

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY
VOTED TO
ROMANCE AND GENERAL REFORM.

U. S. Draper
THE ARTS AND SCIENCES, LITERATURE

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

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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.

Sitting silent and alone
As the moonlight night is passing,
All the best things I have known
Round my hooded life are passing;
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, dear years!

For the lips which I have kissed
In their flushing and their pining;
For the eyes in shine and mist
True, and tender and unfading;
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, dear 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, dear 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, dear 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 brands, points out the fact that no pure brandy is now made in Cognac and the district adjacent. He says that German alcohol, distilled 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-called 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 win 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 good-looking, easy-going, 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 days? 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 amateur 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 Abbe' Chappe to Tobolsk, in Siberia. From England, Mason—of the celebrated Mason and Dixon's Line—was sent to Sumatra; and Maskelyne, then astronomer royal, to St. Helena.

Denmark, Sweden and Russia also sent out expeditions to various points in Europe and Asia. 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 carried eight long years in exile from his home to await the next recurrence, but to be again grievously disappointed. The morning of June 14th, 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.

The object of all these laborious expeditions, some of which were successful, and 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 setting 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 navigation, all maritime nations took an active and practical interest.

The result of the observations of 1769 were much more accurate than those of 1761, but still left a margin of uncertainty to be possibly 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 Island—equipped 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 announcement 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 oceans.

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 part and end of the transit.

Our home opportunities did not prevent our government from joining with foreign nations

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. Pritchett to New Zealand; Davidson, of the coast survey, to New Mexico, and Professors Hall, Harkness and Eastman were, respectively at San Antonio, Texas; Washington, 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 civilized 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 possible, 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 more better equipped observers. But Prof. Harkness, of the Naval Observatory and member of the Transit Commission, kindly published a circular, inviting amateurs to join in, and made arrangements to furnish all having good telescopes, with the Washington time, by telegraph. I at once procured a reliable chronometer, tested its time, and rate on the 4th, 5th, 6th and 7th, by the beat of the Washington astronomical clock, transmitted by the telegraph wires, and thus had Washington time to the second if not nearer. Next, I set and regulated an excellent Cowdroy stop watch to run side by side with the chronometer, 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 President 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 pendulum 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 assistant 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 heartbeats—eyes intently fixed, the 56th minute passed. Still no dark rim of the planet seemed to mark an indentation. It was becoming painful as the seconds slowly advanced. 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, and 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 circumstances? Do not laugh at me that I felt like crying out, Glory, hallelujah! The steadiness 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 nations; winters and summers have come and gone; more than one hundred springs have seen the bursting bloom and as many autumns 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—aye, 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 the separation of the "black drop," but when the bright line of the planet's edge became coincident with the sun's limb.

The time call then gave 9 h., 15 m., 23 sec. An effort was made to take the last two contacts by direct vision instead of by pro-

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.

J. G. J.

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 godly city.

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 manifested 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 of 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 caliber (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 apparently

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 postage 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 transformation 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 perseverance 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 passing 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 inaugurate some system of school or of education that will gather to them the young upon whose susceptible minds the vital truths of

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 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 beautiful 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 projected from a force or power above and beyond their control. They have no choice in what conditions they shall receive the infinite boon of physical 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 adjudged guilty 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 divinity 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 revelation of a true morality, which will be the basic foundation upon which we may build a spiritual temple in which will be enshrined all the divine principles of justice, truth, purity and true 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 attentive 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, what makes him speak so growly?"

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

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

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

CHICAGO, ILL., Saturday, December 30, 1882.

NOTICE TO SUBSCRIBERS.

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

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 milestone 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 of the last milestone 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"? A far 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 endorsement of William R. and Thomas S. Tice.

Crime and Education.

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

- First.—That 25,000 persons of the class wholly illiterate 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.
- Fifth.—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 community.

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 anything 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 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 criminals?

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 chief 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 they seem, for their knowledge of the subject

discussed is larger) turns a large portion of their vitality to intellectual and spiritual matters; and animalism is suppressed without seeking to do so. In the infancy of modern Spiritualism it was not so, for Spiritualism was not then fully 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 Spiritualism 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 well-known 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 assistance 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 well-wisher, 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 accident in Mississippi.

GENERAL NOTES.

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

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 follows: "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 devoted 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. Rensburg 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 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 with.

Last Sunday, Lyman C. Howe lectured at Waverly, N. Y. The 10th, 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 sances.

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 psychometrist 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. Hudgins, assistant keeper of Wolf Trap Light, Chesapeake Bay. Mr. Hudgins 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 watch-parties 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 change he was about to make.

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. Typhoid 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 mail."

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-sensation-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 those 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 doesn'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 it, 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 sermons.

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 lips of the utterances of the pulpit...

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..."

A curious case of religious insanity is attracting attention at Western, 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.

WANTED--SITUATION.

An industrious, intelligent young woman wishes to do domestic work in a refined, harmonious family of spiritualists, where she may mingle with pleasant people and enjoy regular meetings of an organized band of believers in the spiritual philosophy.

PATENTS PROCURED OR NO PAY.

Model and sketch. Will also Trade Marks, etc. Send for circulars, and reports of successful cases. Many years practice. Pamphlet free. N. W. FITZGERALD & CO., Patent Attorneys, Washington, D. C.

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Agents are reaping a harvest selling our Kitchen Queen Safety Lamps and other household articles.

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For Soldiers' Widows, Parents, Children, Any disease, or other family or business titles. Increases granted; back pay, discharges, etc.

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Can make money selling our Family Medicine. No capital required. Standard Cure.

BUSINESS CHANCES

Partnership interest of entire established business for sale. One of \$20,000, \$20,000 and one for \$50,000.

THE WAR IN HEAVEN

By DANIEL LOTT. This is founded upon Revelations 12: 7-9, and will be found interesting. Price 10 cents.

WICKED PROCLAMATION!

To his Fellow Beings of the Earth and None Other from the Sinful Man in Charge of THE AGE.

An Alleged Wicked Paper--Wicked

For the reason that it has few principles and many politics to its name; and for the further reason that it is the only great paper in the Great West that is able to run without a god or devil or ghost.

THE AGE

[Late Seymour Times.] An Alleged Wicked Paper--Wicked. For the reason that it has few principles and many politics to its name...

MRS. R. C. SIMPSON. Medium for Independent State Writing; also clairvoyant and clairaudient. (Removed from 24 Ogden Ave.) 45 N. SHELDON ST., CHICAGO.

DR. S. J. DICKSON, NATUREOPATHIC PHYSICIAN OR MAGNETIC HEALER. 266 Wabash Ave., Rooms D & E., Chicago.

MRS. FANNIE M. BROWN, BUSINESS, TEST AND MEDICAL MEDIUM; Having resumed public work, solicits patronage from the readers of the JOURNAL. 188 Adelphi St., Brooklyn, N. Y.

LONDON AGENCY OF THE Religio-Philosophical Journal, THE MAGNETIC HEALER, DR. J. E. BRIGGS, PRACTICAL PHYSICIAN.

THE IMAGE BREAKER. A SERIES OF TRACTS BY JOHN E. REMSBURG. The following are now ready: No. 1. The Divine Faith. No. 2. Protestant Intolerance.

WHAT IS IT? Dr. Rhodes Great Magnetic Remedies. SUITED TO OLD AND YOUNG. The Greatest Medical Discovery of the age.

LIGHT FOR ALL, A SPIRITUAL JOURNAL. 321 Sutter St., San Francisco, Cal. This paper aims to remove bigotry and superstition from all religions.

Anglo-American Enterprise. THE PSYCHOLOGICAL REVIEW. A MONTHLY MAGAZINE DEVOTED TO THE INTERESTS OF SPIRITUALISM.

THE GREAT SPIRITUAL REMEDIES. MRS. SEWELL'S POSITIVE AND NEGATIVE POWDERS. "Our family think there is nothing like the positive and negative powders."

Harmonial Association Meetings in New York. At Stock Hall, No. 11 East 14th Street, near Fifth Avenue, New York City.

Spiritual Meetings in Chicago. SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Ada Street.

Spiritual Meetings in Brooklyn New York. NEW YORK--The New York Spiritual Conference, the oldest and most influential of its kind in the world.

Brooklyn, N. Y., Spiritual Fraternity--Removal. The Friday evening sessions will be held at the Church of the New Spiritual Dispensation on Clinton Avenue.

Brooklyn, N. Y. THE CHURCH OF THE NEW SPIRITUAL DISPENSATION having secured the church edifice formerly occupied by Rev. Dr. Fulton on Clinton Avenue.

A Knabe in the White House. (From the Baltimore American.) There was seen yesterday at Messrs. Knabe & Co.'s factory a magnificent concert grand.

Business Notices. DR. PRICE'S Unique Perfumes--Pet Rose, Alistia Bouquet and other odors, are the most delicate, exquisite and lasting perfumes.

Dr. PRICE'S Cream Baking Powder has been perfected. Eminent chemists advise its use. By a long series of costly experiments, Dr. Price's Cream Baking Powder has been perfected.

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Voices from the People.

Brooklyn (N. Y.). Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal: Mr. Walter Howell, the wonderful psychic or unconscious trance medium, who is now filling several of our city papers with his brilliant spiritual utterances...

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.

Letter from New York.

To the Editor of the Religio-Philosophical Journal: From the fact that the opposition from all sides has been for over three years concentrated upon the United States Medical College, you may reasonably conclude that this institution is in several essential particulars, decidedly in advance of many schools of liberal medical education.

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 time.

The President of the Harmonical Association, Andrew Jackson Davis, surprised his congregation recently by the announcement that two hundred and sixty dollars had been just added to the already handsome bank account to the credit of the Institute Building Fund.

"Clearsightedness."

To the Editor of the Religio-Philosophical Journal: We all accept the facts of clairvoyance and clairaudience, why should we not also believe in "clearsightedness"? Feeling is one of our senses as much as seeing and hearing.

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.

Dr. Henry Slade.

To the Editor of the Religio-Philosophical Journal: Dr. Slade's presence here has intensified the interest in the phenomenon of Spiritualism, and has been the means of calling the attention of many prominent citizens to the subject.

"Dr. Winings."

Thomas Croston, of Lucas, Iowa, writes a detailed account of the visit of Dr. Winings, of Indiana, who, Mr. Croston feels, has imposed upon the people with fraudulent manifestations.

C. W. Scofield writes: I was greatly 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.

Mrs. Cornelia Gardner, of Rochester, N. Y., the well known medium, writes: When mediums everywhere, of all grades and forms of mediumship, feel the real sacredness of their work...

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.

Miss M. A. Brinkley 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.

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 unquestionably voices in large measure the advanced thought of the Christian world upon the subject of Spiritualism.

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. Nicholas, I ought to say something in her praise as a medium.

Dr. John Walker writes: I was much pleased with your position towards the "National Convention" and hope you will continue to seek out and condemn error wherever found.

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 true sunshine of immortality.

W. C. Chandler writes: I am highly pleased with the course of the JOURNAL, and think it is doing a great work.

F. G. Jerfords writes: The RELIGIO-PHILOSOPHICAL JOURNAL is always a welcome visitor with us.

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 heart. Bad men excuse their faults; good men will leave them. It is not calling your neighbor names that settles a question.

The worst education which teaches simplicity and self-reliance is better than the best which teaches all else but this—Thou art a sinner. Habit is a tyrannical master, and a man who has been brought up to nothing but work can with difficulty shake off the yoke in his later years.

Those who outlive their incomes by splendor in dress or equipage are well said to resemble a town on fire—which shines 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.

If we practice goodness not for the sake of its own intrinsic excellence, but for the sake of gaining some advantage by it, we may be cunning, but we are not good. Guard well thy lips; none, none can know What evils from his tongue may flow.

It was a common belief in the Middle Ages, writes Mr. Blenkinsop 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, Ceremonies, and Prayers of the Jews, translated from the Hebrew by Gamaliel Ben Pedahzur in 1799."

"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.

The "unconscious" relations to the "spiritual universe" are those of direct 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.

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 efforts to prove immortality and the existence of a God, by arguments derived from the use of our external senses.

The "ethical" are our moral relations to the laws of righteousness upon which the universe is constructed. The executive department of human nature is the spirit of justice and truth.

What is another atmosphere, and every where waits through these earthly mists and vapors, A vital breath of more ethereal air.

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.

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 Bro. Lynn, Kellogg and many others before the season closes.

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 of mortals.

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. J. Bullene has lectured to a good audience in the Opera Hall, on three successive Sundays, and given several public sittings, also many private sittings, all of which have well received, awakening a wonderful interest in many minds.

It was an experiment. Its history but confirms the evidence that the South is not a congenial soil for the growth of these trees of knowledge which minister to any other appetites than those for cotton and developments of prehistoric theologic concepts.

Has any one heard from the gentleman of the "Red House Observers" 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 "hambaste" them as they howled away at a village, 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 the howls.

Miss M. A. Brinkley 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.

The Progressive Age has Suspended.

The publisher of The Progressive Age regrets to have to announce its suspension. It was established upon a sound financial basis, to 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 enabled them in some degree to appreciate its merits.

It was an experiment. Its history but confirms the evidence that the South is not a congenial soil for the growth of these trees of knowledge which minister to any other appetites than those for cotton and developments of prehistoric theologic concepts.

Mrs. Lydia Emerson writes: Find inclosed this amount for your clear, intelligible RELIGIO-PHILOSOPHICAL JOURNAL another year. Thanks for what you are doing for Iowa. Our cause is gaining ground.

M. E. Hard in renewing his subscription says: We greatly appreciate your noble attempt at "weeding out." "Fight it out on this line, if it takes" till Venus's next transit.

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 important message is contained in the vibrations of the ether, which control the orbs of these planets are the laws of mediumship.

"Mediumship does not rest alone in the human 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 in the atoms of the mineral, and in the growth of the vegetable, and in the animal kingdom.

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, something which he failed to find in his first experiments with the ashes from the mountain top.

Mediumship has existed in all ages, and in the past ages of antiquity we find men ignorant of the law of control. This phenomenon called spiritualism has in all ages demonstrated a life beyond the grave.

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 recognized 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.

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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 spiritual world, by spirits acting upon the organism, mental and inspirationally upon the moral, spiritual and intellectual faculties, and when mediums become thus receptive it is possible to give thoughts and ideas far transcending their normal powers.

Short addresses were also made by Rev. J. Jeffers and Benson M. Cole. At our conference, meeting on Friday evening, Dec. 15th, the opening address was given through the media powers of Mrs. T. E. Stryker, a Franco 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.

Atlanta, Ga., December, 1882. Mrs. Lydia Emerson writes: Find inclosed this amount for your clear, intelligible RELIGIO-PHILOSOPHICAL JOURNAL another year. Thanks for what you are doing for Iowa. Our cause is gaining ground.

M. E. Hard in renewing his subscription says: We greatly appreciate your noble attempt at "weeding out." "Fight it out on this line, if it takes" till Venus's next transit.

KIDNEY WORT IS A SURE CURE for all diseases of the Kidneys and LIVER. It has specific action on this important organ, enabling it to throw off torpidity and infection, stimulating the healthy secretion of the bile, and by keeping the bowels in free condition, effecting its regular discharge.

SCROFULA and all Scrofulous Diseases, Sores, Erysipelas, Eczema, Blisters, Ringworm, Tumors, Carbuncles, Boils and Eruptions of the Skin, are the direct result of an impure state of the blood. To cure these diseases the blood must be purified and restored to a healthy and natural condition.

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 rifted 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 slum.

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 grows.

Never give way to melancholy. Nothing en- croaches 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?

Brain is the impelling force of the world, and thought is the symbol of progress.

Truthfulness is a corner-stone in character; and if not firmly held in youth there will ever be a weak spot in the foundation.

Society Belles are loud in their praises of Florence Cologne, on account of its delicate and lasting fragrance.

Instruction does not prevent waste of time or mis- takes; and mistakes themselves are often the best teachers of all.

Every color of the Diamond Dyes is perfect. See the samples of the colored cloth at the druggists. Unequaled for brilliancy.

Unseen by man's eye, and untouched by his hand, Lie treasures unnumbered awaiting command, If only his heart and his will say the word, With noble realities life is replete.

Hundreds Rescued. Hundreds of men, women and children rescued in every community from beds of sickness and almost death, and made strong by Parker's Ginger Tonic are the best evidences in the world of its sterling worth.

If every person would be half as good as he expects his neighbor to be, what a heaven this world would be!

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Gardening for Profit, \$1.50. Gardening for Pleasure, \$1.50. Handbook of Plants, \$3.00. Peter Henderson & Co., 35 & 37 Cortlandt Street, New York.

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Dr. Kean, 173 South Clark St., Chicago, may be consulted for all chronic or nervous diseases.

YOUTH'S COMPANION.

ANNOUNCEMENT, 1883.

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 Britain, 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 includes only a part of the features of the volume for the coming year.

Illustrated Serial Stories. A Serial Story of Boy Life in America, by William Black. A Serial Story of Boy Life in Great Britain, by Harriet Beecher Stowe. A Serial Story of New England Life, by Harriet Prescott Spofford.

Reminiscences and Anecdotes. Yankee Doodles at Old-Time Fairs and Shows, by James Parton. Stories of Old-Time Quack Doctors and their Remedies, by Edgar Knowles.

Special Articles. Important articles will be given by two of the most distinguished Neurologists in the world, describing Nervous Diseases, showing the ordinary causes of these forms of human suffering, and giving general suggestions as to their treatment.

The Help Series. The Profits of Literary Labor, by James Parton. Salesmen and Saleswomen in City Stores, by Charles Vance Elliott. A Medical Education, how to choose a College, by Robert H. Thurston.

If in the Household. Parlor Experiments in Science. Simple and curious, by Prof. W. C. Richards. Entertainments for Charitable Purposes, by George B. Burdett.

The Editorials of the COMPANION will give clear and impartial views of current events at home and abroad. The Children's Page sustains its reputation for charming pictures, poems and stories adapted to the little ones.

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DR. SOMERS' Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

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MAKE THIS LAW. AN ENGLISH VERDICT BY WILKINS AND CHRISTIE, DEEDS, WILLIAMS & COMPANY, LONDON. It says that the Statute of the House of Commons, which says that the Statute of the House of Commons is the law of the land.

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