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 De properly arranged for publication by the Editors. Notices of Meetings, information concerning the organfization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Physical Mediumship.

An Address Delivered by Mr. Thomas Shorter, formerly Editor of the Spiritual Magazine, at the Fortnightly Discussion Meeting held at the Rooms of the Central Association of Spiritualists, London, Eng.

Subject: Is it Advisable for Spiritualists to Encourage Professional Mediumship for Physical Manifestations?

Mr. Thomas Shorter then delivered his address. He said: The Spiritualist mind is from time to time, and has especially of late been considerably exercised on the question of seance conditions. It is painfully forced upon our attention, and will not be evaded. It has been the subject of much correspondence and criticism in Spiritualist journals from various quarters. It was made the subject, if I remember aright, of the last dis cussion in these rooms, and, as most of you are aware, a circular has just been issued from a committee of this Association, with a long list of prominent and representative names appended, urging the adoption of certain changes in the condition of public seances, and in our methods of procedure in regard to them. The subject of scance conditions is closely allied to the question of the evening, but I shall not enter into its consideration further than to insist upon one aspect of the question. Spiritualists may be broadly divided into two opposite camps regarding it. On the one hand, there are those who insist on the rigorous application of test conditions of the severest kind, with whom antecedents and personal character are altogether eliminated, who insist that nothing is to be taken for granted, that there must be the most absolute and conclusive proof that can be obtained that the medium has nothing whatever to do with any phenomena that takes place at the seance. On the other hand there are those who tell us that the conditions of spiritual manifestations are in themselves sufficiently formidable, and that by insisting on these condi-tions we only increase the difficulties, and perhaps render spiritual manifestations al together impossible, and that even if this is not the case, our test conditions may prove altogether illusory—that the conditions are not primarily physical and mechanical, but moral and spiritual; that the one primary condition is that of mutual confidence and harmony in the circle, and above all, in the medium, who shall be placed in as much ease and happiness of body and mind as is possible, and that under these conditions not only are we likely to have the most satisfactory scances, but better tests are likely to be voluntarily given than any which we by the utmost stretch of our ingenuity can de-

"A SHADY COMPROMISE."

Now I think there is a great deal to be said in favor of both of these methods. Each is and circumstances; but what is not good, what is the farthest from being good, is that which very generally, perhaps usually, takes place. There is a constant oscillation between these two opposite poles of feeling, not only in the same circle but very often in the same individual and at the same time. On the one hand it is felt that some kind of test is really necessary, if the testimony as to what may take place is to have any weight and credit—that if it is to have any value, and especially any scientific value, the observance of some conditions is indispensable. On the other hand, however, it is dium which are more immediately bound up self, perhaps, to his great surprise, possessed they brought with them, or, perhaps, it was thought that something is also due to the with the exercise of his profession. If there of the power by which these phenomena, ex-

tests always imply some degree of suspicion, yet this suspicion must not be made obtrusive and objectionable; that something of harmony must be maintained, and that the moral conditions of scances must not be altogether ignored. And the consequence usually is that what I may call a shady compromise takes place. On the one hand tests are employed sufficient to violate that perfect confidence in the integrity of the medium which all tests imply, and on the other hand imperfect tests are applied, or tests perhaps sufficient in themselves are loosely applied; that is, they cease to be tests at all. Now what I would insist upon is this—that we should no longer halt between these two opinions, that we should make up our minds in the conduct of every scance definitely either on one side or the other, and resolutely adhere to it. Either we should insist on moral conditions as primary and sufficient, and in that case we should dispense altogether with all attempts at tests, with all endeavors to watch and guard, to fetter, and handcuff, and bag the medium; or on the other hand we should insist that these conditions should be made as absolute and as perfect as possible. Something, indeed, may due to the medium. The susceptibilities of the medium may be ruffled, if this course pursued, and rudely shocked; but the medium should understand that as all professions and callings have their disagreeable incidents, so with mediumship. It is one of less congenial to him should, I think, he

MEDIUMSHIP AS A PROFESSION.

that professional mediums should be en-

couraged at all for physical manifestations? I restrict the question to physical manifestations. Now I know it is very difficult to speak on this subject without being misunderstood. One is almost certain to be misapprehended, and to cause irritation, and perhaps, in certain quarters, to give offence. can only say I have no intention or desire to reflect upon mediums either individually or as a class. I have no doubt that any number of average men and women taken from amongst us, placed in circumstances amenable to the same conditions and subject to the same temptations, would be liable to and perhaps fall into, the same failings and the same faults. It is not mediums, but professional mediumship, which I invite you this evening to consider. Again, I shall be told that mediums, like other folk, have to pay rent and taxes and tradesmen's bills that the laborer is worthy of his hire, that the physician is paid, that the lawyer is paid, that the clergyman is paid; and I shall be asked, "Why should mediums be made an exception to the universal rule?" Why indeed, if that were the real issue to be tried: but I maintain that it is not the real issue. The question is not "Given the medium, whether he shall be paid, and even liberally and generously paid," as I insist he should; but whether mediumship should exist as a profession, whether it is desirable that persons should enter upon Spiritualism as a trade, that they should embark in it for a livelihood or as a commercial speculation. Now. I maintain that it is eminently undesirable, and I do so, not out of any ill-will or any desire to prejudice the interests of mediums, but in a great measure my contention is based on what I believe to be the true and higher permanent interests of the

CONSIDERATIONS OF PHYSICAL HEALTH. First I would consider this point in its relation to the medium physically-in regard to health. Some of you, I dare say, will remember that not very long since we had a paper read in these rooms on this very ques-tion of whether mediumship was prejudicial to the health of the medium. I think there was a consensus of opinion that there was nothing necessarily injurious to the health of the medium in any great measure, provided that mediumship was exercised temperately, under proper conditions, with ample time for rest and recuperation, with opportunities for physical exercise and alternative occupation. But what I maintain in regard to professional mediums is that all these conditions are almost generally, almost necessarily under present conditions, violatedthat at least there is a powerful and constant temptation to their violation. It must be to the interest of the medium that his profession should be like other professions, as remunerative to him as possible, and to this end the more frequent the seances, and the greater the number of visitors, the more remunerative his occupation is certain to be. Especially if he be a popular medium, there will be an incessant demand upon his time. which will occupy him frequently from morning till late at night at scances with a great number of persons closely packed in heated rooms, and under conditions which, in a sanitary point of view, are altogether unfavorable. The evils in this respect might be remediable; but there are other circumstances in relation to the health of the me-

suscentibilities of the medium, that although | is anything in which Spiritualists of observation and experience are generally agreed, and which is confirmed by scientific observation, it is that whatever the character of mediumship may be, in whatever it may be supposed to consist, the source of power manifested in physical manifestations is drawn chiefly, if not altogether, from the medium, that there is a constant drain upon the muscular system, the nervous tissues, the vital energies. It has been even shown by actual measurement that there is a diminution in the bulk and weight of the medium, in the process of some forms of physical manifestations, more especially in materialization. It may be that there is some return to the medium, and there may be under proper opportunities, recuperation; but where the exercise of mediumship is continued from day to day, and from week to week, in long protracted sittings, you will see that it must exercise an influence of the control of the influence most prejudicial to the physical health of the medium. We need not argue this as a mere question of reasoning, for all who have carefully observed mediums for any length of time know it to be a positive fact. I have in my mind the instance of one of the most powerful physical mediums-I mean powerful in his constitution and physical energies - and I know that several times after these scances had been held he was so physically affected that he would fall on the floor from sheer exhaustion before he could reach the street. I know the case of another, one of the most powerful mediums for the factors to be reckoned with, and if he is manifestations that has ever been known. not prepared for this, some other occupation i I became acquainted with him before he became a professional medium. After two or three years successful exercise of his mediumistic powers I met him in the street. The sun was shining in his face However, I think the question goes far deeper than any mere modifications of condition or any methods of procedure in the conduct of public scances. It is not merely public scances. It is not merely public scances? But—Is itdesirable that there should be public scances? It is not how we may place safeguards against dishonesty on the part of the medium, but is it desirable that professional mediums should be enamong friends, that his health was in some degree restored. Now I maintain that if it were only on these grounds there would be serious cause for consideration of the advisability of encouraging mediumship as a profession. Nor is this the whole of the case. Many of you are aware that there is another aspect of the question which must have been observed, and which has been noticed in the press-that this exhaustion of the physical powers continued from time to time, causes a strong craving for stimulants to supply the loss which has thus been experienced. This, at first, may be exercised moderately and with very little or no injury, but appe-tite increases with its gratification, and as these scances are continued, and as the demand becomes greater and stronger, the habit is formed, and some of us know that not unfrequently the consequence is that the medium degenerates into habits of intemperance, and physical and moral ruin is the result. Without going further, on this ground alone I think I might insist that there is here a sufficient cause of danger, that there are rocks ahead, and that we should hoist the danger signal to warn me-diums of the perils of shipwreck which lie

> MORAL ASPECTS OF THE QUESTION. But this last phase of the subject introduces another—namely, the moral aspects of the question. Is it less likely to be injurious to his moral health, to his integrity, to his pure and unblemished character, and to his unsullied conscience? How is it that we so often witness that painful result which is alluded to in the circular I have mentioned? We are told that there is scarcely any medium for physical manifestations in this country who has not been charged at some time or other with imposture. There may be special and minor causes to account for this in particular cases, but where the fact is thus common there must be some general ground and reason for it. I think, in order that we may understand it, we should fairly look at the problem, bearing in mind that we have not to deal with the man who is purely an impostor. If that were so our difficulties would be much lessened; we might much more easily dispose of them when they present themselves. But there is no question that in many instances where undoubted imposture exists, the impostor nevertheless is a genuine medium; that his mediumship has been tested and proved. Yet how is it that mediumship and occasional imposture are found to be compatible and to co-exist in the same person? Let us look at what I may call the genesis and natural history of the medium, the history of his rise and progress, and what too frequently follows in sequence, his decline and fall. It will of course have been observed that the professional medium is not drawn from the higher ranks of society. Persons in affluence or easy circumstances have very little temptation to enter upon mediumship as a vocation. The ranks of professional mediumship are recruited almost entirely from the laboring classes. Of course at first the power of mediumship exists in the medium, but like all other natural gifts und powers it requires development, it requires exercise and cultivation, and the most natural field for this, that which is the most easily accessible, at least, is that which presents itself in the circle of investigation. We will suppose our medium has attended one or more of these circles. He finds himself, perhaps, to his great surprise, possessed

terested. He experiments with his family and soon feels sufficiently interested in the matter to invite his neighbors and friends. They, too, become interested, and the circle radually spreads and widens. His reputation enlarges; strangers begin to flock in, and his circles are crowded. Strangers, of course, do not like to occupy his time and to use the accommodation which he furnishes them without making him some consideration. It may at first, perhaps, be refused, but after it is once accepted, and it becomes known, others of course, do not like to be less considerate than strangers, and so it at last becomes the habit, and the scances become more frequent and more remunerative with the increase of visitors. He finds that the results of a single successful scance. perhaps, are as remunerative to him as the wages of a week of manual labor. Under these circumstances it requires no great amount of persuasion or solicitation to in-duce him to relinquish his occupation, and devote himself to the exercise of the newly discovered power. He accordingly enters the field of professional mediumship, and so there is a large demand upon his time. He congratulates himself on the change has male, on the good fortune that attends him. But mediumship is as we know, very precarious and uncertain. It cannot be commanded; we know little of its nature or conditions, but we know that it may be very easily disturbed, and some little derangement of health, some domestic anxiety, some depletion, perhaps of the nervous force takes place, and he finds in the very full tide of his prosperity that there is a sudden elb; that his power wanes, and perhaps, for a settlement of their bills. Then comes the temptation: "Could not you just help the spirits a little? It may be only once or twice; could not you by some little dexterous manipulation present some colorable representation of the phenomena, and perhaps very soon the phenomena will return?" The temptation is at first rejected, but it returns again and again, and with greater force with his greater needs, and his power of resistance becomes less. Is it any wonder, to any who know human nature, that he at last succumbs to the temptation? The little trick is tried; it is successful; no one observes the difference. Emboldened by success, he becomes an adept in the art of deception, and he ventures on new deceptions more audaciously than at first; and for a time he is successful. At length, however, persons begin to think that all is not right. He is watched more closely, light is sprung upon him, and exposure takes place; the medium is disgraced, and discredit is cast upon the cause he represents. Take another case which not unfrequently happens. Perhaps a medium comes to us from America or the Continent, well-accredited as a remarkable medium for physical manifestations. In his presence some new phase of manifestation is presented. Of course, the lovers of novelty are on the alert. Suddenly this new manifestation becomes the rage, and strangely enough, this peculiar phase of manifestation all at once is exhibited by a number of phys ical mediums who live in the same town, or it may be, over a much wider area. At all events, something is presented which is made to do duty for it, and our medium takes his place with the rest. It will not do that all his customers should go to another shop, therefore something must be presented equally startling, wonderful, and attractive to his customers, and so the new manifestation is tried, and he is delighted with its success. At last suspicion is aroused, a rush is made, the spirit is seized, and is, somehow, instantaneously transformed into the medium, with all the paraphernalia of fraud about him, and a new scandal is added to the roll which Spiritualism unfortunately presents! APOLOGIES FOR FRAUD.

active participation. He is startled and in-

Nor is this always the worst. What follows is often more injurious than this. There are those enthusiasts who think it a duty to defend mediums whatever evidences of fraud may exist. When an exposure takes place the exposer himself may be, and often is, a Spiritualist, and he is himself deeply pained at the discovery that he has made, but he deems it his duty as an honest man to write to the local newspapers, or to the spiritual journals, and give a plain, simple recital of the facts of the case. Whereupon, Dr. A. writes to say he had a successful seance with this medium six months before: and Professor B. will write saying that he tried and tested him and established his genuine mediumship beyond all questionas though what happened six menths before had anything to do with what subsequently occurred. But the inference which is suggested is that because the person in question is a genuine medium he cannot have committed fraud, and sometimes it is alleged that even if anything did take place that was not altogether honest and right, it was due either to the ignorance of the sitters, or, it may be, to the wickedness of their moral conditions, or to the evil sitters whom they brought with them, or, perhaps, it was

traordinary to him, are produced without his of the exposer. Now I have no hesitation in saying that this kind of apology is far more injurious to the truth than any number of exposures standing by themselves could possibly be. What can be the effect upon any unprejudiced reader of all these apologies but to make him feel that these Spiritualists are at best a set of credulous, weak-minded enthusiasts, who, if not actual accomplices, are willing to deceive, and that their action is as mischievous as complicity itself would

EVIL EFFECTS OF THE PRESENT METHOD.

Now, let us ask ourselves what is the influence which it exerts upon other classes of society? What can be the effect which all this has upon the investigator who visits the professional medium? Can it fail to excite in his mind doubt and suspicion? And whatever startling phenomena he may witness, can he altogether free himself from doubt and uncertainty as to the genuineness of the phenomena? What can be the effect on the mind of the scientific man who finds himself debarred from the free use of his eyes and hands, who finds that these phenomena take place under conditions where they cannot be observed and investigated? What can be its effect upon the mind of the serious and religious inves-tigator? Will be not feel that there is here what to him must be a profanation of sacred things? Will be not turn away with a feeling of almost loathing and disgust? What, again, will its effect be on the general public, knowing of it only from unfavorable newspaper reports and reports of criminal cases? And what is its effect upon Spiritu-alists themselves? Many who were once enthusiastic believers have withdrawn alto-gether from the work of Spiritualism, because they have been wearied and a shamed and indignant at that which has taken place. What, again, is to be said with reference to its influence on other mediums who are not professionals? I remember when it was not worth while for mediumship to be exercised as a prefession at all. At that time mediums felt the responsibility of their gifts, and it was not difficult for persons who came to them with proper introductions, and with whose motives they were satisfied as being sufficiently adequate, to obtain facilities for the investigation of the subject under conditions which could at least leave no doubt of the good faith of the parties concerned, and in this way they were convinced, at least of the genuineness of the manifestations. But with the advent of the professional medium all this was changed. Private mediums naturally ask themselves, "Why should I give up my time in this way to these people? There s the public medium." And so the services of this valuable class of mediums became lost to the cause, and I hold that whatever immediate and temporary advantages may have arisen from the exercise of professional mediumship, it is a very serious offset on the other side that we have to reckon the loss of the services of this very valuable class of mediums. Again, how is it that we have made during the last thirty years so little progress in our knowledge of Spiritualism, that we know so little of the nature of medium. diumship, of the principles which govern it, of the laws which underlie it? I have no hesitation in saying that it is mainly due to the prominent position which public circles have held among us, the existence of the professional medium, and the necessity for trying and testing him, and devising methods of proving the genuineness of the phenomena. Our time has been so entirely engrossed with the consideration of the question, "Are the phenomena genuine?" that we have not been in the proper mood of mind, even if we had the time, to enter upon the significance and value of these phenomena themselves. Nor again, can one fail to be struck with the painful way in which the commercial element in mediumship is prominently forced upon our attention. Is it not time that we should protest against Spiritualism being thus degraded? Is it compatible with the reverence due to the departed? Is it consistent with our own self-respect that we should permit the Spirit-world to be reduced to the level of a peep-show for the gratification of vulgar curiosity, and the private advantage of the showman?

A NEW DEPARTURE.

I maintain, then, in the interests of the medium, of his health and integrity, in the interests of the investigator, in the interests of the public, in the interests of Spiritualists and of Spiritualism, that this whole question of professional mediumship, and of our relation to it should be seriously re-considered. I believe if the change were made which I have indicated, there would soon be a new departure—that Spiritualists would no longer have to hang their heads in shame, or to feel that Spiritualism was a reproach, but that it was something of which they might be honorably proud; the medium would see that I was anxious to magnify his office, for would have him feel the responsibility of his position,—that to him is committed a high and holy trust. I believe it would attract scientific men to the subject in another and more serious temper than that in which they now approach it; that they would here find isles and continents of truth lying before them unexplored; that the philosopher would find fresh contributions to those obscure problems of human nature by which he is so often baffled. I believe the theologian would find new confirmations and illustrations of the fundamental basis of religious truth in which he is concerned. I believe Spiritual-

Continued on Eighth Page.

Inspiration.

Mon of early days, alone with Nature, feeling mysterious forces working in themselves in all around them, able to perceive but not to understand, content to know without aualyzing, yet needed a name for the power which at times so strangely stirred them, which produced such marvellous results in the world around them; needed a name, for all words are but name of things, or relations of things, materializations by which others can recognize and classify impressions we have received. Everywhere motion! What started the motion? What preserves it? Should they call it life the term would be defective, for life is complex, itself the consequence of something preceding it. Life could not, at least did not, to their uninstructed eyes, exist without breath, so they called this power inspiration, the breathing of God, chiefest manifestation of life of God, hence it is recorded as the theory of men of that day: "God breathed upon the face of the waters, and said, 'let there face of the waters, and said, 'let there be light,' and light was." "He breathed into man the breath of life, and man became a living soul." The breath of life is the universal periphrasis by which life is expressed. "The foundations of the world were discovered at thy rebuke, O Lord; at the blast of the breath of thy nestrils." said the blast of the breath of thy nostrils," said David. "Breath is in me, and the breath of David. "Breath is in me, and the breath of God in my nostrils," said Job. "The breath of the Almighty hath given me life." "By the breath of God, frost is given." "His breath kindleth coals." "All made by the breath of his mouth." "With breath of his lips he will slay the wicked." "The breath of the Lord like a stream of brimstone doth kindle it." "Your breath, as fire, shall devour you." "The body without breath is dead." "The God in whose hand thy breath is." "He breathed on them, and said. "know ye the "He breathed on them, and said, know ye the Holy Ghost." "Saul breathing out threatenings and slaughter." These are citations enough to show the idea these men of long ago had of what inspiration wasnot teaching, not revelation, but life's stimulus, excitement and power. All the might of God was expressed by the term, and that might always limited in manifestations by the organism which received it. Stones were never made to speak, nor trees to walk, no matter how much God breathed on them. No man transcended in utterance his knowledge of physical facts, and if his deductions were larger, it was only because the man made more intense, excited, could think with greater vigor, but always with the limitations both of conception and expression created by his mental and physical habitude.

But thought ever seeks expression, and men wrote of what they had conceived and thought they perceived thus the origin in all countries of what are called sacred writings, and they are sacred, but not in themselves—only to those who consecrate them. The first books of Jewish Scriptures must always have possessed a special interest for the lew; they held the history of his nation. It is not strange that, as the only thing that showed the Jewish people had a wonderful past, would have a wonderful future, they came to think these writings divine; nor strange that with a prophetic instinct of the evolution of commentators, they declared the very letters to have been dictated by God; that an erasure was never allowed in a copy of the law; that they grew to worship the books, to bow before the parchment, to adore

the work of their own hands.

To this unreasoning bibliolating the Christian church succeeded not at once, for Christianity and Judaism were opposing h the internal spirit wa same, the external manifestation vastly different. The Jewish books lost some of their prestige. The same forces which caused the production of Jewish books made the Christians write-write, nonsense, falsehood, heresy; write also many things good and true, higher conceptions of nature of God; broader perceptions of the relations of God and man. Hosts of MS, there were; some called doubtful as to authenticity; some undoubtedly genuine; some clearly fraudulent, but all inspired. These were the writings included by the description, "all Scripture" given by inspiration of God, while at the time that sentence was written, much of what is to-day received as Scripture, was not in existence, and it indorses much that is now rejected. There have been councils of the Church at which it was decided which books were canonical; quarrelsome, wicked councils, evidently not divinely inspired, as the Church conceives of inspiration, which made a selection, probably the best they could, judged from a literary standpoint; but, as Owen well says: "Literary excellence is one thing, infallibility another." Those councils selected and canonized their selection. To-day the Church proclaims this book a perfect revelation of God's mind and purpose; says it is true in every portion. Confronted with scientific errors found in its pages, Church authorities say it was never intended to teach science. Was it intended to teach false science? Contradictions being discovered, they explain them away—"accommodating" they call it. Because of the necessity of this, sect-arose. If one could "accommodate," why not all? Ignoring its real value, as a record of human experience, the Church exalts its authority, while the agnostic, equally ignoring the real claims of the book, fiercely attacks the dogmas of authority so persistently that I sometimes imagine that he hates it so much because in his secret soul he fears it may be true.

For this reason, no theme is of more importance to-day than inspiration. At every step of human progress, every new evolution of thought, a "text" is displayed, and by its words everything must be judged. A good thing is not believed to be good unless some one thousands of years ago said something which indorses it, or can be made to do so: while it is also true, as Shakespeare wrote; "There is no error so damning, but some holy saint Will consecrate and bless it with a text."

Therefore it is necessary to find out, if we can, what inspiration can do and cannot do, to discover if God lives to-day, but has stopped inspiring; to learn if my words can be ever and always true-if a revelation, except of

ourselves to ourselves is possible. It is agreed that in order for a perfect canon of Scripture to exist, there must be nothing omitted; every divine utterance must be there, for who can tell what new explanations of old doctrines, what promulgation of forgotten ones may be in missing portions? Yet there are missing books, a good many of them, presumably as divine as those we have, for they are quoted from in our version. This of the Old Testament. There is reason to believe that an entire gospel is lost, and several epistles of apostles, embraced in the "other Scriptures" recommended by Peter.

book is not complete, hence not perfect. It is necessary also that nothing be included that is not divine. If this be so, how did that Song of Solomon get a place? No name of God, no allusion to religion in it, but so much that a suggestion of sensuality, that much that a suggestion of sensuality, that promptly shown to the best pew of what is ments intellectually, of more tender sympathe Jews would not allow it to be read by now known as the "Cream-Cheese Church."

any one under thirty years of age; not divine, not even decent. The book of Ruth is a pleasing novelette—nothing more. The book of Ecclesiastes is downright materialistic and agnostic the ery of a worn out sensualist, who says all is vanity, because he is unable longer to enjoy. Many books in the Bible have had their genuineness assailed. We cannot spare space to give all the facts on this head, or the reasons why. Without expressing any opinion on these points,-for in

our view they are unimportant—we remark: The Bible must be correctly translated. That it has not been, is evident, or Revision Committees would be useless. That it never can be, is to us equally evident, and Revision committees are therefore useless. We can find the dictionary meaning of the original -doubtless if we can have a correct copy of the original to translate from; but would that be a true translation? We are sure it would not be. "Yes, you can get translation done cheap, but can you find one who knows technical terms the Germans use, so they could understand what you meant?" "Would you literally translate 'finger hut' into 'finger hat' instead of thimble? Would you say 'lead feather' for 'lead pencil, " etc., etc., said one to us. some years ago. This is a grave objection to the claim of infallibility; the best translation of necessity a failure.

The Bible makes no claim of infallibility for itself. There is a command to write the Jewish law, to study to preserve it, and as it was the organic law, governing all details of life, this was only reasonable; but not a word relates to prophesy; there is no foreshadowing anywhere that there shall be any further revelation, if revelation it was. "All scripture given by inspiration of God is profitable" undoubtedly. "Holy men of God spake' as they were moved by the Holy Ghost." W don't question it. But could they in such a case utter things true then, they should be true for all time? That is the question. Can inspiration reveal except what a man already has? Can force teach? Inspiration is only force!

God could not make such a revelation. A half-truth is a whole lie, God diluted is man. If God made a revelation of abstract truth, that is truth as he knows it; it would be incomprehensible or false to man. If he revealed only relative truth it would be falsehood to him-his revelation would be a lie. which is unthinkable. An inspiration to write, another to interpret, another to understand- all these necessary—but with all these complete perception of the thought of God is impossible unless the finite could grasp the infinite. God would not, if he could, make such a revelation. He would know in advance what we have learned—the flerce debate. the wars, the inquisitions, the unholy tempers, the two thousand sects, all taking the same words as authority, guided by the same Holy Spirit, they say, into "all truth." Well, the enormous variety of opinion goes to make up truth, as combination of all colors makes white, we suppose, though no single sect knows it.

The unchangeability of God forbids the claim of unlimited inspiration to a few, and then essation. For hundreds of years men lived—they must live before their history could be written. There was no bible, no overmastering authority. Men heard the voice of God, they said. long before there was any record made of the fact. Did not God rule them? Did he not inspire

give life to men then? The inspiration of the prophets was not a special gift, but a special power of reception, as possible, as really existent now as then. For its venerable antiquity; for its clear, nervous, condensed prose; for its sublime poetry; for a history nowhere else attainable-most of all because it is so thoroughly human; because it is the ancient record of man's experience, which touches ours in so many points to-day: because it has won the love, the reverence of countless millions, who found their hearts comforted, their souls uplifted by words of men like themselves, to whose experience their own bore relation-for these reasons the Bible is a sacred book, but not divine. It shall guide us by the examples we select from its pages; it shall give back to us the holy thought we bring to its study, but it shall not dominate us, shall not be accepted as God's word, least of all, God's last word.

The word of God was never found in any dictionary; men spake as they were moved by the "Holy Ghost" in the old days as they do to-day. He who wished to fight, always heard the word commanding him to do so. One man, under this spiritual excitement, said to the appalled Jews, "God is jealous and the Lord revengeth; the Lord revengeth and is furious," while another, under the influence of the same spirit, says, "Love is of God for God is love"—both utterances as true as was possible for them.

From the theology of to-day we turn back to the old thought of the Hebrew prophets, more and more clearly do we perceive that inspiration is the breathing out of God's life. the source of all life, all motion. The wind is inspired to roar; the tree to grow; the animal (and frequently man) is inspired to kill "By the breath of God frost is given. All good, all evil, all wisdom, all falsity, all righteousness, all sin, come from inspiration, the one spirit diverse in manifestation as controlled by the organism receiving it.

But the Bible has been used as the justificat on of the incentive to war, cruelty and injustice, evil of all sorts. It has done this because of the authority claimed for it. This removed, it would do no more harm than any book of history, poetry or metaphysics. Not divine, but gloriously human; not God's word about man, but man's word about God. We should value the book for the good it would bring out of us—not fear it for the evil men have put into it. "I am not ready to give up head," said a talented lady, recently, "because men have distilled poison from grain." So Ingersoll may rail and the church worship the book, we will be content with loving it. It shall be our friend, not our master.

The congregation of a fashionable New York church, are undecided as to the propriety of visiting the mother of their pastor, a woman of irreproachable moral character and unobtrusive manners, but whose offense is that in former days she did washing to support herself and children. This is an il lustration of that snobbish spirit which considers it more creditable for a woman to depend upon the grudging bounty of relatives and friends, than to earn a livelihood for herself.

D. M. C.

The duke of New Castle, a plain, smoothfaced youth of 18 was much annoyed when he attempted to attend divine service at St. John's, Washington, D. C., because he was obliged to wait in the vestibule, and was quite indignant when finally turned away because there was not room for him. The most absurd part of the affair is the fact that the religious people have come out with explanations. If they had only known he was the Duke of Newcastle he would have been spiritual attainments, of grander achieve-

BY HELEN MAR.

Good-bye Old year. With many regrets I bid thee adieu. With thy fast waning hours what reminiscences crowd through the portals of memory's chambers! What questionings arise! What have we accomplished in the great drama of life during thy reign? What bright hopes and brighter anticipations lie buried beneath the debris of thy decaying form? What brave resolves of good to be lived, of duties to be fulfilled, of achievement to be obtained, lie side by side in one com-

mon grave.

Anon, the jewelled fingers of sacred friendships tap lightly at the door of affectionate remembrance for recognizance, and as the golden gates swing ajar, we see the tempest-uous waves of time's illimitable sea bearing far from us the crowns of hallowed associations that have enwreathed us in the past We see many smiling faces of earth's loved ones, cold and expressionless in death's em-

Ah! how sadly we miss the magnetic thrill of the warm and ingenuous hand-clasp. and the beaming eye, those windows through which the divine spirit speaks in tender sympathy and kindly love. We miss the patter of the little feet, whose echoing footsteps made glad the worshipful mother's heart. We miss the merry laughter of many a darling whose sweet presence at the home altar united the human more closely with the divine, allied the finite more intimately with the infinite, made life's duties less irksome, and life itself more beautiful in the fulfillment of the holy duties of mother and father.

We miss from the home altar about which loving brothers and sisters gathered in the long ago, the dear faces of the old father and mother, whose watchful tender care over our childish days was unceasing, whose sweet sympathy ever overshadowed us, and whose kindly hands plucked from life's youthful pathway every thorn that might lacerate or wound the tender and sensitive plants committed to their care and keeping.

In reviewing memory's records do we find therein the high and holy inscriptions of sacred duties sacredly fulfilled through the divine laws of life to those whose unfailing sympathy, self-sacrificing love and untiring devotion have made our lives better and happier; or does there come echoing through the corridors of the soul, a sad refrain of cruel neglect, of coldness and indifference in response to their devotion? Have the turbulent waves of time's tempestuous sea only sorrowful records to carry out into the illimitable future to be echoed and re-echoed there, un-til our grieved spirits will cry out in anguish

"O! God let this cup pass from me, I pray!"
Another page from memory's leaflets reyeals a record of kindly deeds performed, of sufferings relieved, of heavy burdens lightened, of sacrifices of selfish desires, selfish comforts, and indulgences made for the happiness and pleasure of those with whom we are associated. Although this page sparkles with many gems of divinest lustre as it reveals, sad faces made less sad; sorrowing souls cheered by kind words and loving sympathy, and desolate homes brightened, yet side by side there stands the memory of tales of suffering unherded; of sad faces from which we may have turned coldly away, of misery unrelieved which may have led to despair, yea, and to crime. These records like weird specters haunt memory's most sacred chambers, and fill our souls with sadness and remorse.

Another leaflet is turned, and I find a record of many misspent hours, of days in which no kindly act has been performed: no tender word of sympathy spoken, no relief of suffering; no self-sacrifice for the good of another, no spiritual unfoldment, no intellectual development, no sacred duty fulfilled, no high or holy purpose achieved. I find these pages stained with the tears of angel friends who would gladly have washed away these sad records that must bring remorse, but alas! every omission of duty as well as every fulfillment, is indelibly stamped upon the frontlets of time, and will pass into the illimitable realms of futurity, where they ever remain as silent witnesses of life's recorded evidences, for good or ill. I find memory's chambers filled with regrets and remorse for unsuccessful efforts to live up to our highest convictions of right and duty.

The noble Channing once said: "Show me the man that lives up to his highest convictions of right and duty, and I will show you a God." Alas! poor humanity cannot hope to achieve such a divine result, for as the days pass, and the achievements attained seem partially satisfactory, there are opened before us grander fields of exploration, and our standards of right and duty are enlarged. The standard of yesterday answers not for to-day, and that of to-day will not supply the demands of the soul for to-morrow. The most we can hope for is to do our best to-day, and from the experiences and results of to-day learn to climb higher to-morrow. The present is all that we can call our own. The yesterdays have gone into the undefined and illimitable vortex of the past, the to-morrows lie in the undefined realm of the future and although we may weave many golden webs of sunny anticipations, bright hopes and high exaltations, the fulfillment of them all lies in the to-day, the present..

Thus with memory's sad reminiscences of the past, we will bid adieu to thee, Old Year, and close up our accounts with thee. But I pray thee, give to the erring ones of earth yet another trial. Nay, not to thee, Old Year, would we make this appeal. In vain would our prayers ascend to thee, as thy dying and palsied energies, and thy attenuated form plainly indicate that thou art helpless and impotent to bless. But thy successor holds within its womb the possibilities and probabilities of the human soul and its achievements, and to it would we bend in supplication and prayer. Alas! here we are again met with a rebuil, and are reminded of the uncertainty of the future, and that the present with its existing duties, its advantages for spiritual, mental and moral culture, is all that we can rely upon to supply the needs, yea, the demands of the soul so eagerly questioning of the past and the future, and too often ignoring the present.

Again Old Year we bid thee adieu, hoping that during the reign of thy successor, the records upon memory's leaflets, yet unturned will bear upon their pages brighter evangels and holier than the past reveals. May each and every one glean from nature's ever ripening harvests the wealth that is waiting for the reapers. Her divine behests lie at her ever open doorways seeking to be applied to the spiritual needs of her children, and all who desire may partake of the waters of life

freely. The incoming year, 1883, we would welcome as a harbinger of good and bless its natal day with hope's beacon star brightly beaming, with sweet anticipations of higher

and of greater justice to every living soul. May the sunlight glory of an ever living present inspire to greater efforts for good, and may a divine inspiration fall like a holy benediction upon all those who are seeking and

triving to live pure and noble lives.

May the footsteps of 1883 be stamped with the insignia of honors won by untiring energy, and when we bid good bye to the fast fleeting New Year, may every leaflet, yea, every page of memory's tablets sparkle with radiant gems of purest luster gleaned from happy experiences, through noble deeds and beautiful lives. May fewer regrets be mingled with our farewell, may time's unerring record crown with ineffable brightness the noble, the pure, the good and the true, and may 1883 prove a happy New Year to one and

Three Remarkable Experiences in the Life of a Clairvoyant.

FIRST-SPIRIT REVENGE.

Somewhere about the year 1872, Mr. W. Z. Hatcher took up his residence in Norfolk Virginia. Accompanying him was a friend named John Emmons. Both were Spiritualists, and the latter was possessed of certain peculiar mediumistic qualities. Soon after their arrival, Mr. Eminons remarked that there was a good clairvoyant medium in town, and proposed to Mr. Hatcher that they should sally forth to find her. They soon came to a large, rambling, two-story brick house, old and faded in appearance, and whose interior gave the same uninviting aspect that was presented on the outside. There appeared to be but two large rooms on the ground floor, one of which was almost entirely devoid of furniture, while a common square table, old-fashioned cook-stove, and assortment of wooden chairs, comprised most of what appeared in the other. Seated in the latter apartment was a large, good-natured-looking woman, and, still more noticeable, ten children, the oldest of whom did not seem to be more than as many years

This woman proved to be the medium sought, by name, Mrs. C. She was descended from one of the most noted names in the South, of considerable wealth and social distinction, but afterwards her family was so far reduced by the war as to be unable to secure to her the commonest rudiments of school education. And, unfortunately, her children. This much of explanation.

ism. She listened eagerly to some account assist in forming a circle at her home for development. At the first sitting great streams of electric flame seemed to shoot from the tips of her fingers, spreading out into a fan-shape form of brilliant stars; and then balls of the same colored light, intensely brilliant, from the size of a man's closed hand to one as large as his head, danced all about her body in wonderfully eccentric movements. It is not of these circles we purpose to write, however, but of the singular experiences Mrs. C. had had in her previous life, and which she related to Mr. Hatcher at different times during his visits to her

Her clairvoyant quality first came to her at a very early period of her life, and mainly gave the ability to trace out lost property and describe the criminals who had stolen it. The only explanation of this ability she could give, was, that "the spirits told her." ed on to use her medial gifts by the town authorities, to assist in tracing the commit ters of crime and assist in bringing them to justice; but on one point she was inflexible -not on any consideration whatever would she reveal the whereabouts of a criminal, the penalty of whose crime would be the gallows; this on the ground that the spirits had told her it was just as wrong for the authorities to kill a man in retaliation for crime committed, as for a criminal to murder in the first place. It was in this connection that occurred one of her most remarkable and painful experiences. came about

in this wise: The Sheriff induced her to reveal the whereabouts of a notorious desperado, who had committed many serious crimes, and finally a most brutal murder, on the solemn assurance from himself and the Mayor, that the criminal should be imprisoned for life instead of being hung. For months previously the man had baffled every effort to trace him. But in a few minutes the medium described the locality where he was concealed so exact and minutely, albeit she had never been within a number of miles of it in her life—that he was at once secured and lodged in jail. Not only did she point out the place of his concealment in the deepest recesses of an almost inaccessible swamp, but described the exact path by which he came and went, and which was the only route by which the spot could be reached.

But the pledge so solemnly given to her by the authorities, was not kept; the man was hung; and for more than a year afterwards the spirit of the murderer, with his ghastly purple visage, just as he appeared when strangled on the gallows, began to haunt her. Daily, for as much as an hour at a time, both when she was alone and in company, he would come and crouch within a few feet, gazing straight into her scared eyes, and with such an upbraiding, terribly vengeful look, as often nearly drove her distracted. In vain she sought to leave the horrible presence, or turn her head, or close her eyes. In spite of her most persistent efforts, she was irresistibly compelled to meet the spirit's terrible scowl. As she herself described it, no words could tell what she suffered while that livid face was glowering in front of her, always with the one, immovable, crushing, condemning, silent gaze that came at any moment, in the broad daylight, in the dead watches of the night as she lay on her pillow, out in the street, and in every corner of her dwelling. Just as she began to feel that she could not longer endure the wearying nightmare of such a fearful load, the great weight was lifted away as suddenly as it first appeared; and, to her inexpressible relief, the spirit of the murderer never came again. W. WHITWORTH.

Cleveland, Ohio.

The German Empire has now about 34,000,-000 acres of forest, valued at \$400,000,000, and appropriates \$500,000 every year to increase and maintain the growth of trees.

> Horsford's Acid Phosphate IN DEBILITY.

DR. W. H. HOLCOMBE, New Orleans, La. says: "I found it an admirable remedy for debilitated state of the system, produced by the wear and tear of the nervous energies." The Origin of Man.

Yesterday afternoon M. E. de Pressensé. D. D., of Paris, delivered, at Willis's Rooms, the first of three lectures on this subject. The Duke of Argyl occupied the chair, and among those present were the Bishop of Nelson and the Bi-hop of Ballarat. His Grace said he thought he did not exaggerate when he declared that the origin of man was an absolute and profound mystery. He believed that the illustrious man who was lately interred in Westminster Abbey, Mr. Darwin, if he had been present on that occasion, would have confessed, as indeed he did confess in his own works, that his theory with respect to the origin of man was entirely and purely speculative. It was right that this specula-tion should be approached from every point of view, and he thought he might say that so far as physical science was concerned there existed at that moment no clue to the origin of man. Approaching the matter, however, from the point of view of Christian philosophy and Christian speculation, he was sure they would all hear with intense interest what was advanced on that dark and mysterious subject by so eminent a man as M. de Pressense who represented the French Protestant Church-M. de Pressensé then proceeded with his introductory lecture, employing his own language, but in such a manner as to be easily understood by persons having only a moderate acquaintance with French speaking. Having begun by intim-ating that his design in that lecture was to give something like "the bulletin of the bat-tle," which was now being fought on the principles of theism, to describe the attack, and also the defence, which he believed would soon prove victorious he maintained that the progress of the natural sciences did not imperil theism, the sovereignty of science in its proper domain being the establishment of facts. The rapid movement of contemporaneous thought, did justice, even to a fault, to error in the systems which succeed each other. The positivism which interdicted all research into the causes and origin of things was now past; and the question of origin was raised afresh on a more ample field. The question of the origin of man was identical with that of the origin of beings in general. Two great schools were face to face -the school of evolution and that of creation their principal representatives being found especially in France. The lecturer then referred to recent manifestations of marriage had been prolific of little good save materialism and Spiritualism, and to the great philosophers attached to no relig-It was found that while the woman was lous body—Virchow, Claude Bernard, and possessed of great clairvoyant power, she had others. There was, he said, atheory of never heard one word in regard to Spiritual- evolution which was not contrary to that of creation, it was that which admitted of it from her visitors, and readily agreed to the intervention in the origin of things of an intelligent and powerful Cause. Darwinism, which was far from being absolutely demonstrated scientifically, was not incompatible with theism, Mr. Wallace being witness. Great service had been rendered by it to science. The laws of evolution laid down by it implied divine intervention. The theory of evolution as formulated by Mr. Herbert Spencer and Herr Haeckel was incompatible with theism. The principal scientific objections to this theory were 1. That it did not explain the progress of beingstheir evolution. 2. That it could not cause life, sensation, or mind to proceed from mere mechanism, and demanded of us acts of faith. 3. That it could not furnish an account of the origin of man considered in his physical and his moral life. On the leading features of man's moral nature and his mental constitution the lecturer dwelt with special emphasis.—London Daily News.

Rev. Father Wilds, EXPERIENCE.

The Rev. Z. P. Wilds, well-known city missionary in New York, and brother to the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows: "78 E. 54th St., New York, May 16, 1882.

"78 E. 54th St., New York, May 16, 1882.

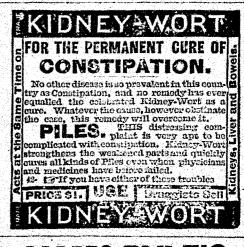
Messes J. C Ayer & Co., G-ntlemen:
Last winter I was troubled with a most uncomfortable itching humor, affecting more especially my limbs, which itches in intolerably at hight, and burned so intensely, that I could scarcely hear my clothing over them. I was also a sufferer from a severe catarrh and catarrhal cough; my appetite was poor, and my system a good deat run down. Knowing the value of Ayer's Sansaphani La, by observation of many other cases, and from personal use in former years, I becan taking it for the above named disorders. My appetite improved almost from the first dose. After a short time the fever and itching were allayed, and all signs of britation of the skin disappeared. My catarrh and congin were also cared by the same means, and my general health greatly improved, until it is now excellent. I feel a hundred per cent, stronger, and I attribute these results to the use of the Sansaparilla, which I recommend with all confidence as the best blood medicine ever devised. I took it in small dose there times a day, and used, in all, less than two bottles. I place these facts at your service, hoping their publication may do good.

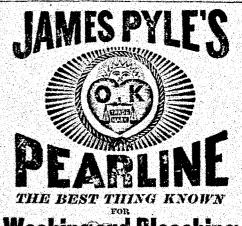
Yours respectfully,

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Cleanses, enriches, and strengthens the blood, stimulates the action of the stomach and bowels, and thereby enables the system to resist and overcome the attacks of all screptions of the Skin, Rheumatism, Cutarrh, General Debility, and all disuders resulting from poor or corrupted blood and a low state of the system. PREPARED BY

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Woman and the Louselfold.

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

UNTO THE DESIRED HAVEN.

What matter how the winds may blow, Or blow they east, or blow they west, What reck I how the tides may flow, Since ebb or flood alike is best; No summer calm, no winter gale, Impedes or drives me from my way; Lateadfast toward the Haven sail That lies, perhaps, not far away.

I mind the weary days of old, When motioniess I seemed to lie; The nights when fierce the billows rolled, And changed my course, I knew not why, I feared the calm, I feared the gale,

Forboding danger and delay. Forgetting I was thus to sail To reach what seemed so far away.

I measure not the loss and fret Which through those years of doubt, I bore; I keep the memory fresh, and yet Would hold God's patient mercy more, What wrecks have passed me in the gale What ships gone down on summer day; While I, with furled or spreading sail,

stood for the Haven far away. What matter how the winds may blow, Since fair or foul alike is blest; God holds them in his hand, I know. And I may leave to him the rest, Assured that neither calm nor gale Can bring me danger nor delay, As I still toward the Haven sail That lies, I know, not far away. -- Anon.

WOMEN IN VARIOUS COUNTRIES. A correspondent of the Cincinnati Com-

A correspondent of the Uneinnati Com-mercial, draws this picture of Belgian life: Nobody in this region seems to work any but women and dogs. The "harvest hands," as they are called at home, were, with the few-est exceptions, women. They were working like oxen. In shape they are short and wide out. Centuries of carrying heavy burdens are out. Centuries of carrying heavy burdens on their heads and shoulders have stunted their height and broadened them out.

This minute—5:30 in the morning—at Cologue, I hear the measured tramp of soldiers in the street outside. I look out. A squad of good-sized, well formed young soldiers are passing with a Lieutenant. They hold their hends up in a spirited way and march along limber and elastic. Immediately behind them follow three tawney, squatty women, carrying upon their heads loads which looked awful. It is enough to crush their skulls in, one would think. The picture tells the whole story of life among the lower classes in this country. It is a barbarism as complete as reigns among the Indian savages of Ameriea, where the squaws do the drudgery and the men fight and hunt. Men in uniform the men fight and flunt. Men in uniform fairly swarm. They waddle about the country railway station in caps, green, white, red, blue and black—fat, lazy looking fellows—white but in the adjoining field women lug and tag at the bundles of hay and grain and bend their backs in the turnip fields, plying heavy loss, horny-handed and stiff, with warry weather-beaten seamed sturid faces. weary, weather-beaten, seamed, stupid faces. It is not an agreeable sight nor an encouraging one for the future progress of one of the most civilized nations in the world. Everywhere are soldiers, soldiers marching, drilling or standing sentinel. But the most magnilicently disciplined standing army in the world is maintained at a cost which cannot fail to tell on these people in the years to The men are drawn off to fight, and the women do the men's work. At this day in Germany women blacksmiths are not very uncommon. What is to become of the refinements of social life, the sweet sacredness

of home? Everything hereabouts, too, seems done of sheer brute strength. There is no saving of labor, either by machinery or by the application of common sense. In the field we saw no American agricultural machinery, as in England and Scotland.

Stockings are knit by hand instead of by machinery, and in Antwerp and Brussels the women are so industrious that they knit running along the streets going of errands.

THE JAPANESE.

The San Francisco Chronicle, in an interesting article on these people, describes the endurance of a race who subsist on vegeta-

Although the average stature of this people is under the standard of most of the European nations, it is about equal to the average of the French, that is, of the male portion. The females are very much below the height of Western women; but they have the same muscular traits as the males. They have well developed limbs and a capacity for labor and fatiguing work that seems astonishing. To these women at work in the fields, managing the immense hoe in use there, with their scanty garments, which allow the sun to look upon their shoulders and the upper portion of their bodies, leaving their limbs unfettered, they appear models of symmetrical development. Beautifully rounded arms and limbs, with smallest of feet and hands and small-boned, they present the spectacle of what the human form should be in its natural grace and finish. An extraneous appliance is never permitted to assist Dame Nature in giving shape or line to the compact anatomy of their bodies. The children are wondrously strong also. They are harnessed into the general care of the littler fry of the household as soon as they are large enough to have a smaller child strapped on their backs. They learn very early the skill of bearing burdens upon their shoulders. As they increase in growth, the capacity for this sort of work is duly fostered. The women, young and old, are to be seen bearing loads upon their backs that the uninitiated in such work would not be able to stand up under. They will travel miles laden in this way, with a speed that would be sufficient to tire an average Western woman if entirely unincumbered. In fact, there are very few women who could at all walk the distance the old women do while bearing heavy loads. And all this is done on an absetminous vegetable diet.

The following is a description of MARKIAGE IN JAPAN.

Marriage in Japan is an institution unknown as a religious sacrament, or as a legal contract, pronounced or ratified by any civil officer or court. It is the simplest form of matrimoulal union that can be conceived under the name of marriage. It is simply

When the child is born and named in Japan, it is registered in the official register of the ken or district where the parents live. If at any time the person removes to another ken or province, he takes his registration from where he is leaving and is registered at his new home. There is no Japanese living un-

registered. When the man wishes to take a wife, and the consent of the selected one is obtained, or that of her parents, the husband that is university. In 1880 they numbered 810 howto be annears at the kenche, or office of the ever, and in 1881 there were already 980 registration, and there registers the name of | women attending the lectures.

the woman as his wife, and the woman is then known and considered as his sacred property, to have and to hold as long as he likes, and no longer.

The manner of divorce is just as easy as the marriage; that is, if the man so desires, for he only can divorce. All that is done is for the man to give the woman what is known as the "three lines and a half paper," stating to her that she is no longer considered by him as his wife. She is thus unmarried, and can take her maiden name. The registry is made to show this fact, and the two are

On the other hand there is no power that can divorce the husband from the wife-the woman is powerless to act against the man. Divorce is the prerogative of the husband, uncontrolled by any power whatever; he alone binds, and he alone can loose.

WOMAN'S INFLUENCE IN KUSSIA. "Who is now the leading spirit of the Czar's government?" I asked a high official.
"A woman, as usual," he answered." Like other monarchial countries, we have always

had some woman at the top or at the bottom of our government." During the thousand and twenty years of Russia's existence, there have been eighty rulers, all told, of whom only five were women But if we study Russian history, we shall find that nearly every Russian ruler has been ruled by a woman. There was apparently but one "wise" head, and that a woman's. The great Princess Olga, of the tenth century, the first Christian sovereign of Russia, is known in history as "the Wise."

is known in history as "the Wise."

Mme. Pobedonotzeff, the leading spirit of the Russian government of to-day, is the wife of the Chief Procurer of the Holy Synod and the most confidential counsellor of the Czar. She is young, beautiful and ambitious. She married Mr. Pobendonostzeff but a few years ago. Her husband, a very old gentleman, is in love with her. It is said of him that the knightly motto, "God and my Lady," he changed into "God and my Wife," and upholds it as devoutly as a knight of old. He rises early, prays to God, adores his wife, He rises early, prays to God, adores his wife, and then goes to see the Czar, or the Ministers, or the Holy Synod, and everywhere he tries his best to carry out the commands of his charming goddess. Meanwhile, she herself is not idle. She receives hosts of fair visitors of high rank, who, while offering their homage, seize the chance of commend-ing. their husbands, brothers, or cousins. Sometimes this or that Minester of State does himself the honor of paying his respects to her. Occasionally she visits her Majesty, the Czarina, to cheer her soul in her golden cage. And the Czar himself is there always on hand. Thus it has come about that, while the Czar keeps away from the capital of his empire, Mme. Pobedonostzeff has somehow found herself to be the center of the Russian political world. Instead of the Czar's policy, or the Chancellor's or the minister's policy, we hear of the Madame's policy. With the modesty of an ascending star, she does not reveal her projects, but it is very doubtful whether any liberal reforms will find favor

WOMAN IN MEDICINE.

It was only the other day that it was confidently thought that the Russian government had given its coap de grace to the aspiration of Russian women for science when it drave away the Medical Academy for Women from its former refuge in the Military Department of the capital, where it has grown up and prospered under the liberal and enlightened cara of the former Minister of the Army. Count Miliutine. Great have been the services of the Russian women as surgeons, physicians and Sisters of Charity on the battle fields of Turkey during the years 1877-78 as well as in the ambulatory hospitals, where they worked away with untiring energy right under the enemy's bullets. Proportionately great was also the devotion displayed toward these women by the soldiers and the respect paid to them by their fellow physicians of the sterner sex. Their merits and exceptional fitness for medical work were brilliantly acknowledged by the tribute paid them by the late Czar, who causes a special decoration to be made and distributed to all the women graduates of the Medical Academy. The practical utility of women in the medical field was still more plainly demonstrated by the fact that the Zemstvos of different governments vied with each other in their endeavors to secure the services of the women physicians for the rural districts; so that as time went on the demand for women doctors more than thrice exceeded the supply of the article, as annually issued by the Medical Academy of St. Petersburg. The capacities of Russian women for the medical training were such, in fact, that the most renowned professors of the capital were eager to deliver for years together courses of lectures to the women students, and that free of all charge, or nearly so, and the establishment existed and prospered, without any capital whatever, for nearly seven years. Last summer, however, it was decided in government spheres to do away with the medical college for women, and they were accordingly notified to vacate the building occupied by them in the Military Hospital of St. Nicholas.

Suddenly the inmates of the Medical Academy for Women found themselves evicted as it were by the hardest of all landlords—the government—who evidently hoped to see the women's aspirations expire at the wayside. About six hundred young women belonging to the faculty were permitted, it is true, to finish their medical education, but no other persons were henceforth allowed to be seen learning at the academy in this temporary refuge, unless means were found to insure the future existence of the establishment. There is hardly any country to be found in Europe where money would be so scarce as it is in Russia at the present time; but, notwithstanding this fact, during the two months which have elapsed since the future of the Medical Academy was seriously threatened, subscriptions, large and small, have unceasingly poured in in from all sides toward the end of sustaining the medical school for women. Large sums have been collected almost by the cent in comparatively the poorest provinces, so that at present the future of the Medical Academy for Women is almost assured, and the liberal circles of Russia are correspondingly elated. A helping hand has been extended to the threatened academy by the St. Petersburg University for Women, better known as the Bestoujef's Lecture Course, which has offered to consolidate the two establishments into one.

It was only on the 1st of October last that the first series of young women students gradnated from that university—they numbered 163. When this University was first inaugurated 814 young women were admitted to it. but part of them soon left the establishment. being frighte red away by the hardness of the labor required in it, so that by the end of 1879 there were only 789 women students at the

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Pinlo-OPHICAL JOURNAL.

This is an excellent criticism on the Bible of the Christians, the facts set forth are very suggestive and to the point: We are to examine whether we have the utterances of certain men, who were once supposed to be under the inspiration of God, in such a form as to prove the Bible infallible. If we find that we have not, and also find that the Bible has assumed its present form by natural methods, and even by some contrivance of men, then we will see the falseness of the alternative idea that it is the Word of God, because it came in some mysterious manner. Let us begin with what we have, and trace this Book backwards to its source. Here is a book printed in English, which many men call the Word of God. This book we find was made in 1611 A. D. by fifty-four Englishmen under James I. of England. It was made by a revision of previous English versions, which had themselves been translated from Hebrew and Greek. This book, therefore, which lies before us cannot be the infallible Word of God, unless King James and the Englishmen under him were under the direct supervision of the Almighty. This book was but a revis-ion of certain English translations which had gone before. But to go back still further, there was no complete English Bible printed till 1535 A. D. and the first results of the printing press, so far as the English Bible is concerned, was the translation of Tyndale which is the true original of all English versions. Then came the translation of Cov-erdale, "Matthew's Bible," the "Great Bible," the "Genevan Bible" in 1560 a. D. with Calvinistic notes. Then in 1568 t. b. was printed the "Bishop's Bible" which was the basis upon which our present Bible was made and revised. In 1610 A. D. the Catholics produced a version called the "Douay Bible" and there were even other versions. All this is uninteresting enough, but the point of significance is that our English Bible, in any form, is only about 500 years old, counting even from the days of Wyckliffe. It is of course known that Wyckliffe translated the Scriptures into English first, and this was in 1354 A.D. But this was not a printed English Bible, as it was before the age of the printing press. Here we must confine ourselves to the one distinct channel of our present version. It is common with many persons to attach much importance to the titles and subscriptions of books and chapters in the Bible. But our present system of chapters was invented by Cardinal Hugo in the 13th century, and was first used in the Latin Bible. The first division into verses was made by Robert Stephens, a printer, in 1551 A. D. The titles, too, and nearly all the subscriptions are utterly worthless, and are the devices of men in comparatively modern times. And yet these fitles, of no authority, have furnished the foundation of much of our superstitions theology. Take that love poem, the Cantieles, and see how modern nich have arbitrarily made it seem to teach what it was never intended to teach, and have made it refer to Christ and the

church. The address contains many facts that will prove valuable to the liberal student who is in search of truth.

DUMAS' ART ANNUAL FOR 1882. An Illustrated Record of the Exhibitions of the World. New York: J. W. Bouton, Paper, 325 pages, Price 84.25.

The success of the Illustrated Cutalogues of the several Art Exhibitions, has suggested the idea of a publication which should contain a more complete review of Fine Arts. This position the Art Annual, of which this is the initial number, assumes to fill. For the year 1883 two volumes will be issuedin June and December respectively. The first half of this volume is devoted to drawings and contains about two hundred and fifty (many of them full-page) reproduced in fac-simile. The second half is a review of the Art Exhibitions of 1882, including the principal ones in France, England, Belgium and Russia, with an article on "Art in America in 1882" of especial interest to American

LIFE. DEATH AND OTHER POEMS. By George H. Calvert. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. Cloth, price \$1.50.

In the poem "Life" Mr. Calvert sings, in rather halting verse, not of the opportunities of earth-life; but of the vague possibilities of eternity. Of "Life's loving brother, indefatigable Death," he says:

Banish good Death, and all things soon In agony would pray
For his recall, to lift them out of swoon, To Free them from deathless decay.

All nature keeps itself alive by dying, Seeming to die; bodies even die not, They do but change.

Among other poems are, "Garibaldi," "Aspiration," "Truth," "Ideal," "Real," and 'Omnipresence of Beauty."

RUTH ELIOT'S DREAM. By Mary Lakeman. Boston: Lee & Shapard. Chicago: Jansen, McClurg & Co. Illustrated. Cloth, §1.25.

This is a pretty, simple story for girls Caough it may be a trifle wanting in incident, it is quite refreshing to turn from the exciting, sen-ational stories of the day, to this pleasing picture of every-day life. The binding is novel but pretty, and the general appearance of the book is excellent.

THE AMERICAN KINDERGARTEN AND OTHER PAPERS. New York: The American Kindergarten Society, Room 70, Bible House.

A small pumphlet containing several art icles supporting the American system of Kindergarten and contrasting it with the German system, which it denounces as "leading downward" and "plunging into skepticism and infidelity."

A Varied Performance.

Many wonder how Parker's Ginger Tonic can p rform such varied cures, thinking it simply essence of ginger, when in fact it is made from many valuable medicines which act beneficially on every diseased organ. See other column.

The 600th unniversary of the founding of the house of Hapsburg (originally Habsburg) has recently been celebrated in Austria.

The compliments of the season-colds, coughs, catarrhs - may be effectively dealt with by taking Aver's Cherry Pectoral. To neglect proupt treatment for these ailments is to risk consumption, which is said to cause one-sixth of the mortality of all civilized countries,

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THE BIBLE: WHAT IT IS AND HOW IT GREW. By S. J. Stewart. Delivered before the Independ-ent Congregational Society, Benger, Me.

Hackel thus decribes the great English naturalist: "As the carriage drew up in front of Darwin's pleasant country house, clad in a vesture of ivy and embowered in elms, there stepped out to meet me from the shady porch overgrown with creeping plants, the great naturalist himself, a tall and venerable figure with the broad shoulders of an Atlas supporting a world of thoughts, his Jupiter-like forehead highly and broadly arched, as in the case of Goethe, and deeply furrowed by the plow of mental labor; his kindly, mild eyes looking forth under the shadow of prominent brows; his annable mouth surrounded by a copious silver-white board. The cordial, prepossessing expres-sion of the whole face, the gentle, mild voice, the slow, deliberate atterance, the natural, naive train of ideas which mark his conversation captivated my whole heart in the first hour of our meeting, just as his great work had formerly, on my first reading it, taken my whole understanding by storm." -The London Nature.

Official records show that the four states of Pennsylvania, Ohio, Indiana and Illinois mailed in 1880 over 260,000,000 letters, and the Western States and Territories over 218,-(00,000, while the six New England States only mailed 127,000,000. New York mailed the greatest number, 211,000,000; Pennsylvania, about half that number; while Illinois and Massachusetts, about 69,000,000 each, are contestants for the third place.

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The startling discovery has been made by M. Pasteur that the saliva of a person fasting is venomous, as it contains parasites which will inoculate. Breaking the fast deprives the saliva of its poisonous quality, as the parasites are then taken into the stomach with the food. The eminent biologist gives for the present only the fact, and makes no attempt at explanation.

66 Do Likewise.

Dr. R. V. Pierce Buffalo, N. Y.-" Five years ago, I was a dreadini sufferer from uterine troubles. Having exhausted the skill of three physicians, I was completely discouraged and so weak I could with difficulty cross the room alone. A began taking your - Favorite Preseries. A negan taking your ravorne rre-scription' and using the local treatment re-commended in your 'Common Sense Medical Adviser,' In three months I was perfectly cured. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offering to send the full particulars to any one writing me for them and inclosing a stamped cavelope for reply. I have received over four hundred letters. In reply, I leave described my case and the treatment used, and earnestly advised them to 'do likewise.' From a great many I have received second letters of thanks stating that they had commenced the treatment and were unch better aircady." MRS. E. F. MORGAN, New Castle, Me.

The Carson Appeal is authority for the datement that Senator Fair, one of the benanza "firm," is in constant fear of being thrashed or killed "whenever he goes to the Constock," as there are men there "who have been ruined by his treachery, and vow they will take his hie." According to the Appeal, "he is represented as being almost crazed with fear and haunted by a wellfounded dread of everybody."

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CHICAGO, ILL., Saturday, January 13, 1883.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance or inability, do not keep paid in advance, the credit system is for the pres-VANCE.

The Sunday Question.

Just now, in various parts of our country. there is herce debate about observance of the Sabbath, yet the fight seems not to be on the question of why a Sabbath should be observed in any way, but is an insistance on one side, that it shall be honored as sacred; that law should enforce the opinions of one class of our citizens, and repress those of another; and on the other side, a sturdy, unreasoning opposition to any legislation on the matter. We think it a good time to discuss this question, to find out, if we can, what is the use of the Sabbath, how the legislature has power in the matter, and what are the limits of that power.

.That a rest of one day in seven is conducive to physical health, to material prosperity, to intellectual growth, to the general well-being of a community, we assume as settled. Does this give law-makers power to order that it shall be kept separate from all other days in any particular way? It is the duty of the government to encourage Sabbath observance as a sanitary measure; it can close its offices, declare the day a legal holiday, provide that valid contracts shall not be executed on that day: this it can and ought to do. Has it a right to do more? Yes; it can provide that those who choose may have such religious ceremonies as they prefer, without risk of disturbance. It may prohibit public processions, noisy manufacture—anything not necessary and which is a disturbance to the rest-day. What else? We have gone to the extremest verge of power in the matter; law can do no more-all beyond this is veritable oppression. Though Sabbath rest be good, no one should be forced to accept it. There is a limited number of people who believe that all animal food should be rejected; if they were numerous enough to have political power, ought the government to prohibit the use of such food? The proposition is absurd

"The Sabbath-day is sacred, by Divine command." We deny it. No word except to the Jows was ever uttered, and many Christian writers, Grotius, Paley, Luther among others, admit that for us there is absolutely no command for the observance of a Christian Sabbath. Besides, if we note the form of the command to the Jews, "Remember the Sabbathday to keep it holy," we find it to be the authorization of a previously existing custom, created without law. The divine command only rendered imperative what men had already discovered was good for man, and therefore assumed to be pleasing to God. There is grand opportunity to make the day sacred. but no one can do this for another, and law cannot consecrate anything. The "restday"—what is rest? Cessation from motion? No! It is change of employment? It is dropping the cares of business, the accumulated burden of the week, so that another group of thoughts may be welcomed. For this, one may stay at home, if it please him, and speculate to his heart's content. Another cannot think when alone; he needs the stimulus of the presence of others, the interchange of opinions; to him the church would be an intolerable weariness, and he goes forth to see and talk with men, talk of other themes than have engaged his daily thought, and is thereby rested. Still another needs to visit the child's life was lost," he says, "through igcountry, to get away from the long uniform lines of buildings, the familiar surroundings of the week; yet another must take his fami-

declare that either of these different modes of observance ought to be observed by all, or that any one of them ought to be forbidden? We recall the case of a zealous Sabbatarian, of whom his book-keeper said: "He is the most persistent Sabbath-breaker I know. From early morn of Sunday until late at night, he is intensely, exhaustively busy in Sundayschool or church, and then he comes here on Monday morning with the devil's-own temper." May law forbid this man from thus breaking the Sabbath, and if not in this case why in the other cases? In New York the elevated rail-road trains may run; it is necessary for the convenience of ministers exchanging pulpits, and to help fill the pockets of the anthors of the new penal code; so the loud rumble of the cars is permitted, but the Sabbatarian pretends to fear the oyster may. shriek when the knife is at its throat; the gurgle of lager-beer seems to him like the mutterings of possible thunder, and the crunch of candy an. unbearable disturbance of his right to worship.

They have a right to a peaceable Sunday; for that matter to a peaceable every other day, but they have no right to insist that any one else shall take their definition of what is, or is not, proper Sabbath observance: least of all to call on the law to enforce their opinions. A sacred day, they call it, yet facts gathered in England prove a depth of sensuality indulged in "between churches," making that time least holy of any time in the week? We know of the elaborate preparations of food for that day and from our point of view, approve of it. We know, too, that some who are horrified at the more innocent indulgencies of others on the "holy day," themselves eat to repletion, attempt to sleep, and frequently lower themselves to the level of the brute in gross sensuality, yet clamor for a "sacred day," Suppose it is a sacred day to them. Is any ere charged at the old price of \$3.15 day or thing sacred but to the one who makes per year. To accommodate those old it sacred, consecrates it by his holy thought? Subscribers who through force of habit | Can law do this? Ought law to attempt it? Human law is a provision for human needsit knows nothing of divine law but as reent continued; but it must be distinct- | vealed in the experience of the race. It may In understood that it is wholly as a forbid gunpowder being stored, because of favor on the part of the Publisher, as | immediate, wide-spread ruin that may result | the terms are PAYMENT IN AD- from carelessness. It may regulate the liquor traffic because its results are clear and palpable. It may control houses of prosti- laws. tution, in old times Bishops licensed them; but it must do all these on the ground of i the physical health of the community, on distinct, clearly marked evidences of immediate benefit or injury.

The benefit of the Sabbath, the injury result- | the Journal for publishing it. ing from non-observance, is not so marked. ernment is not a Christian government, and | with visions of these heavenly beings. ought not to be, if ever, until it is better settled what Christianity really is. It is a human government based on the idea of the greatest good to the greatest number. It Let law conserve it, so far as is necessary to this treachery. secure rest, but law has no power to enforce anything not clearly written in man's physical constitution; it may decree a seventh day rest, but not how one shall rest. It may urge a human need- it knows nothing of a divine command.

If those who are so desirous of keeping the day holy that they contemplate with horror ing soda water anywhere else but in a hotel, if they object to cars being used to carry pasent and insist that ministers shall not use known how the ministers denounced the ence. running of the cars on Sunday at their introduction, and they stayed out of them for a preacher, the church-member, the ultra-Sabbatarian. Has law anything to do with these changing opinions, or rather ought it to

To sum up, Sunday laws that attempt to do more than actively encourage Sabbathrest, are a wrong, an injury, really unconstitutional and should be repealed at once.

Mrs. Maud Lord, in writing a very complimentary and congratulatory letter to the JOURNAL on its progress, says: "I think Spiritualism has a daily increase of its advocates. The disease is surely eatching; even in our best and most elegant homes, there you find mediums developing, and their friends being converted. Well, it's time to awaken, and now, if never again, do we see the signs of an active spiritual reform. O God, send the best and fleetest messengers, that we may sow the seed and then reap our reward for honest toil. I am always busy and I guess all good workers are busy as bees."

Charles F. Freeman, who killed his child in a religious frenzy at Pocasset, Mass., three years ago, and is now in a lunatic asylum, is regarded as having recovered his reason, and is likely soon to be released. "The norance and superstition. Knowledge and science have saved mine and restored my reason. I intend to be guided by reason through ly with him on these excursions. Who shall | the rest of my life."

"The War on Mediums."

To a person not familiar with the Spiritualists of this country, and whose only source of information regarding their condition is the so-called spiritual press, it must furnish very interesting matter to be informed from week to week, that there exists among Spiritualists an organized army of medium-haters; a class of men and women who while claiming to be Spiritualists have lows: deliberately plotted the destruction of mediums. Some papers have told this foolish and absurd story so long that they apparently begin to believe it themselves. At all events the visions of war seem real to them, and they evince a very war-like spirit and show no ordinary zeal in striking at thin air.

The JOURNAL has permitted these amiable brethren to indulge in their military antics to their heart's content, knowing that sensible Spiritualists would, sooner or later, see the "true inwardness" of their holy zeal to defend mediums. In one paper at least this claim has been made so often and the position of the Journal misrepresented so much. that the intended foe has been of great benefit to us personally and pecuniarily. There is such a thing as telling so large a falsehood that no well informed person will believe it, and this has been true in this particular

These parties who have so much to say about the war on mediums, tacitly assume that all who claim to be mediums are such in reality, and that they are bound to defend them, no matter what the facts may be; indeed, the greater and more transparent the fraud, the more zealous they seem to be to champion their defense. Modest, unpretending mediums, who give just what they get, and do not assume to be more than they are. do not seem to excite even their admiration or sympathy. The ordinary clairvoyant, trance, writing or impressional medium, is of little importance; nothing less than a magnificent ghost-show will satisfy these war-like brethren. They want spirit-lights made fragrant with a liberal amount of phosphorus. They must behold spirit beings who can weave tarlatan out of thin air and manufacture wigs and masks, and import them from the next world to ours without any regard for tariff or revenue

Whenever one of these wonderful mediums is exposed, they have a ready defense, It consists:

1. In denouncing all who may have been connected with the expose, and especially

2. They indulge in a liberal amount of It takes years to show the good or evil result | gush for the "poor medium" who has been | to its circulation is phenomenal and most of observance or non-observance—it takes so brutally treated. When they reach this generations, and many of them, to prove | pathetic part the crocodile tears flow copiouswhich mode of observance is best. Our gov- ly from their eyes so recently enchanted

3. They begin an attempted defense. Every misfortune is now charged to evil spirits. only held its own in circulation, but steadily To go into a circle with your eyes open or entertain an honest doubt, is sure to uncap deals with facts not theories. In the very na- | the infernal regions and let loose a legion ture of the case, law knows no God, except as | of uncaged devils, who amuse themselves by a human conception, ignores everything that | materializing sundry paraphernalia, and is not human. As a result of human experi- after having materialized these masks, etc., ence, the Sabbath—the rest-day, as a sanitary | are wholly powerless to dematerialize them. regulation, has been found good for man. and leave the medium to be suspected of all

If this devil theory of the defense were a true one, all we need on earth to entirely revolutionize all trade and glut the markets, is plenty of these wonderfully developed mediums, and a reasonable amount of skepticism, and these devils can soon supply all the drygoods needed. We can all be clothed if these demons so will, in the "purple and the possibility of some eating candy or drink- | fine linen" woven in hell's hot looms, and the tired hands of our poor shop girls can rest. But it is a sad comment on the wisdom sengers to the country, because excursions of spirit-life, if evil spirits "hold the fort" are sinful, they ought at least to be consist- on the other side, and can thus use their only instruments at any time, and good spirits the cars for their Sunday journeys. It is well are powerless to prevent their direful influ-

The cry, "medium haters," and "war on mediums," however, is getting too familiar time, then began to use them shamefacedly, to attract any notice from Spiritualists or and now they say cars are a necessity for investigators in general. Spiritualists are Sunday, and "the Sabbath-day's journey" is | rapidly opening their eyes to the fact that the limited only by the convenience of the parties who raise this cry have been the worst enemies of all true mediums and of true Spiritualism. They have championed the defense of every traveling fraud who disgraced true mediums and Spiritualists, taking every possible precaution also to cover up and suppress

Looking over the long list of cheap tricksters who have met their merited exposure and the silly defenses that have been made for them by those who cry, "medium haters" and "war on mediums," the Journal is justly proud of its record. With the motto, "Truth wears no mask," we propose to go forward, defending and encouraging all whom we know to be worthy mediums, and we shall not spare the knife when there is a cancerous excrescence to be lopped off, even though a whole brigade of these war-like brethern are arrayed against us.

Our old friend Fred L. Alles, editor and proprietor of the Pontiac. Ill., Sentinel, sent New Year's greeting to his editorial brethren in the shape of an elegantly gotten up folding card with illustrated covers, and on the inside a picture of his printing house. Mr. Alles stands very high in the profession, and the Sentinel has no superior as a country paper. Brains and perseverance have in a few years made him a comparatively wealthy man and he still has 'more than half his life before him.

Dr. Eugene Crowell has gone to California for a brief visit.

The Opinion of a Great Daily.

The Chicago Daily Times for New Year's day was an immense affair, each copy weighing half a pound. It contained an amount of statistical, historical and current matter, sufficient to make a large two dollar book. Under the head of "Statistical Miscellany." in that issue The Times gives its opinion of the RELIGIO-PHILOSOPHICAL JOURNAL as fol-

PHILOSOPHICAL JOURNALISM.

John C. Bundy, editor and publisher of the

RELIGIO-PHILOSOPHICAL JOURNAL, reports a

continued growth of permanent circulation that will be very gratifying to the great community of thinkers and students interest ed in the subjects within its editorial scope the regular weekly issue having reached near twenty thousand copies, a subscription patronage the splendid strength of which lies in the fact that it is almost exclusively representative of the politest, most intelligent and most influential element of American society. Mr. Bundy, in his annual address to the news trade and the public, makes a very lucid statement of the editorial relations of the JOURNAL to churc'd dogma, to modern philosophical topics, and to the science and phe-nomena of Spiritualism, the treatment of those subjects being strictly and in all instances from a rational, scientific and nonsectarian standpoint, the names attached to the address, with varied expressions of co-operation and fellowship, being those of H. W. Thomas, D. D., Hon, W. K. McAllister, B. F. Underwood, Samuel Watson, D. D., and others, the expression of Rev. Robert Collyer being characteristic: "Good for you! Never man in your ranks did! alf so well. Brave it is and right." It is but fair to say the RELIGIO-PHILOSOPHICAL JOURNAL IS NOW not only recognized as standard authority-the highest living and contemporary authorityin the philosophy and phenomena of Spiritualism, by the rational and conservative Spirit ualists of the United States and of England but is held in the thinking circles of the world as the sanest, broadest, ablest, strongest, of all the journals published in the interest of philosophic truth, the tone of the spiritualistic press of England indicating the practical conversion of the faith in that country to the doctrine so long maintained with al most austere conservatism by the Journal that scientific proof is the only proper attestation of spiritualistic phenomena.

Had the Times consulted us before publishing the article, it would not have stated the JOURNAL's circulation so large by some thousands. We presume our secular contemporary based its estimate upon the merits which it so forcibly assigns to the Journal. and reasoning from a secular standpoint concluded there could hardly be less than the number given. The JOURNAL, from the nature of its mission, can only hope to grow with the increased growth of intelligence and love of accurate investigation among the masses; this is necessarily slow-but sure. The ratio of the Journal's influence gratifying to every rational, progressive thinker, be he Spiritualist or not. No other paper within our knowledge, of any sect or party, has ever survived such wide-spread, virulent opposition. The Journal has no and irresistibly wrought a great revolution and reform. It is a phenomenon in history for reform to come from within the ranks of any school of thought, political, religious, philosophical or scientific. Many leading Spiritualualists were in despair when we first began, thinking our self-imposed task a hopeless one. But inspired by a mysterious power and an abiding confidence in the ultimate triumph of truth, we have carried forward the work in the face of every obstacle, and to-day our faith is being justified; and to those who once despaired, our hopes now seem sure to end in fruition.

Thought he saw Evidences of Reform-Mistaken.

A valued correspondent who was formerly a subscriber to the Banner and ceased to patronize that paper when convinced of its venality, calls our attention to what he considers a hopeful sign of reform in our contemporary. He asks us to notice that the Banner speaks of the "Miller Brothers," now performing in California, as frauds. We regret to dispel the ray of hope illuminating | upon his shoulder as he replied that he hoped our subscriber's mind, but truth compels us to do so. The "Miller Brothers" never have been recognized or countenanced in any way by the Spiritualist public; their status being similar to that of "J. Randall Brown," "Dr. Foster" and others who are traveling the country. Hence there was no possible danger that the Banner would disturb the "harmonious" state so essential to its welfare. When the Banner shall withdraw even a single one of its false statements against honorable citizens and devoted Spiritualists who have had the misfortune to come under its ban for detecting arrant imposture, we shall then have some hope of our contempor-

An intelligent lady and fine medium of this city, in a New Year's greeting, writes: "This is the last night of 1882. Let it gol As for my part, I send no regrets as an offering to be laid upon its bier. I trust to the future for more of growth, and if it be as well, less of struggle and sad defeat, and more of peace; less of strife, and higher aims and a grander life.. I trust that the new year will bring many joys and blessings to you and yours; that there will be more to encourage you in your noble work as the days and weeks speed on, and finally when we meet in the land of summer, song and harmony, may we clasp hands with the satisfaction of having lived something more than a life of leaves while sojourning here among the shadows.'

A. M. Hunter of Lexington, N. C., writes: "A snow fell here last Friday night, Dec. 29th, fifteen inches deep-uncommon for this section."

GENERAL NOTES.

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

A communication from that veteran worker, Lyman C. Howe, will appear in our next

S. Bigelow writes: "We are organizing a Spiritual Society in Kalamazoo. I have met H. H. Brown, and he gave us a fine parlor lecture."

Dr. H. Pettigrew, in charge of the Sanitarium known as Woodlawn Mineral Springs. at Sterling, Illinois, spent several days in the city last week.

B. F. Underwood passed through the city last week en route to Indianapolis, where he spoke on Saturday night. Mr. Underwood reports more lecture calls than he is able to

Mrs. Emma A. Nichols, the well-known medium, sends \$5.00 and says: "I wish to make a New Year's gift to two of my friends, and I feel that I cannot make a more valuable one than your paper."

Mrs. C. F. Allyn spoke last Sunday in Michigan City, and during January is to fill appointments at Greenville and Grand Rapids. Correspondents can address her at Greenville. Michigan.

We have received from the Chicago, Rock Island and Pacific Railway Co., a song entitled "The Great Rock Island Roufe," an Almanae containing useful information, and a Christmas book for children.

The report of the National Conference of Spiritualists at Detroit last October, has been printed in pamphlet form and may be had at this office, price 10 cents, 3 copies for 25

Mrs. Bromwell of 671 West Lake Street, informs a Journal representative that she has of late given, through her mediumship, many fine tests of spirit power at private residences in the city.

Mr. N. S. Otis of Brooklyn passed through the city last week. He reports a lively interest in spiritual matters in Brooklyn, and thinks the psychical section of the Fraternity is likely to accomplish a great work in the development of educated mediums.

A magnetic healer of this city, who gives no medicine, treating solely by hand manipulation, lately took in \$1,300 in one month. This was done, too, without any extra effort to attract business and with no other newspaper advertisement than the one appearing in the Journal.

Mrs. Tom Thumb had a sitting with Mrs. R. C. Simpson last week and expressed herself greatly pleased with the manifestations of spirit power. As the little lady is no novice in spirit phenomena, her opinion is gratifying to the numerous friends of the

Mr. and Mrs. A. H. Williams lately gave an informal reception at their residence on Fulton st., to Mrs. C.F. Allyn, at which a goodly company was gathered, and it is needless to add, a most enjoyable time was had. During Mrs. Allyn's engagement she has had the pleasure of renewing acquaintance with many old friends.

Capt. H. H. Brown is the guest of Hon. A. D. Hager, the efficient and enthusiastic Secretary of the Chicago Historical Society. The Captain will, no doubt, be better posted on the history of Chicago, in a week, than any other lecturer who has visited us. Prof. Hager has a happy faculty of imparting knowledge.

Dr. S. J. Dickson, whose remarkable success as a healer has been frequently noted in these columns, has gone to Silver Creek, New York, to visit relatives and get an opportunity for rest and recuperation. Parties in the vicinity of Silver Creek who desire to be treated, will no doubt be attended to. He will return to Chicago February 1st.

At Hoosick Falls, Monday night, Mrs. Dunham threw her arms around her husband's neck, exclaiming: "I thank God that we have had such a happy Christmas!" Her head sank they would live to see many of them, but she made no response; she was dead of heart disease.

A party of Italian savants have just gone home from an expedition to the South Pacific. They have settled, to their own satisfaction, the question of the former existence of a race of giants in Patagonia. In wandering over Terre del Fuego they found human bones of such a size as to convince them of the veracity of Magellan.

A New York clergyman is giving some of his impressions concerning the "Wrong Uses of the Bible." Among his beliefs we find the following: "It is wrong to use the Bible to manufacture from its writings any system of theology which is to be received as absolute and final. Religion is man's conception of the power in which we live and move and have our being; theology is man's conception about that power. Religion and theology ought to go together."

The Evening Auburnian of Auburn, N. Y., states that among the Christmas presents given to Rev. J. H. Harter was a barrel of oil. "This," he says, "was given to him to lighten his house and his pathway, and to enable him to have oil in his lamp at the coming of the bridegroom." In this respect the oil was appropriate and opportune, for on the evening of Dec. 27th., three bridegrooms with their respective brides stood before the reverend gentleman and received legal sanction to travel the journey of earthlife in each other's society—to ride in the same carriage—to eat at the same table—to warm by the same fire—to divide their sorrows and to multiply their joys.

can Review is to contain an article on "The Experiment of Universal Suffrage," by Prof. Alexander Winchell; a discussion of "The Revision of Creeds," by clergymen represent- | ed to be Douglas gave a really fine dissertaing six evangelical denominations; a paper entitled "The Decay of Protestantism," by among other things, "Women must look to Bishop McQuaid: and a defense of the Standard Oil monopoly, by Senator Camden.

One of the attractive features of the Christ mas number of the Christian Register was the two finely executed illustrations—one of Raphael's "Holy Family," the other, "The Christmas Tree." It also contained additional reading matter, including articles from some of its most valued contributors. The Register is an ably edited exponent of Unitarianism.

The Tom Thumb Combination has been delighting the young and old, at Central Music Hall for the past two weeks. Mrs. Stratton (Mrs. Tom Thumb) is a special friend of Mrs. C. Fannie Allyn, and improved the earliest opportunity to attend the lectures at Martine's Hall. She happened to be present while money was being raised to carry on the meetings, and made a generous donation for the benefit of the society. Although small of stature. Mrs. Stratton has a soul as big as anybody's and is highly esteemed by all who have the pleasure of her acquaintance, for her womanly traits, lovable nature and great good sense.

The Sunday law in New York makes no discrimination in favor of the Jew who abstains from work and recreation on Saturday. Judge Arnoux has decided that if the law is enforced, the Jew must stop work on Sunday. In connection with this matter the Nation says: "Of course in the keen struggle for existence which goes on in a great city, the man who can work six days in a week will always do a little better than the man who can only work five, and in the end the six-day man would exterminate and drive away the five-day man; so the Sunday law looks as if the object of the code was to either convert all the Jews to Christianity or to drive them out of the State.

Rev. Heber Newton of the Anthon Memorial Church, New York City, (Protestant Episcopal) preached on Sunday, Dec. 24th, 1882, the most liberal and progressive sermon upon "The Bible and its Uses" that we have seen from any clergyman of that denomination. The discourse is remarkable, for Dr. Newton is one of the most prominent teachers of an old and conservative church and here he denies the generally accepted idea of inspiration. He cares not whether the miraculous stories are true or false; pronounces portions stories are true or false; pronounces portions impulse of the soul, every aspiration, whethof the book erroneous, and some of it unfit for er high or low, is revealed, and in that public reading and demoralizing to the young | sense nothing is hidden that will not in the and demands an expurgated edition. There is a hint in it that the Doctor is familiar with interior nature of different ones, showing is a hint in it that the Doctor is familiar with spirit phenomena. We shall give the readers of the Journal the whole of the sermon exalted in nature or as honest in heart and suicide and that each one absolutely needs the next week.

On Tuesday evening of last week the Second Society of this city gave its third social in the beautiful hall where its Sunday meetings are held. The committee of arrangement supplied a varied and most attractive programme, and Mr. J. H. Harmount supervised the affair, ably assisted by Mrs. Hall. Mr. C. Hall, Mrs. I. W. Bangs, Mrs. Warren, Mrs. C. Fannie Allyn and others. Silas Arthur gave several of his unique musical performances, playing on three instruments at once. His portion of the entertainment was highly enjoyed. Messrs. Robinson, Williams and Brown sang. These young men are great favorites and were warmly greeted and encored. Mr. Robinson has a splendid base voice. The Misses Bishop gave recitations to the edification of all. Mrs. Fellows made a little gem of a speech and was cordially met by many who had not seen her pleasant face in some weeks. Mr. J. H. Harmount made a most touching and eloquent speech full of pathos and replete with wit. Mrs. O. T. Shepard, Mrs. Dole, Mrs. Harmount, Mrs. Davis, Mrs. Williams and others aided the committee in getting the friends acquainted. Many friends desired to hear from Mrs. Allyn, but owing to a severe cold, she was considerately excused. Over a hundred were present and all seemed to feel it a pleasant place to be.

Mrs. M. H. Fletcher of Lowell, Mass., sends us a specimen of the ticket she voted at the late election for School Committee, the Massachusetts law having recognized woman's right to the ballot to that extent. The slip is headed, "Democratic Ticket," and of this Mr. Fletcher remarks: "You will observe from the heading that Mrs. Fletcher is still sensible to which party she may look for good government." This remark reminds us of a striking incident which occurred in the JOURNAL office in 1869. One day Peter West, well-known in the city as a remarkable medium, and equally well-known for his illiteracy and vagabond habits, dropped into the office and seating himself, leaned back in his chair and for a time passed unnoticed, in the pressure of office work. Finally, with eyes partly closed and in a drawling voice. he began a description of a spirit standing beside Mr. Jones. His picture was so true to life that the writer recognized it as a correct likeness of Stephen A. Douglas and at once wrote the name, not interrupting West. Mr. Jones failed to recall who it was, and West continued: "He says you and he were well acquainted, and he holds in his right hand a scroll of paper on which I see in large bold letters-spelling slowly-M-i-s-s-o-u-r-iC-o-mp-r-o-m-i-s-e, Missouri Com-prom-ise, L-ec-o-m-p-t-o-n C-o-n-s-t-i-t-u-t-i-o-n, Lecompton Constitution. He says his 'name is Steven A. Douglas." Mr. Jones then wondered he had not recognized the description before the name was given; but having been inter-

The February number of the North Ameri- rupted while deeply engrossed, he had not concentrated his attention closely on what West was saying. West then appeared to pass into the trance state and what purporttion upon the state of the country, saying the Democratic party for the ballot and never will get it until they do." He concluded by saying: "You (meaning Mr. Jones | responsibility of life; to avoid the duties that and the writer) must be painfully aware how unlike my old self, is my present manner of delivery and ability to express my ideas, but it is the best I can do with this poor, ignorant instrument. You would not expect to find pure lake water in your dirty river. though you know that the crystal water from troubles, and destroyed their own lives. the lake does flow into it sometimes, but can never be found pure." It of course remains a moot question whether Douglas's prediction was based on his own party feeling or was the result of true prophetic knowledge.

N. W. Ayer & Son, Advertising Agents, of Philadelphia, have published a miniature copy of the first page of The Hariford Courant, New York Staats-Zeitung, New York Tribune, The Sun, Public Ledger. The Boston Herald, The Chicago Daily News, The Cincinnati Commercial, Chicago Daily Tribune, The New York Herald, The Courier-Journal, The Chicago Times—each one having in the center a most excellent likeness of its editor. In the center of the group is the likeness of the late Thurlow Weed. The picture is really an attractive one.

Dr. J. H. Bailey delivered a parlor lecture at Cleveland, Ohio, Dec 31st, which was well received.

Next Sunday morning Captain Brown's subject will be, "Individuality in Spiritualism." In the evening, "Decaying Theology | darkness in their place. and its Successor."

Capt. H. H. Brown at 55 South Ada St.

To the Editor of the Religio-Philosophical Journal:

As previously announced Capt. II. H. Brown lectured for the Second Society of Spiritualists on Sunday last. In the morning he took for his subject "Hidden things Revealed." Although the room was uncomfortably cold—not even heat enough to take off the "cold edge" of a winter's morning, his lecture attracted the close attention of those present, and all went away feeling that they had received an excellent investment for the time and trouble of attendance. The speaker alluded to the hidden things of life, asserting that each one wears a mask, concealing to a very great extent the interior nature and intentions of the mind. The mask conceals secrets from the external gaze, but to the spiritual discernment every thought, every course of human events, sooner or later, be purpose as the one he condemns and sent-ences to death or consigns to the dreary walls of a penitentiary. Those now consigned to prison might be more honest even than many who are at liberty and whose meanness and perverse nature had never been brought

There could not be, the speaker asserted, in the light of the present age—Spiritualism having opened the portals of Heaven—any thing concealed that could not be revealed to the world. The misdeeds of life, whatever their nature, are known to guardian angels. He feelingly alluded to a spirit that appeared to him once with a sad tale to unfold in relation to her son, whose life record had been of a character calculated to greatly injure him bodily and spiritually. She told all the infamous acts of her wayward child, how he brought sorrow to her as well as injury and disgrace to himself, and then she earnestly pleaded for his reformation. This communication made a deep impression on the young man and he resolved to lead a bet-

Spiritualism had so Illuminated the world that there could be no darkness that could fail to be of great service to all who garden, not be penetrated, revealing the hidden whether for profit or pleasure. not be penetrated, revealing the hidden things there. Clairvoyance could see through the thickest walls, the darkest recesses of the earth, the very interior nature, even, of the human soul, and behold all things therein. To the clairvoyant eye nothing could be con-

cealed. Mediumship is an instrument by which hidden things can be revealed. The sensitive felt the interior impulses of the soul of the one he met, and could analyze the same. The psychometrist can not be deceived. If honest, psychometry would reveal it; if deceitful treacherous and mean, psychometry would lay those things bare; if designing to commit some great wrong or perpetrate a great crime, psychometry could detect the same. It seems as if God and nature had conspired to publish to the world through the aid of psychometry, all the intentions of the human race. It had revealed the wrong doer, the murderer, the destroyer of the peace of society. Each one should cultivate his psychometric powers; they are susceptible of improvement in each one. When perfectly developed, no one could deceive or wrong you; no one then could selfishly take advantage of you without your full knowledge. The young man would never be deceived in the selection of a companion for life, if a psy-chometrist, for then he could feel the interior impulses of her soul, carefully weigh them and know whether adapted to his own nature and aspirations.

The speaker advised each one to systematically cultivate his psychometric powers, as great good would spring therefrom. It certainly would be a great incentive to every human being to do right, to live honorably to aspire for something higher and better. in view of the fact that nothing could be hidden. If those of earth cannot reach your interior nature at a glance and critically analyze the same, there are angel eyes ever present that can do so. A saloon keeper on one occasion tried to disguise his nefarious practice, when he called upon a medium, but he failed to do so. He was told that unless he abandoned his soul-debasing calling, it would result in his complete debasement and ruin. Another man was told that his own spirit child, with its angel mother, was present. Oh! he was not married! It was all a lie, he claimed, but when a communication was written, signed by the name of the young girl he had seduced and then deserted, he could no longer deny the truthful allegations. The sensitive, who

may not know all the details of your life, realizes in full your true nature, and in that sense can read you like a book. The speaker paid a glowing tribute to Spiritualism and its good work, and all of his remarks had an elevating influence.

EVENING LECTURE.

In the evening the speaker took for his subject: "Is life worth Living? The spirit's Response?" He commenced by referring to a tendency among a certain class to shirk the are incumbent upon them, and seek relief from imaginary troubles through the instrumentality of suicide. Suicide is alarmingly on the increase, a much larger number now in proportion to the population, taking their lives with their own hands, than one hundred years ago. Two millionaires in New York City had lately become weary of their cares and Thinking that life is not worth living, they forced themselves into a sphere of existence where for a time they will be as ill at ease as on earth.

There are those who are ever sighing for a realization of the beauty and grandeur of the spiritual realms. These sighing ones, who are so exceedingly impatient, and who so desire to escape the trying cares and perplexities of this side of existence, forget that earth-life is essential as a preparatory school for the proper discipline and unfoldment of the spirit. These languidly sighing souls, who aspire to realize heaven at once, almost invariably neglect themselves, and become weak and inspid in many respects. They are far better adapted to the earth and its advantages for self-discipline and improve ment, than to the spiritual realms. While the troubles and trials that beset many, obstructing their progress, making them unhappy, and causing great suffering, are well calculated to make them exceedingly weary of existence, yet there is a glorious compensation that will sooner or later follow, and that which is regarded as an agent of evil, will turn into a blessing in disguise. Pain and Sorrow are two beneficent angels of light, and they can not be banished from the earth at the present time without leaving

The speaker explained the method by which people might accumulate riches. They must be avaricious; they must be tricksters; they must engage in business transactions where honesty is not the best policy. The leading millionaires of this country are living examples of the pernicious system of accumulating riches at the present time, yet the speaker never saw a person who would change places with any one of them; who would surrender his own individuality, aspirations and purposes in life, and become a Vanderbilt or a Gould. The poorest man preferred his poverty, his trials and struggles to the wealth and personality of any of these aristocratic nabobs. The fallures of life are as important in the unfoldment and discipline of human character as the successes. Governor Seymour even claimed that his failures had been his best friends, and learned him the most important lessons of life. To dis-pense with failures, would be equivalent to banishing an agent of good from the earth. Vanderbilt who passed to spirit life a few years ago had been successful in the accumulation of wealth, yet over in Spirit-life he was an abject pauper.

The speaker showed conclusively that life experiences of this stage of existence. The lecture was eloquent throughout, affording a rich feast to the investigator after truth. M.

Chicago, Jan. 8th.

A person who called upon Gustave Dore the other day to confer with him about the design for a mouument which an American wished to obtain from his pencil, was unsuccessful, as Dore positively refuses to furnish any design for work to be executed by another hand. "I am a sculptor myself," he remarked, "and if any other artist were to attempt to carry out my ideas he would probably make a mess of it, and then I should get the blame, and my reputation would suffer on account of the shortcomings of

D. M. FERRY & Co., Seedsmen, Detroit, Mich., have sent us a copy of their Seed Annual for 1883. It is more beautiful and valuable than ever. The hints on the formation and management of gardens, as well as the cultural directions it contains have evidently been prepared by careful hands, and cannot

The Theosophist for December is at hand containing the usual amount of reading upon the following subjects: Oriental Philosophy, Art. Literature and Occultism. Mesmerism, Spiritualism and other sciences. For sale at this office. Single copies 50 cents.

A Slight Cold. if neglected, often attacks the lungs. Brown's Bronchial Troches give sure and almost immediate relief. Sold only in boxes. Price 25 cents.

S. B. Brittan.

Just as the Journal is ready for press we learn that Dr. Brittan passed to spirit-life on Thursday of last week, in New York City. Pneumonia, which is proving such a deadly scourge, was the cause of his transition. The funeral took place on Tuesday at Newark, New Jersey.

Business Aotices.

By the ingenuity of Dr. Price, we have now before us the sweetest and most charming odors. His Alista Bouquet and Pet Rose are really captivating. Ladies

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

It is a fact which can be proven by a trial, that Dr. Price's Flavoring Extracts are as natural as the fruit from which they are made. SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

THERE would be no grumbling dyspeptics, if all the articles of our food were as wholesome, nutri-tious and easy of digestion as those made with Dr. Price's Cream Baking Powder.

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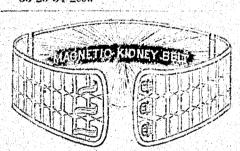
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In jarring chords of life, Strange demons call To fleo nway from strife, And end it all.

On dizzy heights they tempt, To dare the steep, Adown the mad descent, With flying leap.

The watery depths invite To soft repose, And promise strange delight, Where life will close.

What use to live and think? We never know, We tremble on the brink, Then plunge and go.

In passion's raging storms We hear the call, In many various forms, They tempt us all.

With sliding step the fiend Will gain access, And prompt the life to end

Strike the demon down! Sound the quick alarm! Joy thy life shall crown, Keeping coul from harm! Craftsbury, Vt.

A Critique.

To the Editor of the Religio-Philosophical Journal

The deep thinking and hard working philosopher, Herhart Spencer, has visited us and returned to his native shore. During his short stay with us, and though in feeble health, brought on by overwork, he managed to impart some very sensible suggestions, induced by observation upon our social-work-a-

day life.

His conc usions, though kindly imparted, were not well received. The press and the pulpit criticised the expression of his impression adversely. The celebrated divine, Rev. Robert Collyer, fell into the same snare, and criticised the great thinker's wise suggestions severely, animadverting upon Mr. Spen-cer's brief speech in which he stated that the American nation has long been practicing the gospel of work, "assiduous lator," it would now be better to give some attention to the "gospel of relaxation."

Advice so proper, coming from one whose life is

an indelible testimony to his own mistake of over-work, by which he has sacrificed his personal health, clothes it with the emphasis of wisdom gained by observation and experience. Had this come from one of our leading minds, we are inclined to believe it would have been better received. Mr. Collyer's remarks, we regret to say, betray more of the spirit of cynicism and sectional prejudice than correct logic. His beautiful sentences, the orical and florid, are well calculated to please American pride. To the exaltation of American ideas and purifying social progress, as an American native to the manor bora, we possess not the least objection; but we cannot express our feeling of shame and regret on reading the reverend gentleman's speech before the Jewel-er's Association of New York city, that he so far lost his head and neglected his heart, as to take the brilliant occasion to make a speech for "buncombe," for this is the most it is. Has the gentleman so soon forgotten that the sentiment and heart-core of the philosopher's suggestions are the self-same spirit contained in the great humanitarian discourse by the peasant and corpenter of Nazareth, quoted as the Sermon on the Mount. It is so, and we invite the reverend gentleman to take the philosopher's speech and the Mount Sermen into his study and compare without prejudice and with a pure mind. How strangely it appears that professed standard-bearers of the "man Christ Jesus," are so very slow to learn that the brighest and best attribute in his nature and

character was his large humanity.

Free thinkers, so-called, of course, will smile at the thought of the great Herbert Spencer preaching Christianity; but such levity does not change the fact. The burden af a goodly portion of this mountain dis-course is a successful effort by the peasant teacher to show the wear and tear, and utter folly of men so assidiously and relentiessly laboring for more than a sufficiency to support life honestly and in comfort. The spirit and sentiment of Herbert Spencer's speech at Delmonico's is identical with that pervading this gospel by the Nazareth outcast and carpen-

Of course we have no idea of going into the principles and social philosophy of the Mount Sermon, but we suggest to all readers and especially think-ers, that discourse by the Judean medium contains the correct practical power and spirit by which to change the savage man into a cultured, kindly, humane man. It is this transformation which is the end and aim of all the teachings by word and practical living of this very benevolent "son of man." Let the un-cultured free thinker, repudiate the idea if he will, of his great pet philosopher inculcating in his de-clining years the practical of the Christian gospel of relaxation; it still remains none the less the fact. Such, indeed, is the fruition and finish of natural W. D. REICHNER.

What is Transfiguration?

To the Editor of the Religio-Philosophical Journal:

I prefer the word transfiguration to the word "double," as it conveys a more definite idea of the mysterious phenomenon. Although it stands re-corded in the Bible, it is doubtful whether there is a doctor of divinity this side of Oxford that has ever explained the phenomenon. "When Christ was transfigured, his spirit form was seen aside, or out of, the physical body; thereby demonstrating the fact that we have a spiritual body. He also demonstrated the fact that this spirit body can leave the physical and return to it again.

Transfiguration and trance are one and the same in principle of law. Why some persons are seen as a disembodied spirit and others not, is a mystery that has never been explained. The instance nar-rated a few weeks ago in the JOURNAL, of a young man lying under a shade tree in America and dreaming that he went to his friends in England and was seen by many to enter the church, walk through the a:sle, and vanish, is a very clear case of transfiguration; also another case, that mysterious phenom enon recorded by Mr. Owen, of a ship at sea—the spirit body was seen by the captain, and it wrote on the slate, "Steer northwest."

In Delawars, N. Y., there fived a gentleman, John Bangs, who employed a young man by the name of John Clement. The latter was taken sick by what was then known as ague in his face, and went home some three miles distant. Mr. Bangs then said to bis som—a boy about ten years old—go out and bring in an armfuli of wood. He did so, and said to his father, "John Clement is out there sitting on a pile of boards, and he will not speak to me." "I guess he will speak to me," said the father, at the same time getting up from the dinner table, and as he out of doors, he saw John Clement start off towards home in so queer a manner that he immed onto his horse and followed him there, and saw him go through the gate and into the house.

The next Sunday Mr. Baugs held a meeting in the barn, and a man came in and whispered to him that he saw John Clement laying by the road in the ditch. Mr. Bangs went out in such a queer manner, that the rest of them got up, one by one, until the meeting was broken up. Mr. Bangs lowed after Clement, and as they went through the town, an Irish meeting was just out and they saw the two passing along. Mr. Bings followed him home, saw him go into the house, and entering he found him laying on the ted sack. His father and mother declared that he had not been out of the house income he arms he had not been out of the house since he came homesick. It was the talk all over the town that John Clement would not live long, but he did live for years at terwards. The above mar-rative I have from Mr. Bangs's son, also from his grandson. Dr. Bently. grandson. Montgomery, Minn.

C. S. Vining writes: I have read the Journal for the past year and can't afford to stop now.

A CLERGYMAN'S ATTACK UPON THE SUNDAY LAWS.

The Rev. Robert Collyer Denounces the Present Enactments and Describes the Sort of Sunday He Would Have.

[New York Times, Monday, Decomber 25th 1882] The Rev. Robert Collyer made a vigorous attack on the Sunday laws last evening in the Church of the Messiah, Park-arenue and Thirty-fourth-street. A large audience was present, and Mr. 'ollyer address-ed it from a pulpit tastily trimmed with Christmas greens. He founded his remarks on no particular tast but read as the regular Cosmal lossen that read text, but read as the regular Gospel lesson that por-tion of the Scriptures containing the declaration, The Sabbath was made for man, and not man for the Sabbath." It was natural, he said, that we should all feel a deep interest in the endeavor that was being made to call up the ghost of the old Puritan Sabbath and to insist on our paying it proper deference, on pains of bonds and imprisonment. A very small body of men, with very big convictions of how Sunday should be spent, had made up their minds to compel us to fall into line with their convictions. If we did not have their blessing we should be under their ban.

They found the law on their side, and they set it up in place of the Bible.

The old refrain, "Hark from the tombs a doleful sound," had suddenly taken on a new and startling significance, Mr. Collyer said. The poor old apple woman on the street corner had heard it and trembled. She had hear confronted by the ghost of the bled. She had been confronted by the ghost of the Puritan Sabbath, and it had threatened to devour her and her table. The poor little newsboys had heard it and had shaken in their shoes, if they had shoes. The bravest little fellows on Manhattan shoes. The bravest little fellows on Manhattan Island were the newsboys. They could give most of us points in endurance. But there was no hope for them on that Sunday when the ghost made its appearance. The watch-dogs of Moses were after them, and they had the alternative of being led off by the ears or of being "stuck" with their papers. Mr. Collyer said he wouldn't like to report all that the newsboys said that day, but he was not sure that the Recording Angel had not blotted it all out with the tears shed by the little ones. One pathetic little the tears shed by the little ones. One pathetic little cripple on Union-square was warned by a friendly policeman that the Sabbatarian scouts were out, and he had better hide himself in his den. There were thousands of poor creatures wanting food for them-selves and their children, but they found that the ghost had his eye upon them and meant business. They meant business too, but they couldn't do it. It was an old saying that the rich kept the feasts of the Church and left the fasts to the poor. It was so with us now. Mr. Collyer spoke of the giant of bigotry, and remarked that we had not counted on the strength of this giant to bind us with cords while we slept. The law courts, he continued, had given us some very choice bits of Gospel these last few weeks, and he wished to thank the magistrates from his pulpit for their declination to enforce the strict letter of the law. The cruelty and injustice of the law came home to our hearts. There came a time in France when there was one law for the rich and another for the poor. We said there was no danger of such a thing in this free country. We spoke without the book. We had now a law that was grossly unfair toward the poor. We prided ourselves that we had shut up the groggeries. That was a good thing, but the poor fellows who went to the grogger-ies to their own hurt, know that the rich could get from their own cellars enough liquor to swim in if they wanted to. They knew that the rich could have it sent to them to their rooms in hotels, and they knew that the rich could have it on the public table where they are. It was simply a question of 25 cents or 5 cents for a drink. A man had said to Mr. Collyer that he could not pay his rent and support his family without his Sunday work. No matter. That man must go down. Mr. Collyer's newsboy had whispered to him, "They'll be after us to morrow." but you shall have your paper." Mr. Collyer got it and read it. He knew some of the editors and stockholders of newspapers, and liked them, but he thought they should have first been hauled up for having made the first sale of their papers on Sunday. These Sabbatarians should hit one of their own size. They should not hit small boys. But ghosts were always timid and always attacked women and chil-We would be justified in scorning these laws, Mr.

Collyer continued, as men who would not recognize

bigotry and narrowness, on the ground that Sabbath was made for man, and not man for the Sabbath." He designated the supporters of the Sunday law as a lot of inquisitors who would compel us to come up to their rules, and quoted from Paul's writings to show that Paul was not in sympathy with them. The law of Moses was those who were inclined to keep it. Mr. Collyer then spoke of the different days which had been set apart by different peoples as Sundays, and quoted from numerous writers of the time of the Reforma-tion to show that the Sabbath was not holy because it was the Sabbath. Martin Luther himself wrote that if the day was made holy for the day's sake, then he counseled his followers to ride and dance and make merry on that day. "Contrast these with this month," said Mr. Collyer. It was not hard, he continued, to find the cap-root of the Sunday law. It lay in the narrow, bigoted spirit of Calvin, "now pretty well on its last legs—thank God!" It was the spirit which made the parents of an acquaintance of Mr. Collyer allow him no diversion on Sunday but to walk in a grave-yard and read the epitaphs. It was the spirit which had caused such a reaction in Luther's own city that, with the possible exception of Paris, no city had such license on the Sabbath as Geneva. It was the spirit which we had to fight so hard in Puritan times. It was the spirit which good old Norman McLeod fought so persistently. It was the spirit which ordained in 1625 that no dinner should be served in a tavern on Sunday, "I could fill a dozen lectures with illustrations of this spirit," said Mr. Collyer. "It is this old intolerance we have to meet now, and I say, once for all, that so long as I occupy this free pulpit I will fight it with all my The Sunday law, he added, fined the poor and kicked the man who was down. There was no authority in the Scriptures for such a law. It was our habit to point with pride to our freedom, when we pointed to London we learned how far behind we were. New York could not be contrasted with London for a moment. We could only be con-trasted with Edinburgh. Mr. Collyer pleaded for one day of rest in seven. The law should give every man the right to such a day of rest and leave the question of wages to be settled between the employ-ers and the employed. We wanted for our worship simply quietness. He pleaded for recreation. He would open all the libraries and museums on the Sabbath. He would say to the boys, "If you want to take a swim in the river on Sunday, here are the free baths. If you want to play ball or go to Sun-day School, do so." He would open the music halls on Sunday. Clean music never hurt anybody—and there was no unclean music. It was only when wedded to unclean words that music did harm. He would have lectures on Sunday, that the masse night learn from science. Sunday in itself, Mr. Collyer declared, was no better than Saturday or Monday. He had no right to interfere with others who did not observe it as he did, so long as they did not interfere with him. He had no more right to revent one from going to the t' eatre on the Sabbath than the theatre-goer had to prevent him from going to church. We must not allow ourselves to be put a such bondage as the Sunday law. That law must repealed and a law enacted that we could cheer fully obey. It was a menace to the Commonwealth to have on the statute-book a law which a man felt more like a man for breaking, and which made a nagistrate feel more like a man when he winked at ts infractions. Let the vast majorities in our cities vho were used to a wider interpretation of the Sabbath than we had been accustomed to, once get their blood up, as they were very likely to, and we would see, finally, laws passed permitting such license on Sunday as we would view with ever-growing regret and sorrow.

Mrs. A. J. Bump writes: All hall to the brave old Journal. May its circulation never grow It is a welcome visitor to our home. We read It and find food for the soul. How any true Spiritualist who understands the true philosophy can dislike the Journal is more than I can fell. It is sound and logical upon all subjects bearing upon our beautiful philosophy, and is doing a world of good. Long may it continue to do so is my prayer.

Mrs. S. Grubb writes: This is the thirteenth year that I have taken the precious Journal and I am unable to sufficiently express my high appreclation of the noble and glorious paper. I wish it could be read in every home in the world.

Phenomena, Philosophy, Culture.

To the Editor of the Religio-Philosophical Journal:

In Spiritualism, these should succeed, each the other, as naturally as the fruit does the flower. Can it he substantiated that they do this?

Man is a creature of such slow growth, especially spiritward, that a superficial survey of the field of modern Spiritualism might, at firs', decide one to answer this question in the negative. There have been and is yet, so much dwelling mon the phethis duestion in the legative. There have been, and is yet, so much dwelling upon the phenomena, so much staring-eyed, wide-mouthed, wonder-seeking, to the neglect of earnest thought, and especially of earnest effort at the attainment of greater spirituality, that some, not deeply imbued with the Harmonial Philosophy, have lost heart and quiet-ly retired from the field, while the outside world not looking deeper than appearances, have jeered and made merry at the scum and froth which the deep, crystal current of pure Spiritualism has borne upon its surface.

The writer has from time to time seen various calls

in the JOURNAL for more of the phenomena of Spiritualism. That the facts occurring in the various phases of mediumship should be given to the world, think. They are so at variance with the generally received science, philosophy, and religion, that the investigator is startled out of the ruts in which he has so long half-dreamily moved. Brought face to face with these new phenomena, he perceives that there is a far deaper meaning to the universe than there is a far deeper meaning to the universe than man has heretofore conceived. He is forced to aband-on many old theories which these new facts prove to be utterly fallacious. Careful observation and study of these phenomena is sure to free man from subservience to Old Authority, but, as he enters the noble estate of individual liberty, he finds that he must endure the hardships, toils and privations of the discoverers of a new world. Many new things are to be discovered. Their importance is to be settled and a government of reason founded. All this requires labor. If he enter this new field ever following the distance of these many spirits he will lowing the dictum of others, men or spirits, he will find that from being the servant of Old Authority he has become the slave of New Authority who is ever

more liable to order wrong than the Old.

It is, then, what they lead to, rather than what they intrinsically contain, which renders it important that these phenomena of Spiritualism begiven to the world. If people witnessed them or read of them merely to gratify a vain curiosity or a love of the marvellous, then the feats of the juggler, the "Arabian Nights," or the *Police Gazette* would be as useful

to man. Let us then hunger for the philosophy of Spiritualism, that which our own minds can evolve, as well as that which other minds have evolved. 'The field is boundless. The ultimate is still far from having been reached. Through all eternity we can aspire to attain more and more. As helps in our delightful task, we have such papers as the JOURNAL and the Olive Branch; such books as those of Davis, Tuttle and Mrs. King, and the ever willing helpers from the invisible sphere.

Often, as the writer has seen the calls for the flow-er, (phenomena) he has wondered that there is no call for the fruit, spirituality. To him it has seemed that one well attested case of spiritual-mindedness, attained through the philosophy, would outweigh numberless accounts of bare phenomena. Facts are very barren and may be worse than useless. It is a fact that we have in Illinois thousands of saloons, but that they render men any more useful, any wise or any happier, is not so apparent. Just so the facts of Spiritualism exist. Let it appear that they are or spiritualism exist. Let it appear that they are mighty in their power to enlighten, ennoble, and glorify. Spiritualists, let this appear in your thoughts, in your words, in your family, in your daily contact with men. Then, not only will it be said of us, as it was of the early Christians, "Behold how these Spiritualists love one another." but more than this, it will be said of Behold how these Spiritualists love one another." will be said, Behold how these Spiritualists love humanity! How they wisely labor for the highest good thereof?

Already can we point to the beautiful lives of Davis and his companion, of Hudson and Emma Tuttle, of Mrs. Poole, and a host of others whose daily walk among men is like a divine benefaction. The Education' of our beloved Buchauan, just published, with "Ethics of Spiritualism," and a few other works too soon counted, shall help in this culture of spirituality. While, in the near approaching future, we hope to see organized effort on the part of Spiritualists to not only lovingly and wisely aid each other, but the whole humanity as well, in their journey up

the heavenly heights of progression. For this let us labor our earth-life all through! Each helping his neighbor his utmost to do In progressive unfoldment of man's nature divine, That on Time's enrollment a history sublime Be graven in beauty of unselfish love. And in Harmony's orbit each soul wisely move! Quincy, Ill. C. W. COOK. Quincy, Ill.

The Children's Progressive Lyceum of Cleveland.

To the Editor of the Religio-Philosophical Journal:

The grand old JOURNAL of Dec. 23rd, is simply the best ever published—every page is resplendent with beautiful sentiment and earnest thought, paternal and fraternal advice, most charming to read. May it live to record Christmas after Christmas until Christmas shall become a myth in the progression of ages to come.

The Children's Progressive Lyceum of Cleveland, Ohio, celebrated Christmas on Sunday evening, Dec. 24th, at Weisgerber's Hall, corner Prospect and Browness Sts., and it was one of the most enjoyable social and successful Christmas celebrations held by the lyceum for years. The programme for the even-ing was arranged by Mrs. Ella Williamson, our guard-ian, who is one of the most energetic individualized angels of this life, managing with ability and earnestness, and possessing a voice that completed the programme with a most beautiful song.

The entertainment commenced with an overture by Mr. Stevan on violin and Miss Younghaus on piano; singing by the entire lyceum; calisthenics for the complete by Mr. Stevan on violin and Miss Younghaus on piano; singing by the entire lyceum; calisthenics

(music by Musical Director, Mr. Charles Palmer, assisted by violin and cornet); a short address by the Conductor; recitation by Willie Johnson, that elicited enthusiastic applause; a violin solo by master Stevan; recitation, by Nellie Ingersoll, rendered in fine style a very fine Christmas song by master Eddie Emerson; a beautiful solo on the violin by Mr. Stevan, accompanied by Miss Younghaus on piano; recitation—
"Grandfather's Chair," by Miss Maudi Hall; piano
duet by Mr. Benbo and Mr. Brice; a song, "The
Orphan Girl," in character, by Miss Sadie Brice, very effectively rendered; recitation—"Founding a New University,"by Mr. Maynor Wilkinson, rendered in his inimitable style; original song by Mrs. Williamson. Then followed the Lyceum March, music by our Musical Director, Charles Palmer, assisted by violin and cornet. Then followed presents and refresh-ments, after which a comic song by Mr. Tage, and one by Mr. Brice, and another song by four voices, (two Mr. Brices, Mr. Benbo and Mr. Tage), followed by a beautiful song by Mrs. Williamson.

Thus ended a very pleasant entertainment, and many children rendered happy. The first Sunday in January we shall hold our annual election. WM. Z. HATCHER, Conductor.

Universalism.

B. F. Underwood in an article in the Index, after speaking of the intolerance of churches in the past,

"In those days, Universalists were advanced and progressive. They were above the average in intel-igence, courageous and unsparing in their criticism of the ortholox theology. But a thousand causes, of which Universalism is one, have combined to soften the harsher features of 'evangelical religion,' and to put all the orthodox chu ches in the line of religious progress. In consequence, the aggressiveness of the Universalists and the bitterness of the orthodox sects have abated indeed almost disappeared. But, while orthogony has been advancing, Universalism has remained stationary, and is to-day in a condition of arrested development. With a broader condition of arrested development. With a broader scholarship than the representatives of Universalism could ever claim, or hedox ministers and writers are now advocating all that the Universalists have taught, while they are going far beyond them in all that relates to modern scientific and philosophic thought. The Universalists meanwhile remain stationary. The hold, radical thinkers are not attracted to them now do they wish to be classed with ed to them, nor do they wish to be classed with them. If brought up Universalists, they become Unitarians, if not agnostics, thus taking from the once progressive sect its intellectual vigor and activity, and leaving behind a conservative element which resists innovation and reform in the denomination."

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

My wife was a cousin to Artemas Hyde of Hydeswille, N. Y., on whose farm the raps first commenced. I have been there often. I embraced the first opportunity to sit in a circle. My son John then announced his presence by tips of the stand, and he answered some questions. Since then I have tested nearly every form of manifestation. I have been to Moverie three times. I saw my wife and mather nearly every form of manifestation. I have been to Moravia three times; I saw my wife and mother there plainly, every feature, expression of face and eyes were as perfect as in earth-life. It was indescribably beautiful to see one hundred lights come there in the dark circle at once, and move about the room like school boys at play. The Indians came, too; they sang, danced and made that large house shake. On one occasion I took an expert with me, who had been a trick show man for lifteen years. who had been a trick show man for lifteen years; he had learned and practiced all the tricks then known. "He could detect a trick if one existed," said his friends and relatives. When my wife came he said, "Hayford, there is your wife." When the circle closed, he examined every thing thoroughly, write 187hers is no possible change for decention or saying, "There is no possible chance for deception or trickery there."

I then went to Havana to see Mrs. Compton. I went there alone; gave her no name; never before was within thirty miles of the place. The spirits in her resence soon spelled my name. My wife appeared four times, as perfect as in life. The fifth time she came outside the door arrayed in a beautiful white dress and talked about our past life, nam-

ing some of our children. I next went to a photograph medium at Water-town, and obtained a likeness of my wife and two

I then wrote Mrs. Blair for a painting. She sent me a large wreath of flowers, 22x28, with a poem beautifully written in the center. Four men testified they saw the work executed while the medium was perfectly blindfolded. Then I wrote to her at Boston, inquiring if she could paint me a bouquet of flowers, with the names of my deceased friends written thereon. She replied: "There came three spirits with your letter, one giving the name, Sabrina; and one, Mary [my wife and her sister]. Sabrina; and one, Mary [my wife and her sister]. Sabrina says, 'If you will come here I can give you satisfactory tests.'" I went there in March. I found the medium a fine, jovial lady. I didn't tell her who I was. She asked, "Do you want a sitting?" I replied, "I want a portrait painted."

"I never paint faces," she replied; and then she said, "I see three spirits near you. I am sure I have said, "I see three spirits near you. I am sure I have

"Can you get their names?"
"One is Sabrina, and one is Mary,"
When blindfolded with sixteen thicknesses of wet cloth, she told me the time by my watch, to a onealf minute. She then produced a beautiful wreath of flowers. The large ones contained thirteen names of my deceased friends. While writing my wife's name she asked, "Was your wife a twin?"

"Here comes a spirit giving the name of Mary; the twin sister. She died when two years old." Adam's Basin, N. Y. S. HAYFORD.

The Lesson of Life.

From a recent sermon of Rev. Dr. Thomas we quote the following beautiful thoughts:

"Nature has assigned us all to physical death. The free will is not consulted; hence before disease we are at last powerless. But nature has not appointed any of you to spiritual disease and death. Rather it invites you to a higher and higher life. It has therefore given you all a will-power that may evoke a beautiful world out of a chaos. What is a Franklin, or a Washington, or an Emerson, or a Longfellow, or a Lincoln, or a Garfield, except places where the human will has been with its creative touch. As one of the modern wise men said, 'The universe is an enormous will rushing out into life;' so may we say of each noble man or woman, that is a human wish and purpose unfolding into the external flower of being. All ve young hearts who are just setting of being. All ye young hearts who are just setting forth upon the journey caunot indeed solve all the enigmas of thought, but looking out upon this magnificent landscape you can say, 'I shall worship a God of equal justice and love; he shall rise up before me holy without spot and as loving as our protection, his health of the landscape is the landscape. mother; his heaven and his hell shall be the arenas of a wise and a just creator; I shall throw Calvin, and Luther, and Tertullian, and Augustine, and thousands of other worthies into a new crucible, and shall extract the gold from each and from each the dross; I shall open my heart in charity, but will remember the new-born proposition that he best be-friends who helps a neighbor to help himself; I shall compare together the glass of spirits and the glass of crystal water, and try to measure the sorrow and crime of the one and the clear intellect and rosy cheeks in the other; and seeing the mad struggle for only money I shall try to make a life of industry turn its earnings daily into more mental and spirit-ual power, and shall ask gold, not to make me a grasping monster, but to help me become a kinder and wiser man.' Such a philosophy is not purely theoretic; it is practical, and simple, and easy; and in this kind of chariot many even in our age are riding happily along the earthly career; and oftentimes like the chariot of Elijah it seems to leave the dust and noise of the discordant crowd, and to advance through the higher and sweeter air.

An Encouraging Letter.

To the Editor of the Religio-Philosophical Journal:

Enclosed please find \$2.50 for the year's subscription. May the eyes of your enemies open to the true spirit of your labors, as set forth in the able and truly noble article in your last issue, your

Christmas Greeting!" I consider the JOURNAL the best and truest exponent known to me, of the cause of Spiritualism and I shall not fail to do my best for the increase of its circulation. I most emphatically indorse the sition taken by you on the "medium question," and I feel that you will outride the storms of "un-deserved unpopularity" developed by your high and really unassailable position on this subject. To and around you will gradually yet surely gravitate the workers, whose ultimate is the development of a

'higher, nobler and purer civilization." Spiritualism has a supply for every human want, a balm for every wound, and it holds within its grasp the wand which shall waive into existence a race of beings who shall be forever free from the shackles and disfigurements which now so obscure the jewel in man, the immortal spirit. Your work though one beset by trials hard to bear, is yet a grand one, and you know in the secret depths of our own soul, that great souls are with you and know your true worth as one who has precipitated himself into the breach in the grand battle for truth and so what bodeth it if the ignorant, the vicious those blinded by passion and a warped nature, do storm and hurl anathemas, they are but dashing themselves to pieces against the adamant walls of truth, and will they not perish instead of truth? Be not disheartened, my brother, the angels and the true-hearted are with you, and you shall not falter by the way, for there is both spiritual and ma-

terial prosperity in store for you. Cincinnati, Ohio. J. W. DENNIS. Report of Labors.

to the Editor of the Religio-Philosophical Journals

Since I last wrote you, I have visited Mendota, Ill. and remained with the friends seven weeks. The meetings were largely attended by a class of people who have been of late much interested in Spiritualsm. While there an organization was completed electing Dr. Foltz as President; Mrs. Dr. Richey, Vice President; Mr. Reed, Treasurer; Mr. Austin Smith, Secretary. The friends have been sleeping ever since Thomas Gales Forster was with them, which was over twenty years ago. The meetings are to be continued by the society on Sunday evenings; some one of the members will read a paper, to be followed by a general discussion. If all of our friends would do that in every place, how much good might be done; perhaps not so much for the canse, but each member would be surprised at the advancement that would be made intellectually.

I would like to say a few words in regard to Dr. Thomas's sermon, but time will not permit I lectured in Meriden, a place where a Spiritualist lecturer never had been. Everywhere I find much interest in Spiritualism, and especially is this true among the men of culture. May the day be not for in the future when mediumship can be better understood so the mind may be satisfied in regard to the continuity of G. H. BROOKS.

Chicago, Ilis.

Letter from J. T. Lillie.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal:

You will see by this that we are in Detroit, en route to Alliance. We spent one Sunday at Kalamazoo, one at Nashville, and two at Grand Rapids, and yesterday at this point. We had a very pleasant time at Grand Rapids, through the earnest efforts of Mr. Tompkins and a few others; the Society there is in a prosperous condition, and we were made to feel delightfully at home by the good friends of the cause. At Mr. and Mrs. H. H. Ives, Kalamazoo, we witnessed the slate-writing manifestation through one of their home mediums, a Mr. Colby Perkins. A few of us sat in a partially darkened room around a table. The medium carried with him a small slate; this was placed on the back of his hand, and the hand held up in sight of all. No pencil was furnished, the spirits producing this themselves. The slate was written full of close, fine writing on the upper was written full of close, fine writing on the upper side, in full view, and although I could not see the pencil, it could be distinctly heard while the writing was going on. Detroit, Mich., Jan 1, 1883.

JNO. T. LILLIE.

Spiritualism at Mendota, III.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists of this place have recently experenced quite a revival and have just closed a successful course of thirteen lectures by G. H. Brooks of your city. This pleasant gentleman came among us as a stranger, but left many warm friends when he took his leave. His lectures gave universal satisfaction, and his answers to "questions" pertaining to the philosophy of Spiritualism, were very highly appreciated by all.

John P. Morton writes: Long live the Jour-NAL and its able manager.

The atonement, instead of elevating, debases the manhood of any one accepting it.

I think there are stores laid up in our human nature that our understandings can ask no complete inventory of.—George Eliot.

D. W. Dodge writes: I find the Journal the best exponent of the spiritual philosophy I have ever read, and I have taken a spiritual paper for the last

R. A. Dague writes: I have been a subscriber to the Journal more than ten years, and I regard it as the lest liberal paper in America. Go on battling

Mrs. A. Brooks writes: I think the JOURNAL is the best exponent of Spiritualism that I know of and I have read many others. It has the true spirit of Spiritualism in working for a higher plane of thought, and I welcome it every week as an angel

Notes and Extracts.

Phenomenal Spiritualism deals mostly with

No man is more nobly born than another unless he is born with better abilities and a more amiable disposition.

Every one of us, whatever our speculative opinions, knows better than he practices, and recognizes better law than he obeys. Many a small man never ceases talking about the

small sacrifices he makes; but he is a great man who can sacrifice everything and say nothing. The backward looker looks to Jesus for future happiness; the forward looker recognizes in himself all that is necessary to secure a bright and happy

Be not diverted from your duty by any idle reflections the silly world may make upon you, for their

censures are not in your power and consequently should not be any part of your concern. Certain religious bodies seem never to have out-grown the fabled story of man's fall, and use that as the foundation upon which they strive to build up

a system of religious education as unreasonable as it is mythical. Jesus, an admirable medium, said, "Woe unto ou Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer yo them that are en-tering to go in." Spiritualism teaches as Jesus did, that the kingdom of heaven is here, among men.

Had the creation story never been written, instead of the six thousand years' theory recorded the age of the world, men would readily accept the scientific theory, which is, that all life is a succession of growths; that men instead of being created out of the dust of the earth by word of command, they would look deeper into the processes of nature, and never tire delving into the unexplained recesses of the world upon which they live, for the secret springs from which life flows, like a river, are fed

from infinite fountains. Speaking of Mr. Fawcett of this city, "unconsciously absorbing" one of Talmage's sermons, the Alliance says:

"Our old friend Talmage assures us that a Methodist dominie of Chicago has unconsciously absorbed his entire lecture on 'Big Blunders.' And unless Mr. Talmage has made a very big blunder himself certainly Mr. Fawcett has unguardedly neglected to seal up his pores over night, and the aforesaid lecture has burglariously invaded his mental domain through the unconscious cuticle of a serene sleeper. It is very sad all round. Talmage admits the lecture is twenty years old—somewhat musty, it must be admitted—and Fawcett swears that if he quoted anything he did not fail to place quotation marks in the margin of his manuscript. This is like stealing a man's pig and extenuating the crime by placing his brand beneath its tail! Oh! 'absorption,' you are a sad sea-dog, we greatly fear."

KIDNEY-WORT IS A SURE CURE for all diseases of the Kidneys and -LIVER -It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the licalthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge. Malaria. If you are suffering from If you are suffering from malaria, have the chills, are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure. In the Spring to cleanse the System, every one should take a thorough course of it. 4- SOLD BY DRUCCISTS. Price \$1. KIDNEY-WORT

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"Ayer's Pills are invaluable to me, and are my constant companion. I have been a severe sufferer from Headache, and your Pills are the only thing I could look to for relief. One dose will quickly move my bowels and free my head from pain. They are the most effective and easiest 1 hysic I have ever found. It is a pleasure to me to speak in their praise, and I always do so when occasion offers.

W. L. Page, of W. L. Page & Bro."

Franklin St., Richmond, Va., June 3, 1882.

Frankin St., Michiona, va., June 3, 1882.,

The Rev. Francis B. Harlowe, wilting from Atlanta. Ga.,
says: "For some years past I have been subject to constipation, from which, in spite of the use of mer icines of varie s
kinds, I suffered increasing inc avymience, until some months
ago I began tak no. Aven's Files. They have entirely corrected the costive habit, and have vastly improved my general health."

Ayen's Cathabric Pills correct irregularities of the bow-els, stimulate the appetite and direction, and by their prompt and thorough action give tone and vigor to the whole physi-cal economy.

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Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

I noticed your call for personal experience in Spiritualism. I would like to go back to the days of my childhood, fifty years ago. About that time, the death of my dear mother occurred. As she lay, breathing her last, sweet strains of music greeted the ears of those at her bedside. Diligent search failed to discover the cause, and as she became silent and cold, the music seemed to be wafted far higher

and cold, the music seemed to be waited far higher and higher until it vanished.

An old man, a great friend of mother's, lay at the point of death a few blocks away. Some of the friends that had watched mother's last moments, went and told him that his friend, Mis.—, was dead. Said he, "I know it." They asked him how he knew it. He said, "She has been here to see me, and a few moments ago passed on." The old man soon died; the funerals and the burials were conducted together. ducted together.

Many years after that I married; had a family of Many years after that I married; had a family of children, and as is the lot of many others, I laried two daughters, one an infant, the other in her teens. A few years later a darling son, just blooming into manhood, died. He had promised me to be my support the rest of my life; with that object in view, he studied for a physician. He left me in spring time, full of bright anticipations, to pursue his studies, but alas! in the fall of the same year, he was attacked with typhoid fever and died. My grief became intense—tears and sorrow overwhelmed me, but one evening a few weeks later, as I was in my hedroom alone, giving way to my grief and sorrow hedroom alone, giving way to my grief and sorrow in tears, my dear son was by my side with his arms around my neck and his face close to mine. He said, "Oh! my dear mother, don't grieve like this for me. I am happy, so happy in my spirit home. Mother, earth's language is not strong enough to convey to you the happiness I am in possession of. My two sisters are new with me; yes, dear mother,

we are all here with you."

I asked him, "May I think that you are always near me?" He said, "Yes, and I will do you all the good I can." Many other things he said, which

good I can." Many other things he said, which were of interest to me. From that time my load of grief on his account was removed.

My son has come to me many times to cheer me when grief assailed me. He told me that he would be the first to meet and greet me when I went to the spirit-land. One time I asked him: "In what does frue religion consists?" Said he, "Mother, true religion consists in doing right, in love to God and to all the human family." At one time I visited Mr. Mott at Memphis, Mo., the famous materializing medium; there, too, my dear George net me with words of warning about froubles that I would enwords of warning about troubles that I would encounter, which proved true. I was glad to meet my father, mother and children, and many others at

Mr. Mott's.

The dear old Journal, how I love its weekly visits, with its information and encouragement for those trying to be faithful to duty and mediumship.

Mrs. A. L. Davis.

Dryder, Lapeer Co., Mich. How Speciors Learns Everything fout

C'ERS'C'S

(Medleaf and Surgical Reporter.)

It has actually progressed so far now that a student or young physician who busies himself earnestly with the problem of curing disease, of the definite removal of sickness and restoration to health, is look-ed upon as of limited interiort, and with little grasp on the greatest questions of his profession. This is so already in Germany, and it is becoming so in this country. Our eminent teachers are too busy with lecturing, reading up, hospital work, writing, and consulting practice, to have any time for the patient observation of disease as it is seen by the physician of limited family practice, or the country doctor, We urge that this be recognized all around, and that the profession be on its guard against the decay of practical medicine which has struck the Germans and undermined their usefulness like a dry rot.

Spiritualism, while it transcends the natural sciences as they are commonly taught, is in perfect harmony with them. It affices the co-relation and conservation of the commonly recognized forces, and it correlates with them the more occult forces which ignorance calls supernatural. Spiritualism affirms the unity of forces and the decirines of evolution and ardies progression. tion and endless progression.

Br. Pierce's "Pellets." or sugar-coated granules—the original "Little Liver Pills." (beware of imitations)—cure sick and billious headache, cleanse the stomach and bowles, and purify the blood. To get genuine, see Pr. Pierce's signature and portraite on Government stamp. 25 cents per vial, by druggists.

Communicating spirits, those who are mostly yet in the earth-spheres, are perhaps as widely different in their ideas as are those who still retain the fleshly form. They have indeed had some experiences which we have not had, and know some things of which we are ignorant; but on questions of conscience, right and expediency, they are many of them, no better guides than we ourselves are.

Deservedly Popular.

Unless it had great merit Parker's Ginger Tonic could not be so popular. Its sale has spread remarkably all over this country, because invalids find it gives them new life and vigor when other medicines fail entirely.—Ohio Farmer.

Sparitualism is becoming more and more a religion; but it will be a poor religion, if the whole brotherhood of man is not embraced in its mantle of love; if its charity does not cover the whole land; and if its workings are not far-reaching and bless ing eventually to the entire world.

Explicit directions for every use are given with the Diamond Dyes. For dyeing Mosses, Grasses, Eggs, Ivory, Hair, &c.

Beautiful it is to see and understand that no worth, known or unknown, can die, even on this earth. The work an unknown good man has done is like a vein of water flowing hidden underground, secretly making the ground green. It flows and flows; it joins itself with other veins and veintets; and one day it will start forth as a visible perrennial. -Thomas Cartyle.

A Delicious Oder is imparted by Floreston Cologne. And it is always refreshing, no matter how freely used.

Spirits do not feel called upon to force any one into the kingdom of heaven; but they take delight in showing the way leading thereto.

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COMPARATIVE WORTH OF BAKING POWDERS.

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NESS OF THE ROYAL BAKING POWDER.

A have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of in the powder of a leght degree of merit, and does not contain either alum or phosphates, or other injurious thanks. "E.G. Leavistance." "It is a scientific fact that the Royal Daking Powder's absolutely pure. "II. A. Morr, Ph. D.

"I have examined a package of flowal Baking Powder, purchased by myself in the market, find it entirely free from about term alba, or any other injurious substance, "HENRY MORTON, Ph. D., President of Stevens Institute of Technology." "I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesolar.

S. Dana Haves, State Assayer, Ma suchuseits, "June 23, 1822. We have made a careful analytical test of Royal Baking Powder, purchased by curselves in the open market here, and in the original package. We fluid it to be a cream of tartar powder of the highest degree of strength, containing nothing but pure, wholesome, and useful agreeierts.

"JUAN B. WRIGHT, M.D., Analytical Chemists, St. Louis.

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* While the diagram shows some of the alam powders to be of a higher degree of strength to other powders ranked below them, it is not to be taken as indicating that they have unit of the All alum powders, no matter how high their strength, are to be avoided as danger as.



WHAT WILL THE WEATHER BE TO-MORES W



Pool's Barometer has already saved me many times its con-

Pool's Barometer has alrendy saved me many times its cost, in fortening the fit is a wonderful curiosity and works to perfection. F. J. Rometerson, Mowakers of BEWARE OF WORTHLESS IMITATIONS. Non-convenient our Trade Mark, and St. nature of J. A. Pool on Lorde of histing a below:

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Every instrument wavesanted Perfect and Reliable. Size 915 inches of wide. If not satisfied on receiving the instrument, return it at once we will refund your money. Please state where

THE INDEX!

RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Editors. W. J. POTTER. B. F. UNDERWOOD.

CONTRIBUTORS:

Moncure D. Conway and George Jacob Holyoake, of London, will write for *The Index*: every month during 1852. Among the other contributors are Prof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Sars A. Underwood, Miss M. A. Hardaker.

The aim of The Index is-

To increase general intelligence with respect to religion; To fester a nobler spirit and quicken a higher purpose, both in the society and in the individual; To substitute knowledge for Ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption to selfish schemes.

In brief, to hasten the day when free and rational thought shall take the place of dogmatism and ceclestasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public ac

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Continued from First Page

ism would be raised above that vulgar level of doubt and suspicion with which it is now beset and harassed; that we should rise into a higher and purer condition; that many of us would be able to go beyond the need of physical manifestations into the higher region of spiritual communion, that we should realize that the ministering angel was not a poetic fancy or a dream of the childhood of our race handed down by legend and tradition, but that it was the glorious privilege into which all might enter who were worthy to receive it; that we should realize for our-selves that the angel of our household, the bright ministers of God and grace, were ever around us and about our path to warn and to instruct, to soothe and heal and bless, if we would but uplift the bars and unloose the bolts and throw wide open the door of our hearts, and keep its chambers swept and garnished, pure and sweet and fragrant for their hospitable entertainment.

"But when the heart is full of din, And doubt beside the portal waits, They can but listen at the gates, And hear the household jar within."

A Lay Sermon on Medial Ethics.

Marry Powell's Proposal Criticized-Its bad Taste and Untenableness Strongly Argued; the Reply of Henry Slade to a Challenge from a Committee Approvingly Cited. A Review Involving a Vital Principle of first Importance to all Concerned.

To the Editor of the Religio-Philosophical Journal:

No true friend of Spiritualism can read the article in your last issue, entitled, "W. Harry Powell on the War Path," without deep regret, and without sincerely and heartily wishing that mediums would always recognize their true relation to its phenomena. There is a radical difference between the instrument and its operator. It seems wholly unbecoming for the mere instrument to put on boastful airs, and to send forth challenges and defiances to a contest of medial powers. How puerile for it to offer to bet \$1,000 on the production by it of a given class of spirit phenomena, over which, if genuine, it has not the slightest control.

A certain committee once offered Henry Slade to donate \$500 to any charitable institution, if he would give them proofs of direct writing by the spirits. Mr. Slade made to this offer a dignified and manly reply, from the standpoint of true mediumship.

"You propose that I shall write a line across a state, or cause a pencil to write a line, without myself touching either state or pencil. My dear sirs, you would have been just as consistent to have made this proposition to your nearest neighbor, as to me; because, I claim that the writing that has so often occurred in my presence, is a phenomenon ever which I have no control whatever; therefore I have no authority to say that it mind, that I could not for a moment expect

the manifestation to occur.

hall, when certain manifestations, which the milk of human kindness, especially when had previously occurred in the presence of your adversaries are ungrateful wretches, one of the very best lady mediums in this country, were being discussed. This lady had given a sitting to three very intelligent gentlemen, who were quite positive in their belief that spiritualism could give no valid reasons for its existence. They felt perfectly sure that they should be able to detect the methods by which the supposed spirit manifestations should be produced. But the manifestations were so remarkable, produced in | the open daylight without the slightest apparent agency of the medium, that these gentlemen were astounded. While not convinced that spirit power was exercised in their production, they were nevertheless ready, at the public meeting, to state what they saw, and to declare that the medium, in their opinion, was not an active instrument in its production. One of the gentlemen, expressing a desire to investigate the matter further, said, if the medium would, the next day, produce similar phenomena, under conditions which he should prescribe, he would give her \$500. This offer was a temptation too powerful for the medium to resist. The possession of so large a sum of money would be a God-send to her. While she hesitated and frankly expressed her utter inability to produce the manifestations by any power of her own, still she very modestly said, "I will try." She did try, and failed. She afterwards said, that her controls told her, "This was your undertaking. You said you would try. We stood aside and gave you full opportunity to show what you could do." Her controls also said, in further explanation of the matter, that they were unwilling to aid the medium in the production of the desired phenomena, because it would tend to foster in her a mercenary spirit, which would greatly injure, if it did not wholly destroy her usefulness; that their object in using her was, to show to the world the fact of the immortality of the soul, and also the fact that spirits could return to this earth, and through such instruments, communicate with us; that while they desired their mediums to be properly rewarded for their services by those who sought them, yet mere money making by the mediums is no part of the purpose or object of spirit control.

I have no personal knowledge of the mediumship of Mr. Powell, but I am quite willing to assume for the purposes of this review of his communication, that he is, in all respects a genuine, honest and truthful medium, wholly guiltless of any fraud, trickery, or imposition in his mediumship. It is because I assume this to be true, that I so deeply regret the tone, temper and character of his action. I can easily understand that, being such a medium, his indignation should be aroused, even to a white heat, upon hearing of the fraudulent attempt of Mrs. Stewart and her "committee" to simulate his phase of mediumship. But knowing her public reputation for such things, and the character of those who are styled her "committee," it is greatly to be regretted that he should have placed himself so nearly on her and their level, as he did, by an offer to bet that she could not do what he asserts he can do. For a moment, consider the unfortunate position in which Mr. Powell places himself in this

He says: "I, W. Harry Powell, of Philadelphia, will meet Anna M. Stewart in a test scance, for the sum of \$1,000;" under certain conditions which he prescribes. He then proclaims that if Mrs. Stewart should produce manifestations similar to his, "I agree to forfeit the amount, a like amount to be paid by

her to me, if she fails to produce them."
He says to the "committee," "I defy you to meet me in any test." He says to the public "I issued a challenge for the great medium to meet me in a test seance, but up to the present time she has failed to do so, nor dare she or her committee. My challenge still remains open.

Thank the Good Father and the Angel World that this is not the tone, the temper, the spirit or the method of their proclamations to us. They come to us with no flourish, no boasts, no challenges, no defiances. Their influence is gentle and loving. Now it seems to me, that such a challenge

could have been made by Mrs. Stewart, or her "committee," with entire propriety; because there appears to be no doubt that she and they control the conditions under which their performances are given. They know what they can do, and how they can accomplish it. They are the directors and masters of their shows. This has been proven too many times and too conclusively to admit of a doubt. To bet that she can perform a certain trick, or simulate a certain manifestation, would be quite in the line of Mrs. Stewart's performances. Since she and her "committee" alone direct and control her exhibitions, and prescribe the conditions under which they are given, she and they know just what she can do, and they can bet on the result with a high degree of confidence that they can name the winner. But what right has an honest, genuine and

true medium to even assume to do anything: much less to bet that he can do it? What right has he to offer to gamble with his gifts? At the very most, he is but an instrument, and if a highly developed and reliable medium, but a passive instrument. He has no power, of himself, to produce the slightest spirit manifestation. If genuine manifestations of spirit power are produced in his presence, they are produced wholly by spirit power, without any aid from him. He has no right to proclaim what manifestations will be given at any particular time or place. will be given at any particular time or place, or even that any will be given. How presumptuous, then, to offer to bet, or to send forth challenges, or to defy others to meet him! It would seem, that for the time being, Mr. Powell forgot that he is but an instrument, and more, that he is but an instrument in the hands of those who never adopt such methods of promulgating the truths of the spirit philosophy. By these acts he came dangerously near placing himself on the same plane with those he challenged and defied. SANFORD B. PERRY.

Chicago, Jan. 6th.

A Characteris'ic Letter from Dr. Wolfe.

He tells why he has been silent; Denies the rumor that he has renounced Spiritualism; Talks about Sunday; Pays his respects to the Naughty Commercial Man and adduces a striking prophecy which he did not credit when uttered.

DEAR BROTHER: The old year slipped away before I could answer your last letter, to let you know how it was I neglected to reply to the one preceding it. This I will now do. For more than a year, I have had two legal investigations on my hands. These so occupy will occur again. The conditions you propose would create in me that anxiety of ly correspondence. If there is any thing in mind, that I could not for a moment expect this world more than another, that is calcuhe manifestation to occur." lated to take the sweetness out of a man's On one occasion I was present in a public nature, it is a law-suit. If it won't acidify

festations should be produced. But the man- some time ago that you had renounced your belief in Spiritualism! Is that possible?"

"No madam!" I replied, "I have no 'belief' to renounce. Spiritualism deals with facts, and when we master these we have knowledge. The manifestations of modern Spiritualism spring from fixed principles or laws inherent in the dual organization of mind and matter. They are co-existent with the verities of mathematics, and as old as any other attribute of Deity."

If occasion favors and you think it worth while, deny any report you may hear or see to the effect that I have intimated, by word, sign or deed, a lack of confidence in true spiritual phenomena, such as I have personally witnessed more than one hundred times. I am not the material to make a martyr of, and yet, in the face of a good deal of persecution, I think my testimony to the credibility of the facts, per se, of modern Spiritualism, could be given straight and direct. Among the most important truths Spiritualism has revealed and demonstrated to the world, is that which teaches that there is no deaththat all those who have passed from earth, from the dawn of human existence to the present time, "still live!" and under favorable conditions can appear for personal identification, or hold intellectual intercourse with the few mortals who still dwell on this unfinished, and comparatively insignificant

I have not seen the paper in which the report of my renouncement of spiritual intercourse appears, but as my informant to that effect, is entirely reliable, the suspicion must

be removed at once. There are several matters that believers in the phenomena of Spiritualism are engaged in, that I do not like, although I may be wrong in opposing their efforts. I allude (1) to their trying to organize as a body of men and women, into a society, for the purpose of advancing the cause of modern Spiritualism; and (2) to their trying to make a Sunday in-

stitution of spiritual phenomena. I object to the first proposition, because such organization will in time hatch out a nasty broad of little ugly priestlets, who will soon feather with holy vestments and consecrated divinity, and oracularly teach that "Whatsoever they bind on earth shall be bound in heaven, etc." There are too many such organizations now in existence for the

good of the race. I object to the second proposition, because Sunday is no more sacred than Monday, and the discrimination made in its favor inures to the enslavement of the human mind. I have sensed the spirits as well as my own intelligence on this subject, and they say, 'Creedists have stolen Sunday and with it the livery of Heaven to serve their selfish ends." Spiritualism is not a Sunday institution. The mission of the Harmonial Philosophy is to pervade all minds, among all classes of men, every day in the week; figuratively, it is to go into the work-shops, and take the toiling brother by the hand, and assist him in his struggles against poverty and ig-norance; to develop his manhood by educat-

ing his latent powers at all times. Less than ten years ago, when Mrs. Mary Hollis, of Louisville, Ky., gave marvellous spiritual scances in this city, hundreds of in-telligent men and women visited her and were soundly convinced of the truth of spirit intercourse. These convictions were carried putting drops of oil on her eyes and praying. into some of the best homes of Cincinnati. At The Rev. Dr. Thomas said miracles were not the editor of the Cincinnati Commercial, re- woman who believed in faith hired a house

ports of them were prepared and printed in that journal. These reports excited curious interest wherever read, and the paper printing them was in great demand. At that time the Cincinnati Commercial stood at the forefront of independent journalism west of New York, and enjoyed from its patronage, a princely income. The editor, Mr. Halstead, had won a national reputation as a clear thinker and fearless writer. His position viewed from any and every standpoint, was

every way desirable. In the plenitude of his power and at the zenith of his ambition, from some personal consideration, he made open and unrelenting war upon Spiritualists and Spiritualism. This he continued for years. He became unreasonable, unjust, persecuting and vindictive. Hundreds, thousands, who had read his paper with admiration, and who regarded Mr. Halstead as an able and useful man, gradually cooled. The paper lost patronage, its circu-lation diminished, its influence is gone. With the close of the year just ended, the great Commercial has consummated a business arrangement with the Cincinnati Gazette, which it would have consented to do only in extremis mortis and which is pitiful to think

In Mrs. Hollis's scances the spirits frequent ly predicted this termination of the life of this great Commercial. Thinking their wish might be father to the thought, I disbelieved it, but here it has come to pass, and none more sincerely regrets the event than N. B. WOLFE.

Yours Fraternally, Cincinnati, Ohio.

Is Alum Poisonous?

Dr. Hall's Journal of Health, in a recent

"This question has caused a good deal of discussion. Alum is used by many bakers to whiten their bread, enabling them to use an inferior flour. It is more extensively employed as a cheap substitute for cream of tartar in the manufacture of baking powders. It has not been considered immediately dangerous; although if continued it induces lyspepsia and obstinate constipation. But the fact that many cases of poisoning have occurred from baking powders which contained alum, puts the question in a more serious aspect, and prudent people will exercise caution in the selection of baking pow-

"Under what conditions, then, does this substance—formerly used only for mechanical purposes—become poisonous? They are certainly obscure, and at the present we can only surmise what they may be. We suspect that the cause exists in the individual poisoned; some peculiarity of the constitution producing a morbid change in the secretions of the stomach, with which the alum combines and forms an active poison; or the secretions may be healthy but in unusual proportions, and that these less or greater proportions, in combination with the alum, constitute a poison.

"For example, two parts of mercury and two parts of chlorine form calomel, which is not poisonous; but change the proportions to one part of mercury and two parts of chlorine, and we get corrosive sublimate, which is a deadly poison.

"Then, again, we know nothing of the causes of constitutional peculiarities. Why is it that one person can eat all kinds of green fruits and vegetables with impunity, A few days ago an intelligent woman in individual his life? One person can handle poison ivy and sumac without being in the least affected, another is poisoned if he approaches to within ten feet of them. Out of a family residing in a malarial district. some of the members will suffer half the year with fever and ague, while the others will enjoy excellent health during the entire year. Foods that are wholesome to some persons are actually poisonous to others. This is especially true of some kinds of fish. There is no safety in taking alum into the stomach, as it is shown to be always injurious, and often dangerous. Baking powders properly compounded, and containing pure cream of tartar instead of alum are more convenient than yeast, and bread and pastry made with them are just as wholesome, and far more palatable. We are in entire sympathy with the manufac-turers of the Royal Baking Powder—who commenced and are vigorously conducting the war against the use of alum in baking

"Before committing ourselves, however, we made tests of a sufficient number of bak ing powders to satisfy ourselves that the substitution of alum for cream of tartar in their composition has not been over-esti mated, while a careful examination of the Royal Baking Powder confirms our belief that Dr. Mott, the Government Chemist, when he singled out and commended this powder for its wholesomeness, did it wholly in the interests of the public.

"We do not hesitate to say that the Royal Baking Powder people deserve the gratitude of the community whom they are indeavoring to protect.

"Will not some prominent manufacturer of pure Candies follow their example, and ex-pose the secrets of a business that is doing untold mischief to little children?"

Baptist Pastors on Miracles.

Some Suggestive Stories About Cures by Prayer and Faith.

The Rev. Dr. G. W. Sampson read a paper on miracles and cures by faith at the meeting of the Baptist Pastor in Murray street yesterday, in which the conclusion was reached that modern miracles were restricted to the law of nature, but that cures were inspired by faith. He told a story of a woman who was treated by Dr. Hammond. The woman believed she could be cured by the application of Lourdes water. Dr. Hammond told her he would apply Croton, and if that did not help her he would apply Lourdes. He applied Lourdes, but she, supposing it to be Proton, refused to be cured. Dr. Hammond then tried Croton, and the woman, believing it to be Lourdes, was healed. The Rev. Dr. Charles Rhoades said God was as capable of working miracles at this time as in scriptural times, but he was always chary of them. He related the wonders performed by a certain physician who once visited New York. The doctor went into the room of a bed-ridden woman and bade her rise and walk. She did so. The Rev. Dr. D. C. Potter, the moderator, said he knew of a wonderful case. Instead of some one ordering the woman out of the house fire was applied and the effect was the same. The Rev. J. G. Shrive, of Yonkers, told of a young woman in that city whose sight was restored after the time of these occurrences, by request of | confined to marvels in healing. A young

in Brooklyn at \$450 a year, but she had no money to pay the rent. Dr. Thomas saw that the first month's rent was paid, and the young woman tried to induce the agent to have faith for the remainder of his pay. A young woman in New Haven was a large was a large was a large woman in New Haven was a large was have faith for the remainder of his pay. A young woman in New Haven was cured by a doctor in Boston. Dr. Thomas questioned her rather sharply, and her reply made him a little cautious. She said the greatest obstacle to her cure by faith was the ministers. Dr. Sampson spoke of a woman ill with typhoid fever who was not expected to live. Prayers were sent up for her and she retyphoid fever who was not expected to live. Prayers were sent up for her and she recovered. The Rev. William Jackson, a colored preacher of Newark, said he fully concurred with Dr. Sampson. He had something very important to say. He was trying to free a church. He went to a brother and asked him for help. The brother told him to come again. Brother Jackson asked the brethren to pray that the man might open his pocket, and he promised to tell them all about it at the next meeting. Dr. Kerfoot, of Baltimore, tolc of a sick brother who was prayed for and the remark of a person who suggested that it was no wonder he got well when six doctors quit going to see him.—New York Times. Times.

Science and Art.

The newest of the many European canal projects is one for uniting Cologne with Aut-

Sulphuric acid or mercury is sometimes used for hardening very small tools for cutting glass and etching stone.

File makers use salt water for a hardening bath, because it makes the water more dense and the teeth harder and of course more brit-

The new ship canal which is to connect the Baltic and North Sea will save nearly 600 miles of water journey now made around the Danish peninsula. The cut, as proposed, will be from Gluckstadt to Kiel, and the length will be about half that of Suez Canal, or some fifty miles.

Mr. Wake, engineer of the River Wear Commissioners, and Mr. Irish, manager of the Northern District Telephone Company, in England, have made some interesting experiments in the use of the telephone by divers. The length of the cable connecting the re-ceiver in the diver's helmet with the transmitter above water was 600 yards. It was found that the diver could converse with ease, and ask for tools in any position in which his work might require him to place

In order to render silk which has been dyed black more lustrous and shining, Mr. A. Gillet recommends the use of the following bath Two parts soda crystals are dissolved in 160 parts of water, the obtained solution being of 2°B. Olive oil is added to this bath until the oil begins to remain at the top of the solution. Soap can be added. The addition of citric, tarturic, or acetic acid to this bath is not recommended, as any acid would only diminish the alkaline strength of the bath. If it is required to remove the white reflection the silk has acquired in the above bath, the silk can be washed in water containing cittrie, tartaric, or acetic acid.

Why oysters should be eaten raw is ex-plained by Dr. William Roberts in his lecture on "Digestion." He says that the general practice of eating the oyster raw is evidence that the popular judgment upon matters of green fruits and vegetables with impunity, diet is usually trustworthy. The fawn color-while the same course might cost another ed mass, which is the delicious portion of Dr. Rhodes Great Magnetic the fish, is its liver, and is simply a mass of Associated with the withheld from actual contact with it during life, is its appropriate digestive fermentthe hepathic diastuse. The mere crushing of the oyster between the teeth brings these two bodies together, and the glycogen is at once digested without any other help than the diastase. The raw, or merely warmed, oyster is self-digestive. But the advantage of this provision is wholly lost by cooking; for the heat immediately destroys the associated ferment, and a cooked oyster has to be digested, like any other food, by the eater's own digestive powers.

> Before starting out on a long journey, the wise traveler looks over the routes and selects the best one. Perhaps the longest continuous ride a per: on can take in this country is to the Pasific coast from the East, or vice versa. The CHICAGO AND NORTH-WESTERN ROAD evidently takes the lead in this direction from Chicago, with its through cars, fresh and new, its steel rails on a well-ballasted roadbed, its Pullman Palace Drawing Room Sleeping Cars, and its own celebrated Dining Cars, offering all that the most fastidious passenger can desire in the way of safety, comfort and the beautiful.

"There is no man," said John Greenleaf Whittier on his seventy-fifth birthday, "who ought to write much after he is 70, unless perhaps it may be Dr. Holmes. He ought to write from now until he is 100. He is charming in everything he writes, and there is such a wonderful variety in his works that it seems a pity he should ever stop.

At the conclusion of the reception to the diplomatic corps at the white house New Year's day, Hon. Elisha Allen, minister from the Hawaiian islands, dropped dead of heart disease. Mr. Allen was the doyer, or dean, of the diplomatic corps. In 1856 he was sent to the United States as envoy of that government. In 1857 he was made chancellor and chief justice of the Sandwich islands, which position he held until 1864. Mr. Allen was sent to this country as the minister from the islands Jan. 14, 1870.

The indifference of Oriental people to filthy water is astounding. The Hindoo sees no objection to using the same tank for his ceremonial ablution and for his drinking water. The indifference is not confined to the poor. At Madras, most natives, even of the highest caste, have no objection to use both for domestic and drinking purposes water which may be described as simply filthy. They may be seen washing their clothes and themselves in tanks from which women are taking home water for cooking and drinking.

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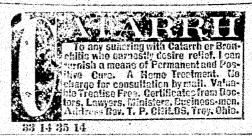
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