five criminals.

Second—That 25,000 of the class able to read and write furnish six criminals.

Third—That 25,000 of the class of superior instruction furnish more than fifteen criminals.

Fourth—That the degree of perversity in crime is in direct ratio with the amount of instruction received.

Figh—That in the departments in which instruction is most disseminated crime is greatly more prevalent—in other words, that morality is in inverse ratio with instruction. Sixth—That relapse into crime is much greater among the instructed than the non-instructed portion of the

These results are directly opposite to those shown by American records. Supposing, what we have no reason to doubt, that both investigations have been honestly and carefully made, and the records correctly prepared, what explanation can be had of the different result in the two countries? What is the controlling cause? France is a Catholic country, has that any thing to do with it? We think not. It is the country where life is most unreal, the country of exaggerated politeness, of polished insincerity. Will that account for it? Only partially. It is the home of gilded vice, of elaborate sensualism, of studied immorality. This we think is the explanation.

Given a person with evil impulses, cultivation will only enlarge the power for evil; religion, however pure in theory, can do little to restrain it, law can only record and punish. We remember hearing a professor of materia medica lecturing before his class, say, "Gentlemen, it is a popular superstition that if you will purify the blood, all disease can be cured; but I tell you, that if the blood were pure, diseased solids would pollute it." To one thoroughly indoctrinated with polished selfishness, whose whole life is a gilded lie, religion, especially the sensational sort, only intensifies the evil. Nor is this remark alone applicable to the Roman Catholic Church, it applies to most of the religious teaching, everywhere. While God is represented as doing every thing "for his own glory," to make a name among the nations, his very goodness to man having this as a final cause, -while it is taught that for a wound to his self-love, though it be only a simple neglect, he takes an infinite vengeance, giving an eternity of torture to pay for the insult or the slight; while the love of God to man means only the love of approbation; while we are taught the whole universe, all races of men, were only created to minister to his vanity, to fill pageants in heaven, or delight his revenge in hell-is not God made to be the most immoral being in the universe? For morality means duty, and God is said to have no duties. To be like God, when that means to turn every thing to our own pleasure, to terribly punish all who refuse or neglect to minister to our delight-is not such teaching well fitted to create crimin-

A careful and just analysis of the doctrine and teaching of any church will show that they fairly bristle with evil suggestions, if one looks for them. Nor are we extravagant in this assertion. "My son," said a minister to his son, who was threatening dire vengeance upon some boy who had affronted him, "you should not feel so; Jesus Christ did not punish his enemies." "No; but he's going to," said the irate son: and the father was silenced. He had talked too much of Christ's judging the world, and saying, "Depart, ye cursed, into everlasting fire," to be able to answer that short and sharp application of his sermon.

And culture, that quickens and broadens the intellect, that tends to suppress animalism among us, why does it seem to fail among the French, nay, as they state, even increase crime? Once we walked through an Anatomical Museum, much to our disgust. We saw casts of faces hideous with ulceration, eaten out of all resemblance to humanity, and we mused on a thought they suggested-"Disease is but perverted nutrition," which Dr. Holmes says is now generally recognized by physicians. That which grew into deformity was misapplication of healthy pabulum. So with the diseased spiritual condition we are trying to analyze. Religion and culture bring their food, but the corrupt man turns it into poison-if pure blood be given, the diseased solids corrupt it. Selfishness and hypocrisy exalted as chiefest virtues, superficiality and show in place of the real glory of goodness—this continued for generations makes a nation's disease well nigh past surgery—for all helpful things are turned into deadliest poisons, and increase the evil they were meant to cure.

All good things become evil when once selfishness becomes dominant. God a deification of selfishness, the Bible a justification. culture a help to gratification. Men talk of love sentimentally, but practically ignore it; marriage becomes only a means of gratifying animal passion safely, or a mode of winning wealth or position in society, and all the use of education seems to be to teach one how to "Smile and smile, and be a villain."

So far, Spiritualism, carefully studied, has shown a tendency so strongly opposed to evil in all forms, that it has had almost no criminals among its disciples. Believing a great truth, brought home with more vividness and greater controlling power, consequently, than in any church on earth, passion is subdued. The teachings of the angels are always of purity we must seek after. Spiritualists are more strongly in favor of temperance for themselves, than the most rabid reformer is in favor of temperance for others. The bold speculations they indulge in (less bold than dorsement of William R. and Thomas S. Tice. | they seem, for their knowledge of the subjects | cident in Mississippi.

discussed is larger) turns a large portion of their vitality to intellectual and spiritual matters: and animality is suppressed without seeking to do so. In the infancy of modern Spiritualism it was not so, for Spiritualism was not then half understood, even by its teachers; but to-day, none purer, more temperate in life, more charitable in judgment, more free from evil report in every respect, than the advanced Spiritualist. Better than culture alone, than religion alone, than both together is Spiritualism as a means for building up a pure society, where all good things, shall be healthful to the soul; because it seeks for good, and all evil things shall be harmless or by the wondrous chemistry of a pure love, also help to make and keep men and women pure.

"To the pure, all things are pure." Spiritualism has had its days of crudeness, of folly, of sensualism, while men were learning it, as the Christian religion had, but men have learned, and sensuality in thought or act, immorality and every thing that tends to it, has become more and more distasteful. The culture Spiritualism gives, renders crime impossible to one who has correctly learned in that school.

Yet, as Spiritualists, we need to watch ourselves. There is no fear of our being too polished and hypocritical, but there is yet room for selfishness, and there is no evil thing but has selfishness for its root. We, too, may take the good things meant for our souls' food and turn them into spiritual poison. We say, "All things are good, all shall finally be saved," a glorious truth; but when our selfishness adds—"we need not trouble ourselves about it," we are making the soul-food tend to our spiritual death. Spiritualists speak often of the grand revelations of Spiritualism, prophesy enthusiastically of the time when it shall possess the earth; but alas! too many wearing the name Spiritualist do nothing more than talk. Released from the thralldom of the Church; relieved of the bondage of superstition and fear, they fail to realize; that they still have obligations. Years of culture and discipline are necessary before they can outgrow the spiritual demoralization produced by the orthodox theory of rewards and punishments. No societies that do more than pay the teacher they have temporarily hired, and that with difficulty, no schools worth the name, no young, no poor among us-where is the seed from which the grand harvest of Spiritualism is to spring? When as Spiritualists we learn that mere knowledge will help us little in the beyond; when we cease to lie to ourselves, saying we desire the spread of the truth, while we lift no finger, give not a dollar to speed it on its way; when we learn that a true individualism, means one's own way of helping others, mediums will rejoice, for they will be less censured and better paid; editors and teachers will be glad, for assured of support, they can do better service in the cause; the children will be cheered, for they will find a true Spir itualism makes this life beautiful, instead of waiting for another; the poor will be attracted. for they need the comfort only our faith can give. So through all the broad expanse of earth shall this new gospel be spread, becoming the most potent factor in civilization, in education, in reform, the world has yet seen. Then Spiritualism will be respectable, in the true sense of the word, for it will both deserve and compel respect.

# Respectfully Declined.

Last week our old acquaintance, the wellknown writing medium, Dr. Jas. V. Mansfield of New York, in consideration for favors rendered him, made us the generous proposal to give the JOURNAL his services for January in the following manner:

To every one who should send us \$3.00, and 12 cents postage for one year's subscription, accompanied by a sealed letter addressed to a spirit friend, he would write a reply and forward to us for the subscriber.

This kind offer we felt obliged to decline with thanks, as we have offers from other good mediums who have tendered their as-

sistance on a similar basis. In order not to be misunderstood by the public, we feel it incumbent upon us to state our reasons for declining these kind propositions. The JOURNAL is a thoroughly independent, scientific and critical paper, and as such it has always aimed to keep free of all complications or alliances which might, even in appearance, seem to restrict its complete independence or place it under such obligations to anybody as to prevent the exercise of free judgment. In pursuance of this policy at the time of the Great Fire, nearly Twenty Thousand Dollars in money donations, were declined and returned to the donors. We are truly grateful for all these evidences of good will, and they cheer us in our efforts; but it is not by such means. in our opinion, that a great and influential paper can be established or maintained. Honest, trustworthy, well-developed mediums can always be sure of the aid of the JOURNAL in putting their claims before the public, and we ask nothing in return but fair treatment and discriminating judgment Whenever they feel to aid in extending the JOURNAL'S circulation by voluntarily soliciting subscriptions among their friends and patrons, as some of them do, we are glad and thankful for such assistance. We need the active, earnest, continuous aid of every wellwisher, but let it be on such a basis as to keep the paper at its best, and always a reliable guide to its patrons.

Dr. Samuel Watson was quite badly, though not seriously injured lately by a railroad ac-

### 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 officeon Monday .]

Miss Nellie J. T. Brigham lectured in Union Hall, Winsted, Ct., on Tuesday evening, Dec. 12th.

Dr. J. K. Bailey spoke at Sharon Centre, O. in the Universalist church, Dec. 2nd; at Linesville, Crawford co., Pa., 10th. The slightest sorrow for sin is sufficient if

it produce amendment; the greatest is insufficient if it does not .- Colton. A. Boggs from Kokomo, Ind., writes as fol-

lows: "We are now making some efforts at organization, and would like to have mediums and lecturers visit us." The American Spiritualist Alliance has issued a circular "In response to 'the invitation' of the American Institute of Christian

Philosophy." It sets forth its object and the

pressing needs of the hour. A correspondent from Washington writes: "I went last night to hear Mrs. F. O. Hyzer, who gave a most excellent discourse, in many respects I think the best I have ever listened to."

"New Basis of Immortality," by John S. Farmer. It sets forth the exact position claimed by the warmest advocates of Spiritualism in an able and eloquent manner. Price 30 cents. For sale at this office.

J. Frank Baxter, Sunday Dec. 24th, resumed his lectures in Providence, R. I., in the afternoon giving a lecture commemorating the Landing of the Pilgrims, and in the evening a lecture and exercise pertaining to Christmas.

Our Union and The Signal, both devot ed to temperance, will be consolidated on the 4th of January, 1883, under the name of The Union-Signal. It will be the organ of the Woman's Christian Temperance Union of Illinois.

"The War in Heaven," by Daniel Lott. The author inscribes this work to all who recognize themselves as standing on the moral battlefield of earth and asks a critical and candid investigation of the subject. Price 10 cents. For sale at this office.

The officers of Cassadaga Lake Camp Meeting have arranged for the services of Hudson and Emma Tuttle next season, to cover a week or ten days. Mr. and Mrs. Tuttle make a strong addition to Cassadaga's attractions. We anticipate a great increase in the size of that camp another season.

John E. Remsburg of Atchison, Kansas, has published several excellent little pamphlets under the general head of "The Image-Breaker." No. 1 treats of "The Decline of Faith." No. 2, "Protestant Intolerance." No. 3. "Washington an Unbeliever." No. 5, "Paine and Wesley." No. 6, "The Christian Sabbath." For sale at this office. Price 5 cents per copy.

Dr. A. L. Sargent, magnetic healer, formerly of Galesburg. Illinois, has located at 264 | the change he was about to make. Ontario Street, Chicago. Dr. Sargent's healing gift is said to be most extraordinary. A graduate of a leading medical college, and an old practitioner who is familiar with the powers of many healers, tells us that. Dr. Sargent is superior to any other so far met

Last Sunday, Lyman C. Howe lectured at Waverly, N. Y. The 19th, 20th and 21st, he spoke at Fairdale, Pa. He speaks as follows of the sermon delivered by Dr. Thomas, and which was lately published in the Journal: "Dr. Thomas's sermon in the last JOURNAL is in excellent spirit and of a high intellectual order. Such reviews do good and help to a higher conception and broader fraternization."

The Elizabethtown News says that Orange Bennett, colored, residing there, is an animated calendar. Ask him what day of the month it is, or what day of the week Christmas or the Fourth of July comes on, and without a moment's hesitation, he gives the correct answer. Any date you desire within two years he will give instantly. What makes it so remarkable is, he doesn't know one figure from another.

We have received through the Forbes Company, Boston, specimens of Christmas and New Year cards from Messrs. Raphael, Tuck & Sons, London, England. These are called 'Royal Academy Cards," from the fact that many of the designs were made especially for this purpose by members of that body. The designs are of figures, flowers, etc., and are exceedingly pretty and artistic. We regret they were received too late to notice for the holiday trade.

B. F. Underwood lately delivered a lecture in Milwaukee, Wis., on "The Known, Knowable and Unknowable." In his closing remarks he said: "The genuine radical is one that goes to the root of things, not the one that is most violent in his denunciations. Eighteenth century criticism was destructive. We cannot censure the free thinkers of the age of Voltaire. They had to fight to live. But our own time is more discriminating and constructive. It does not try to break with the past, but recognizes that all human history is a growth."

The New York Herald thus sums up the Sunday business on the second Sunday under the code: And what of the code? Was it enforced as it had been the Sunday before? Yes. what there was left of it to enforce. Was it vigorously enforced? Well, not so very vigorously. Were lots of poor devils arrested for transgressing its manifold provisions? No: very few were arrested. You could hardly expect policemen to stay out in such weather for the mere sport of making arrests. It is against human nature."

Mrs. R. C. Simpson has sufficiently recovered to be able to resume her scances.

Mr. J. R. and Mrs. Clara A. Robinson are spending the holidays with their grandchildren at Atlanta, Georgia, and will return to Chicago next week.

E. W. Emerson, the popular test medium, spent this month at Cincinnati, where he met with fine success, we are informed. The Second Society of this city was desirous to make an arrangement with him to give public tests during January, but his Eastern engagements could not be deferred. We trust that at no distant day Mr. Emerson will visit Chicago.

The lectures given by C. Fannie Allyn before the Second Society of Spiritualists at 55 South Ada Street, have created wide-spread interest. They abound in practical suggestions and illustrations, and cannot fail to have a most excellent influence. As a psychomotrist she has but few equals, and her improvisations never fail to attract the closest attention.

A. B. French begins an engagement at Cincinnati the first Sunday in January. Adjacent places should secure him for week day evenings. He is fully alive to all the questions germane to Spiritualism and treats them with ability; and his genial good humor and fund of general information make him a most agreeable companion off the rostrum. He may be addressed in care of Dr. E. D. Babbitt, 200 Main Street, Cincinnati, Ohio.

Ghostly visitants, it is said, have led to the resignation of A. F. Hudgkins, assistant keeper of Wolf Trap Light, Chesapeake Bay. Mr. Hudgkins declared that knocks and other noises were heard all over the house, and a young lady, lying in bed, received a slap in the face, and on a light being produced it was found the blow had left the print of a ghostly hand on the lady's cheek. Matthews County is aroused over the matter, and watchparties have nightly tried to discover the cause of the visitations, but have failed.

It is said that the burial-places of Paris are now so crowded, and the expenses of burial therein so great, that it has become necessary either to adopt cremation or seek new places of interment more than thirty miles from the city, outside the new lines of fortification. In all of the present cemeteries a limit of ten or twenty years obliterates the contract, and, as a consequence, in Mont Parnasse and Montmartre bodies are placed above each other to the number of five or six. The subject is now before the Legislature.

Mr.J. F. Ludgater, whom our readers will remember as an occasional contributor to the JOURNAL, passed to the higher life from the steamer Indiana in mid ocean on the 19th of Nov. Mr. Ludgater had been failing for some time, his disease being consumption and he sailed for his home in England on the 15th of November, but as will be seen, he did not live to reach there. Mr. Ludgater had given much time to the study of the philosophy of Spiritualism and understood fully

The article on trance utterances is more lengthy than we would have liked, but the subject is a large one, and to make the case complete could not be abridged. We ask for it the careful consideration of our readers and would suggest to those who have not Mr. Sargent's book, that they preserve these extracts for future reference. No person at all interested in Spiritualism, should fail to study "The Scientific Basis of Spiritualism," and make the contents of the book a part of their mental store. There is no other work in spiritualistic literature, as valuable to the student of the phenomena. The article appears on the eighth page.

Mrs. L. B. Hubbell of Norwich, Ct., declares That life and death are produced from the endless combination of atmospheric combinations, that produce germs or atoms which are the commencement of animal existence. Tvphoid fever, yellow fever, fever and ague, and other kinds of disease are produced by spores in bad water. My Spore Killer will quickly destroy these. It kills the germ of disease and restores you to health, and it is perfectly harmless in the system and free from any poison. Price twenty-five cents a box by

In answer to this question at Akron, Ohio, "Is it fair, in view of the recent complete upheaval in politics at the fall elections over the country, to attribute the defeat of the party claiming to represent the temperance element in the State to the free whisky idea?" John B. Gough said:

"Now that is a question that takes time to answer if done properly. I could hardly say it was fair. I am not in favor of putting this element into politics. It does not belong there. I am a moral-suasion-idea man. I believe in laboring with the young; for if we educate them properly in this regard they will come out all right, and the whisky traffic will be killed by limitation. I make it a practice not to support the traffic in any manner. If I cannot buy good groceries because drink is sold on the premises, I buy bad ones, and submit to it because I will lend no support to these who deal in spirits."

The sermon by Rev. V. T. Teed, (Methodist) delivered at the funeral of two brothers, at Shawano, Wis., Aug. 9th, 1882, was in many respects very exalted and spiritual in tone. He don't even allude to hell or the bottomless pit, but on the contrary speaks pleasantly of the future life. He says: "Our friends, our departed brothers are not separated from us." "Religion teaches that our friends in heaven remember and love us still." While the sermon has a vestige of old-time orthodoxy connected with lt, it still presents the beauty and grandeur of the future life. It don't even intimate that one of God's children will ever be actually lost. In that respect it is far ahead of the usual orthodox

#### What Do the Spirits Know of God? To the Editor of the Religio Philosophical Journal:

This is one of the first and most natural

questions asked of our spirit friends. From the flippant utterances of the pulpits we have heard all about him, his characteristics, his plans and purposes. From the solemn, ex-cathedra utterances of the wise divines and the learned professors of theological seminaries, we are faught what God, in his infinite wisdom, undertook to accomplish by the creation of the first man and woman; how sadly and completely they failed to realize the high purposes of their creation; how terrible were the consequences that resulted to their posterity from that failure; what an ingenious device, although but partial and incomplete in its scope, God adopted to save a portion of their posterity from these consequences; how they were so overwhelming and far reaching that nothing could avert the calamity thus produced, except the coming to this earth of God himself, in person, and here assuming an earth body, working, suffering and enduring, as other common laborers, for thirty years, and then, after a brief mission of spiritual teaching, suffering the death of a malefactor on the gibbet; how God, the Infinite, was thus assassinated by a mob, in order that a few of Adam's posterity, and but a few, could be saved from the consequences of that terrible transgression in the Garden of Eden. Of this plan of 'salvation we have heard, from Sunday to Sunday, from our youth up, and no change can be rung upon it, with which our ears are not familiar.

Now that we have intercourse with angel ministers who, it would seem, ought to be able to speak from more positive knowledge than these earthly savans, how natural that we should seek to ascertain what they know

I have asked this question of many spirits and will give, briefly, the substance of the answers given by four of them, as fairly

summarizing the whole.
1. I asked this information of a spirit over thirty years in spirit-life, one far advanced in spirit lore. He replied that he knew nothing of God as a personality; that he had never seen him; had never seen any spirit who had seen him, and had never seen any spirit who had seen any other spirit who had seen him; that he had often heard the character and nature of God discussed in the councils of advanced spirits, and from these discussions he had learned that there were two prevailing opinions concerning the matter; one, that God is a personality whom, sometime in the far off future, when we shall have made the requisite advancement and growth in spirit, we shall see; the other, that God is not a personality, but a principle, a force, pervading the entire universe, acting in conformity to laws which are uniform and universal. But this spirit said that he was taught in earth life that he had a Father in heaven, tender and loving; and since it gave him more pleasure to feel that sometime he should see him, he clung to the hope

that God is a personality.

2. I asked this question of the guides of Mr. Colville. The answer given was, that the band of that medium, from any personal experience, knew nothing, as a matter of fact, which would enable them to add anything to our knowledge on the subject. They, however, entertained an opinion in regard to it, based on analogy. Every sentient being, of which they had any knowledge, either in the earth or in the spirit-life, had a personal, individual existence; and since all the manifestations of infinite power indicated knowledge and wisdom, they were of the opinion that God had a personal, individual can be proved that they are not. That is a

existence. 3. I asked this question of the guides of Mrs. Lillie and one of them gave answer in an exquisite poem, the thought in which was, that this spirit, when in the earth life, saw power, wisdom and intelligence manifested in the growth and development of every individual existence in the animal and vegetable kingdom, in the plant, bud, flower and tree, and he called these manifestations, God; that when he got to spirit-life, he saw there, not only the progressive growth, and development of these same individual existences in a higher degree of perfection, but he saw new creations more magnificent, more transcendently beautiful than any seen in earth life; that he saw there manifestations of the same power, wisdom and intelligence on a much larger and grander scale and he called these God; that he inquired of spirits far advanced in the knowledge of the higher spheres as to what they knew of God, and he was told of the still more wonderful creations to be seen there, and so he concluded that the manifestations of the power, wisdom and intelligence which had created all the works of the universe, were but the

expression of God. 4. I asked this question of a spirit who but recently went to Spirit-life, after an earth experience of over four score years, encrusted all over with the dogmas of one of the prominent sects, and who had been taught, and believed that God is a personality, and has a local habitation in a place called heaven and that she should go direct to him. One of our mutual friends in spirit life, who was present at the entrance of this spirit there, had told me that this spirit, just as soon as she began to realize that she had actually passed through the change called death, wanted to go straight to God, and when advised that she was yet weak and had better wait a little and get rest and strength, insisted that she was strong enough to go at once, and desired to be taken there without any delay. After a residence in spirit life of about six months she came to me and gave me something of her experience in trying to find God. She said she searched for him everywhere, for a long time, but could not find him; no one could tell her where he was; no one had ever seen him. On one occasion, while thus searching, she saw a spirit who had been many years in spirit life, who had so thoroughly outgrown all the contaminations of the flesh that he was nearly pure spirit, almost transparent. She inquired of him where she could find God. She felt certain that he, in his long residence in spirit life, must have seen God, and that her perseverance would now be rewarded. He led her along through beautiful groves and flowers, by placid waters where every thing was attractive, restful and beautiful, until they came to a grotto, into which they entered. He there pointed out to her the wonderful creations which surrounded them, and showed her how everything was adapted to the highest growth, development and happiness of those who sought spiritual advancement; explained to her the great power and wisdom which had fashioned all these things for the use, enjoyment and improvement of those who, by right living, were fit-ted to appreciate and enjoy them, and then told her that in all these things, she could see God. This spirit said to me, with an ex-

pression jubilant, and brim full of happiness

that she then learned how and where she

could find God. Does any one in this life

know any more of God than is communicated

by these spirits?

SANFORD B. PERRY.

### Constitutional Prohibition.

BY REV. C. CAVERNO.

Most people will recognize wisdom in the following words of Jesus:

"Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him.

"Saying this man began to build and was not able to finish.

"Or what king, going to make war against another king, sitteth not down first, and con-sulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?"

It teaches that the probable consequences of a course of action should be carefully con-

sidered before entering upon that action. I desire, I believe sincerely, the success of the temperance cause. I wish all men to be not only temperate in the use of intoxicating liquors, but, as a drink, totally abstinent therefrom in all their forms. To secure the latter result I am not opposed to legal meas-ures when they can be of essential aid. Just now the leaders in the temperance movement have set before us Constitutional Prohibition as a means by which we may solve the prob-lem presented by the liquor question. It is well calmly to consider at the outset whether the desired result is likely to be achieved by this means. To go back to one of the similes with which we began: if you are going to war, it is well to think over not only what you want to do but also what the enemy will be likely to do. I have not seen a form of constitutional amendment yet proposed, through which it did not seem to me the wholesale liquor trade could walk at will. I do not suppose that the temperance leaders seriously contemplate the prohibition of the manufacture of alcohol nor of the standard liquors, brandy, rum, gin and whiskey; for alcohol is used too much in the arts to allow us to think that the people will totally prohibit its manufacture. As for the distilled liquors mentioned, while there is a variety of opinion as to their value as medicines, still they have a recognized position as medicines and the people cannot probably be brought to prohibit entirely their manufacture. I do not see but that the case is the same with all the fermented liquors. Right or wrong physicians will certify to their efficacy as medicinal agents. The people, I think, in very large majority at present adopt the judgment of such physicians that both distilled and fermented liquors have value in materia medica.

I do not believe there is the slightest reason to think that the people will adopt a constitutional amendment which forbids in toto the manufacture of alcohol and of distilled and fermented liquors. If that is not done-if alcohol and all alcoholic liquors are not forbidden to be manufactured at all, then a constitutional provision must define for what purposes their manufacture is forbidden. The prohibitory clauses commonly proposed run something to this effect: "The manufacture and sale of all intoxicating liquors to be used as a beverage is prohibited" or "the manu-facture and sale, etc., except for medicinal or mechanical purposes" mechanical purposes."

Now I do not see why under such forms of expression the manufacture of all intoxicating liquors and the wholesale trade therein

cannot go on just as at present. Given any exception whatever and the manufacturers and wholesale dealers can claim that they are operating under that exception and I do not see how in practice it their natural and delicate taste. fact to which I wish to draw the attention of the temperance leaders in estimating the value of the proposed constitutional amendment. Liquor in original packages will be claimed as property not prohibited by law or constitution. That is a position the enemy will take and temperance people might as well think out before hand as afterward how they are to meet it.

I confess I do not see how it can be met in practice. I believe the matter will be found to work in this way—unless a constitutional provision forbids entirely, for any and all purposes whatsoever, the manufacture of all kinds of liquors from alcohol to and including beer, that we shall be left as we are to day to the possibility of prohibiting the retail traffic. But the power to regulate the retail traffic is one we already have by common law and can have by legislative enact-ment if we do not already have it.

Given any constitutional prohibition with an exception, and we shall be left by it, just where we are, to regulate or prohibit the sale of liquor at the tap. It seems to me we are likely to go a good way round to get just where we were before we started. We might as well stand still as to go that journey.

If we secure our constitutional amendment then the legislature must prescribe how we shall proceed to inforce obedience to the amendment. But precisely that regulative or prohibitory act of the legislature can now be passed and the people can proceed to the enforcement of its provisions.

"The king of France with twice ten thousand men, Marched up a hill and then marched down again." It is fair to infer that the king's army got its exercise, but that any strategic point was gained by the manœuvre history does not in-

The simple fact is, we can go to the legislature now and get just as good a temperance law passed as we can after the adoption of a Constitutional amendment. We can get more law now passed than the people are prepared to execute. I have no hesitation in saying that in my judgment it is not a ju-dicious way in which to expend temperance force, at least in the State of Illinois, to put much stress on legal measures of any character till we have done more and better work in the hygienic, economic and moral instruction of the people.

It appears to me idle to think we are going to prohibit, for instance, the great German population of this State from drinking lager beer with their present sentiment on that subject. I am not certain that it is not plain-

ly immoral and wrong to try to do it.
Somebody of old cried, "O Lord how long!"
and we may have to do it on this temperance
question. Patience and kindness may be the best means to the best end.

Lombard, Ill.

# A Knabe in the White House.

(From the Baltimore American.) There was seen yesterday at Messrs. Knabe & Co.'s factory a magnificent concert grand, just finished by them for the presidential mansion. President Arthur, who is a thorough connoisseur of music, in selecting a piano for the White House decided in favor of the Knabe Plano as his preference, and ordered accordingly the instrument referred to. It is a concert grand of beautiful finish in a richly carved rosewood case, and of superb tone and action—an instrument worthy in every respect of the place it is to occupy.

It was shipped to its destination yesterday.

A curious case of religious insanity is attracting attention at Westerly, R. I. Mr. Cyrus Barber, aged about 27 years, has shown signs of lunacy for a month or more. He labored under the idea that God required some terrible personal sacrifice of him. and he was constantly kept under surveillance. One Sunday, at midnight, however, while they were changing the guards, Barber jumped out of the window, rushed to the woodpile, and, seizing an ax, chopped away at his ankle until his foot was only held by a shred of skin. His father heard the crazed young man ery out, "It's most off," and reached him in time to prevent him from bleeding to death. It is supposed that young Barber was striving to follow out the scriptural injunction. "If thy right hand offend thee, cut it off," etc. This is the second time that Barber has tried to destroy himself, the first time being by holding his breath, he believing it was a sin to breathe. It is hardly probable that he will recover this time.

"John Wesley and Modern Spiritualism." An appeal to the ministers and members of the Methodist Church. Based upon Reason, Revelation, Nature, God and Common Sensewith the addition of interesting facts and comments, by Daniel Lott. Price 25 cents. For sale at this office.

Mrs. L. B. Hubbell, Norwich, Conn., has for sale a Panorama of the Interior and Exterior of Russia and Turkey. It is the finest one in this country and worth two thousand dollars. As she is unable to spare the time to exhibit she will sell cheap to the right customer, and those wanting to correspond with her about it will address as above.

"How to Mesmerize," by Prof. J. W. Cadwell. Comprehensive instructions by the most successful mesmerist in America. Price 50 cents. For sale at this office.

Sudden Changes of Weather are productive of Throat Diseases, Coughs, Colds &c. There is no more effectual relief in these diseases to be found than in the use of BROWN'S BRONCHIAL TROCHES. Price 25cts.

It is proposed to erect a museum on the site of the ruins of the Tuileries.

Clear writers, like clear fountains, do not seem so deep as they are; the turbid looks most profound.-Landor.

### Business Aotices.

DR. PRICE'S Unique Perfumes-Pet Rose, Alista Bouquet and other odors, are the most delicate, ex-quisite and lasting perfumes.

HUDSON TUTTLE lectures on subjects pertaining to general refor and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1827 Brondway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

PURCHASE and use none but Dr. Price's Special Flavoring Extracts, made from the fruit, containing

Cream Baking Powder has been perfected. Eminent chemists advise its use.

THE WONDERFUL HEALER AND CLAIRVOYANT. Diagnosis by letter.—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mas. C. M. Morrison, M. D., P. O. Box 2519 Boston,

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

CURES EVERY CASE OF PILES.

# Married.

HORRIGAN—LARD. In Auburn, N. Y., December 18th, 1882, by J. H. Harter, Daniel H. Horrigan and Mrs. Eunice A. Laird, both of Cato, N. Y.

Harmonial Association Meetings in New York.

At Steck Hall, No. 11 East 14th Street, near Fifth Avenue, New York City, the Harmonial Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordially invited. These meetings continue without intermission until June 10th, 1883. Services commence and conclude with music.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Ada Street, between Madison and Washington Streets. Services at 10:45 A. M. and 7:45 P. M. Lecturer: Mrs. C. Fannie Allyn.

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

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

Spiritual Meetings in Brooklyn and New York.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary. Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 3 r. 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 having secured the church edifice formerly occupied by Rev. Dr. Fulton on Clinton Avenue. 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 cordially invited to attend.

A. H. DAILEY, President.

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# Voices from the Leople,

AND INFORMATION ON VARIOUS SUDIESTS.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

Mr. Walter Howell, the wondrous psychic or un-conscious trance medium, who is now filling ever-al engagements among the different spiritual socieal engagements among the different spiritual societies of Brooklyn, was invited to occupy our platform on Friday ovening, Dec. 8th, and to continue the subject of "Mediumship," which had been under discussion for several successive meetings. Mr. Howell has created a very favorable impression in our city, and takes rank among the best of our trance speakers, both as to ability and consecutive character of the discourses that are given through his orter of the discourses that are given through his organism. His lecture before our Fraternity was listened to with marked attention, was frequently applauded and showed a clear insight on the part of the controlling intelligences in the subject. My syn-opsis can hardly do justice to the speaker or to the guides who controlled him. He spoke in substance es follows:

Mr. Chairman and Friends: I am called upon to speak upon a subject which is among the grandest that can come before an intelligent audience, that of "Mediumship," which is but dimly comprehended by the most advanced thinkers of this age, and the cry that goes forth from millions of souls in this Nineteenth Century of the world's progress is, "MORE

"Mediumship is the result of a natural law. As light is transmitted from the great central sun of our solar system by the mediumship of ether, not only to our own planet but to other worlds, by this law of mediumship, the imponderable is communitated to the renderable and the very forces that cated to the ponderable, and the very forces that control the orbs of these planets are the laws of mediumship. There could be no life in the vegetable, mineral or animal kingdom without this law of mediumship. A more perfect study of this law of mediumship, shows to us in every form of atomic creation this principle of life of mediumship amongting tion, this principle of life, of mediumship emanating tion, this principle of life, of mediumship emanating from its divine source, and all governed and working in harmony with divine laws. We find in the blood of the human system that principle of mediumship by which human life is sustained here, but the subtle magnetic force connecting it with the brain cells, is the agent by which the intellect and the spiritual powers of man are unfolded and developed. By the ageing of his brain is transmitted the

the spiritual powers of man are unfolded and developed. By the action of his brain is transmitted the highest behests of man's spiritual nature, which brings him into rapport with the cternal I Am, which has culminated in the life of men.

"M diumship does not rest alone in the buman organism. Every atom has shaped upon it this law of mediumship, this law of eternal progress. We find, as we analyze the primal elements, this same law of progress or unfoldment; on the top of the highest mountains you will find moss and lichen growing. Burn this and you have ashes, containing potash, nossessing in a degree fertilizing power. growing. Burn this and you have ashes, containing power, possessing in a degree fertilizing power. Take the trees of the forests, in the valleys and on the plains, burn these, and in the ashes you will find the same primal element, potash. The scientist with his crucible will fell you that they are one and the same; but they are not, for in the progress of the progression of the lower to the higher, the ashes have far greater fertilizing power than that which was from the lichen and moss of the higher altitudes.

"The granite which was decomposed and washed down the mountain side and resting in the valleys has taken upon itself other elements. So the vegetable chemist finds in his analysis some-thing which he falled to find in his first experiments with the ashes from the mountain top. But I hear some one ask, What has all this to do with mediumship?" We are told that there are 61 primary elements; perhaps we may find 164,000 in different stages of refinement, and as the human organism takes upon itself all of these primal or lower elements, they he-come sublimated and of a different quality. We

find this quality of spirit is diffused into the atoms that make them capable of an expression of divinity in the external plane of life. "Mediumship has existed in all ages, and in the law of control. This phenomenon called spiritual has in all ages demonstrated a life beyond the grave.

Mediumship is the refinement of material substances, and is purely organic, and if this fact was more generally taken into consideration, much of disappointment would probably be avoided by those who cannot disassociate mediumship from norality.

Mediumship should be recognized and negatical.

The "ethical" are our moral relations to the laws of righteodoness upon which the universe is constructed. The executive department of human nature is united to the spirit of justice and truth. Man in this relation must act in accordance with the law of universal justice. Unity of will with principles, is the grand result. The very soul of action, the late of doing, of conscientions work arises out Mediumship should be recognized and accepted upon its organic plane. Mediumship does exist with-out moral character; it is a great factor, and can be a out moral character; it is a great actor, and can be a volcano of hell or a means by which the windows of heaven can be opened and blessings may be received by those who are receptive to its teachings through angel messengers. Mediumship, therefore, being purely organic, if the medium cultivates all that ennobles human life and action, he will be acted upon through his ethical, moral and spiritual faculties. Water rippling down the mountain side, be-fore it reaches the open sea beyond, must partiske somewhat of the character of the country it has passed. So it is with mediumship. One who is im-moral and degraded will debase mediumship for unholy purposes. When a medium by the regenerating of his own soul, aspires to be the chosen instru-

ment for the pure and the good, then in a true and

holy mediumship will be the expression of a divine humanity. The glorious rays of Christ's medium-ship is to fill men with a new light, and these divine

rays are to illuminate the whole earth.
"The church in its theology has ignored this law
of mediumship, and of the need of human instruments to connect the two worlds in a harmonious unity. The church has ceased to recognize this ministry of angels. In the dark ages men persecuted and hung the mediums and called them witches and wizards, and those who possessed this power of mediumship were afraid to exercise it. When society killed the mediams it thought it had got rid of them; but these same mediums exist in another form of life. If they had fried to educate these mediums—tried to understand this law of organic control, it would have been far better for both the people and the mediums. They destroyed the mediums of that age, because the phenomena were misunderstood, and those who were clairvoyant kept it a secret from the world, hence there were fewer mediums known. This midnight darkness has passed and celestial rays have pierced the clouds and the sun of righteousness has come to establish his kingdom. A new age and a new church has come to bless and save brunanity. The angels have pressed their feet upon the world and this Christ of the new dispensation has come to save it from infidelity and skepticism. Mediumship is that organic quality that forms an axis that unites the two worlds like the forces that unite the mineral and vegetable life; so it is with mediums; they establish a means of communication between the

'The quality depends upon what the medium represents; if in direct contact with matter, ponderable substances will be moved. If a medium has an illuminating mind, through his organism will be given the higher truths from the supernal world, by spirits acting upon the organism mesmerically, and inspirationally upon the moral, spiritual and intel-lectual faculties, and when mediums become thus receptive it is possible to give thoughts and ideas far transcending their normal powers. You have the power to receive this influx of light and joy; cultivate these powers whether it be merely physical or the higher intellectual unfoldment, and when mediumship is in its highest state of development if forms a glorious trinity combining a natoral, spirit ual and celestial development that brings us into barmony with the all-creative intelligence, and we become one with the Father in this work of media torial use and love?

two worlds and the windows of heaven are opened.

Short addresses were also made by Rev. J. Jesfrevs and Deacon D. M. Cole.

At our conference meeting on Friday evening, Dec. 15th, the opening address was given through the medial powers of Mrs. T. B. Stryker, a trace-medium of our city. Mrs. Stryker was suffering from a severe affliction, and was in doubt whether her guides would be able to speak with their accustomed force and power. It is but a little over a year since Mrs. S. has been controlled in this way, and the progress so far made promises a grand future for her, as one of the chosen intermediaries between the iyo worlds. She is modest, unassuming, conscienlious, and has many warm friends in our city, attracted to her for her womenly virtue, and ather private scances the utmost satisfaction is always ex-

Mr. Win. R. Tice who was one of the committee at the recent expose of Spiritua ism by Stuart Cumberland in New York, by invitation gave an account of what occurred. He said the tying was a mere farce and that he considered what was exhibited as Venue's next transit.

"mind-reading" as somewhat wonderful, but he had seen much more wonderful exhibitions, and spoke of the clairvoyant powers of a lady who exhibited her powers at Prof. Cooke's expose of Spiritualism in New York, a year or two ago. S. B. NICHOLS.

Brooklyn, N. Y., 357 Flatbush Ave. In consequence of Mr. Nichols's report being unavoidably crowded out of the Christmas issue of the JOURNAL, we are not able, for want of space, to give in full his report of Mrs. Stryker's address.-ED. JOURNALAL

### Letter from New York.

To the Editor of the Religio-Philosophical Journal:

From the fact that the opposition from all sides ian heen for over three years concentrated upon the Inited States Medical College, you may reasonably conclude that this institution is in several essential particulars, decidently in advance of many schools of ilberal inedical education. In spite, however, of legal and illegal attacks, this college is prosperous. The faculty embraces men of real education, pluck, and principle. Few medical institutions can boast of such competent professors, as Gunn, Wark, Wilder, Grover, Van Der Weyder, Davis, Underwood and others of equal ability and carnesiness. These gentlemen seem determined to promote the success of this truly liberal school of medicine. Co-education is here entirely successful. Together women and men listen to all the lectures; together they learn the same facts concerning the organs and functions of the human system, and together they graduate as members of the medical profession. In due time you will probably hear that some of the chairs in this college will be filled by its women graduates. Thus this institution will keep in advance of other liberal

establishments. The President of the Harmonial Association, Andrew Jackson Davis, surprised his congregation recently by the announcement that two hundred and sixty dollars had been just added to the already hand-some bank account to the credit of the Institute Building Fund. On the last Sunday of each month the society at Steck-Hall give money to augment the capital which is steadily accumulating. The liberal public generally should take a practical interest in this magnificent enterprise. Any information rela-tive to this movement can be obtained by addressing

Mr. A. J. Davis who, as you know, is the regular speaker every Sunday morning at Steck Hall.

The Steck Hall congregation has been recently receiving a course of original lectures from Mr. Davis, under the general title of "Our Relations to the Spiritual Universe," wherein he has shown the different ties or bonds uniting mankind to the Spiritual universe. The following subjects have been considered: 1st, "The Unconscious?" 2nd, "The Cosmical;" 3rd, "The Intellectual;" 4th, "The Ethical;" 5th, "The Spiritual;" 6th, "The Personal." The speaker explained that these bonds or ties are our supportation. sympathies, fellowships and affections; that the "tree of eternal life" is planted within the "spiritual universe"—the great universal ocean of spiritual principles—from which it grows and develops into its ultimate fruit, which is the individualized human spirit.

our "unconscious" relations to the "spiritual universe" are those of divine inheritance, binding us to the spiritual heart of things by unchangeable laws, attractions and dependencies, of which in this world mankind are almost totally unconscious.

Our "cosmical" relations are those bonds which units a way would be a factorist and the spiritual to the spiritual units to the spiritual unit

unite one world to another throughout immensity. The soul of man is an immortal part of the great stupendous whole; a self-conscious segment of the

infinite circle of being.
"Man is one world and hath another to attend him." In our intellectual relations we are limited to the sphere of sensations and consequent thought. We make effects to prove immortality and the exist-ence of a find, by arguments derived from the use of our external senses. It is the great field of skep-ticism, of doubt, of uncertainty concerning things spiritual. Signs and wonders are demanded by the intellect and the senses. Eachs and external effects, and not spiritual choses, are sought by intellectual and characteristics. and scientific investigators.

The "cthical" are our moral relations to the laws of this relation.

Above all these, surrounded with the unwavering light of "intuition," are the spiritual relations, the life of being; the identification of the human spirit with the Supreme and ever present Father and Mother, Love and Wisdom, By our personal relation is meant the doctrine or the belief that we are immortal; the conscious realization of the fact of the existence of another world which—

"Floats like an atmosphere, and everywhere Wafts through these earthly mists and vapors, A vital breadth of more othereal air."

and the solving in each individual mind the wondrous problem of a confinited personality after death. It is the self-conscious knowledge of the unity, the oneness of the finite mind with the universal ocean of mind, that moves so harmoniously, so melodiously and sweetly pil around us, and in which exists as principles all the forces of matter, which develop,

control and determine the forms of matter. As a lecturer as well as writer, Mr. Davis is clear and comprehensive. The facis and truths which he presents, often illustrated by diagrams, fully develop his ideas and meanings concerning Harmonial Philosophy. The interest in the meetings was never more earnest or permanent, and it has become of late quite certain that the Harmonial Association is

a tirm and substantial organization.
One of the most agreeable features of these Sunday meetings and one which is never willingly dispensed with, is the reading of selections by Mrs. Davis. Her carnest and loving soul ever breathes her levotion to the truths and principles embodied in the Harmonial Philosophy.

The inspiration of the hour is enchanced by beau-

iful and appropriate music by the Misses Conron, professional singers, widely known and much loved. Our congregational singing improves from Sunday to Bunday. Mrs. D. E. Маккнам.

# The Progressive Age has Suspended.

SPECIAL NOTICE.

The publisher of The Progressive Age regrets to have to announce its suspension.

It was "established upon a sound financial basis," o wit: the pocket of the publisher; and owes nothing except many thanks to those who have paid up their subscriptions, and to those editors and others whose critical acumen chabled them in some degree to appreciate its merits. Had subscriptions been as liberal as eulogies, its success would have been truly phe-

It was an experiment. Its history but confirms the evidence that the South is not a congenial soil for the growth of those trees of knowledge which minister to any other appetites than those for cotton and developments of prehistoric theologic concepflons. Its fate has been that of all other literary ventures of a similar kind in the "Sunny South," which gentlemen have engaged in to their no small

peruniary damage, The publisher felicitates himself upon the fact that though his magazine bore the edium of advothat though his integazine note the offinin of advo-cating Spiritualism, it, nevertheless, gradually in-creased its subscriptions and popularity; and, ani-mated by an "increasing purpose," outgrowing its faults and maturing in all good qualities, as it closes its promised second volume, finds itself on rising ground in everys sense of the word. Though its prospects have greatly improved, yet he feels that he would not be doing justice to himself by continuing it single handed. t single handed.

The publisher hopes that the suspension may be only temporary—that it is merely a case of suspended arimation—that another "cound financial basis" may offer to assist in carrying it on again, when he will be glad to join his efforts to make The Progressice Age an aid in the progress of homanity. THE PUBLISHER.

Atlanta, Ga., December, 1882.

Mrs. Lydia Gleason writes: Find inclosed the amount for your clear intelligent RELIGIO-PHIL-OSOI HICAL JOURNAL another year. Thanks for what you are doing for Iowa. Our cause is gaining

11. 11. Hand in renowing his subscription says: We greatly appreciate your noble attempt at "weed-ing out." "Pight it out on this line, if it takes" till

Notes from Waverly N. Y.-Capt. H. H. Brown-Spiritual Apathy-Builders-Value of a Cigar, etc.

To the Editor of the Religio-Philosophical Journal:

We have enjoyed a rare treat here, and I feel enthusiastic. I like folks that have some emotional susceptibility. Indifference is the dead weight that paralyzes our work. If the millions of Spiritualists in this country were alive and appreciated the inestimable boon that heaven has brought us the earth would tumble to the voice of progress and the reigning the local world did in a twelve manth; but, not would tunine to the voice of progress and the reighting theology would die in a twelve month; but not one in a thousand is alive. They have no sense of the deep and eternal meaning of Spiritualism. They drag, drivel and waste their precious time and strength in chasing butterflies and quarrelling over the color of their wings. Instead of grasping the realities of life and using them for growths appre-ciating the glory of our possessions, they count a dime or a cigar of more value than the kingdom of heaven. Hell has gone out and they draw no en-thusiasm or devotion from its flames. The devil is dead or converted, and they do not fear him. The love of truth and humanity is not strong enough to inspire them, and content in their own security, since they know Spiritualism is true, they care not for others, nor desire to apply it to the uses of life.

Out upon such stupidity and diseased selfishness.

If all spiritual paralytics could be under the baptism that spiritual paralytics could be under the tapinshing that blessed Waverly yesterday, it seems to me the most water-soaked and ice bound fossil among us would take fire and burn till the drop of selfishness and apathy were consumed. Capt. H. H. Brown was the visible battery which drew the lightnings of heaven and thundered the judgment in our ears. Seldom, if ever, has this town of 7,000 people been favored with so able, instructive and profoundly impressive lectures as those to which we listened vespressive lectures as those to which we listened yes-terday, particularly last evening. I have heard many of our best inspirational and normal speakers, includ-ing Wendall Phillips, Beecher, Tilton, Douglass and Ingersoll, and none of them gave me more pleasure or valuable thoughts than Capt. Brown did last even-ing. He is a builder. He presents Spiritualism in a practical and acceptable manner that all can under-stand. He is magnetic, and thrills his hearers with intense emotion. His moral maxims appeal to the highest reason and conscience, and come supported with unanswerable logic. His manner is a little too theatrical to suit some tastes (the writer's included) but we forget the man and manner in the glow and power of his words. I do not know that this is an average specimen of his ability, but if it is he has no superior upon the platform. I do not write this as a puff. Cant. Brown has no knowledge of it: nossisuperior upon the piatform. I do not write this as a puff. Capt. Brown has no knowledge of it; possibly he might object if he had, lut I feel it due to the cause I love and would fain inspire the world with my feelings. We need more builders.

Waverly, N. Y.

LYMAN C. HOWE.

# "Clairsentience."

To the Editor of the Religio Philosophical Journal:

We all accept the facts of clairveyance and clairaudience, why should we not also believe an char-sentience." Feeling is one of our senses as much as seeing and hearing. In truth, it may be a more cer-tain sense, as we may be deceived by some optical

tain sense, as we may be deceived by some optical delusion, and our hearing may be deceptive, but our consciousness and feeling is less liable to deception. Webster defines the word "sentient," "that which perceives, having the faculty of perception." Hence clairsentient means clear perception. Now, may we not have a clear feeling of the presence of a departed one, and may it not be just as real to us as seeing or hearing? If this is so, we ought to add to our vocabulary of Spiritualism this phrase of "clairsentient." In our experience we have had some sweet sentient

In our experience we have had some sweet sentient communion with a departed one, although we have never seen the form or heard the voice of this dear one. This feeling of the near presence of the dead is sometimes so real that we feel the head resting on the shoulders, and we are almost ready to clasp our arms around this conscious form. Our inward soul perceives the presence of the loved one, and joy is imparted to us by this "faculty of perception." If this state of mind really exists, as we firmly be

but we may arrive at such a state of conscious communion, that it will not require the raps or material-ization or any other phenomena to enable us to hold sweet communion with the departed ones? There are some mediums now among us who develop this phase, by what they call impression. They feel impressed with the thought and only utter this

lieve it does, it should be cultivated and who can tell

"sentient" feeling; we can see no reason, therefore, why we should not have mediums who should be called "clairsentient." One other thought on this subject: May not the idea of immortality which is prevalent among all nations and peoples, have its origin in this sentient feeling which is universal? So the belief in immorfality is inherent in our natures, and only needs conirreation and enlightenment by other phenomena?
Let me assure you of my high appreciation of the noble stand you take in relation to "frauds." Go on in your noble work

### No 354 Ninth St., Brooklyn, N. Y. in your noble work. Capt. H. H. Brown.

To the Editor of the Religio-Philosophical Journal:

I see by the last number of the JOURNAL, Capt. H. H. Brown is coming West. Also that Mr. Brown and Lyman C. Howe will both be heard in Chicago next month. Nothing could gratify me more than the effort the Second Society is making to give the friends an opportunity to see and hear all these able

I wish all now in the field and many long silent could be heard in Chicago this winter. The Second Society is doing good work in this direction, and I hope they will call Bros. Lynn, Kellogg and many others before the season closes.

But I want to say a word to my friends in the West, for Capt. Brown. He is able and worthy of your kindest consideration. One of the best lectures I heard in the East last summer, was given by him at Neshaminy Falls.

.The Captain's only wealth in this world is a wife and baby, however large his deposits may be in the next. I saw his baby last summer and became satisfied she eats and drinks like all other mortals. Moreover, they live by the fruits of his labors, T'erefore, give him work all along the line. He can lecture every night in the week and is willing to speak any where and upon all occasions,
It will take very noble and generous deeds to save

many Spiritualists, and I urge all such to begin at once by calling Capt. Brown and giving their personal attention to the collections.

# Mrs. E. F. J. Bullene.

To the Editor of the Religio-Philosophical Journal;

Mrs. E. F. Jay Bullene has lectured to a good audience in the Opera Hall, on three successive Sundays and given several public séances, also many private sittings, all of which have been well received, awakening a wonderful interest in many minds which had never given thought to the subject before, and renewed interest to others who had become indifferent to the just claim of Spiritualism. Many excellent tests were given and many hearts made glad thereby, none, perhaps, more than that of your humble correspondent who has so longed for this awakening. That Mrs. Bullene is a very estimable lady, all declare who have become acquainted with her. Longmont, Colorado. C. BARB.

# An Item for Ingersoll,

To the Editor of the Religio-Philosophical Journal: Has any one heard from the gentleman of the

"Red House Observatory" who suggested prayers for a clear day to observe the transit of Venus? At many places it was "nip and tuck" between the prayers and the clouds.

Perhaps if the people had imitated the South-sea-island savages, tied up their dogs and "lambasted" them until they howled away an eclipse, success might have been more complete. We know little of the relative value of prayers and howls in such cases, but would be willing to guarantee one thing under any reasonable penalty: that the prayers are equally creditable to the cause of science and are fully as effective to remove clouds or eclipses as are

Miss M. A. Brindle writes: Your paper is looked for every Friday, and its combative honesty pleases all of us. I like to see every fraud ventilated, and so far as my experience goes, I can say that you have always put your foot upon the right person.

### Some Thoughts.

To the Editor of the Religio-Philosophical Journal:

Signs are multiplying all about us of a great philosophical change in the religious dogmas of the present age; a total disruption of inconsistent and incoherent doctrines of the day. We cannot escape from the tendencies of the time. No matter how illustrated the state of the time. logical and inconsistent one would be, no matter with what tenacity he would cling to the ragged ends of inconsistent dogmas, the world moves and

ends of inconsistent dogmas, the world moves and he or she must move with it.

The doors that twenty or thirty years ago were closed against truths, are now compelled to open and accept. From childhood many have been educated in the belief of a future existence; they rest on the truth of what is declared by another without other evidence, and this we call faith, which is not actual knowledge. Now, if one could have proof that death is not the "logical end," it would be far more satisfactory than any amount of faith one more satisfactory than any amount of faith one could engender. There are those who still cling to the old degmas with a tenacity that commands one's respect, yet it is a forlorn hope. They may fight to escape the tendencies of the time, yet they are compelled to modify their views of the essentials of Christianity. The thought of the world has gone beyond the creeds of the day; thought borne upward and onward with golden wings of inspiration, is fast leaving many religious creeds far behind, dragging their slow length along, ultimately to be swept away and buried beneath the waters of the oblivious lake.

"O ye of little faith," walking in darkness because ye will not see. "Though one should rise from the dead ye would not believe." True to-day are these words af Christ uttered more than eighteen hundred years ago! Although our dead come forth from the grave as did Samuel of old,there are many who would not helieve. "And in those days God walked upon the earth, and sent his angels to converse with, ad-vise and watch over, the children of men." Now, are we not God's creatures to-day the same as those who lived a few hundred years since? Have we not as good and spiritual men dwelling among us to-day, was David of old, who walked and talked with God, and yet at the same time stole a sly glance at Uriah's wife? Now the question arises why should visible and tangible proof come to the knowledge of man in those days and be witheld from him a few years later? Some who are seemingly wise in biblical lore say that in those days there was no Bible for the enlightenment of man, therefore of a necessity knowledge must be given in that way. Others "No; it was because man was purer and more spiritual than in the present time," while a few claim that the world has grown so positive in the helief of different creeds and doctrines, that the light of inspiration has almost ceased to shine. One may read, and try to have faith in what they read, and yet that does not satisfy the soul that ever longs for a sound, a glimpse, some visible and tangible proof of our existence hereafter. If there is only a mist, a veil between, why should we call and no cign be

given:

"Hour by hour, like an opening flower,
Sholl truth after truth expand: The sun may grow pale and the stars may fail, But the purpose of God shall stand." Moretown, Vermont. S. MINERVA BOYCE.

### Involuntary Thoughts.

To the Editor of the Religio Philosophical Journal:

I have just been reading with some interest, the Times' criticism on Mr. Ingersoll's idea of thought being spontaneous or involuntary, and I have made up my mind that Col. Ingersoll is nearer right than the Times. With hundreds of years of experience in making laws for the punishment of crime, I know of no law having been enacted to punish unexpressed thought. A man may be a traitor at heart, and thought. A man may be a traitor at heart, and without some outward act of treason there is no haw that will punish him. We may continually think a thing, and still not act upon the thought. No person can stop thinking, if he tries ever so hard, and when sufficient evidence of a fact is presented to our mind we cannot in thought reject the evilence, whatever action we may take in the matter Some of the lest lectures and speeches I ever heard were given spontaneously. Thoughts come involuntarily and we may digest them at leisure. I believe it to be as impossible to originate a single thought as to create a world. However carefully a man may classify his thoughts and act upon them aftewards, that does not prove that they were not involuntary at first. It will take more argument than y une remes

should be held responsible for their thoughts. Minneapolis, Minn. A. J. M. A. J. MANLY.

# Dr. Henry Slade.

To the Editor of the Religio-Philosophical Journal: Dr. Slade's presence here has intensified the in-

terest in the phenomenon of Spiritualism, and has been the means of calling the attention of many prominent citizens to the subject. Mr. Colville lectures during the past two weeks were fully at-tended and highly appreciated, while those last Sunday were so crowded that many could not gain admittance to the hall. Even "standing room" could hardly be found.

### Grand Rapids, Mich., Dec. 19, 1282. "Dr. Winings."

Thomas Croston, of Lucas, Iowa, writes a detailed account of the visit of a Dr. Winings, of Indiana who, Mr. Croston feels, is imposing upon the people with fraudulent manifestations. The description is so like others that we have published, that we do so like others that we have published, that we do not think it is best to take up space. Mr. Croston says: "All our sitters are inexperienced but sincere and earnest investigators, but just so long as there are people who will listen to these itinerant impostors, so long will there be such; but if investigators will conduct their own business, and trust only to the pure and bright for guidance, success will attend their efforts." tend their efforts.'

C. W. Scofield writes: I wasgreatly pleased to see in the JOURNAL an account of a sermon preached by the Rev. J. P. Newman in which he strongly endorsed the truthfulness of the spiritual phenomena. I look upon this as one of the signs of the times When leaders in the churches begin to recognize the phenomena of spiritual manifestations, as did the religious teachers in the New Testament days, then we shall have such an outpouring of spirit power as the world never before saw. It is necessary that he churches should be touched by the lightning flashes that shall emanate from the minds of the early religious teachers that lived and labored for the world in days gone by. They passed on to a higher life, and are waiting to receive recognition from the churches they helped to organize. Then they will baptize them anew with life and intelligence. God speed the day.

Mrs. Corneliu Gardner. of Rochester, N Y., the well known medium, writes: When medi-ums everywhere, of all grades and forms of mediumship, feel the real sacredness of their work, and will rely on the unseen forces behind them (if there really is any) and own their efforts are failures, if such is the case, (and not try to supplement with shams too thin not to be detected) and then try until condi-lions are nerfect enough to produce the results detions are perfect enough to produce the results desired, I believe that few will fail to receive from angel hands the evidence required to prove to the skeptical investigator and anxious seeker for the loved and lost, all that is sought for by the one and patiently waited for by the other.

Dr. A. Newton writes: I like the JOURNAL better and better. It is doing a great work, producing an upheaval in the undercurrent that will soon submerge the churches beneath a spiritual volcano. Let such men as Dr. Thomas speak forth fearlessly and earnestly what they really and honestly believe, and we will soon possess a spiritual feast worth having; a feast that will be ennobling, exalting and progressive. Let Spiritualists be reasonable and not be carried away by enthusiasm or fanaticism. Cool investigations and deep thought are necessary to solve psychological questions, and to determine the truth or faisity of spirit communications.

S. E. Stration writes: You will please accept this note enclosed as a token of my approval of your manly course in regard to fraudulent manifestations. I was an early convert to Spiritualism and for a third I was an early convert to Spiritualism and for a third of a century have seen with unutterable shame and disgust this fungus upon our sublime religion grow, thrive and fatten, at the same time our papers, writters and speakers have been afraid to lift up their voices against it. I most carnestly hope and pray the good angels, that you may be raised up a Moses, to help us out of the wilderness, so that we may feel that we are a people and not the poor silly dupes of a pack of unprincipled scoundrels.

L. E. Goodwin writes: I have just been reading the essay by the Rev. Kieffer as given by you. It is an instructive and thoughtful paper, in that it unis an instructive and thoughtful paper, in that it unquestionably voices in large measure the advanced thought of the Christian world upon the subject of Spiritualism. Not that that thought is rounded out into fullness by its illumination, but like Lincoln's face, "it is turned heavenward," and in the direction from whence cometh light. Well, so we go, hand in hand with the angel-world, and "Nearer, my God, to thee." Keep the Journal full of religion, and spiritualize Spiritualism, by eliminating fraud from its "dark circles," and charlatans from its rostrum, and there will soon be found plenty of good men and there will soon be found plenty of good men and true women who will be able to point the way, where even the Rev. Kieffer may be glad to stand.

A. C. Strong writes: I was in your city a short time since, and intended seeing you before leaving. I felt that in justice to Mrs. Nichels, I ought to say something in her praise as a medium; she is very remarkable indeed, as you probably well know. The stand you have taken suits in regard to questionable manifestations, and I think the other spiritual papers stand in the way of the advancement of the cause

pleased with your position towards the "National Convention," and hope you will continue to seek out and condemn error wherever found. The Jour-NAL must become the great power for truth, and authority to the Spiritualist.

Dr. John Walker writes: I was much

Mr. Oliver Sipe writes: Please send the Journal to my mother. She can hardly get along without it, for she regards Spiritualism as the only without it. true sunshine of immortality, and the only true pleasure of life. W. C. Chandler writes: I am highly pleased with the course of the JOURNAL, and think it is do-

ing a great work. F. G. Jefferds writes: The Religio-Philo-sophical Journal is always a welcome visitor with

E. J. Garrett writes: I can't do without the

Journal; it is my only comfort.

### Notes and Extracts.

A face that cannot smile is never good.

Every one can master a grief but he that has it. The great man is he who does not lose his child's

Bad men excuse their faults; good men will leave

It is not calling your neighbor names that settles

We must make what we are to be, out of what we are already. In the battle of life no man can win by firing

blank cartridges. A man of integrity will never listen to any reason against conscience.

The progress of rivers to the ocean is not so rapid as that of man to error. A merely fallen enemy may rise again, but the reconciled one is truly vanquished.

Politeness is like great thoughts—it comes

from the coul. We carry all our neighbors' crimes in sight, and throw all our own over our shoulders.

Sorrows are our best educators. A man may see farther through a tear than a telescope. A kick from an enemy often sends a man higher

than a boost from a friend. For this reason love your True bravery is shown by performing without witness what one might be capable of doing before

all the world. The worst education which teaches simplicity and self-denial is better than the best which teaches all else but this.—Thomas Hughes.

Habit is a tyrannical master, and a man who has been brought up to nothing but work can with difficulty chake off the roke in his later years.

Those who outlive their incomes by splendor in dress or equipage are well said to resemble a fown on fire—which chines by that which destroys it.

No power equals that of a life well spent; no force is so great as that of character; and persistence in its best sense is the outcome of life and character,

If thy fellows stand above thee And would count thy merits few,

While they would that none should love thee.

Tell them all the angels do!

—Dr. D. Ambrose Davis. If we practice goodness not for the cake of its own intrinsic excellence, but for the sake of gaining some advantage by it, we may be cunning, but we

Guard well thy lips; none, none can know What evils from the tongue may flow;

What guilt, what grief may be incurred By one incautious, hasty word.

It was a common belief in the Middle Ages, writes Mr. Blenkinsopp in Notes and Queries, that the corpse of a murdered person would bleed if touched by the murderer. A very curious belief in corpse-bleeding is recorded in a book of "Religion, Ceremo-nies, and Prayers of the Jews, translated from the Hebrew by Gamaliel Ben Pedahzur, 1735":—"If any person desires to ask cardon of the dead for any dif-ferences that was between them in his life time, which very often happens, the person who asks pardon must stand at the feet-end of the coffin, and with his finger and thumb of each hand take hold of each first or great toe of the dead through the stockings, which the dead has on, and say thus, I do pray thy forgiveness, if I have committed any offence towards thee, pray forgive me? And the Jews affirm, that oftentimes at the asking forgivenessin this manner, the dead person has fell a bleeding violently at the nose, which they take as a token of some great offence or injury that has been given to the decreased by the person surviving that asks forgiven. deceased by the person surviving, that asks forgive-

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#### Spirit.

In spite of all that we have learned and done For the strong hearts and minds of men, in spite Of thought and wisdom and the sharpened sight Of knowledge which has rifled earth and sun—

There is a power within our lives which none Can deeply fathom nor define aright, A power distinct from sense like dark from light— A spirit that we can neither see nor shun.

It is a breath of fire, a quickening thing Hidden amid the conscious flesh and brain Like a sweet odor in a folded rose.

It thrills the blood as music thrills the spring, And through the toil of living and the pain Like something that is still immortal glows.

Never give way to melancholy. Nothing encroaches more. I fight against it vigorously. One great remedy is to take short views of life. Are you happy now? Are you likely to remain so till this evening, or next month, or next year? Then why destroy present happiness by a distant misery which may never come at all, or you may never live to see? For every substantial grief has twenty shadows, and most of them shadows of your own making.—Syd-acu Smith ney Smith.

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33 18

# GOMPANION.

REFERENCE to the contributors announced below will show that nearly all of the most distinguished and popular authors of this country, and many of those of Great Eritain, have been engaged as contributors to the Companion for the year 1883. The Announcement will be found in many respects, we think, an extraordinary one; but it in cludes only a part of the features of the volume for the coming year.

### Illustrated Serial Stories.

A Seria. Story of Boy Life in America, by
A Serial Story of Boy Life in Great Britain, by
A Serial Story of New England Life, by

Harriet Beecher Story A Serial Story for Girls, by A Serial Story of Southern Life, by A serial story of Southern Life, by
Amusing College Stories, by
Stories of Old-Time Poor-Houses, by
Old New England Peddlers' Tales, by
Tales of the Old Dutch Farmers of New York, by

Harriet Prescott Spofford. · · · · · . . Marie B. Williams. Henry A. Gordon. J. D. Chaplin. Wm. A. King. Eugene M. Prince.

# Reminiscences and Anecdotes.

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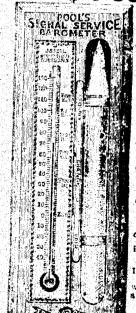
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### Religio-Philosophical Yournal.

Trance Utterances.

EPES SARGENT versus "EPES SARGENT."

Nothing in the whole areana of Spiritual ism needs more careful, scientific study on the part of those whose time and tastes permit than does trance. On no subject connected with Spiritualism are Spiritualists 👪 a class, more in need of enlighten that There is in trance and its phenomena sufficient to tax the ablest minds in its elucidation. The competent Spiritualist who shall make it a speciality, pursuing the investigation in a strictly scientific spirit, and give to the world a treatise on the subject abreast of the age, will deserve and receive the lasting gratitude of every intelligent mind.

We know of no Spiritualist who is giving the special attention to trance which the times demand. Very few indeed are qualified by nature, education and experience to scientifically study and unfold this subtle but prolific branch of psychology. Too many Spiritualists undiscriminatingly accept all trance utterances as coming from preterhuman sources, even those to which they do not attach any value nor credit to the particular spirit purporting to talk. That much which passes current as spirit utterance has a purely mundane origin, is acknowledged by comparatively few Spiritualists; and the rationale of trance should be better understood by the public at large, which has neither the qualifications nor time to study it out by research and experiment. Because much of this product of the trance is not what it purports to be, of preterhuman origin, it does not necessarily follow that the sensitive is dishonest; in fact, as a rule, the entranced sensitive as implicitly believes in its supramundane source as do those who listen to it when delivered or read it when published.

Our attention is called to the subject under discussion by a message published by our esteemed contemporary, the Harbinger of Light, of Melbourne, Australia. That paper, like some others, has a "Message Department," at the head of which it keeps a standing explanatory note as follows:

The following messages are given through the organization of Mr. George Spriggs, by invisible intelligence professing to be the spirits of human beings who formerly inhabited a physical body in this world. They came spontaneously when the mailure world. They come spontaneously, when the medium is in an abnormal state called a "trance," and are taken down as spoken, by an amanuensis. They are published, not alone for their intrinsic interest, but in the hope that some of them will attract the attention of those to whom they are addressed.

In its November issue the Harbinger of Linkt published in its Message Department the following:

Good morning, friends: I have great pleasure in meeting you both this morning. I have been very much interested in my experience in spirit-life, and I promised to come and speak to you on the subject of materialization. During my earth-life I devoted much of my time to the phenomena of Spiritualism, and I can safely say that it kept me from traveling into the dark crevices of materialism. This I have found has been a great blessing to my spiritual development. I have of late been trying to understand more of the laws that govern the manifestations, agree that to the scientific mind it seems impossible but so do the more simple phases, such as direct slate-writing. I find there are two most essential conditions in a circle held for materialization. First a circle must be in a state of harmony, and leave impure thoughts outside. Second, the medium is required to be in a similar condition, and to feel at perfect ease and at home with the circle. Then come the spiritual conditions that are required by the controlling spirits. They must be in harmony with the medium and circle, and if they are in advance of the circle they are bound for the time to come down to the condition, development, and aspirations of the medium and sitters. I see, before it can be understood, the circles must be put on a higher footing than that of a show, and spirits must have purer motives than just manifesting themselves to enable their mediums to make a few dollars. As soon as the circles become purified, manifestations will come more spontaneously, and a more intelligent class of spirits will manifest themselves. Now, concerning the laws I have much to say. It is necessary for all to understand that in spirit-life we have bodies perfect and symmetrical the same as on the earth, and to us they are substantial, and I am obliged to exclaim as many have done before, that the spirit life is the substantial and real life, while the earth-life is in comparison only shadowy and a dream. The spirit friends come within the radius of the circle. As soon as they enter they partake more or less of the ele-ments or mediumistic forces emanating from the circle. I advocate, and experience teaches me it is necessary for the completion of materialization, that the medium should be secluded from the gaze of the circle. But first be assured of the honesty of the medium, the honesty of the circle, and of the spirit friends. Then you can rely upon the manifesta-tions, and allow the spirit-friends who are the factors, to prove, as they always do, their truthfulness and genuineness. I was with you and the circle when you each went and grasped hold of the hand of the medium. I can see that the medium could not be exposed to the light without pain or suffering to himself or the spirit-friends. To the investigator who has gone on and worked up the path of progression, full-form materialization is one of the grandest phenomena in the universe. This being so, then I consider you cannot be too careful as to the conditions, and the mental capacity of those you admit into the circle. I shall speak further on this.

For several years prior to his departure, we had the great happiness of being on intimate. confidential terms with Mr. Sargent. Upon reading the above message we were painfully shocked at such an unwarranted use of his name, and felt sure that the author of "The Scientific Basis of Spiritualism," had not the remotest influence in the production of the effusion. We submitted the message to one whom we knew had been his life long friend, who could speak with absolute certainty as to whether Spiritualism kept him from "traveling into the dark crevices of materialism," and here is the reply.

EPES SARGENT.

"DEAR MR. BUNDY:—I received your letter yesterday, and the accompanying message, which I fee sure did not come from Mr. Sargent. I think he would never attempt to communicate with earth unless he could do it in such a manner as to give his triends some evidence that the messages came from himself. There is nothing in this message to sug-gest him in the slightest degree. As to any leaning towards materialism, he is the last person in the world of whom it could be said. He always had a profound faith in God and in immeriality, and welworld of whom it could be said. He always had a profound faith in God and in immortality, and welcomed Spiritualism as proving what he already condently hoped and believed. I do not think Spiritualism changed his religious views, but merely confirmed him in his old beliefs. He had great reverence for the character and teachings of Christ, but held the humanitarian view of his nature.

Boston, Mass. That letter closes the question of his tend-

years ago under the head of "Devotional Spiritualism," will not need further proof that in the structure of Mr. Sargent's mind there was no room for materialism. That series of articles, revised and somewhat enlarged, was left by Mr. Sargent to be published, by his executor, in book form.

"I have of late," says "Epes Sargent" of the Antipodes, "been trying to understand more of the laws that govern the manifestations. (Those of materialization.) I agree that to the scientific mind it seems impossible, but so do the more simple phases, such as direct slate writing." Mr. Sargent had a thorough knowledge of the meaning of words to say exactly what he meant. Hence it cannot be plead by those insisting on the genuineness of this message-if such there bethat he did not mean exactly what he is made to say in the quotation.

We will now offer in evidence Mr. Sargent's testimony given to the world only a few weeks before his grand spirit released itself from its worn out earthly tenement. We quote from "The Scientific Basis of Spiritualism," a book which should be read by every person of average intelligence who desires light upon spiritual matters, a book that should have a sale of fifty thousand copies a year:

PREFACE: The claim that there is a scientific bas-is for Spiritualism will be an offence to many.... Among intelligent observers its claims to scientific

cognition are no longer a matter of doubt..... What is science but a collection of truths, suggest ive of an inference? According to John Stuar Mill, the language of science is, "This is, or This is not; This does, or does not happen. Science takes cognizance of a phenomenon and endeavors to disover its law." Surely, under this ruling Spiritual sm has scientific basis in its proven facts.....

The neglect in all ages of the world to creat these and cognate facts with fearless, scientific scrutiny has been productive of incalculable mischief.....

Persons experimentally sure of the phenomena, finding that they can get no guidance or light from men of science, qualified by laborious study and experiment to explain the occurrences, either put premature constructions on what they witness, or yield a too hasty credence to the assurances of some medium or medial pretender claiming a divine or high spiritual inspiration. Even so it was in the old days of oracles, seers, and myths, and so it may be again, with variations, unless a science, at once searching and liberal, reverent and intrepid, shall interpose to prayent such a variety of the property and provents. prevent such a revival, and protect the unwary from the frauds and delusions to which a little display of medial power may lead.....

Chap. I, page 13:

The great facts of clairvoyance, and direct, inde-pendent writing, having been so widely demonstrat-ed, and are so clearly demonstrable, under proper conditions, that no thorough, sincere investigator now disnotes their occurrence....Representing, as they do, both the physical and the mental sides of many analogous phenomena, they may be fairly se-lected as typical facts, now placed beyond dispute, and affording a basis of certainty for a psycho-phys-ical science, warranting an implicit belief in immor-

We lay stress on this proved fact of pneumatogra-phy, for it is one in which there has been, and need be, no experimental flaw. If it is rejected, it must, I repeat, be rejected on principles inconsistent with the experimental methods of science itself.

On page 136 Mr. Sargent quotes from a lec-

in 1880, as follows: "To say, therefore, there has been an accurate scientific basis of Spiritualism, is to say that which

s impossible. And comments thus, pp. 136-9:

Here is an assertion which our facts plainly con-tradict, and which the so-called "controls" themselvs of Mrs. Richmond contradict in other parts of their iscourse.... If the facts of clairvoyance and direct writing have really occurred, and are reproducible. ire they not as much facts of science as the neutralzation of an acid by an alkali, or the appearance of be aurora korealis?

I could go further in exposing the inconsistencies of this crude and shallow, though ludicrously oracu-ar discourse; but the game is hardly worth the

Chap. VIII, pp. 244-5:

Phenomena outside of all scientific verification offer a field for abject superstition and for medial or spiritual despotism; for credulous submission on the one side and arrogant assumption on the other. Every sincere truth-seeker will desire to have a purerational and scientific co-ordination of our facts He will submit to no imperious "Thus saith the Lord," as to their interpretation, whether it come rom a spirit or from a medial seer claiming inspira-

tion..... Science takes cognizance of phenomena, objective and subjective. I have shown by overwhelming testimony that Spiritualism has its objective, though conditional, phenomena, which are just as much iddressed to the senses as the phenomenon of opening flowers in spring. The physicist may affect to rule out Spiritualism from the domain of science; but this he cannot do without a violation of his own principle of loyalty to the experimental method. So far as it deals in such demonstrable phenomena as pneumatography, so far is Spiritualism scientific.

Concerning materialization, in the chapter devoted to the subject,Mr.Sargent, gives illustrations of recorded phenomena and says, pp. 196-203:

All that is meant by the phrase spirit-materializa-tion is, that a spirit has such a power over the elements of matter, that he can make animate and palpable the whole or a part of a body resembling that which he had at any period of his earth-life....

By its nature and in its normal state the spirit-body is invisible, and it has that property in common with many fluids which we know exist, and yet which we have never seen; but it can also, the same as other fluids, undergo modifications that render if perceptible to the sight, whether by a sort of condensation or by a change in the molecular disposition it then appears to us under a vaporous form. B further condensation the spirit-body may acquire the properties of solidity and tangibility; but it can instantaneously resume its ethereal and invisible state.

While Mr. Sargent evidently accepted materialization as a fact, yet, in spite of the voluminous published accounts, he did not consider it sufficiently established to group with clairvoyance and direct writing, in positing a scientific basis for Spiritualism. He had hoped to make materialization a part of his "basis" but when he applied his keen, critical mind to the analysis of the testimony, he found so much that was doubtful and so many possible sources of error, that he did not feel justified in using it and reluctantly left it for some future writer to add to his foundation when more should be known.

"For the completion of materialization," declares the antipodal Sargent, "the medium should be secluded from the gaze of the circle," and then continues: "But first be assured of the honesty of the medium, the honesty of the circle, and of the spirit

ency toward materialism, but without this | Sargent than this, but we forbear comment, evidence, whoever is familiar with the series | and refer the reader to proof of the views of ofartic les published in the JOURNAL several the genuine Sargent on these points. Several years ago the JOURNAL published in the interest of physical phenomena, some hints to investigators and mediums. Before their publication they were submitted to a considerable number of the best known and most competent investigators and mediums in this country and England, for modification and revision. Among this number was Mr. Sargent, whose hand is more plainly seen in their construction than any other, our own excepted. These "Hints," after approval by eighteen highly developed mediums and such well-known writers as Wm. Denton, Samuel Watson, W. Stainton-Moses, etc., were published and have stood the test of time and | Among them I often meet a tall Scotsman, and was an expert in their use, always able | cannot be improved as yet. These "Hints" can be cited as accurately defining Mr. Sargent's views. We use only such parts as bear directly in rebuttal of the assertions above quoted from the Australian message:

5. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion but only by actual knowledge. Faith cannot become a factor in the problem. The experiments of Hare, Varley, Crookes, Zoeliner, Barkas, and especially those conducted in London by the Research Committee of the British National Association of Spiritualists, prove that absolute scientific verities can be ar rived at in Spiritualism by patient investigation.

9. ...Impose such conditions that it shall matter

not to you, in a scientific respect, whether the med ium is honest or dishonest. 11. ... Absolute test conditions should be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort. 13.

It would be well if every recorded sitting were held (1) in light sufficient for exact observation; (2) withit a cabinet or means of concealing the medium

Mr. Sargent's views having thus been clearly shown as directly opposite to what he is made to say in the trance message, we pass other criticisms that can be made on the communication and look for something from him which will at least suggest the rationale of Mr. Spriggs's utterances. Referring to "The Scientific Basis of Spiritualism," we find as follows:

Chap. VIII, page 249:

The claim of a class of mediums that they are writing or speaking under the control of some spir-it, once eminent in the carth-life as pact, philosopher, or seer, has been too freely admitted by uncritical

Chap. IX, pp. 274-282:

"The more we examine the mechanism of thought," says Dr. O. W. Holmes, "the more we shall see that the automatic, unconscious action of the mind enters largely into all its processes....We all have a double, who is wiser and better than we are, and who puts thoughts into our heads and words into our mouths." With a little qualification this is good spiritual doctrine, since there are undoubtedly spiritual faculties within us transcending those of our normal state (as clairvoyance proves).....

The legitimate inference, then, from our facts is, but there is a psychical or inner consciousness dislinet from the cerebral and outer, and that between the two there are discrete degrees. Sometimes there may be an intromission of thought from one to the other; and in highly sensitive subjects this is not un-

Mr. Sargent in these quotations from Chap. IX, hints at the line in which he who desires ture by Mrs. Richmond, delivered in London | to act upon our suggestion at the beginning of this article, must pursue his research.

> We have given considerable space to this subject, not because of any special necessity of putting Mr. Sargent right before the public in opposition to the words he is made to utter in Australia; but because the issues involved cover matters of vital and universal interest. And the exposition of this case will answer as a precedent for thousands similar. This is not the first, nor the most pretentious effort that has been made to offer the public messages purporting to come from Mr. Sargent, as well as from others equally well known and which have failed of substantiation upon examination. In conclusion we again quote from Mr. Sargent's "Basis."

> Chap. V, page 195: The Spiritualist who has not in his own reason an umpire higher than that which any medium can bring, is badly provided, and for him Spiritualism may indeed be "a delusion and a snare."....

> > A Sweet Picture. BY MRS. L. M. CHILDS.

New York, October 21, 1841. In a great metropolis like this, nothing is more observable than the infinite varieties of Almost without effort, one may happen to find himself,in the course of a few days, beside the Catholic kneeling before the Cross, the Mahommedan bowing to the East, the Jew veiled before the ark of the tesmony, the Baptist walking into the water the Quaker keeping his head covered in the presence of dignitaries and solemnities of all sorts, and the Mormon quoting from the Golden Book which he has never seen.

More, perhaps, than any other city, except Paris or New Orleans, this is a place of rapid fluctuation, and never-ceasing change. A large portion of the population are like mute actors, who tramp across the stage in pantomime or pageant, and are seen no more. The enterprising, the curious, the reckless, and the criminal, flock hither from all quarters of the world, as to a common centre, whence they can diverge at pleasure. Where men are little known, they are imperfectly restrained; therefore, great numbers here live with somewhat of that wild license which prevails in times of pestilence. Life is a reckless game, and death is a busi ness transaction. Warehouses of ready-made coffins, stand beside warehouses of ready made clothing, and the shroud is sold with spangled opera-dresses. Nay, you may chance to see exposed at sheriff's sales, in public squares, piles of coffins, like nests of boxes, one within another, with a hole bored in the topmost lid to sustain the red flag of the auctioneer, who stands by, describing their conveniences and merits, with all the exaggerating eloquence of his tricky trade.

There is something impressive, even to painfulness, in this dense crowding of human existence, this mercantile familiarity with death. It has sometimes forced upon me, for a few moments, an appalling night-mare sensation of vanishing identity; as if I were but an unknown, unnoticed and unseparated drop in the great ocean of human existence; as if the uncomfortable old theory were true, friends." Dogberry could hardly have given and we were but portions of a Great Mun-a caution more unscientific and foreign to dane Soul, to which we ultimately return,

to be swallowed up in its infinity. But such ideas I expel at once, like phantasms of evil, which indeed they are. Unprofitable to all, they have a peculiarly bewildering and oppressive power over a mind constituted like my own; so prone to eagar questioning of the infinite, and curious search into the invisible. I find it wiser to forbear inflating this balloon of thought, lest it roll me away through unlimited space, until I become like the absent man, who put his clothes in bed, and hung himself over the chair; or like his twin-brother who laid his candle on the pillow, and blew himself out. You will, at least, my dear friend, give these letters the credit of being utterly unpremeditated; for Flibbertigibbet himself never moved with more unexpected and incoherent variety. I have wandered almost as far from my starting point, as Saturn's ring is from Mercury; but I will return to the varieties in New York with sandy hair and high cheek bones, a regular Sawney, with tartan plaid and bag-pipe And where do you guess he most frequently plies his poetic trade? Why in the slaughter louses! of which a hundred or more send forth their polluted breath into the atmosphere of this swarming city hive! There, if you are curious to witness incongruities, you may almost any day see grunting pigs or bleating lambs, with throats cut to the tune of Highland Mary, or Bonny Doon, or Lochaber No More.

Among those who have flitted across my path, in this thoroughfare of nations, few have interested me more strongly than an old sea-captain, who needed only Sir Walter's education, his wild excursions through solitary dells and rugged mountain-passes, and his familiarity with legendary lore, to make him, too, a poet and a romancer. Untutored as he was, a rough son of the ocean, he had combined in his character the rarest elements of fun and pathos; side by side they glanced through his conversation, in a manner almost Shaksperean. They shone, likewise, in his weather-beaten countenance; for he had "the eye of Wordsworth and the month of Moliere."

One of his numerous stories particularly impressed my imagination, and remains there like a cabinet picture, by Claude. He said he was once on board a steamboat full of poor foreigners, going up the Mississippi to some place of destination in the yet unsettled wilderness. The room, where these poor emigrants were huddled together, was miserable enougn. In one corner, two dissipated looking fellows were squatted on the floor, playing all-fours with dirty cards; in another ay a victim of intemperance, senseless, with a bottle in his hand; in another, a young Englishman, dying of consumption—kindly tended by a venerable Swiss emigrant, with his helpful wife, and artless daughter. The Englishman was an intelligent, well-informed young man, who, being unable to marry the object of his choice, with any chance of comfortable support in his own country, had come to prepare a home for his beloved in the

Eldorado of the West. A neglected cold brought on lung fever, which left him in a rapid decline; but still, full of hope, he was pushing on for the township where he had planned for himself a domestic paradise. He was now among strangers, and felt that death was nigh. The Swiss emigrants treat-ed him with that thoughtful, zealous tenderness, which springs from genial hearts deeply imbued with the religious sentiment, One wish of his soul they could not gratify, by reason of their ignorance. Being too weak to hold a pen, he earnestly desired to dictate his betrothed. This, Captain T. readily consented to do; and promised, so far as in him

might wish to make. Soon after this melancholy duty was fulfilled, the young sufferer departed. When the steam-boat arrived at its final destination the kind hearted Captain T. made the best arrangements he could for a decent burial. There was no chaplain on board; and, unused as he was to the performance of religious ceremonies. he himself read the funeral serv ice from a book of Common Prayer, found in the young stranger's trunk. The body was tenderly placed on a board, and carried out face upwards, into the silent solitude of the primeval forest. The sun verging to the west cast oblique glances through the foliage, and played on the pale face in flickering light and shadow. Even the most dissipated of the emigrants were sobered by a scene so touching and so solemn, and all followed reverently in procession. Having dug the grave they laid him carefully within, and replaced

the sods above him; then, sadly and thought

lay, to carry into effect any arrangements he

fully, they returned slowly to the boat. Subdued to tender melancholy by the scene he had witnessed, and the unusual service he had performed, Captain T. avoided company, and wandered off alone into the woods. Unquiet questionings, and far-reaching thoughts of God and immortality, lifted his soul towards the Eternal; and heedless of his foot-steps, he lost his way in the windings of the forest. A widely devious and circuitous route brought him within sound of human voices. It was a gushing melody, taking its rest in sweetest cadences. With pleased surprise, he followed it, and came, suddenly and unexpectedly in view of the new-made grave The kindly Swiss matron, and her innocent daughter, had woven a large and beautiful cross, from the broad leaves of the papaw tree, and twined it with the pure white bloss oms of the trailing convolvulus. They had placed it reverently at the head of the stranger's grave, and kneeling before it, chanted their evening hymn to the Virgin. A glowing twilight shed its rosy flush on the consecrated symbol, and the modest, friendly faces of those humble worshipers. Thus beautifully they paid their tribute of respect to the unknown one, of another faith, and a foreign clime, who had left home and kindred, to die among strangers in the wilder-

How would the holy gracefulness of this scene have melted the heart of his mother and his beloved!

I had many more things to say to you; but I will leave them unsaid. I leave you alone with this sweet picture, that your memory may consecrate it as mine has done.

If there was ever one age more than an other when nature seemed opening her treasures to man, this is one. We are now hearing of the marvelous s rides made by the iron Lorse into Montana. Multitudes are flocking that way; and righ here the CHICAGO & NORTH-Western Rail "ay comes in and offers two distinct routes to that country—one via Council Bluffs, Ogden and Silver Bow, the present terminus of the Utah and Northern Railroad and the other via St. Paul, Bismarck and Glendive, the present terminus of the Northern Pacific Rairoad. We understand that in the summer season the traveler can leave the railroad at Bismarck and go thence into Montana by Missouri river steamers, if he chooses. By either route the NORTH-WESTERN furnishes Pullman Palace Cars and its own magnificent Dining Cars.

For the Religio-Philosophical Journal. Normal Spiritualism.

BY PROF. J. B. BUCHANAN.

Spiritualism, meaning thereby spiritual knowledge, necessarily widens the horizon of human life and brings fairly within view a higher and nobler good than is ever apparent to those who dwell in the darkness of materialism.

In showing the identity or continuity of our mortal and immortal life, it teaches us the imperial superiority of the latter, and the duty of living such a life here as will fit us for the possession and enjoyment of the boundless estate in the future. As the boy is educated for the life of the man, so should our present life educate us for the life of eternity—but how?

Wherein does the Spiritualist possess any advantage over those ethical philosophers who recognize all the duties of life and inculcate the practice of all the virtues for utilitarian reasons? His advantage is that he has access to a source of power and means of culture, of which the materialist knows nothing—the vitalizing power of the Spirit-

Flowers grow best in the sunshine. A horticulturist who being blind and also dogmatically skeptical as to all marvelous statements beyond the limits of his own observation should disbelieve the shining of the sun, would succeed rather poorly with plants requiring sunshine if he kept them unconsciously in the shade. Human souls often fail to attain their proper development because in their skeptical ignorance they turn away from the Spirit-world.

We drink in the spirit or influence of the objects on which our thoughts are fixed, whether it be the brutality of the rum shop, or the soft emotions beaming from the eyes that love us. or the Divine love expressed in flowers which satisfy our yearning for beauty

It would be a dreary world without flowers and sunny skies. Still more dreary is our life when the flowers of love are absent. l'hose flowers bloom in amaranthine perfection only in the "Summer-land." Fragrant s the memory of departed love and friendship—transplanted to bloom in the gardens of God. "Speak nothing but good of the departed," was the ancient maxim, based on the truth that the departed think of us in love. Whenever our souls mingle with theirs (and "mutual thought is mental presence" we bring into our own lives an increasing influx of the heavenly life which adds to all the good within us and purifies the evil.

To this fountain of spiritual wealth our philosophy leads us—to the loved and lost of our own households—to the wisest and best of all ages, from the spiritual martyrs of Palestine to the heroes of our own land of liberty, and more than all to that Infinite over-soul of the universe which we can never comprehend though we may bask the in holy

emanations of Infinite power.

To dwell in the indux from the Spiritworld is to grow in the element of Divine Love which qualifies us for every duty and gives that interior development to the soul which constitutes personal superiority. That personal superiority is the element of true

success in life. Is it possible to cuitivate and establish this Divine Love, this fidelity to duty, this personal superiority in the education of youth? Entirely sure that it is possible and not at all difficult, I expect to verify it in the new university, and to show that nality and love produce nobler results in action than materialism and selfishness.

It would be a pleasing thought to begin lffe again as children and receive a true spiritual education, but as this is not possible. we can only present ourselves with the docility of children to our celestial guardians when in the tranquil hours of night the head rests upon the pillow and the unseen world draws near. Boston, Mass.

# SYMPTOMS OF A DISEASED LIVER.

Pain in the right side, under edge of ribs, increasing on pressure; sometimes the pain is on the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder and is sometimes taken for Rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternating with laxity; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have peen done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled; his feet are cold or burning, and he complains of a prickly sensation of the skin: his spirits are low, and, although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to

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