

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

### VOL. XXXIII.

### CHICAGO, JANUARY 20, 1883.

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organ-Ization of new Societies or the condition of old ones; movements of lecturers and medlums, 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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NEW VIEWS OF THE BIBLE.

before he was thirty years of age. If you follow the public readings of the Bible in this church from your own Bibles, you must often appreciate the relief such a rule brings. Use the Bible in this way with your children at home. Who would think of an indiscriminate use of the original Shakespeare? Stage managers cut him so freely for rendering before grown up folk as to have made another Shakespeare. He who cares for his children's innocence will set before them an expurgat-ed edition like that of Rolfe. So we should use at home such an expurgated edition of the Scriptures as "The Child's Bible," pub-lished by Cassell, Petter & Galpin of London. No timid soul need fear that impotent threat in the last chapter of the Deviction

in the last chapter of the Revelation: "If any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life." That sounds like the ruling passion strong in death of the Son of Thunder, who in youth asked if he should call down fire from heaven upon à hamlet which did not welcome Jesus, and was well rebuked for his zeal by the gracious Master. A writer who was surer of his inspiration would not have appended such a postscript. This book, judged by Mr. Moody's test of inspiration, is one of the least inspired of the New Testament books. Paul would have not bolstered up his writ-ings with such an imprecation. It is part of the human weakness through which the voice

as our wise men tell us, then the words and deeds are in the Bible to carry us through the same course of education, to exercise our consciences in discriminating right from wrong, and to lead us to grow out of such conceptions and desires toward the spirit of Christ.

It is a wrong use of the Bible to accept everything recorded therein as necessarily true. If the historians were simply the amanuenses of the Infinite Spirit, then of course they could not have erred in anything they recorded. If they were ordinary writers, trying to tall the story of their peoples trying to tell the story of their peoples' growth, searching court archives, state an-nals, old parchments of forgotten writers, consulting the traditions of town and village, using the material in the best way their abilities enabled them to do, using all to teach virtue and religion, for which alone they were specially qualified of God, then all questions of historical accuracy are beside the mark. Nothing in their inspiration guarantees their historical accuracy, or their philological learning in using old poets' words hardened into facts, or their critical judgment in detecting exaggerations. Are we to wait anxiously upon the latest Assyrian tablets or the freshest Egyptian mummy to confirm our faith that God has spoken to the spirit of man? Are we to quake in our shoes when a few eighers are cut off from the roll of Israel's impossible armies? If much that

plied will help you now, if you will take the trouble to search for them, for principles do not change like fashions. It is a wrong use of the Bible to go to it as

the heathen went to their oracle, for divina-tions of the future. The inspiration of an oracle was proven by the success of its predic-tions. In the same way men have turned to the Bible as a sort of sacred weather bureau, a book which, if we could only interpret its mystic utterances, would tell us what things were going to happen upon the earth. I remember a number of years ago an elequent Irish divine who came to this country on a great mission. His first sermon was on Eze-kiel's vision by the Chebar. He said this was the age of science, and such a marvellous science could not have escaped the vision of the prophet. The mystic creature which the prophet saw, with wheels, whose appear-ance was like burning coals of fire, which turned not as it went, and so on, was the lo-comotive! Let any political crisis occur, and some sage will write a book showing how Daniel had foretold just this issue of diplomacy. America, the restoration of the Jews to Palestine, and the Church of Rome especially inspire these crazy conjectures. This mad and maddening use of what, rightly read, are noble and instructive books, grows out of a misunderstanding of what are the func-

tions of Hebrew prophecy. Prophecy has been taken as a synonym for prediction. There is not much verbal differ-ence between foretelling and forthtelling. the human weakness through which the voice of God speaks, taking its tone from the de-fects of the instrument. Heed it not! It is a wrong use of the Bible to accept its utterances induscriminately as the words of God, to quote any saying of any speaker in its pages, or any deed of any actor in its pages, or any deed of any actor in its instories as expressing to us the mind of God. Such use of the Bible is thoughtlessly common. Some time ago before going into a church in whose service I was asked to participate. I ventured to show some slight were set down in the Psalter for the day were set down in the Psalter for the day when asked why, I mildly answered that I could not ask a Christian congregation to join with me in singing after the embittered OI DEALIDE the history of the Hebrews; the eloquent oration of their great statesmen the pious longings of their hymn writers, became mystic anticipations of everything in the heavens above or the earth beneath. But Hebrew prophecy never was the synonym for prediction. The prophets were "men of the spirit" whose pure natures mirrored the supreme laws of earth, the moral laws, whose intuitions made applications of those laws to the policies of statecraft, and enabled them to divine the issues of the stirring events among which they lived. Their glory is that they saw above the brute force of great empires the might of right, and dared to vision its triumph, and that history has verified their moral insight. But they chiefly spake of things shortly coming to pass upon the earth, the horizon bounded by a very near future. in these predictions they were often mistaken, nearly as often in error as in the right We never hear of these unfulfilled prophecies, but they are in your Bibles. They should teach you what the prophets tried so hard to teach their own countrymen, that the essential distinction of the true prophet was not that he predicted the future, for this they scornfully left to the false prophets, the oracles of pagan Jews, but that they foretold the inner mind and will of God. I believe I know of no one passage of the prophets which can be fairly said to point any event beyond the near future of the writer. Only in so far as they spoke of the ideal forces, of moral victories, did they launch out upon the far future But you say, do they not surely point on to Christ? I answer both no and yes. Of any mere literal prediction of the events and incidents of his life I know none. The many passages that have been made to read like predictions of his miraculous birth, his sale, for thirty pieces of silver, and so on, refer to passages and experiences in the time of the writers. Isaiah expressly says so about the Virgin—that is, the young bride who was to conceive and bear a son. Before he should be able to distinguish right from wrong the relief of Jehovah to Isreal, would come. True it is that the gospel called that of St. Matthew goes through the life of Jesus making such use of the Old Testament words; but this was evidently done by some pious Jew, who regarded the Old Testament as our good people still do, and after the fashion of preachers made application to Christ of words never meant for him. This use of the Old Testa-ment is pushed to absurdity in books over which I have toiled, which gave one the "Gos pel of Liviticus" or "Christ in the Psalms," litting every word of every Psalm into the lips of the dear Lord, and showing the relations of Christ and the Church in the charming love idyl of some ancient Hebrew, known to us as the Song of Songs. There was, however, a real pointing on toward Christ, but it was ethical and spiritual The nation's hope of restoration gradually shaped the form of an ideal king; the nation' conscience gradually shaped the form of an ideal character, while the two expectations blended historically in him who lived the human ideal visioned by holy men of old and throned himself in the hearts of men as Lord hough not alone of Jewry. The whole history of the people is a growth of the religion o Inrist, and that is the wonder of it. But the Chinese puzzle book of prediction exists no where save in the imagination of the read-

the dear Christ's throne stood on any such flimsy basis of prophecy as men have built up beneath it, then, when the underpinnings came tumbling out, as to-day they are doing, we might fear that his authority was dropping in with them and that no longer we were to call him Muster and King, and that criticism had pronounced his decheance. that criticism had pronounced his decheance. But that throne really rests on a nation's growth of the human and Divine, ideal; and this nation's growth was only on the same general lines as all other races' progress re-ligiously—on humanity's evolution of the hu-man and Divine ideal. Man's best and nob-lest life aspires after an ideal which is Christic character. Christly character. Man's best and noblest thoughts of God fashion a vision which is the God revealed in Christ. He is Humani-ty's "Master of Life."

No. 21

### The Church of the New Spiritual Dispensation.

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

The few months that this Church has had an existence, have been sufficient to warrant its founders in believing that its stability is assured. And why should any person have conjectured any other result? Is Brooklyn with its 650,000 people so full of churches which are so very acceptable, too, in creedal appointments, that one church organized upon the broad, plain and beautiful principles underlaying the advancement of the human soul, as taught by Spiritualism, cannot find food for permanent growth? The very near future will answer that question and the friends of this organized action are always pleased to discuss the probabilities. There has been, and still is, a timid feeling among many who would like to investigate the sublime philosophy of Spiritualism, lest they should lose cast with the respectable portion of the community, and they are wait-ing for the time to come when these unpopular truths shall command the respect to which their merits entitle them.

Whatever may be said or thought of this exhibition of moral cowardice, the fact is potential that many thousands are to-day at heart, anxious to become open adherents to Spiritualism, but for the causes stated cannot afford the seeming sacrifice. They admit that from no other source can such knowledge of spiritual truths be attained, but point to the various fraudulent efforts of some of the prominent mediums who impose upon honest and earnest investigators. It is certainly a misfortune for great movements designed to ameliorate the sufferings of humanity, to be made the instrument in the hands of grasping persons for accomplishing selfish ends, but thus it ever has been, and that Spiritualism has been thus abused, is quite as certain as it is that the pure and beautiful teachings of Jesus of Nazareth have been perverted to selfish ends by men who call themselves Christians, and wear robes that are intended to indicate the "livery of heaven." Spiritualists have suffered more in the past from these afflictions than they will in the future. To us the advance seems slow, and we are impatient that all may know the truths we have found, and enjoy with us the blessings they bring. To the spirit which has risen from its mortal surroundings, little account of time is made, if its spirit-life is free from that remorse which again drags down the soul to earth. It is, however, not alone the unbelieving world which frowns upon the idea of a spiritualistic church, for we find we have to contend with no small amount of prejudice among honest and sincere Spiritualists. They have learned to look upon church organizations as having in the past been productive of bigotry, the cloak of hypocrisy, the instrument of oppression and persecution, and the name "church" is hateful and aronses at once a feeling of hatred and disgust. A little reason should dispel such prejudices. While there is much truth in what is alleged against churches, it cannot be denied that notwithstanding these grave faults, there also are many virtues, and in the name of Christianity, how many good deeds, kind words and noble actions are registered to its credit? How many bright angels are hover-ing over us to-day, who, notwithstanding the errors of Christian creeds, have risen in lory through practicing and living in this life in the true spirit of Christ, which permeates all Christian denominations. Shall we fall into the hands of wise (?) and cunning leaders, who will tack on to our articles of faith the creations of selfish hearts and enslave the followers as others have been enslaved in other denominations? We think How can such a result again be possible? Only by the withdrawal of the influences and teachings now given us from the Spirit-world. Angelic communion as now iven to mortals, destroys bigotry and religious oppression. It has written the doom of priestcraft across the heavens and pro-claimed emancipation to the enslaved. "The world does move," and in the right direction too. When the windows of heaven were closed the world was in darkness, they are opening wider every day and a new light is streaming in. Let him who forges chains for mankind beware. Only the ignorant soul will wear fetters. The time when "many shall run to and fro and knowledge shall be increased," is evidently at hand. Miss A. M. Beecher has just closed a series of very instructive and interesting lectures. This lady possesses great natural talents and, but for a desire to avoid the rostrum and notoriety, few persons could accomplish more for the cause of truth.

An Extraordinary Sermon by the Rev. Dr. R. Heber Newton.

A New Christianity Offered in One of the Chief Churches of the Protestant Episcopal Denomination-An "Impotent Threat" in the Apocalypse-Prophets and the Psalms.

#### (New York Sun.)

The Rev. R. Heber Newton preached- the remarkable sermon that is printed below in All Souls' Church, Anthon Memorial (Protestant Episcopal), Dec. 31st. 1882.

Every Scripture inspired of God is also profitable for seaching, for reproof, for correction, for instruction in righteousness.—2 Timothy, iii., 16.

The old view of the Bible is fading upon the vision of our age. You have probably all perceived this more or less clearly. I have uttered the conviction which many of you have held in secret, with misgivings and self-reproaches, and have shown you some of the many reasons why this view could no longer be held by men of open minds. The new view of the Bible is as yet vaguely caught, and, therefore, the power is feebly felt. According to their natures men are indulging in flippant flings at a vanished superstition, or grieving silently over the disappearance of the ancient light which ruled the night of earth. I have sought to clear your vision of the new moon rising upon us, the same holy light God set in the heavens of old, though changed in the altered atmosphere of earth.

propose now to translate the generalities of the previous sermons into some practical applications. I want to-day to make more distinct certain wrong uses of the Bible which grow out of the old view of it; wrong uses out of which great mischiefs have come to the cause of true religion, and great trouble to individual souls; abuses which fall away in the light of a more reasonable understanding of the Bible. The Bible view-ed as a book let down from heaven, whose real "author" is God, as the Westminster Catechism affirmed; a book dictated to chosen penmen and written out by their amanuenses under a direction which secured them against error on every subject of which they treated; a book thus given to the world to be an authoritative and infallible oracle for human information on all the great problems of life—naturally calls for uses which, apart from this theory, are gross and superstitious abuses.

It is a wrong use of the Bible to set it in its entirety before all classes and all ages. On the old view of the Bible no man might dare to cut away portions of it in public reading or home instruction. The horrible atrocities and brutal lusts of the early Hebrows, and the coarseness of their later days, as unbearable by modern ears as the rough talk of Shakespeare's ladies, had all to be read to mixed assemblies of young men and maidens, and be read with blushing face by the pure mother to the purer children at her knees. For us, who see the Bible in its new light, there is no necessity for a minister to offend against the taste of a refined age, or for a mother to introduce the unsoiled soul of her child to evil, by reading straight through the successive chapters of the Bible. It has been left for Protestant piety to excel Romanists and Jews in superstition. The Church of Rome, as you know, discourages the use of the Bible by her laity, erring in

Jews in Babylon:

"Remember, O Lord, the children of Edom in the day of Jerusalem. How they said Down with it! down with it! even to the ground.' Oh, daughter of Babylon, who ought to be wasted. Happy should he be that rewardeth thee as thou hast served us. Happy shall he be that taketh thy little ones and throweth them against the stones." Nor could I ask the people to unite in pray-

ing: <sup>23</sup>Make their nobles like Oreb and Zeeb;

yea, all their princes as Zeba and Salmana. I had in mind the fate of Oreb and Zeeb and of Zeba and Salmana, splendidly brave fellows even in their death, as told in the seventh and eighth chapters of Judges, where you can learn what sort of prayer this of those savage Jews was. Naturally, as I thought, I objected to voicing such heathen imprecations in the nineteenth century of the era of the Prince of Peace. My good friend, with a look of amazement. replied. "Why, these Psalms are in the Bible." That ended the question for him.

This incident is typical of a vast quantity of wrong abuses of the Bible. So our American slaveholder read the word of the ancient tradition, "Cursed be Ham," and smoothed his troubled conscience. They were fulfilling the Divine will in breeding black cattle for the auction block. Piety and profit were one, and godliness had great gain and some contentment also. So the extermination of the Canaanites, for which the Hebrews pleaded long after the Divine order, and for which they had substantial warrant in the lestined determination to rid the land of these corrupting tribes and make room for the noble life Israel was to develop, has been the stock argument of kings and soldiers for their bloody trade. Thus poor human con-sciences have been sorely hurt and troubled as they read, in stories such as those of Jael and Sisera and Jacob and Esau, of acts which better nature instinctively condemned. They have felt themselves arraigning the Bible

and suspecting God. If indeed the Bible is a book let down from he skies, of which God can be called the author, then all such uses of it are correct enough, and in those dark and savage words and deeds I must read the words of God and the deeds he holds up to our admiration and nvitation; only then I should reject the Bible and perhaps forswear God, as so many are doing who say with Maurice to the old theologians, "Your God is my devil.

If, however, the Bible is the national library of the Jews, I must expect to find all sorts of early Jewish notions in ethics and religion bodied in the words of the speakers they introduce, and the deeds of the men of whom they tell the tales. Fancy a man quoting Shylock when he pleads for his bond. or lago's devilish innuendos against Desdemona's purity, as showing what Shakespeare liked or what he would have us imitate!

If the Bible is the record of real revelation which came in the spirits of ancient men through the historic growth of conscience and reason, and if these books are the literature embalming that growth of a people out of ignorance and superstition into the light of pure ethics and spiritual religion, then I must look to find all sorts of crudities and crassnesses in the representation of God, and all phases of moral life, as a part of the error Romanists and Jews in superstition. The Church of Rome, as you know, discourages the use of the Bible by her laity, erring in the other extreme. The Jewish rabbis had a Uddism reached Christianity. If the indisaying that no one should read the Canticles | vidual is to reproduce the story of the race

221016 10.TVUIS - 2114 orton e us soberly, are we to be compelled to accept them uncritically or reject the Bible altogether? Perhaps Elisha's iron axe head did swim upon the water. I am prepared to believe almost anything after our spiritualistic mediums and their exposers. Whether it did or did not concerns me no whit. I shrug my shoulders and read on. I cannot make out the historical fact which was at the basis of the Red Sea deliverance, nor do I care much to make out this or any other Old Testament miracle. If I felt obliged to ac-cept literally these stories or to lose my faith in the voice of God which speaks through the men of the Bible I should care greatly. Those who can believe the story of Elisha and the bears or of Elijah's ascension into heaven may; those who cannot need not, and both alike should reverently read their Bibles, not for those tales of wonder, but for the still small voice of the eternal spirit sounding through holy lives and holier aspirations until he came whose life was the Word of God, the Wonderful.

It is a wrong use of the Bible to consult it as a heathen oracle for the determining of our judgments and the decision of our actions. The pagans, even such grand old pagans as the Romans, before undertaking any important action would solemnly consult the auspices. Men with reason given them of God would stand anxiously around the steaming entrails of a bird to find out whether the fates were propitious to their undertaking. Great Generals would open or delay a campaign according to the intestinal revelations of a goose. Intelligent people use the Bible in some such way. When at a loss how to proceed, instead of calmly consulting their own judgments and the judg-ments of their wisest friends, and then acting like reasonable beings, men and women will open their Bibles and at random let their eyes rest on the first verse, which arrests their attention, and accept any possible bearing on the question in hand as the voice of God. The journals of John Wesley and other eminent men contain examples of this abuse of the Bible. I call it an abuse for such acts degrade the Bible to the level of a heathen oracle. Isaiah, like all the great prophets, habitually contrasted the true and the false communications of the Divine will by the test of the reasonableness of their manifestations. The real prophet heard the voice of God, not so much in dreams and visions as in the calm and sober working of his mind illumined from on high. The oracle was the antithesis of the prophet. The oracle represented unintelligent, unreasonable magical means of getting at a desired knowledge. The prophet represented the inteltigent, reasoning, natural means of getting at that knowledge; the lighting of that candle of the Lord which is the spirit of man. The word of God which comes to man is the Divine Reason, of which each human reason is a ray. To train and use that reason in all our exigencies, humbly looking up to the Eternal Reason to let his light in us be pure and clear, is the way to have the word of

To consult the reason of the holy men of old on themes whereon they were qualified to speak is rational and right. To make of their writings a new oracle of whose mysterious meaning we are to guess, as the ancient Greeks puzzled over the message of the Delphic shrine, is to revive Paganism in Christianity. No prophecy was written centuries ago with reference to your private affairs. All hat is there written concerned men and affairs of those days. The principles there ap-

Let us pause here for to-day. And let us take home as the heart thought of the morning an assurance which may comfort us as we stand under the shadows of Christmas. If

Continued on Eighth Page

### \*Oahspe, the New Bible.

### COMMENTS BY PROF. ALEX. WILDER.

To the Exiltor of the Religio-Philosophical Journal: I have not been inclined to be partial to

professed revelations and the various assumptions of spiritual authority put forth under a pretext of some divine commission. What may be obligatory on the faith or conscience of another is not for that reason binding upon me.

In considering the new book, "Oahspe", I am guided by this sentiment. One of the early Christian writers has certified to us that "prophecy came not by the will of man, but that hely mon spate as they were inthe but that holy men spoke as they were influ-enced by a holy spirit."

encea by a nory spirit." I see no good reason to presume any infer-ior afflatus for "Oahspe" unless it is apparent in the doctrine or other aspects which the book may present. Other literary works have been given to the world, equally independent of the volition or purpose of the writers, and have secured a candid reception nevertheless. John Bunyan has given an Applogue to his John Bunyan has given an Apologue to his "Pilgrim's Progress," with a similar explanation.

It is preposterous to charge the non-conformist tinker with plagiarism. Yet the Romaunt des Trois Pelerinages had been written three centuries before, and an En-glish translation printed in 1483. The "Pil-grim of Perfection." by William Bond, was also published in 1526; and Bolswaert's "Pilgrim's Progress" in 1627, with engravings gram's progress" in 1027, with engravings and other features resembling Bunyan's work such as analogies of the "Slough of Despond," "Vanity Fair," and the "Valley of the Shadow of Death." Other treatises also were extant, as the "Parable of the Pilgrim," the "Pilgrim-age to Paradise," the "Pilgrim's Journey to-mord Hapron," the "Pilgrim's Pass to Journey toward Heaven," the "Pilgrim's Pass to Jerusalem," etc.

The occurring of so many analogous pub-lications without collusion is not hard to explain with perfect candor and justice. The ideas and principal features of the "Pilgrim's reaction of the principal reactives of the "Fights of Progress" were present in the religious world of that period. Whoever breathed that at-mosphere was certain of the inspiration. The air was full of it, and men like Bunyan, Bol-swaert and Deouilleville were suitable agents to give it form and reaction.

to give it form and voice. Indeed, what was Dante's "Divine Comedy," Virgil's "Achis," Homer's "Odysseio," but a "Pilgrim's Progress?" We can afford to be as generous and just to "Oahspe" in its debut as a new Bible. We acknowledge inspiration to the poet; and never cavil because one chances to occupy a field which had already been set off as the domain of another. The Christian complains of the Jew for not consenting to include Jesus and Paul with Moses and the prophets; and there may be somewhat of like plausibility in making a like claim for this new volume. If Charlotte Bronte had spoken truly, it is really so: "Besides this earth, and besides the race of men, there this earth, and besides the race of men. there is an invisible world and a kingdom of spir-its. That world is around us, for it is every-where." If there has been a Canon of Proph-ecy open, then it has never been closed. "The Eternal Spirit," Milton declares, "assists with all utterance and knowledge, and sends out big coroling with the ballowed fire of his his scraphim with the hallowed fire of his altar to touch and purify the lips of whom he

Schiller declared that his ideas were not his own; that they flowed in upon him inde-pendent of his intellectual faculties, and came so powerfully and rapidly that his only difficulty was to seize them and write them fast enough. Mozart asserts: "Thoughts flow in upon me rapidly; whence they come, and how, I know not, and I have no control over them.....All my feelings and composition go on within me only as a lively and delightfnl dream." The story of the receiving and preparation of "Oahspe" appears to be of the same character. What, then, of the "Oahspe Bible" itself? It seems to be of the nature of a compilation; and its style is very similar to what that of our present Old and New Testaments would be, if translated by a classical scholar of our times, without regard to the stereotyped King James's Version, which many apparently regard as even more sacred than the original text. Indeed, it often sounds affected to me, and even to be turgid and constrained. There are many strange words, and likewise familiar ones strangely changed...

As this is the dogue tic part of the volume, it is to note that this Jehovih is first and last, the quickener, mover, creator and destroyer, of two appparent entities, the unseen, which is potent; and the seen which is impotent, and called "corpor." With these two entities all living things were made, and man was placed over them. He gave the Supreme Being the name E-o-ih, or Jehovih, which is expressed by an oak-leaf fastened to a cross and surrounded by a halo or nimbus. There are two worlds, the unseen denominated Es (Chaldaic, fire, foundation), and Corpor. Es fills all place in the firmament; Corpor has been made into earths, moons, suns and stars innumerable. Phere are also two subdivisions of Es, Etherea and Atmospherea. They are constituted by ethe, the most rare and subtle of all things, existing not only by itself, but also having power to penetrate and exist within all things, even within the corporeal worlds. The residue of the book of Jehovih is after

a style compounded from the first chapter of Genises II, Endras and modern text-books of science; and terms of Alwato character are employed in the technic.

Among the books into which "Oahspe" is divided after the manner of the Bible in the Book of Sethantes, Son of Jehovih, first God of the first Cycle, Book of Ah'shong, of the second Cycle, with a Book of Lords contemsecond Cycle, with a Book of Lords contem-poraneous with each; then a synopsis of 13 cycles, or 48,000 years, down to the submer-sion of the continent of Pan, in the present Pacific Ocean, 24,000 years ago, "selected from records in the libraries of Heaven." We are told that each cycle is under the con-trol of certain chiefs of high raised angels who occupy that particular arc of the sky. In the first cycle the "Holy Council of Orian Chiefs" appointed Sethantes to supreme con-trol with the rank and title of first God of the Earth and her heavens. He raised up the Earth and her heavens. He raised up 15,000,000 brides and bride-grooms to Jehovih. Next came Ah'shong, a kind of "hea-then Chinee" name, who raised a harvest of 2,200,000,000. The third cycle was under Hoo Lee; the fourth under the Chieftainess "pe Ahan; the fifth under Pathodices; the sixth under Goemagak; the seventh under Goephens; the eighth under th cGoddess Hy-cis; the ninth under See'itc'ci'us and the tenth under the Chieftainess Miscelitioi. By this time the earth was full of people, but they were pre-ocious and short-lived. Women were mature at seven, but seldom lived above 30 years. Many of the mothers bringing forth two score sons and daughters, and from two to four at a birth. It was, however, a golden age; food and clothing abundant, hundreds of thousands of populous cities, ships, innumerable, books and printing, and schools characterized this first period. But cord. notwithstanding this spiritual greatness, they were degenerate in body, and Jehovih provided a new race. The "ground people" came forth and produced children by the women of the I'hins, that were a copper-colored race. Six cycles followed, when under the God Neph, there was no harvest of brides and bridegrooms. This divinity be-

shall be: and being positive, was called He and Him. The All-Motion was his speech. He said, 'I am?' And He comprehended all things, the seen and the unseen. Nor is there aught in all the universe but what is part of him." panic. Suspicious looking men were seen lurking about a house where a large sum of money had been secreted. There was no one at home but the lady and a servant girl, the head of the family being tempora-rily absent. Miss Gilbert was sent for to act as a protector. During the night steps were heard on the piazza. A man approached the door and tried the lock. Miss Gilbert opened the lattice of a window close by and door and tried the lock. Miss Gilbert opened the lattice of a window close by and asked; "Who's there?" The thief knew her voice and started. The alternative of star-vation or stealing, he said, had driven him to such business. She slipped a five-dollar bill into his hand and bade him come to her next morning. The fellow skulked away, and six shadowy forms—his pals—vanished with him into the darkness. The house was not again molested that night. Next morning, when the thief came, his benefactress gave him a suit of clothes and paid a week's board for him in an inebriate asylum while she was trying to get him employment. A life-prisoner in the Missouri State Prison once carved her im-

the Missouri State Prison once carved her image on a stone slab in the floor of his cell. She purchased the slab for \$150, the money be-ing sent to the convict's children. A litho-graph made from it forms the frontispiece of her book, "Linda Gilbert's Libraries." Miss Gilbert came to New York in Septem-her 1972

ber, 1873. Through her efforts libraries of from fifteen hundred to two thousand volnmes have been placed in the Tombs, the House of Detention, the Ludlow Street jail, and in the workhouse on Blackwell's Island. The books are of a high literary order, and thoughts afar; while greetings from "Merrie are read with delight and profit. But her England" revive us when we droop beneath work does not stop here. She visits the pris-our sometimes stormy sky. Oh, yes we enoners in their cells, listens to their stories, cares for their destitute families and when they come out assists them to an honest living. She never preaches, but sometimes she gathers the prisoners about her in the corridors and talks to them in plain, home-spun fashion, but in words which are heartfelt and are heart-reaching. She believes that desper-ation from inability to get work is a prolific source of crime, and her labors are chiefly in behalf of men who have preferred to steal rather than starve. For the confirmed drunk-ards she can do little. They are helpless, and fit only for the hospital or the asylum. She has placed some families on farms in the West, where they have won a competence. For others she has found employment in the city; and 275, whom nobody would hire, have been given four or five dollars' worth of fan-cy soaps, perfumery, blacking, writing paper or other notions, and sent out as peddlers. Some of the latter are now making as much dors and talks to them in plain, home-spun knowledge of the truth, be puzzled to form Some of the latter are now making as much as three or four dollars a day. Of all, whom she has assisted six hundred are to her certain knowledge living honest lives. Of the rest-an unnumbered army-she has no re-

Thus far Miss Gilbert has received no salary and has been mainly the almoner of her own charity. She has invested \$7,000 in prisbrides and bridegrooms. This divinity be-sought Jehovih for guidance, but received no answer. "As I try inortals so do I try an-gels," said he; "and as I try them so do I try my Gods. Forever and forever do I keep before them the testimony of an All-Higher." So he planned a flood and destruction; and all the continent of Pan was destroyed except Zha-nan. nuts then do it again. About seven years ag a society was incorporated, known as "The Gilbert Libraries and Prisoners' Aid Association." Four years ago the society employed the Rev. G. W. Mackie to solicit funds for the work. After laboring for two years Mr. Mackie gave up a fruitless task, leaving the society \$200 in debt. The society has not held a meeting for two years. The treasury is depleted. Miss Gilbert's private resources will admit no further drain, and the work is practically at a stand-still for the want of money. As many as thirty exconvicts applied to her for help in the two or three days following her remarkable midnight interview with a burglar, already described in these columns, but she could do nothing for them. She has plans, however, if she has not money. She proposes to obtain a large grant of land from the government in some Western Territory, a large endowment fund from the rich men of this city, and then colonize the land with 200,000 or more of New York's criminal population, dividing them into small bands and appointing one overseer for each to teach them the art of farming. She thinks that Jay Gould or William H. Vanderbilt could not make a better investment than to give \$1,000,000 to such a cause; it would make their lives far safer than detectives or police can make them. William L. Gilbert, a wealthy clock manufacturer of West Winsted, Ct., and an uncle of Miss Gilbert, has agreed to give \$10,000, to this fund whenever \$90,000 shall have been raised. One scheme in view for obtaining this amount is to send out a band of ex-convicts to give concerts in the principal cities and towns of the Union, the band to be accompanied by some silver-tongued ex-convict who shall present the cause to the people.

### New England Musings.

Christmas-Prof. Denton-Living Spiritualism-Spiritualism at one's own Fireside-Death Predicted, etc.

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

Christmas with its merry bells is past, its trees have unloaded their strange fruit, the little stockings hanging by the chimney corner have all been emptied of the treasures which Santa Claus brought, and quiet is once more restored to our towns and homes. On the eve of a New Year in our little par-lor, endeared by memories of the good and great departed who have honored it by their presence we sit with a conv of the Loupyat

presence, we sit with a copy of the JOURNAL spread out before us. A thousand miles away it first saw light, and yet its birth is in many a land, for it comes to us each week laden with rich gifts of deepest lore from out the mines of thought and study which great men and good women are exploring for humanity's sake.

Sometimes we are deeply interested in the pleasing stories of English phantoms which return to haunt the old ancestral halls of some deserted manor house. We touch Australian shores, and follow in our imagination at least, the great Denton as he searches for fossil or specimen, breaking with his magic hammer the old rocks of superstition and leaving in the sterile soil of fanaticism some fertile spots to cheer the time-stained travel-lor his journey through Wa alwost detect ler his journey through. We almost detect the odor of California roses as we fancy Coleman sitting by an open window where, perchance, they now bloom profusely, to pen his joy them, every one and almost feel acquainted with some whose frequent contributions fill the JOURNAL'S columns. But while here we find so much to please, we might sometimes, were we not well settled in our own money-making consuming of truth, would we make our earnest appeal. We who not only have heard of Spiritualism, but are living it, are not frightened at dead men's bones, neither are we shaken because living men's bones crack. We know if we have homes what we have brought into them to beautify them. We have not hung blank papers on our walls to cheat our senses, callon libraries, and an unestimated sum in pri-vate benefactions, and the most she has to show for it all is parasitic malaria, contracted by breathing the dead, poisoned air of prison cells. During the nine years she has labored in the the heilef that we are living in a dead

### JANUARY 20, 1883.

plained; and yet we are so constituted that planted; and yet we are so constituted that no other's experience can answer for us; that is quite right and well. We do not live that other's life—we live our own. It is this very other's life—we live our own. It is this very awakening to the consciousness that we have believed too long in the legends and fables of other people, that is agitating the think-ing world to day. It takes some power to turn the mill, and the chaff will mix with the wheat, but the miller winnows till he obtains it clear. There are many noble souls engag-ed in promulgating the truth, and some of the hard workers who are sifting out the er-ror, get fearfully dusty in their efforts to obtain the pure article. Let us help, then, obtain the pure article. Let us help, then, to cultivate only the healthy plants of the spiritual garden of knowledge and the obnoxious and poisonous weeds will die of neglect. M. C. CHASE.

Swampscott, Mass.

### Horsford's Acid Phosphate

FOR NERVOUSNESS. Dr. H.N. D. PARKER, Chicago, says: "I have thoroughly tested it in nervous diseases, dys-pel-sia and general debility, and in every case could see great benefit from its use."

Louis Blanc was buried by the State in Pére-le-Chase Cemetery, Paris. At the grave, M. Edmond read an address written by Victor Hugo, in which the poet says: "Consola-tion for the death of Louis Blanc must be sought in the belief of his immortality, for the law of Heaven wills that such men shall live forever. If a light has spent itself, the source of that light is not quenched. Louis Blanc has fulfilled the double mission of serving and loving the people before history and God.'

# HALL'S Vegetable Sicilian HAIR RENEWER

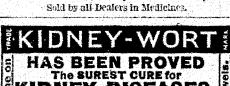
was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray has had many imitators, but none have so-fully met all the requirements needful for the proper freatment of the hair and scalp. Hard's Harn Kresswirk has steadily grown in favor, and spread its fame and usefulness to every quarter of the globe. Its unparalleled success can be attributed to but one cause; the entire fulfilment of its promises. The use for a short time of HALL'S HAR KRESTER wonder-fully changes and improves the personal appearance. It cleanses the scalp from all imputities, cures all humors, fever, and dyness, and thus prevents baldness. It stimulates the wand vigorous growth. The effects of this article are net transient, like those of alcoholic preparations, but remain a long time, which makes its use a matter of economy.

### **Buckingham's Dye**

FOR THE

### WHISKERS

Will change the beard to a natural brown, or black, as desir-ed. It broduces a perminent color that will not wash away. Consisting of a single preparation, it is applied without manife PREPARED BY R. P. HALL & CO., NASHUA, N. H.



KIDNEY DISEASES. Does a lome back or disordered unine indi-cate that you are a victim ? THEN DO NOT HESTRATE, use Kidney-Wort at once, (drug-gists recommend it) and it will speedily over-come the disease and restore healthy action.

This fact is not incompatible with any rational theory of the source of the volume. I also notice the peculiar orthography of Je-hov-ih, suggested by the masoretic punctuation.

The volume is too large, and its scope too extensive, to permit much to be said of its intrinsic merits. There are specimens of picture-writing and various word-symbols that it is not impossible to associate with those of the Chinese, Egyptians and prehistoric races of America. If the assumption that it is a sacred history of 21,000 years, as well as a synopsis of matters previous, may be received as substantially authentic, the curious characters may be genuine likewise.

There have been seven eras of the world, we are informed; six have passed, and the seventh is at hand. The condition of mankind is characterized as follows: In the first, he was created, prone and helpless; in the second, he became upright and able to walk; in the third, there was a numerous population living in cities and nations; in the fourth, the Beast, self, was obeyed, and men became litigious and warlike; in the fifth, they were carnivorous; and in the sixth, the Beast took four heads or shapes, the Brahman, Buddhist Christian and Mohammedan: and was worshiped. The earth was divided and standing armies maintained; one-sixth of man's life and labor was given to war, and one-third to dissipation and drunkenness.

At this time the Supreme Being sent angels to the earth with his mandate to desist from carnivorous practices, to put away the wor-ship of the four Heads of the Beast, cease from war, disband the armies, and have no God, Lord or Savior, but only the Creator, Jehovih. Those who obeyed should be called Faithists, and the others Uzians. It was in the thirty-third year of the new era that these "embassadors of the angel, hosts of heaven" prepared and uttered this) revelation: "To teach mortals how to attain to hear the Creator's voice, and to see his heavens in full consciousness, whilst still living on the earth." Hence "Oahspe."

Following this introduction is a second fragment, entitled, "The Voice of Man." It is of the nature of a Jeremiad, an acknowledgement of sins and a prayer as from all mankind: "As those speakers to Zarathustra, and to Abraham and Moses, leading them forth out of darkness, O speak thou Jehovih."

The "Book of Jehovih" follows with the dogma which constitutes the essential sentiment of the work. It is curiously like the mode of expression in the "Laws of Men," the great text-book of Brahmanism:

"All was. All is. All ever shall be. The four thousand volumes, and interesting her-All spoke, and Motion was, and is, and ever self personally in the welfare of the prison-

It is not in my purpose to give an ex-tended review of this volume. There are many reference and expressions peculiar to the scientific and physiological notions of the present century which will be revised as knowledge becomes more thorough and philsophical. I find in many places words and ideas which belong to various old nations and worships; and am led by such facts to admire where I might otherwise turn away in weariness.

The ancient faiths of Persia, India and Egypt have contributed largely to the in-spiration of "Oahspe." Many names are found belonging to Semitic, Aryan, Seriac and Ethiopic languages. It is curious, and cannot have been deceptive. I have no wish to write this work up or to

dismiss it with a sneer. Let every one who is curious read it, and judge intelligently and candidly. It is a marvel, whatever it is. The arrangement and construction are not ill; indeed, if we were to accept the work, we would find much to praise in this ingeniousness. Where it approximates the faith of any ancient people, I notice somewhat of a following of their style of expression. This may be imputed to copying, but there is nothing of the sort. The resemblance is more in tone and sentiment in diction. I have a curiosity to witness the reception which the volume will receive. A. W.

"Onlasse, a new Bible in the words of Jehovih and his'angel Ambassadors. A sacred history of the dominions of the high-er and lower heavens on the earth for the past 24,000 years, together with Synopsis of the Cosmogony of the Universe; the creation of planets; the creation of man; the unseen worlds; the labor and glory of God and Goddesses in the Ethersan heavens. Onlaye is quarko, large size, over 900 pages, bound in sheepskin; price \$7,50. For sale at this office.

A Friend of Theirs.

### The Prison Mission of Linda Gilbert.

[Christian Union.] There is hardly a jail-bird in New York but knows and loves Linda Gilbert. Her tall, erect, stalwart form, her bright, cheery face, her kind sympathetic words, her deeds of genuine charity, are as familiar in the prisons of the city as was the hallowed presence of Florence Nightingale in the hospitals of the Crimea.

Her father, Horace Gilbert, was a hardware merchant who amassed a fortune, but lost most of it before his death, and her mother was at one time a missionary among the Indians. She was born in this city, but when she was four years old her parents removed to Chicago. One morning eight years later, as she was passing the old brick prison in that city on her way to school, a hand beckoned to her from behind the grating of a cell window. A sad furrowed face—that of a man past his prime—looked out upon her, and a hollow voice asked for something to read. Every Sunday for weeks thereafter she brought him books from her father's library. At last she was called to stand by his death bed. "Little girl," he said, "you have saved my soul; promise me that you will do all your life for the poor people in prison what you have done for me." She made the promise and has kept it. She continued in school until she was seventeen, and her life for the last twenty years has been a consistent testimony to the reality of that early consecration.

She began her work in the Cook County jail at Chicago, establishing there a library of

Miss Gilbert's theory of prison reform, perfected in the light of personal acquaintance with the evils and abuses of the present system, is worthy of remark, though its practi-cability might be questioned. "If I had my way," she says, "I would turn all the prisons into workshops." She would have no cells, no prison uniform, no shaving of the head, no contract labor. A portion of the prisoner's earnings should be set apart to pay his board. A certain per centage should go to his family, if he has one, and the remainder should be applied to the payment of the money value of the article stolen in case of theft. or a sum fixed by law in the case of other crimes the prisoner to be released when full restitution has been made.

To say that Miss Gilbert has solved the criminal problem would be an unwarrantable stretch of presumption, but the success which has attended her labors, attested by living examples, may be the earnest of greater things to be accomplished by the same means when used on a larger scale and with better facilities.

That was sound advice given by a sage to young writer: Think much; write little; publish still less.

It is no merit of mine that he loves me, but it will be my fault if he ceases to love me.-George Eliot.

Women swallow at one mouthful the lie that flatters, and drink drop by drop the truth that is bitter.—Diderot.

Experience is the name men give to their follies or their sorrows.—A. de Musset.

Russian-Pray to God, but continue to row to the shore.

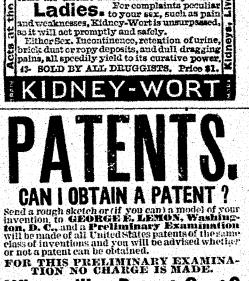
The first and worst of all faults is to cheat one's self .- Bailey.

KHOW THAT III THIS cheat ourselves nor play with a diseased brain, neither tickle a too vivid imagination by our conceptions of the truth as presented to us by the varied phenomena which the spiritual realm presses upon us in both light and shadow.

Remembering my own interesting experience and the doubtful ground on which I stood some years since, I have often felt it a duty to make public some leaves of that experi ence. At present, however, I have hardly the opportunity to do so. But may I add if there be one who feels he would know the truth of the immortality of the soul or of the possibility of spirit-communion he need scarce-ly travel on any pilgrimage to Holy City or sacred shrine, to public exhibition or private scance, but if he desires with heart-felt earnestness, with patient perseverence and zeal, with every fibre of his being awake to that desire, he may reach the Mecca of his hopes at his own fireside; his own hearthstone shall be the sacred altar of a truth which nothing can conceal, for truth lives radiant as the stars which gleam more brightly when the night grows dark. Once I ran into the night and called on those whom men called dead. If ye still live, I cried, come in, and in my despair, threw wide the doors for, in my ignorance I feared closed doors might bar them out. Such was my desire to prove Spiritualism true or false; each evening 1 gave entirely to quiet sitting or frantic appeal. One long month with not a sign; utter silence. But, oh, the joy when suddenly as though sent head long from another world, came sign after sign, and wondrous confirmation of great joy. Out of the dregs of a sated Christian faith, of a cup of infidel poison, arose clear and sweet the perfume from a spiritual kingdom, where the flowers are ever fresh and fair, and fill our lives with their bright blossoming. I shall never forget how for a long time, as I awoke each morning the question would arise, can it be true? Have I indeed found those I lost? The answer came in countless ways.

Can the mind-reader produce one instance like the following, and there are hun-dreds of others like it? It was in those days, when myself a questioner, I severely tested every manifestation which came to me and doubted until each was proven to my satisfaction. Miss M. K., one of the first teachers of the city of Lowell was visiting me and asked to see something of the manifestations. A dying scene was enacted and the controlling influence reported that Eddie B., a distant relative, who had been sick a long time, had passed away a few hours before. The lady questioned it as he had been reported comfortable some three days before when she left the city. It was agreed that she should upon her return write immediately as to the truth or falsity of the communication. She returned the following day and the letter was received containing the word that the young man had passed away exactly as presented. I would like to say that I had never seen the gentleman and nothing had been previously mentioned between us in regard to him or his sickness and she was not thinking of him upon that occasion. Whose mind was read, as noone within thirty miles knew of the death. and how could my mind take any of theirs, as I had never seen any of them?

Now this is only one fact, the truth of which may be easily ascertained, and in the which may be easily ascertained, and in the life of every medium and every earnest in-vestigator are many similar instances. Upon no other hypothesis than the one claimed, have these things ever been satisfactorily ex-



What will a Patent Cost?

What will a Patent Cost'?

GEO. E. LEMON.

615 15th St., WASHINGTON, D. C. Attorney-at-Law and Solicitor of Ameri-can and Foreign Patents. 33 17 23eow

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WHAT WAS HE?

OR' JESUS IN THE LIGHT

OF THE NINETEENTH CENTURY.

BY WILLIAN DENTON.

This work presents some of the conclusions arrived at by a study of the Gospel accounts of Jesus; and gives a faint out-line of what psychometery reveals regarding his parentage, lie, and resurrer

Cloth, \$1.25. Paper, \$1.00. Postage, 10 cts. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

### LEAVES FROM MY LIFE :

A Narrative of Personal Experiences in the Career of a Gervani of the Spirits; with some account of American Spiritualism, as seen during a twelvemonth's

visit to the United States.

BY J. J. MORSE.

Illustrated with two Photographs.

# Woman and the Household.

**JANUARY 20, 1883.** 

### BY HESTER M. POOLE.

### IMetuchen, New Jersey.]

### ECHOES.

Do good for good again and again, As the goal of your best endeavor, And wear the exquisite silver-linked chain, So brilliantly white, forever.

You may have, instead, the golden-linked chain That is brighter, richer and finer. Do good for evil, despite all your pain, With a love that is purer, diviner.

And when you aspire such jewels to wear, As show the wealth of the spirit, Do good for its own dear sake, and bear The diamond chain you will merit. —Harriet W. Farnsworth.

### SIGNS OF THE TIMES.

Ben Butler, the new Governor of Massachusetts, thus touched upon the subject of

woman suffrage in his inaugural address; "For myself I believe that that right is given them by the constitution of the United States. By the decision of the courts I am overruled in my action on this subject, but not in my convictions. It is an experiment in our government which never has been here practically tried, for although women are allowed to vote for a single class of municipal officers. vet there are so many restrictions and impediments thrown around it that no. woman with a proper spirit of self-respect ought to allow herself to pass through the ordeal to attain a useless privilege." A nobler man than he, Ralph Waldo Emer-

son, wrote: "It is very cheap wit that finds it so droll that a woman should vote. On the questions that are important—whether the government that are important—whether the government shall be in one person, or whether represen-tative, or whether democratic; whether men shall be holden in bondage; or shall be roast-ed alive and eaten, as in Typee; or hunted with bloodhounds, as in this country; shall be hanged for stealing; or hanged at all; wheth-er the unlimited sale of cheap liquors shall be allowed—they would give. I suppose, as intelligent a vote as the Irish voters of Bos-ton. New York and Philadeiphia. If the wants, ton, New York and Philadelphia. If the wants, the passions, the vices are allowed a full vote, through the hands of a half intemperate population. I think it but fair that the virtues, the aspirations should be allowed a full vote as an offset through the purest of the people. If you do refuse to tax, then according to our Teutonic principles--no representation, no tax.'

The New York Tribune thus commends a new movement:

Miss Charlotte O'Brien has hit upon a scheme which promises to be useful in the future. It is to establish a society which shall act as a middleman between the employer in the West and the newly-landed immigrant in the East, advancing railroad fares and thereby securing permanent work and higher wages for the Irish man or woman, and helping to drain the Atlantic cities of a class of possible panpers. Throughout the Middle and Western States farm and domes-tie labor is scaree and well paid. We know villages and rural neighborhoods not ten hours from New York where houest, industrious men and women would be welcomed as a baon and settled in comfortable homes. Yet every day precisely this class of imi-grants, Germans, Swedes and Norwegians, land on our wharves and wander blindly

mission to the gratuitous college of New York out of nine hundred girls, six hundred and sixty,or seventy per cent.passed, whereas only forty per cent of the boys were able to enter. Of nine hundred and eighty women who are this year pursuing the higher courses of ed-ucation in St. Petersburgh, five hundred and twarty-one study physics and mathematics. twenty-one study physics and mathematics, and only four hundred and seventeen literature.

### HONORS TO THE FRONT.

Alice A. Freeman, president of Wellesley Alice A. Freeman, president of wenesley College, has been awarded the degree of Ph. D. by Michigan University. Miss Maria Mitchell, professor of astronomy in Vassar College, has received the degree of LL. D. from Hanover College, Madison. Ind., the first instance of its kind. Miss Lizzie Howard has been appointed librarian of the Peabody Institute in place of her father, A. S. Howard. She had blace of ner father, A. S. Howard. She had been assistant ten years, and was quite fam-iliar with the duties of the position. Miss Whitney has made a successful statue of Miss Harriet Martineau. Miss Alice Moore has made a "model report" of the local Woman's Christian Temperance Union, of which she is secretary. She finds time for self-enture and secretary. She finds time for self-culture and philanthropic labor. Mothers are in many instances devoting themselves to medical study for the better understanding and care of their families. Mrs. G. A. Dickinson has received the prize of twenty-five dollars offered by Nunes, Yalkut & Robinson, a dry goods firm of St. Louis, for the best essay on "How to wait on a customer." Miss Lelia J. Robinson of Bos-ton, in June, took the attorney's oath in the Supreme Court room -- the only woman among lifty attorneys. She had merited the con-gratulations which greeted her. The Silk Exchange recently established in New York, with a capital of \$50,000, to serve as a medium for the transaction of all business connected with raising and marketing silk, will benefit women as well as men, their attention tending decidedly in this direction. Miss Lelia Stout of Argos Indiana, is acting as night operator for the Peru and Chicago railroad at that point until she obtains her majority, at which time she is prepared to be admitted to the bar as attorney-at-law. Miss Mary Brewer of Philadelphi, secured the John Wannamaker prize for the best essay on "What is the best way to wait on a customer?" which Mr. W. offered for competition among his employes. There were five premiums ranging from fifty to ten dollars. Three la-dies are now serving in Pennsylvania as acceptable superintendents.

### RESULTS OF SUPERIOR EDUCATION.

Miss Lillan Olcott, a lady of family, education and occupation, has edited an American edition of Professor Giacomo Barzellotti's work on psychology. Miss Lilian Taylor, only child of Bayard Taylor, has render-ed into German two of Edwin Booth's acting selves on mortals and do harm, will not replays, for which she was remunerated by one thousand dollars. At the funeral of Mrs. Cyfloor coverings. Mrs. Smith of Denver, has physical as well as moral courage, as exhib-ited in the assistance rendered Marshal Wilcox in his attempt to secure a robher. The above would have sounded like made-

A COMPLIATION OF THE LECTURES GIVEN by the Spirit-Band through the Mediumship of Mrs. Magdalena Kline, and which is called the Everlasting Gospel. Vol. I. Boston: Colby & Biol. Dublicher. Rich, Publishers.

These lectures are enteresting, and well worthy of careful perusal, yet they should be critically examined in the light of reason and common sense, just the same as all com-munications from spirits. Speaking of or-ganization under the head of Spiritualism the controlling spirit sets forth that preceding such a step as organization there must be found a physical compact of worthy and competent workers with the heavenly compact who are the master builders. These, then receive from the heavenly compact their instructions how to allow freedom to all grades and degrees in their sphere for proper inves-tigation and beneficial development. Then it will prosper and conquer all earthly opposi-tion, and become the one great religion. Those tion, and become the one great religion. Those persons have been already reared, yea, devel-oped for their proper places, but are not found in one vicinity, therefore must first become acquainted by a written correspondence which will lead to a personal acquaintance, in order to form properly the agreements for a labor that will finally result in the accom-plishment of a work of such great magnitude that all mortals can be led to perceive and bask in the brightness of Heaven's wisdom and glory as it is brought to earth by the com-pact, and given through the instrumentality pact, and given through the instrumentality of mortal beings. There is degree order in Heaven, and in the different spheres of the worlds. There is the council called the Heavenly Hierarch, the Seraphim, the Cherubim, the Justice Power, the Poets, the Students of Art. the Philanthropists, and Healers, the sphere of Inventors, Mechanics, Politicians, Detectives, and Adversaries, by whom to probe mortal de-votion and compell their development; errand spirits of all grades, wonder-workers, and undeveloped spirits, commonly called deceivers, because they are not reliable. They work in primary degrees for mortal development. The author makes no distinction in color or cast. for all spirits are blessed according to their worth, and consequently can work only in accord with their own knowledge, and with the force of their own degree granted them. Then there are illegal beings who often cast themselves upon mortals and do harm; but when the proper order of degrees is established. these can no longer annoy, and Spiritualism will grow and prosper like a healthy plant, grown out from chaotic forces and elements; and as it grows it will be supplied with all the elements and forces of the universe, and thus become the universal tree of freedom and salvation, yea, it will respresent and become man's ultimate redemption.

ceive the approval of those mediums who claim that evil spirits are not allowed to mo-lest the inhabitants of earth. One spirit rus W. Truell of Candia, N. II., her four daugh-ters were pall-bearers. Miss Florence E. Co-who steps to the front with a lecture, as-rey, of the New York Woman's Institute for Technical Design, receives \$4,000 a year for with man."like thousands of others who have furnishing designs to a carpet factory. The communicated with the mortals of earth, and consumption, and all other throat and lung eighteen who graduated at the Boston Insti- who reason as if they had seen God, conversed diseases. tute of Technology, have all found situations with him and know all about his past works as designers in chintz, calico, wall-paper or and future intentions. The spirit claims that and future intentions. The spirit claims that field's plan with man was that through the power of his own wisdom or mind he would evolve man from the chaos of his animal existence and bring him into the intermediate the road flooded. A thousand persons in the spheres of fied, and make him an heir of all lower part of the city were competied to leave up assertions when housework, sewing and which the immense universe would yield in their houses. Great destruction has also been inferior teaching were the principal allot- | wealth and wisdom, but he would also make | done by the overflow of the Rhine. ments to the sex; now they awaken no sur- him a co-worker in accomplishing this, and also by the processes of laws and rules laid down make man his own redeemer from all partakes as a contribution from the lower chaos for the support of physical functions,the animal man in which interwoven in finstriving with the external for his rights and divine recognition, and he will labor to win this race even if the task required thousands of years." Whether this presentation of "God's plan" may be considered as absolutely true, or approximately correct, must be left to the reason and judgment of each one.

THE JOURNAL OF SPECULATIVE PHILOSOPHY (b. Appleton & Co., New York), for July, comes to hand some months late. The leading art-icle is from the pen of Dr. Shadworth Holg son, well known as the author of a number of profoundly thoughtful books on Time and Space, Theory of Practice, etc. A short art-icle by the celebrated Polish philosopher Trentowski, on the Sources and Faculties of Cognition, is translated by Professor Podbiel-John Dewey writes on the Pantheism of Spinoza, his studies show the highest qualities of analytic power and insight. Professor Soldan continues his translation of Hegel's Philosophy of Religion. Mrs. Sewall writes on the Idea of the Home, hisfrom Thomas Stanley's History of Philosophy —it was Proclus who wished that no books Plato's Timæus. The last half of Mr. Tuthill's Philosophy of Use, Beauty, and Reason, appears in this number. Mrs. ('. F. Lackland analyzes the character of Goethe's Mephistopheles. In the Notes and Discussions is found the announcement of Messry. Roberts Brothers of the Reprint of that famous transcendental journal, "The Dial;" and an obituary written by William Wallace, of Oxford, on Professor T. H. Greene.

### Consumption Cure.

Dr. R. V. Pierce: Dear Sir-Death was br. R. V. Pierce: Dear Str-Death was hourly expected by myself and friends. My physicians pronounced my disease consump-tion, and said I must die. I began taking your "Discovery" and "Pellets." I have used nine bottles and am wonderfully relieved. I am now able to ride out.

ELIZABETH THORNTON, Montongo, Ark.

The body of Gambetta lay in state in the Palais Bourbon. More than 2,000 wreaths were placed on the coffin. The hearse used was formerly engaged in the obsequies of the Duc de Morny. Four hundred deputations from the provinces attended the funeral. The statues in the Place de la Concorde were veiled. Pers Hyacinth wrighed the funeral veiled. Pere Hyacinth preached the funeral sermon Sunday the 7th. Eight funeral orations were delivered.

Despise not small things. That slight cold you think so little of may prove the forerun-

Ten thousand persons are remiered homeless by the douds in the district near Worms. The large railroad bridge over the Danaulie is demolished and the Vienna terminus of

### March on, March on to Victory

### finder date of Nov. 21, 1882, Mr. Albert W. Handy of Prate & Whitney Company, Hartford, Cont., writes,

"Having been a great sufferer from a severe attack of Ridney Disease, and endured for a long time the intense pain, many aches, and extreme weakness that always attend the dread disease, including the terrible back-ache, after trying doctors' prescriptions and many other so-called cures withtorically and philosophically. Dr. Alexander wit galains any benefit I was finally persuaded to take Wilder cults The Chaldean Oracles, reprinted Hunt's Remedy; and after using it a, very short time I and out galaing any benefit I was finally persuaded to take myself entirely relieved from the back-ache and other pains; had been preserved except these oracles and and, better than all the other improvements in my general health, my Kidney Disease is cured. It affords me great pleasure to recommend Hunt's Remedy to all who may bo suffering as I have been, as it is a safe and reliable medicino for Kidney Disease."

#### BEspene-sa Handlunne-sone-sage.

#### Mr. C. T. Melvin of Bravidence, it. I. Says

"Belleving as I do that no hous + indexement of all you claim for the virtues of Hant's Remedy. I with pleasure attest to the fact that its action in restoring a healthy condition to diseased Kidneys and Liver in, in my case, little fors time miraculous.

#### "Su say ar all of us.

### this, two, three, four of us,"

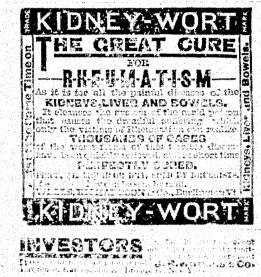
and so on up to theusands, that Hu, I's Remedy is incompar-

ably the best Kidney and Liver medicine known. W.S. OSHOOD. M. F. BIGGLE

OSGOOD & RIGGLE,

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3

ver chance happens to lead t .em.

The following summary of the work of women, is from the Boston Commonwealth. Although it reiterates a few items which we have noticed, it is such an excellent resume that we take the liberty of using it almost entire. It is entitled:

### VOMEN'S ACHIEVEMENTS .- BLADE AND EAR.-THE PROGRESS OF A GENERATION

" It is ever true in life that the Providence which prepares for us our work in the distance is preparing us meantime to take up that work." The whole trend of the woman movement shows systematic progress means to ends. The novitiate stage is fast passing. Women, under staggering difficulties, are demonstrating their fitness for professions and occupations. Left free to choose they will do whatever their proclivities or circumstances suggest. Freake are rapidly supplanted by fixed purpose; flashy brilliancy by mental training. Laurels are earned, not bestowed as favors. Business principles are being acquired, and exactness must take the place of carelessness. Faithful stuly is making our sisters good pharmaceutists and dispensing clerks, spite of all that has been said of their special incapacity. In the formative period they require the same regimen as their brothers.

#### SOME EXAMPLES.

Grace Babb of Maine, stood first and passed the best examination in a class of one hundred and ninety-five at the College of Pharmacy in Philadelphia. Miss Selma Borg lec-tures, translates and holds an audience spellbound. Kate Smith Wiggin lectures on the kindergarten system; Mrs. Marion P. Baxter on temperance. This field attracts very many, and the influence thus secured is destined to play a very important part. Great changes in society will eventually result therefrom. Miss M.F. Austin, Frisco county, Cal-ifornia, has a vineyard of thirty acres in the third year, from cuttings, from which she made eight thousand pounds of raisins. Her grape product last year paid all the expenses of the vineyard, trays, boxes, plat-forms, etc. Miss Alice Moore of Huntington, Indiana, has been in the dry goods traffic since 1877, and her receipts foot up \$50,000 a year-the whole concern under her direct care and management. Mrs. L. E. Elliott, left with two children to support and educate, has opened a lady's fancy shee store in Dayton, Ky. Mrs. Nellie Grace issues a daily and double-sheet weekly. Another lady owns and conducts the largest saw-mill, and a third is developing a lead mine, besides looking after a large farm.

#### WOMEN IN PHONOGRAPHY.

The Ohio State University has had the enterprise to secure the establishment of a school of short hand. Seventy young ladies and gentlemen are taking the course this year, for many of whom lucrative positions are waiting. A few of the experts are already stenographic secretaries. The Wisconsin State Board of Supervision has appointed Mrs. Butler to be matron of the Northern Hospital for the Insane, and Mrs. Sarah F. Little as superintendent and steward of the blind institution at Janesville. Mrs. Mary Beecher is forewoman of a department containing two hundred girls in the Naugatuck, Conn., Rubber Shoe Company, with full pow-er in reference to engaging and discharging help. She is said to have an interest in the firm. Mrs. Ada M. Bittenbender of Osceola, Neb., was admitted to the bar as practicing attorney, May 17th, 1882. All the attorneys present freely admitted it was the best test they had ever witnessed. In recent trials for adprise, and are auguries of what is yet to be.

### BOOK REVIEWS.

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

KINDERGARTEN HOMES. The Plans of Mrs. Elizabeth Thompson. New York: Printed by the Oahspe Publishing Association. Cloth, \$1,00.

Rumor has connected the name of Mrs. Thompson, the philanthropist, with so many visionary benevoient schemes, that she has been induced to make public her views as to the better way of assisting the poor. She states her plans in a series of interviews with "Your Reporter" and the "Judge." Mrs. Thompson would reverse the order of benevoence and education. She says: "I would teach them [the young] how to work and how to do every thing in the easiest and best possible way. Instead of making text-books the base, I would make work the base, and make it easy, interesting and instructive.....We should gather up in infancy those who are likely to become inmates of poor-houses. asylums and prisons. These are the ones to educate; to be educated how to live and how to work, to be clean in body, clean in spirit and frugal and industrious." To accomplish this she would establish Kindergarten Homes where not only the physical wants of destitute children should be provided for, but they be taught to become useful citizens. In these Homes there should be both liberty and discipline, that the children may early learn to distinguish between liberty and license.

PROF. TICE'S WEATHER FORECASTS AND AMERICAN ALMANAC. Price 20 cents, postpaid. St. Louis, Mo.: Thompson, Tice & Lillingston.

This Almanac gives the conditions of the weather for every day in the year, with explanations of the causes governing it and its changes for 1883. The probable weather for each day is deduced from the theory that there are Meteorological Cycles that are fixed and determined by Astronomical events. According to this theory there are four points on the Ecliptic which no planet can pass without creating electric disturbances, that effect the entire solar system. Each planet, therefore, in every revolution on its orbit, occasions four Meteorological Cycles. This fact discovered by the author years ago, has been tested and verified by him and others, and found to stand with surprising exactness the crucial test of facts.

JANET. A POOR HEIRESS. By Sophia May, Boston: Lee & Shepard. Chicago: Colegrove Book Co. Cloth, \$1.50.

The host of children who have found "The Dottie and Prudy Books," "Our Helen" and 'Quinnebasset Girls" a source of delight will gladly welcome another story by the same author. Janet discovers that she is only "a bone of contention" in the elegant home of her adopted parents, leaves it and bravely goes to work to support herself. The story is interesting, is well told and will sustain the author's reputation as an entertaining story teller.

POEMS AND BALLADS, by M. C. Vandercook. Price 15 cents, pamphlet form. Allegan, Mich.: Morgan & Bailey.

This is published in memoriam of the gifted author and singer, and will be greeted with delight by those who knew the author in earth-life. He was truly an inspirational writer and his poems: "Over the Beautiful River;" "Whispering Hope;" and "Some-where," cannot be excelled.

DIVORCE. By Margaret Lee. New York: J. W. Lovell Company. Chicago: Jansen, McClurg & Co. Cloth, 50 cents. 400 pages.

This is the first of a series of fiction by American writers, that the publishers propose issuing in competition with the cheap re-issues of foreign works. The binding, paper, etc., are good. The story illustrates the defects of our laws relating to divorce. It is quite entertaining. Its pictures are

### Magazines for January Received.

rather vividly drawn and are at least prob-

able.

WIDE AWAKE. (D. Lothrop & Co., Boston Mass.) Contents: Frontispiece: Baby's First Step; The First Step; A Winter Moon-rise To-day; Absent-Minded; An Old-Fashioned Bee; The French Lesson; Decorative Plaque; The John Spicer Lectures; The Silver City The Three Fishers; A Winter Garden; Bed-Time; The Christmas Monks; Speaking Distinctly; The "Miz;" Christmas Sleds; The Wolf and the Goslings; Old Caravan Days; The Christmas Stockings; Cookery for Beginners; Tangles; Music; Pleasant Authors for Young Folks; Through a Microscope; Famous Trials; A Boy's Workshop; Ways to do Things; Anna Maria's Housekeeping; What to do about it; Wide Awake Postoffice. This number of Wide Awake will be found fully as interesting as the Holiday issue. It has seventy or more beautiful and appropriate illustrations with a variety of Stories, Poems and articles by the best writers and authors.

THE MAGAZINE OF AMERICAN HISTORY. (A S. Barnes & Co., New York.) Contents: Ply-mouth Rock Restored; Plymouth before the Pilgrims: Samoset and New England Colonization; Evacuation of Charleston, S. C.; Sumner's Andrew Jackson; The Confedera-tion Period; Reprints; Original Documents; Notes; Queries; Replies; Societies; Literary Notices.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Contents: A Model and Healthful Tenement House; Herbert Spencer's Views on Over Worked Americans; Marriage in Germany and America; A Pessimist; Muscular Training: Beecher on Brain-life in America; Sleeplessness; Studies in Hygiene for Women.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis Magazine Co., Mo.) Contents: The Burlington Route; Winter Twilight Song; "Lolo, Pobre, Cita Mia;" Ariadne; Elsie; Timely Topics; Wit, What is it? So Shy; Combination Builgenbuy, Harne out Society Combination Philosophy; Home and Society, etc., etc.

THE SIDERAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) This number contains interesting information. A full report from the principal observatories, of the Transit of Venus is given.

\*"Facts speak plainer than words." Proof: "The Doctor told me to take a blue the gross matters of which the natural man | pill, but I didn't, for I had already been paisoned twice by mercury. The druggist told me to try Kidney-Wort, and I did. It was just the animal man in which intervoven in fin-er tissues dwells the divine man, who is ever tion, and now I am as well as ever,  $-\Lambda$ . P. Sanford. Sold in both dry and liquid form.

> Owing to several huge gaps appearing in the walls of its central tower, the Cathedral of Peterborough, one of the oldest and finest in England, is to be demolished. It was founded by a Saxon king, in 655, destroyed by the Danes two hundred years later. It was rebuilt in 90%, and destroyed by fire in 1116. Two years later the rebuilding commenced.

The "Golden Bloom of Youth" may be retained by using Dr. Pierce's "Fay-orite Prescription," a specific for "female complaints." By druggists.

"Approaching Crisis; or, Truth vs. Theoi-ogy," by A. J. Davis. This is a close and searching criticism of the Bible, Nature, Religion, Skepticism, and the Supernatural. It is affirmed by many of the most careful readers of Mr. Davis's works, that the best ex-planation of the "Origin of Evil" is to be found in this volume. Price \$1.00. For sale, at this office.

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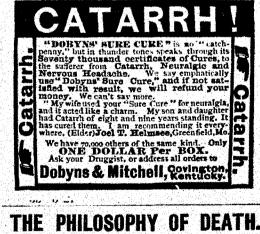


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war, containing matter for special attention, the sender will please raw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, January 20, 1883.

### NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance that itself was a far better religious newspaare charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the pres- | that bragging flag. It has profited by our adent continued; but it must be distinct- vice and is not now quite so flaunting a bragly understood that it is wholly as a gart as it was before. It has taken down that favor on the part of the Publisher, as flag. It took it down immediately after we the terms are PAYMENT IN AD- seelded it for its bragging untruthfulness, VANCE.

The New York Observer-A Wonderfally **Religious** Newspaper-One-half Secular and the other half "Religious," but Altogether for the Dollars.

The New York Observer deserves a little free advertising. We have had occasion to correct it before to-day, and it has benefited by our correction. It is owned by a "reverend"-Rev. Irenæus Prime-who has four hundred thousand dollars invested in it and it makes money for him at that. The Observer is in trouble-not financial, but sec

money-making, brawling assailant of the good Heber Newton, takes a turn at the who "denies" the existence of a personal God. constious that God knows whether or not he if the witness be an atheist, and it goes on to say that the essence of the oath, as above, would come to pass that in practice the mere statement of an atheist would be placed on a level with the oath of "a beleiver." Well; what of that? Why should it not be? The oath of "the believer" is founded on a /statement. He is asked according to the Observer's plan. "Do you believe in a personal God?" He states that he does, and the Observer says his oath may now be taken; but who is going to swear to this "believer's" statement. How is that statement any better than the statement which the infidel witness should be alcomes into court as a witness, so does another man called "a believer." Each makes a statement. The "believer's" statement is to the effect that he believes in a personal God. shall, on that subject, his mere word or statethe word or statement of another equally good citizen on another subject, namely, on the subject matter before the court at the time the witnesses are examined? We say "No!" and the courts of the State of New York will say "No." when they are administered in justice, freed from bigotry.

as "the best family secular and religious newspaper." The JOURNAL took it to task for this boasting. The JOURNAL insisted per than the Observer, and it is. Then, too, it insisted that there were a great many far better secular papers than the Observer; and we then advised the Observer to haul down and it did well in that. Now let it cut loose from bigots; let it exercise intelligent discriminating judgment; let it investigate carefully and humbly the phenomena of Spiritualism, and if it can be honest and will be so, it will land where its former editor, Mr. Bush, landed thirty years ago, and where all the intelligent independent preachers of the Gospel are landing in Spiritualism.

### Rev. Heber Newton's New Departure.

we publish in this number of the JOURNAL

Then again, this wonderful authority, this the members of his congregation are wholly Is"Dr." Monek, of Brooklyn, an Impostor ? | ed contemporary asks: "Is Dr. Monek, of with him in his so called new departure.

### Mr. Louis Maddox, a Front Street merchant atheists, and affirms there is nothing to be | and a vestryman and treasurer of the Anthon | done except to refuse a witness to testify, Memorial Church, said, smilingly, that he would rather speak for the financial admin-It asserts that an oath invokes the justice | istration of the church than anything else. of God and that the witness is supposed to be | He has held the purse strings these several years past, and under Mr. Newton's pastorate 6 months. \$1.25 tells the truth, and that it is all mummery the congregation has been rapidly and steadily increasing. He heard his sermon on the Bible and approved its contents unreservedly. Moreover he don't know of any member of the church who does not.

The New York San says that "It is surprising that such a sermon as this of the Rev Dr. Newton could be preached from the pulpit in which he stood, Had it been delivered by any of the loose pulpiteers of the day like Beecher it would not have deserved a moment's notice. But the Rev. Dr. Newton is one of the lights of a great orthodox denomination which has fixed standards of faith; he is subject to the authorities of his Church; he is under the jurisdiction of an episcopate lowed to make? The infidel or the Agnostic | which is responsible for the orthodoxy of its rectors; and he halds his place upon conditions which give the highest weight to his words." The Sun declares that it is a new Bible, not the old Bible, and a new Christianity, not the established Christianity, that ment be taken as evidence any sconer than | are offered by the Rev. Dr. Newton. He yet believes, however, in Christ and his words, and the new Christianity will be of supreme and, indeed, of wonderfully magnified interest in New York City, if, with the new year, the Rev. Dr. Newton shall enforce upon his wealthy congregation that great and memorable injunction to the rich man: "Sell all The Observer used formerly to print itself | that thou hast and distribute unto the poor." The Christian Register alludes to him as follows: "No one has ever given brighter, more glowing testimony to the value of the poetry, the ethics, and religion of the Bible, cleared from the archaic limitations of past ages....As this great champion has now come boldly into the field, is it not the duty of liberals to hold up his hands?"

### The New York Telegram on Spiritualism.

The New York Telegram's editor has given his opinion of the basis of Spiritualism in America. After noticing that fifty Spiritualists living in Franteneau, Bohemia, had been summoned to appear before the magisthe basis upon which Spiritualism "supports itself," the editor of the Telegram says:

trates have too many important things to transact to have summonsesserved upon harmless table-tilters.

The sermon of Rev. Heber Newton which of the amount of fraud perpetrated under for the use of which responsible parties stood the pretence of materialization of spirits tarian, "religious." Rev. Dr. Heber Newton | has created a widespread interest. It is cer- | and of physical manifestation, and (we are tainly a step in advance, an innovation on sorry to say it) there are still in so many established ecclesiastical doctrines, and has instances found as believers in and condoners stirred up in the theological world a whirl- of these frauds, men and women, otherwise honest, independent and frank follower of | wind of excitement that will not soon subside. | honorable and intelligent, that we can A reporter of the New York Herald has been | scarcely wonder that even so able a paper as | he should be placed above the necessity of interviewing leading divines in New York City | the *Telegram* should, from a superficial surin reference to this remarkable sermon. Rev. vey of the subject, regard the foundation of circulars to this effect to Spiritualist papers Ferdinand C. Ewer of St. Ignatius Church Spiritualism as "thin." Nevertheless it is throughout England, America and Australia, in error. Notwithstanding the hordes of way. Our readers will be benefited by hear- | stands is an intellectual miracle. It is a di- | cheats and frauds, the foundation-the real ing his good words. The Observer is sarcastic | vine epic. Every great epic has only one char- | basis-is solid and substantial. Hare, Crookes, on what it calls "Dr. Newton's latest dis- | acter and and one theme, and all the other | Zöllner and others have demonstrated that. covery." It says, "He has capped the climax | characters and all the incidents are inserted | as is admirably shown in Sargent's "Scienof discoveries in theology." The point Dr. | merely to adorn, to illustrate, to act as foils to | tific Basis of Spiritualism," the clearest and that one character and theme. The character most comprehensive exposition of the scientific side of Spiritualism ever published. And wrath; of the 'Æneid' is Æneas, the founder of | no unbiased intelligent person can rise from a State; of the Bible, in Jesus Christ and him | the perusal of Prof. Zöllner's account of his | dodge to squeeze the public. Monck never incarnate; and everything is scrupulously | experiments with Henry Slade without being | performed his part of the contract, but loafleft out of the Bible which has not a connec- | convinced that Spiritualism has a base more tion with that one character and theme. We | firm and solid than the Christian or any other religion the world ever saw.

What to do concerning frauds who are im posing upon credulity or confidence-confi dence is belief with reason; credulity, belief without it--is a difficult problem. We have no right to make a false charge against any man, nor to maliciously report the truth to his detriment. It is only legally and moral ly right to publish evil things that are true, without malice and for a valid reason, for the public good, and in the line of the duty of the person or paper doing it. We shall not say that "Dr." F. Movek, of Brooklyn, is a fraud or an impostor, but shall tell our readers what we know about him, and leave them to determine upon the facts.

'Dr." Monck has professed to found the 'Apostolic Church of the Divine Gifts" in Brooklyn, and advertises himself in the papers as "Dr. F. Monck, LL.D., F.A.S.," calling upon the people to come and be healed at certain hours on the Sabbath and during the week. He preaches a short sermon, and lays hands upon the sick, whom he professes to heal. So far as healing them is concerned we have no doubt that many feel better, and some are better after his manipulations than before; that many who only thought they were sick are made to think that they are well, and therefore that they have been cured, and that some are really cured of serious maladies, which is not difficult to explain or parallel; but it is as Dr. Monck, LL.D., F.A.S. founder of the Apostolic Church of the Divine Gifts, that we speak. With regard to these claims we observe:

1. That we sent to him a gentleman of the highest character for veracity, to whom "Dr." Monek stated that he received his degree of LL.D. from the University of Edinburgh in Scotland.

This we are informed by high authority from England is absolutely false; and further, that Monck himself has claimed to have

received it in this country. 2. He is a recegade spiritual medium, who was arrested in his professed manifestations tried, found guilty of illegal practices, and sentenced to several months' imprisonment in England, under which conviction and sent ence he went to prison. He told the gentle man whom we sent to him that he did no wish to have his former connection with Spiritualism known in this country, as i would interfere with his "Apostolic Church of the Divine Gifts,"

What he does with Spiritualists or the ignorant, the hysterical or the superstitious, is not a special concern of ours; but as he has sought admission to Christian pulpits, and in some cases succeeded, we give the above nstallment of facts.- Christian Advocate Jan. 4th, 1883.

We have known of this man Monck, formerly an evangelical preacher, for some years that he is a psychie is unquestionably true that he is an unprincipled, vain, dangerous trate of that town that he may inquire into adventurer is beyond question. He was detected simulating materialized spirit forms in England and posed for a time as a "martyr" with fair success. Then he hit upon another scheme for fleecing the sympathetic, Spiritnalist public, too prone to believe the stories of any worthless character, if he only assumes the role of a "persecuted" reformer or medium. This scheme There is so much truth in this statement was a story that he had a valuable invention. ready to pay him a large royalty, so soon as his patents were perfected; and he implored the dear, generous Spiritualists to donate a snug sum to accomplish this, promising in return to devote his time to those making a scientific study of spirit phenomena, when working for his daily bread. He sent begging and all of them, if we recollect right, except the RELIGIO-PHILOSOPHICAL JOURNAL, helped on the gauzy scheme by noticing it. The JOURNAL argued that if the patents were to prove of such immense value, the firm which proposed to pay so munificent a royalty for their use, would not haggle over advancing the money necessary to perfect them, and looked upon the scheme as only another ed around London for months without ever showing himself to the parties before whom he proposed to exhibit his psychic powers. Finally he came to New York, where he was received with open arms by leading Spiritualists who accepted his specious stories of "persecution" and accorded him every courtesy and attention. Shortly after his arrival we received from high English Spiritualist authority a private note of warning. We felt that if the man had really made up his mind to reform he should have a chance, and hence we refrained from reviving the history of his . crookedness; but in the line of what we felt to be our duty we sent a copy of the note of warning to leading New York Spiritualists, who seemed to discredit the admonition, its only immediate effect, apparently being to cause the sender to be regarded as another "persecutor" of the innocent and oppressed English lamb. Apparently our well meant caution only intensified the devotion of his newly found supporters, and for a time Rev. Dr. F. E. Monck, LL. D. F. A.S. as he modestly wrote himself down, was in clover, no story he could concoct seemed too improbable for belief; all went on swimmingly to his advantage, and secretly to our disadvantage, but we bided our time with patience and serenity, knowing we could stand it if the rest could and that eventually it would be found that the fellow was wholly unworthy of confidence and that we were correct in this as in every other instance of a similar nature. Monck soon absorbed all the honey in the Spiritualist hive and realizing that he had done so, turned his back on his protectors and became ostensibly a devout Christian. Then the Spiritualist tune changed, and we were flooded with denunciatory and critical communications upon the tricky Ex-Reverend; but we felt it were in poor taste, to say the least, to make a public exposition of his true character now that he had joined the orthodox fold, after remain-

Brooklyn, an impostor?" We can speak by the card and say, He is an impostor! with all the word implies, an unconscionable falsifier, dangerons in any vocation, but superlatively so in his occupation as a "healer."

### S. B. Brittan,

We learn from the Banner that the funeral obsequies of Mr. Brittan occurred at the residence of his daughter, Mrs. S. D. Stryker, 340 Belleville avenne, Newark, N. J., at 12 M. of Tuesday, Jan. 9th. It appears from the Banner's biographical sketch that Mr. Brittan was born in Phillipston, Worcestor Co., Mass., on the 13th of August, 1815, and hence was at his decease in his 68th year. His grandfather and father were of the patriotic stamp which led the first to fall on Bunker Hill, at the beginning of the Revolutionary war, and the second to enlist under his country's banner in the war of 1812. His mother's maiden name was Hannah Burt, and in after life she proved to be the possessor of rare spiritual gifts which at last were so signally displayed in her eloquent addresses, that the Baptist church, of which she was a member, declared her to be divinely inspired. In reference to his youth and early trials, the Banner says:

"The youth of Dr. Brittan was clouded with the keenest poverty as to pecuniary means, and his spirit oppressed by the severe theological views of those around him. But the new day spring which was then 'waiting to be born' at last reached the world, appearing to the perception of receptive hearts, and his (developed in the school of trial and labor) was fitted to be, as it was at once and ever after, irradiated by its glorious beams! What he has since accomplished to open the creedblinded eyes of unthinking multitudes of earth to the crowning brilliancy of the Sun of Truth, is a matter of history, and in the hearts of those he has thus blessed, of grateful memory."

### A Seer's Cheer.

In the Editor of the Religio-Philosophical Journal:

We unite our voices in wishing you a 'Happy New Year;" which is our sincere prayer for your personal and public prosperity. The influence of the RELIGIO-PHILOSOPH-ICAL JOURNAL is widening week by week. For spiritualistic news items, for philosophic information, for scientific investigation into movements spiritual, the intelligent begin to regard your columns as proximately a safe guide. May you be patient with the impatient, gentle with the impetuous, just to the unbalanced, loving with the hateful, strong with the weak, and uniformly wise amid the multitude of fools (or unwise?) who come within your gates.

And may the Summer-land-gods be even so unto you, as they are in their dealings with your friend A. J. DAVIS. January 4th, 1883.

Tice versus Roberts.

**JANUARY 20, 1883**,

has gored the side of this "religious" ox. Rev. Heber Newton is a noble specimen of what a clergyman should be. He is an Jesus, one laboring for the good of the race and willing to co-operate with the free thinker and the radical in every good work. He is a noble Episcopal clergyman in the City of New York, 48th Street, near Broad-Newton made was that there are prominent writers in the Bible, and there are obscure and theme of the 'Iliad' is Achilles and his ones; that Paul was the greatest; that "all the narrow, bigoted doctrines said to come from the Bible have arisen from some obscure writer in whom there was no genius of inspiration....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.... I am content with the authority of Jesus Christ on which to base my theology." Of this the Observer says: by giving expression to the following: "In "As Dr. Newton's text was 'all Scripture is given by inspiration of God,' it is queer that | criticism the Catholic Church's Bible will he should proceed to show the essential difference between parts of it." Now, the fact is that Dr. Newton is by so much a better | forgotten in the past." scholar than the Observer man, that he reads the Greek of his text and translates it just. as it is and as Paul said and meant it, which the Observer man does not. What Paul said was, "All writings (or Scriptures) breathing of the spirit of God (theopneustos) and profitable for doctrine, for refutation (or reproof), for correction, etc., etc., is that the man of erate to the condition decaying paganism God might be perfectly finished for every was found in, when there were two faiths in good work." Now, that is exactly what Dr. existence-one of the common people, who Newton and all sensible, intelligent men recognize. Dr. Newton means to say, and won't hesitate to assert, that when Paul wrote to Timothy that he should bring with him the cloak which Paul left at Troy and claims that Mr. Newton has simply the courwhich injunction forms a part of "the Bible," the passage, "the cloak that I left at Troy with Carpus, bring," etc., does not breathe of | many of our orthodox religious guides hold the spirit of God, is not theopneustos, and is as to the natural history and authority of the "an obscure" passage of no importance to- Bible. In this enthusiasm against shallow, day. The Observer, on the other hand, insists in

its own ignorant and bad translation of what Paul really said and in its own stupidity, that, "All Scripture is given by inspiration of God," (which Paul never did say, and which the Greek don't make him say) and, therefore, every thing in the Bible is equal in inspiration; and, therefore, to bring from Troy Paul's cloak was an inspiration equal in authority with the noble words of Jesus, "Bless them that persecute you; bless, and curse not." Herein is the difference between newspaper.

claims that "The Church's Bible, just as it must take the Bible as a whole, Old and New Testaments." There is no mistaking the position of this distinguished gentlemanthe whole Bible is demanded. He concludes spite of the storms and billows of hostile stand like a rock just the same ages hence, when the storms and billows of to-day are

Rev. J. H. Rylance of St. Mark's Church asserts that it is a bad sign, that the religious public should seem so shocked at the views of Mr. Newton upon the Bible, since such views are more or less common in the world of Christian scholarship, and it is very undesirable that Christendom should degencontinued to believe in myths and tales of gods elaborated by the poets, and the other of the philosopher, who laughed or sneered at all such things. The reverend gentleman age to state publicly-deeming the time here for the statement to be made thus-what foolish notions current about the book, however, "he is in danger of accepting and circulating other notions not much better grounded," traces of which he thinks he detects in his published utterances.

An eminent lawyer, Mr. Ethan Allen, who was for five years a vestryman of Newton's Church, says that the reverend gentleman is one of the most honest, conscientious and vigorous free thinkers in his Church or any other. He lets his mind go straight to the bottom of a subject, no matter what stands in the way, and he is the same in matters of in matters of religion. So far as he knows | compared with last year's rentals.

Dangers of Vaccination.

A crowded meeting of the London (Eng. Society for the Abolition of Compulsory Vac cination was held at the Rooms of the Society on Monday evening, December 18th. George Hogan, Esq., M. D., having kindly consented to take the chair, with a few introductory remarks, introduced to the meeting W. J. Collins, Esq., M. D., etc., etc., who read a paper, illustrated with diagrams and tables, on the subject of the recently issued Government Report of the Public Inquiry into the cause of the deaths of four and injury to five children, vaccinated by the Public Vaccinator of Norwich in June last. He said that of nine perfectly healthy children vaccinated by the public vaccinator, in less than a month four died of erysipelas and five were suffering from constitutional disease. Evidence was given to the effect that pure lymph could convey erysipelas; and, accord ing to the testimony of one medical man erysipelas was a necessary accompanimen of true cow-pox. Mr. Baker, barrister-at-law moved a resolution, as follows-"That the facts and evidence elicited at the Norwich Vaccination Inquiry, and set forth in the Parliamentary Return, No. 385, Session 1882 having demonstrated beyond question the dangers inherent in vaccination: Resolved, that the enforcement of the practice is a tyranny which ought to be resisted by every lawful means," The resolution was seconded and carried with but one dissentient. A vote of thanks to the chairman, and Mr. Lee Bliss, the instigator of the Norwich Inquiry, closed the meeting.

The auction sales of pews in Plymouth Church netted \$37,000. The highest sum paid a true follower of Jesus and a millionaire charity, of business and of politics as he is | was \$725, a decrease of more than \$1,000 as | ing silent while he affiliated with Spiritual-

Last week the civil suit of Wm. R. Tice against Jonathan M. Roberts for libel was tried in Philadelphia. The Jury found Roberts guilty and fined him twenty-five hundred dollars. Mr. Tice will receive the grateful thanks of an outraged public for bringing this old obscenist and libeller to justice. The time is probably not far distant when it will be a matter of wonder that such a paper as Roberts's libellous sheet, could exist in a decent community. No sect or party which will support such a paper is worthy of the respect of respectable people.

Mrs. Millie Kayner, wife of Theodore Kayner of this city, passed to spirit life at the home of her parents, Mr. and Mrs. Howard of St. Charles, Ill., on Thursday the 11th inst. The funeral obsequies were held on Saturday last at 2:30 P.M., Mrs. Helen T. J. Brigham officiating. Mrs. Kayner, like her sister, Mrs. O. A. Bishop, was a fine medium, having inherited her excellent mediumistic qualities from her mother. She was highly esteemed by all who knew her, and she leaves behind a large circle of friends to mourn her loss, yet who fully realize the sublime fact that she is now enjoying the ineffable glories of the Summer-land. A large concourse of friends and relatives assembled at the funeral. Twenty members of the Lady's Union of this city, of which the deceased was treasurer, were present, carrying with them a miniature cance laden with flowers so arranged as to represent a bow and arrow and the word "Union." The other floral offering was a pyramid, which was composed of red flowers at the base, and the body of white, a beautiful lilly resting in the center. The discourse of Mrs. Brigham on the occasion was pronounced by those who heard it as being very eloquent, presenting the grand truths of Spiritualism in a highly attractive manner.

On Tuesday evening of last week the Second Society gave their usual weekly social at Martine's Hall. The night was very cold, yet over one hundred persons were present. Miss Kittie Blade, Miss McCracken, Mrs. Dickson and Mr. Williams furnished the music. Miss Jessie Murray gave several recitations. Capt. Brown made a pleasant talk and recited with fine effect a beautiful poem. Mr. J. H. Harmount was in good voice and spirits and filied up the intervals with some of his choicest selections. The JOURNAL is glad to record the growing sociability of the attendants at Martine's Hall. The social element is one of the most important factors in the success of any society.

Jennie B. Hagan lectured in Newburyport, Mass., Sunday, Jan. 7th. She will speak in the same place Sunday afternoon and evening, Jan. 14th. Address her at South Royalists, and hence we said nothing. Our esteem- | ton, Vt.

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### **JANUARY 20, 1883.**

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### GENERAL NOTES.

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

Capt. H.H. Brown lectures at Vermont, Ill. January 21st, 22nd and 23rd.

W. W. Bellmire of Canton, O., speaks of two frauds who, under the name of " Davenport Bros.," are deceiving the people.

Mr. and Mrs. J. M. Brundage of Russell Kan., spent a portion of last week in the city. Mr. Russell is a leading spirit among the liberal thinkers of his section.

Mr. Lillie writes from Alliance, O., that Mrs. Lillie is filling the church notwithstanding the fact that three revival meetings are being held in as many different churches.

W. Harry Powell writes "that he will fill engagements in Anderson City, Hartford City, Kokomo and Shelbyville, Indiana. He will visit St. Louis, Mo., on or about Feb. 1st. Friends desiring him to stop en route, can address him at Indianapolis postoffice."

Local items of current events in Spiritual ist circles, both in this city and elsewhere. should be promptly sent to the JOURNAL if mention is desired. Our reportorial staff is not sufficiently numerous to cover all the territory.

Miss Anna Cooper of Troy, N. Y., who had been an invalid for nineteen years and unable to walk or use her voice for four years. recovered the use of voice and limbs while prayer was offered for her by a clergyman. She said she was cured by faith in God and by that alone.

A. B. French is drawing good audiences in Cincinnati and has many week evening engagements in that vicinity. He is able and courageous enough to tell plain truths; but he has the happy faculty of doing so in a very pleasant way, though none the less effectively.

A bill has been introduced into the legislature of this State-an act to protect married women against the brutality of their husbands. It provides for the whipping-post and the rawhide, and anywhere from five to twenfive lashes for wife-bangers, and was snggested by a case which came up in Mr. Quinn's law practice in Peoria.

Capt. H. H. Brown will give an address at Lowell, Mich., at the celebration of the anniversary of the birthday of Thomas Paine, Jan. 29th, entitled, "The Times and Life of Thomas Paine." The Captain would like an engagement for weekdays and Sundays, Jan. 28th and Feb. 4th, in that vicinity. Address him at Vermont. Ill.

Lyman C. Howe has been lecturing at Lawton Station, Dundee and North Collins, N.Y. He will participate in the celebration of the 35th anniversary at North Collins, the first Sunday of April. Next Sunday and the Sunday following he will lecture in Chicago before the Second Society of Spiritualists. He can be engaged for February if addressed at once in care of the JOURNAL. Mrs. Helen J. T. Brigham, the settled speaker of the First Society of New York City, is filling an engagement for January, with the First Society of this city. Mrs. Brigham is a pleasant speaker and we trust will have full houses during her brief stay. On Tuesday evening of last week she held a reception in Gleason's Hall, of which the JOURNAL can not speak beyond the mere announcement, as it was not informed until after the event. J. W. Kenyon has been lecturing at Michigan City, South Bend, Middlebury and Elkhart, Indiana. He lectures again at South Bend, the 28th of Jan., and at Middlebury the 29th. He says: "For fifteen years we have lectured in the West, but desire now to speak in the East. If societies and camp meeting committees will correspond with me, and engage my services for spring and summer. I will guarantee satisfaction or no pay. Address me at Jackson, Michigan." The first case under the New York code which makes attempted suicide a crime has resulted in a verdict of acquittal. The criminal was a German who closed up all the crevices of his room and tried to asphyxiate himself with burning charcoal, and on being rescued expressed his regret that his rescuer came so soon. The oath to bring in verdicts according to the evidence does not seem to prevent many juries from doing as they please. In Jersey City the Rev. Dr. Suydam's church has taken a new departure in the line of attractive services. Music and sacred song have been introduced to a far greater extent than before, and the sermons have been shortened. The new method is worthy of examination and adoption by many of the pastors who are looking for improvements in the art and science of making people come to church. A service of this kind can be made far more attractive than the stiff sort, which consists of three doleful hymns, a wearisome prayer. and a poorly read chapter or two of the Bible, according to the mode prevalent in many of the churches. On Thursday evening of last week, Prof. and Mrs. Hager gave a reception in honor of their guest, Capt. H. H. Brown. The parlors were well filled with a happy company,made happy by the genial courtesies of the host and hostess and the presence of the Captain who is as interesting, almost, in the drawing-room as on the rostrum. The company was entertained with vocal and instrumental music, in which Mrs. Hager, Mr. Perry. Mr. Frost and Master Hager assisted. Many ot the guests were greatly interested in Prof. Hager's fine cabinet of geological specimens, in explaining which the Professor always grows elequent. Carriages were not called until a late hour and the company unanimonsly agreed to respond to every invitation to yisit this happy home.

Joseph D. Stiles has been lecturing in Salem, Mass., to large and deeply interested audiences. Tests were given.

D. M. Cole will give the opening address of the Brooklyn Spiritual Fraternity, Friday evening, January 19th, in the lecture room of the Church of the New Spiritual Dispensation, Clinton Avenue below Myrtle.

Prof. Henry Kiddle of New York City will lecture in the Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle, for the Brooklyn Spiritual Fraternity, Friday evening, Jan. 26th. Subject: "The Spiritual Revelation of this Age."

We have just received the initial number of Spiritualistische Blatter, a weekly paper devoted to the spiritual philosophy, conducted by Dr. B. Cyriax, and published in Leipzig, Germany. Spiritualistische Blatter appears in an attractive form and we wish for it a large measure of success.

We have just received the Psychological Review for January. It contains much interesting matter, including, Researches in Spiritualism; William Howitt and his Spiritualism; Clairvoyance; Controversy; Psychography; The Perfect Way and the Theosophist; The Society for Psychical Research; The Great Kingsbury Puzzle.

At the annual meeting of the Church and Society of the Church of the New Spiritual Dispensation, held in the church parlors Wednesday evening, January 10th, the following officers were elected for the year ensuing. President, Hon. A. H. Dailey; Vice President, D. M. Cole; Secretary, S. B. Nichols: Treasurer, F. Haslam.

Kansas "Regulars" are raiding the Legislature at Topeka to insure the passage of a grip law in their interests. Citizens of that State desiring to be left free to employ whom they please should at once correspond with their representatives. Hon. C. B. Hoffman, a talented member of the legislature is a Spiritualist, and will do what he can to protect the rights of healers, but he must have the prompt support of the people.

John E. Remsburg has issued six pamphlets on the following subjects: The Decline of Faith; Protestant Intolerance; Washington an Unbeliever; Jefferson an Unbeliever; Paine and Wesley; The Christian Sabbath. Price: single copies, 5 cents; per dozen, 40 cents; per hundred, \$2.50; per thousand, \$20,00. The one devoted to the consideration of "The Christian Sabbath" contains many facts of its well-loaded trains and extensive patronespecial interest at the present time. For age. sale at the JOURNAL office.

It is unaccountable, yet nevertheless true, that great calamities follow each other in rapid succession. The Chicago fire was followed by devasting conflagrations in Wisconsin, Michigan and Poston. A few days ago the Newhall House at Milwaukee was burned and nearly one hundred persons perished in the flames. Last Sunday the Planters' House at St. Louis caught fire, and several there los their lives; and now the report comes from St. Petersburg, Russia, that on last Saturday during a performance, at the circus in Berditcheff, Russian Poland, a fire broke out, and before the spectators could escape the whole structure was ablaze. Three hundred persons perished. It is apparent to every one that greater precaution should be exercised in preventing fires, and in case one does occur there should be at hand ready means of escape.

The Evening Journal of this eity says that among the statutes which are now in force. and which are embodied in the Tariff bill for re-enactment, is one which makes it a penal offense for any officer of the Government knowingly to aid or abet any person engaged in the violation of any law prohibiting the importation or circulation of the class of literature described as immoral or indecent. This offense is punishable by a fine of not less than \$100 and not more than \$5,000, or by imprisonment at hard labor for not less than one year nor more than ten years or both. The motion to strike out this feature of the law was debated long enough to make known to every Senator the nature of the proposition and then a vote was taken. To the surprise of all observers, the division was exactly upon party lines-every Democrat arose in his seat when the affirmative vote was called for and every Republican arose for the negative. The yeas and nays were not called. The Democrats had a majority of the Senators present, and the motion was carried by a vote of 25 to 22.

### Don't Know.

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

Do you know what has become of Mc Kinley who formerly was greatly interested in some phases of Spiritualism, and who with other members of his family sometimes added greatly to the interest of meetings in this OLD SPIRITUALIST. New York City, Jan. 10th.

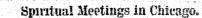
No, we know nothing of his present existence. The information sought can better be obtained in your own city. If you are an "old Spiritualist," you know where to seek the knowledge you ask. Possibly Mr. Emmett Densmore could tell you where to enquire.

That which excels always commends itself to the public. The fact applies to all profes-sions and to all the common pursuits of life. The physician whose skill is paramount, is eagerly sought in critical cases, and his services correspondingly appreciated and re-munerated. The lawyer, whose tact and shrewdness win him fame, is sure to gain success in his speciality. The writer whose wit calls forth the latent mirth of morbid souls, finds ready sale for his literature. The eccentric conversationalist finds eager listeners and large audiences. The attractive summer resorts never lack for visitors. The best railroads never run empty coaches. One prominent illustration of this rule is the CHICLGO & NORTH-WESTERN RAILWAY with

Miss Nellie W. Palmer is lecturing in Cincinnati on Hell, its locality, and the nature of its fires. It is indeed difficult to keep anything from a woman. Chicago Tribune.

For Coughs, Asthma and Throat Disorders, use BROWN'S BRONCHIAL TROCHES, having proved their efficacy by a test of many years. Sold only in boxes.

• A curious exhibition has been held at the uny Museum in Paris, as



در این ایک از این میشود میک میکرد. ۲۰۰۶ میلیدیک در مهمچنیم را میکردگرد و

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

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

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

### Spiritual Meetings in Brooklyn and New York.

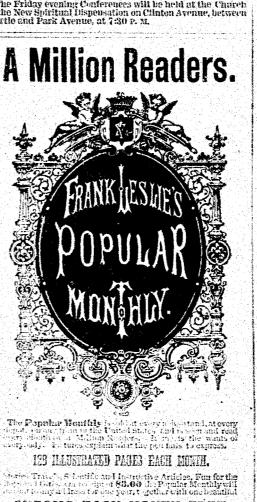
NEW YORK.—The New York Spiritual Conference, the old-est Association organized in the interest of modern Spiritual-ism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited. P. L. FARNSWORTH, Secretary.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

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

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

CHURCH OF THE NEW SPIRITUAL DISPENSATION, Clinton below Myrite Ave., Brooklyn, N. Y. Inspirational preaching by Walter Howell every Sunday at 3 and at 7:30 P. M. Sunday school for old and yeams, Huadlos Aid Seelety every Wednesday at 2 and the Young People's Sociable at 7:30 P. M. The Psychic Fraternity meets every Saturday at 7:30. All meet at the Church and Seats free, A. H. DAILEY, President.

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

To the Editor of the Religio-Philosophical Journal:

Capt. Brown lectured again last Sunday morning before the Second Society of Spirit ualists on the subject: "Individuality in Spiritualism." The audience was in close sympathy with him and appeared to be highly interested in his remarks. He commenced his lecture by alluding to the want of enough boldness on the part of many to freely admit their belief in Spiritualism. Dr. Newman, who had at last publicly expressed his belief in the fundamental principles of the Harmonial Philosophy, had carefully concealed his views for nearly twenty years, not having the moral bravery requisite to acknowledge his convictions to the world. The pulpit is permeated with the principles inculcated by Spiritualism, and there is scarcely a funeral sermon preached even in the churches, that the consolation of our philosophy is not offered in some form to the bereaved mourners. Spiritualists, the speaker said, had established no schools or colleges; they had no church edifices, and only a few halls scattered here and there. Their mission seemed to be closely allied with pioneer work. They led the way; they built the road, as it were, on which timid and faltering souls could advance to a full realization of the glorious truths of spiritual communion. Spiritualists not having been molded into a sect, they were left free to act, and their influence was perceptible in every church, and in every college, and they were exerting an influence that is leavening the whole lump. The liberality in the churches to day is in a great measure owing to the pioneer work that Spiritualists have done. Had Spiritualism been molded in a sect, fossilized into a creed, and become isolated like the churches in the performance of their work, the great good that has been realized, would not have been accomplished. The Spiritualist, free to act, and not having the restraining influences of

a creed to direct him, had spread broadcast the germs of Spiritualism, and they had ger-minated and produced abundant fruit. The churches of to-day are being gradually liberalized, enlightened and elevated spiritually, by the potent influence that emanates from this modern movement. His lecture throughout was highly appreciated.

In the evening the Captain was greeted with an excellent audience, lecturing on this subject, "Theology and its Successor.' He arraigned theology, exhibiting its many defects, and pointing out as its successor religion that would acknowledge the equality of man and woman, that would have more exalted ideas of God, and that would clevate humanity generally, and which would have for its basis the fundamental truths of Spiritualism. He was listened to with close attention, and leaves behind him in Chicago a very favorable impression. Chicago, Jan. 15.

nothing but foot-gear-shoes, sandals, etc.of all countries and all ages, from prehistoric times to the present day.

Joseph Cook says that nine out of ten scholarly physiologists abroad are theists, and that Herbert Spencer is regarded as nothing more than a mere crescent moon in its last quarter, If this is the case Mr. Cook must be a small tallow candle with the wick pulled out .- Chicago Tribune.

### Zusiness Aotices.

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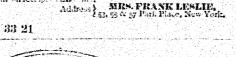
### Lassed to Spirit-Life.

Miss Ella V, Sprague, one of the most remarkable mediums in the State of Michigan, has passed to spirit-life. Her mor-tal remains were buried at Lainsburg, her home, Monday, January 8th. The officiating clergyman was the Rev. Geo. B. Stocking of Lowing Charles and State Stat

#### Spiritualist Convention.

The First District Association of Spiritualists, composed of Lapeer, St. Clair, Macomb and Oakland Counties, Mich., will hold a convention at the Court House, in Lapeer City, Feb. Srd and 4th, 1853. All the members and friends interested in the completion of this organization are desired to be pres-

A the completion of this organization in a desire to be pres-ent. Saturday A. M. will be devoted to business, the evening to speaking, and also Sunday. If is an important crisis in the spiritual movement and essential that the business part be well represented, and the good time will follow the unity of expression of our noble principles. Good speakers will be in attendance, and a large number are expected. Mr. J. P. Whiting, Milford; Mrs. L. A. Pear-are expected. Mr. J. P. Whiting, Milford; Mrs. L. A. Pear-are expected. Mr. J. P. Whiting, Milford; Mrs. L. A. Pear-are, expected. Mr. J. P. Whiting, Milford; Mrs. L. A. Pear-are, expected. Mr. J. P. Whiting, Milford; Mrs. L. A. Pear-are expected. Mr. J. P. Whiting, Milford; Mrs. L. A. Pear-are expected. Mr. J. P. Whiting, Milford; Mrs. L. A. Pear-are expected. Mr. J. P. Whiting, Milford; Mrs. L. A. Pear-are expected. Mr. J. P. Whiting, Milford; Mrs. J. C. Merger, of Lapeer, will also assist. Beduced rates at the following Hobels: King's Exchange, American House, Donaidson House, at 75 cents per day-lodging included; Abram House, \$1.00. MRS. F. E. ODELL, Sec.





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sent it. Mineral Magnetism is proved to be identically the same force as Animal Magnetism. Mineral Magnetism cures be-cause when entering the bady from the Garment or Shields it becomes Animal **Magnetism** precisely similar to that which all healthy systems produce. The Magnets in these Garments and Shields act as a pow-erful battery and constantly magnetize the irron in the Blood, causing a vital action which sends the blood into every copiliary, with more than four thmes its normal action when in sluggish condition. "Keep your head cool and your feet warm" is a very old precept. The importance of keeping one's feet warm at all times as a means of preserving health and avoidnce of colds, coughts, catarh sore throat, lung troubles and other ills though generally conceded is still not well ap-prediated or understood by the majority of neople. A great proportion of all the ills that coue to our race in the shap of disease and physical suffering is caused by impartect circula-ition. The feet kept warm and the whole body will preserve the integrity of all its parts and confort follow. Our Mar-netic Involes and Foot Batteries lock up the vidal electric forces of the body, insulate and protect the body from s of the body, insulate and protect the body from arological changes of weather, while preventing

meteorological changes of weather, while preventing the earth from abstracting the vital electricity from the body. Pause and think of the comfort and enjoyment of warm feet in the coldest weather. These Magnetic Foot flat-teries will keep your foet warm while out in the snow and ice! The sensation is simply charming com-pared to the ley cold feet universally complained of in white weather. The very moment these Foot Batteries come in contact with the foot a warm genial glow pervades the feet and lower limbs. They warm the feet in three minutes time.

and lower limbs. They warm the feet in three minutes time. In calling attention thus specially to our Magnetic Insoles, we do not of course do it with the claim that they will pro-duce the same grand re ults as our **Jackets** or other large **Garments** or Shields, for it stands to reason plain to any one that a pair of Insoles only possess power in proportion to the number of Magnets courtained therein, as compared with a **Jacket**, which being thoroughly filled with these power-iul little Magnets covers the entire trunk of the body, front and back. For perfect restoration of a broken down, nerve-shattered body; therefore it may become necessary to cover the entire partion thereof. thus employing every style of Magnetic to the highest degree possible, can the whole body astalns its true **polarity**, and the iron in the same is parent to the highest degree possible, can the whole body at in harmony with nature's laws, and a restoration to health follow.

follow. Magnetism and Polarity are the Key to all Medicine.--We know of no evidence of polarity where magnetism is not. And where debility of the blood, nerves or the entre constitution indicates feeble polarity--as debi-ity always does--the natural and only remedy is mag-

or the entire constitution indicates feedle polarity—is debui-ity always decs—the **unitural** and **only** remedy is mag-netic impartiation in some form or by some means. Magnetism attracts and repels. When properly applied it attracts and holds elements congenial to life and heatth, and at the same time repels and eliminates those which are an-tagonistic. Hence, while it is the great restorer and builder of the constitution it is at the same time the **great** nurth-

ingonistic. Hence, while it is the great restorer and builder of the constitution, it is at the same time the great puri-fier of the blood. Our magnetic insoles are worth five times the price we ask for them, simply to be worn at night to insure sound, healthful sleep. Thousands have worn them and testify to their merit. A simple trial will convince any skeptic of the wonderful curative power our Shields possess. And in all cases of paralysis and severe exhaustion, we advise wearing any of these Shields at night, as well as through the day. We send these insoles to all parts of the country by mail or "spress on receipt of price, \$1.00 a pair. Foot Batteries, \$1.00. Money or stamps may be sent in letter at our risk. If very thin insoles are preferred please specify to that effect, and we will send as ordered. Send for our new 60 page book.

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### Voices from the Leople,

### AND INFORMATION ON VARIOUS SUBJECTS.

### Tea Flint Arrow Read, picked up on dhe Site of Lichtenan, Sept. 14th 'S2.

BY A. M. DENT, M. D.

beilly fashioned for war and the chase, Thou mute souvenir of a fast fading race, Speak of the past—how long hast thou lain Neath the mold and the sod, the snow and the rain?

When did the strong hand by which thou wert sped Grow cold and numb, and nerveless and dead? What were thy triumplis in murderous flight, For whose cause didst thou hurtle—the wrong or the right?

Thy swarthy father was he, too, of filnt, A stranger to mercy-on vengeance intent? What were his deeds, and what his fame-Was his life full of honors or branded with shame?

Was he a warrior, fierce, bold and strong, Who dared and died for his people's wrong? Did he ne'er shrink from the pale-faced foe? Did he drink for his country the dregs of wee?

Speak, voiceless one, through all these dead years, So freighted with hopes and fraught with tears, Tell of thy past—how long hast thou lain, "Neath the mold and the sod, the snow and the rain?

I have made for full one hundred years—and more— My home in the loam of Muskingum's shore, And though countless storms have whirled o'er my

hond And men have buried their myriads dead,

Still, to me these cycles of years are as nonght-For me no changes by time have been wrought. No one cer heard me mutter or moan. For I am a senseless, inanimate stone.

In the hundred years or so that's passed With the right or the wrong, my lot never was cast; In murder's errand, I never have flown Neither in war nor the chase was I ever thrown.

My Creator and owner was an ugly old buck of sinister mien and urs rable luck— A lazy and vicious ne'er-do well, Who wonderful lies without end could tell.

He never turned his buck upon pale-face, I think, From whom he could steal a covete I drink. "Dregs of wae," did you say for his country's sake? God bless you, no!--!'was in qualifug fire-water he took the cake.

Too many for him was the juice of the maize And Manitou took him in furious craze. Through all the sad years since then I have lain "Neath the mold, the sod, the snow and the rain. 'ashocton, Ohio,

Sorrangos -- Proversion --- Way or by . N. L .... liebroe Bieredina No Y ...- Wording Worliens-Ereen Blattes and Classer laes, etc.

To the Editor of the Religio Philosophical Journal:

Our meetings at Fairdale, Pa., were a success. We had the Methodist church and to their credit be it cald, a gatelly portion of the members attended the lectures and some expressed a desire to hear and learn more of the new gospel. I think these are the first distinctively spiritual lectures ever delivered in this locality, but I trust it will not be the last. This opening is chiefly due to two men. Mr. C. C. Shelp and Samuel McKeeby, who assumed the entire respon-fibility, and hore most of the financial burthen. Mr. Shelp is an old and honored resident and is respected alike by saint and sinner, old and yonny, and his mode effort to "Let his light shine," might be prohtably emulated by Spiritutlists everywhere. If every town had three such men as he, there need be no dearch of gospel light, and no laborers idie. But many professed Spiritualists worth tens and hundreds of thousands of dollars allow the cause to remain unrepresented—save by its enemies-rather than to use \$10 of their surplus cash, while they often give likerally to support some pepular and wealthy institution, which they fancy will publish their praise and patronize their cupidity; and yet expect to share all the benetits of the toil and sacrifice which the loyal and generous make for an unpopular cause. When we meet such examples as Bro. Shelp it is worthy of note as an encouraging sign of the times. Fairdale is some five miles from railroad accommodation, and hence free from some of the evils that follow the great thoroughfares. I introduced the JOURNAL there and hope its influ-ence will reach many in that vicinity. At Waverly Mr. Jamas R. Stone, president of the village, has a new hall in a convenient location, the use of which he generously denotes to the Spirituwhenever they hold meetings. Bro. Stone. like S! Paul, is a bachelor, and possessed of ample mems, enjoys using a portion of his wealth in the interest of Spiritualism which he emphatically en-Waverly has been and is an important center. where the angels have done much good work. Here Dr. M. B. Weaver lived and worked wonders for years. His memory is still fresh in the minds of hundreds, and his name is spoken with tender cadence and sorrowful emotions in connection with the spiritual history of Tioga county. He one of the most remarkable mediums and reliable clairvoyant physicians I ever knew. He cured cancers and tumors after the regulars had given the patients up to die. Here, too, resider Hon. O. H. P. Kinney, one of the world's best men, whom Horace Greeley called one of the nation's profoundest statesmen, yet too modest to win in the scufile for place and spoils, or even to strive for such baubles. An open Spiritualist for nearly thirty years, he has still enjoyed public confidence at home and abroad. Here is the home of Assistant Postmaster General Elmer. Capt. Jenks has performed some wonderful cures here of late. I saw a portion of "fibrous tumor," in Dr. Lyon's office, which the captain had removed simply by laying on hands. I followed Capt. Brown two Sundays, and now Waverly is taking a spiritual rest. Last Sunday we dedicated the new Bennett Hall at Horse Heads, N.Y. The Bennett Brothers are rich, and they donate the use of this hall to the Spiritualists whenever they want it for meetings. It was my good fortune to make the first speech in this new Hall, on the last day of the dying year. S. A. Tallmadge, nephew of the late Governor Tallmadge, has been one of the main pillars of Spiritualism in Chemung county for the past twenty five years. My work done in these vinevards. I has tened home to greet the loved ones here with a Happy New Year and exchange the tokens of mutual interest and devotion and enjoy the sweet surprises prepared for the occasion; and now, dear JOUENAL, we all join in wishing you and all your readers a Happy New Year and continued prosperity in the great work to which you are so unselfishly LYMAN C. HOWE. Fredonia, N. Y., Jan. I, 1883.

#### of his Pamphlet. To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal:

David Eccles replies to the Reviewer

If your book reviewer had taken a little more pains mentally grasp the contents of my pamphlet, I to mentally grasp the contents of my panphiet, I think he would have found his objections and ques-tions already answered. I have nowhere denied the existence of an external something. I do deny that that something is identical with the sensations it creates in us. The illustration of the needle, as well as that of the tickle experienced when a feather is drawn lightly over the back of the hand, were used for the purpose of showing that the sentient result-ant does not inhere in the primal cause. I multipliant does not inhere in the primal cause. I multiplied these illustrations through all the five senses, and discovered in each of them simply a repetition of the tickle, i. e., a new sentient state. To me, the needle is a combination of these resultant sensations; to my reviewer and critic only one of them is allowed to be reviewer and critic only one of them is allowed to be such, viz: pain. The rest, he thinks, are "properties of its own." What I claim is, that he has the same reason to call pain a property of the needle as he has to call color and size and weight its properties. All that he knows of its properties are its sentient ef-fects. One by one we strip off these effects, and the mind is left dangling over the ghost of departed matter. Let him think of matter that has no weight, solidity or color. If it is hervand us to conceive colorsolidity or color. If it is beyond us to conceive colorless matter, how much more is the inconceivability augmented when we divest it of weight and solidity. Size, form and motion I have shown to be sensations of relation, varying with the position and construc-tion of the perceiving organs. The car creates sound; the eye creates light with all its accompanying phe-nomena. Outside of the ear there is no sound, out-side of the eye no light. All material properties are properties of relation. Remove the relation and what is left? Hegel say, "nothing," Spencer says, an "unknowable something," We have the positive fealure of artemal hear but the prosting of all feeling of external being, but the negation of all conception of this being. Persisting power to create sentient states is our only knowledge of this outer existence. Whatever persists, exists, What is it that persists through all relations? Spencer gives it up as insolvable. By leaving the phenomenal world and turning my thoughts inward I find a feeling of "self" so persisting. No matter how many changes I un-dergo, this feeling is an abiding fact through them all. The persisting "I am," I hold, is the sum total of being. We do know mind as it is; matter is a creation of the senses. Mind is determined in its relationship by unknown psychical laws. By the sympathy of a universally united feeling of being mind acts on mind. Were matter such as we perceive it, no imaginable nexus could ever be conceived between it and mind, but make it simply—what it un-doubtedly is—a symbol of an underlying mentality and Nature at once becomes intelligible. Science is fast pushing to the conclusion by mere experiment, that all matter is alive: my theory shows why it must I have harmonized the symbolism of matter and mind through its leading phenomena. The difference between my conception of matter and that of "vulgar common sense" is just this: I know its properties to be within me; they think these are without. Neith-er of us deny matter; we only explain its existence in different ways. The conceit that the world was round, and men walked with their heads downwards was so exceedingly grotesque to the ancients that for a long time it was thought to be only a subject for ridicule. Their "vulgar common sense" could plainly see that such a condition could never be. We now know that it is. So, too will it be with my de-nial of objective matter. Every time they kick a rock or taste an apple they think it a demonstration against me. It may be some 'time before they dis-cover that an analysis of what they know in both acts shows it to be simply a state of sentiency. The day has passed when metaphysics can be scout-

ed. It is now a science-the science of psychology. It no longer deals in unintelligible mental fantasies, at in demonstrated and axiomatic truths. I have resorted to no "jargon." but simply presented in the clearest way I knew how, a statement of fact. Metaphysics is the only science that can harmonize physics with itself. Without it, physics would devour itself with its own contradictions. Like every other science, however, it requires study to master its nomenclature and facts. The senses having been educated together, people

fancy that one of them could furnish much of the information the others convey. Experiment proves that this is not the case. Many people born blind, have been given, by surgical treatment, their sense of sight, and yet could not tell by its aid the most fa-miliar objects around them. They knew them by touch, but their sight not having been educated with it, there was no mental co-ordination established. Indeed, Dr. Cheselden states that one of his patients who had been operated upon could not by sight dis tinguish space, for "all objects seemed to touch his eyes." The only thing our senses uniformly agree upon is the sense of external being. We never see the thing, however, we only see a transfigured sym-My critic asks: "Will the consummation of this grand civilization and coming man be a reality or a sensation." I would like to know why a "sensation" s not a reality? If that is not real, nothing is real. All that I ever expect to know of external being is the sensations it creates in me. The difficulty with my critic is that he is trying to think of objective mind without recourse to material symbolism. I have insisted that this cannot be done. You might as well blot out these word symbols of my thoughts, and expect to find the ideas on the blank sheet, as to attempt to conceive objective mind without its nererial symbolism. We know ourselves as we are. We know other being only by a symbol. To think of objective mind as it is, would be to think of it out of all relations, and fuse every personality in an infinite mind. As the infinite can never be limited to a thought conception so mind can never be fully comprehended. In ourselves we know a fragment of its states, and the feeling of self-being is its absolute nature. Conscious states are a never ceasing stream: selfhood is a static condition of being which forms the connecting core of this stream. This static state is symbolized by matter, the dynamic or conscious tate by motion. On the last page of my pamphlet I have said "Matter will always possess for us a rela-tive reality." I am strictly, a scientific materialist but repudiate unscientific materialism. By a scientilic materialism I believe I have logi ally demon-strated the immortality of the soul. Yours for truth, Kansas City, Mo., Jan. 1st, '83. DAVID ECCLES.

A little more than a year ago, my wife's niece, Mrs. McCormick, and her husband from Omaha, were visting us; also my wife's sister, Mrs. Wm. D. Rob-erts, and family of Grand Rapids. One evening I remarked to Mrs. McCormick that I had read Judge Edmond's tracts, the works of Samuel Watson and several others on Spiritualism, and from their testi-mony I had made up my mind that it was true. She remarked that a number of years ago while her mother was living, thoy held scances at their house and their neighbor's. I asked her If she had any power as a medium, and she replied: "A little: but as that was several years ago I do not know I have any now, but if you wish we will sit around the stand." Four of us sat around the stand, and in about fifteen minutes we had a response. We in-quired: "What spirit is present? This was spelled out: "W. D. Roberts." We asked him if he had a communication for his wife. His answer was: A little more than a year ago, my wife's niece, Mrs. out: "W. D. Koberts." We asked min it is nated a communication for his wife. His answer was: "Dear Helen, I am always with you." When asked if he was happy, the reply was, "Yes!" Then the stand moved in a lively manner to where my daugh-ter was playing on the piano, and, as it were, danced a jig with such force that it broke one of the legs, and the andad the science.

and that ended the scance. The next two evenings we held scances, when Wm. D. Roberts replied to a former question as follows: "I wish all my family would believe in this beautiful religion." Conrad Ten Eyck who departed this religion. life more than thirty years ago, answered many ques-tions very satisfactorily, one of which was asked by D. D. Tompkins: "Could he give his mother's first name?" The response was correct, "Margaret." In answer to a call for a communication he said, "Form a circle and I will come and talk with you." My mother came next and I asked her for a commun cation. She replied: "I am trying to help you all I can." The movements of the stand corresponded to the individuality of the spirit's operating.

Afterwards four young ladies and a young man, none of whom had ever seen anything of the kind hefore, sat down by a stand to have some sport. They soon found that the stand had power to move itself, which alarmed them at first; but becoming calm, they sat down again and inquired, "Who is present." The stand answered by snelling the present." The stand answered by spelling the name, "Klump," a man who had died several years ago. They then asked a number of questions, receiving satisfactory answers. My next experience was at Orion camp meeting

last June. In company with a gentleman I went to a store, and procuring two new slates, we called on Mr. Watkins, the medium, put the slates on the table in front of us, an i he gave each of us five pieces of paper, and told us to write the names of those with whom we wished to communicate-one name on each piece—and write any question we wished to ask under the name, then roll them up in round balls and leave them on the table. While we were preparing them he was at different places, Looking out of the window, part of the time paying no atten-tion to us, and when we were ready, he took a piece of paper and wrote on it: "Father help me." He then put if, with our balls and mixed the eleven all to-gether, so that we did not know our own balls. Then he requested me to take my pencil and point to the balls. The third ball he told me to take up and hold it in my hand. He then took his own slate and pencil; his hand became agitated, and he wrote a communication signed by Wm. D. Roberts, saying among other things, that he was happy to meet me again, and that my ideas on the subject were cor-rect. Then the medium told me to open the ball I held in my hand and see if it was the right one. I found it so. He then directed me to point to another ball, and the third or fourth one he told me to hold in my hand. He then waited a short time and then said he did not hear from that, but still keep the ball. I then pointed to a few others, when he told me to take one up and hold it in my other hand. His hand then became agitated, and he wrote a very good communication, signed by Conrad Ten Eyck, and in it he said he would try and help me get my other communication. I opened the ball and found it correct. The medium then pulled my

ball and found it correct. The medulin then pulsed my slates, which had not been out of my slight a moment, over to him, took off the upper one, then 'broke two or three small pieces of slate pencil, put them on the slate, then put the other slate over it, then put his hand on one end and said: "You, gentleman, put a hand on each corner." Yery soon we could hear the writing between the slates, even the crossing of the t's and dotting of the i's. Then came three small taps. He then told me to take off the upper slate. Doing so I found a letter signed by my sister who passed to spirit life nearly thirty years ago, the substance of which was just what I would expect. She said: "My dear brother, God bless you. Do you know that words fail to express my joy at seeing ou. There is one life, and one life alone. I am so happy, and so happy to see you. I am your loving sister, Ann Jane Sloss." I then opened the ball and found it correct. The medium then inquired if either of us knew a person by the name of Margaret Sloss. I replied that she was my mother. My friend received even longer and better communications than I did, hearing from the person named in each pellet. He received a long letter on the slate from his father, who died about eighteen months previous. Dearborn, Michigan. DAVID SLOSS.

#### Letter from California.

To the Editor of the Religia-Philosophical Journal: My last letter to you was from Minneapolis, Minn.,

My last letter to you was from Munneapolis, Munn, and headed, "Notes from the West." I am now about two thousand miles still further west, but I don't intend going any further. About two years ago, Mrs. Mary A. Gridley of 417 Summer Avenue, Brooklyn, N. Y., gave me a psychometric reading, in which she positively affirmed "many changes in the near future" awaited me. She saw me in Southern California, etc. But she could not see me perma-partly located in the future I was in Central New nently located in the future. I was in Central New York when the reading was given; and had no more expectation of going to California than I now have of going to China. And yet, within six months some of my neighbors and myself were in Southern Cal-ifornia. I came expecting to stay, but the following spring found me in the East again. When in Minneapolis six weeks ago I had no intention of re-turning here for one year; yet "Seneea," Geo. P. Colby's Indian control, told me that I would again go to the "great water at the setting sun before the grass come again." And lo! here I am. Several unfor-sean things transmised to cause the man who had enseen things transpired to cause the man who had en-gaged me to go with him a year to Minnesola, to propose that we go to Southern California. This gentleman has married an old acquaintance since coming here, which in part accounts for the change. The first coming here, the returning east, and the coming again, were not of my seeking; but circumstances were arranged in some unseen way, so that I had to make these changes if I followed my reason and best judgment. But I am determined to show that spirit controls can be mistaken as well as mortals. Mrs. Gridley's control does not see me permanently leasted in the future and save I can to co to forcign located in the future, and says I am to go to foreign located in the intere, and says I am to go to located lands in 1883. Seneca also predicted, when I re-cently conversed with him in Minucapolis, that I would not remain here very long, but that so soon as the climate had, worked the needed changes in my system I would go to the "rising sun again and work in a big house where people had heap washings, where they go into a room something like the orhodox hell, and afterwards he rubbed and washed." He said my work of life was to heal people by rubbing them. But I think he got the future mixed with the past, for formerly, for a long time I had charge of a Turkish bath.

Psychometry is a very interesting study, and I believe will be made very valuable yet, but at pres-ent things are apt to get mixed from various causes. Mrs. Gridley lately gave an interesting reading of a friend of mine from a lock of hair I sent her. She could have no possible mortal means of knowing whose hair she was reading, and yet she said she was impressed that the owner had "become blind with n a few years," which was a fact, and would not apply to one person in ten thousand.

would not apply to one person in ten thousand. But I have come here, Mr. Editor, to make me a permanent home in the land of sunshine and flow-ers, milk and honey, vines and fig trees. The air of the garden is perfumed with the odor of blooming roses, geraniums and other beautiful flowers I have been eating grapes to-day, fresh plucked from the vines. The children play out-of-doors barefooted; and the mocking birde and meadow larks are seen and the morking birde and meadow larks are seen and heard in our fields.

It was not till quite recently that enterprise built irrigating facilities here to make this earthly para-dise. I think this county (Los Angeles) has more alse. I think this county (Los Angeles) has more natural advantages, and fewer drawbacks than any other place in the world. I have bought ten acres of unimproved land, one mile west of Santa Ana, which I am preparing to plant to trees and vines next month. The trees will be mostly Apricots, and the vines muscuts for making raisins. If I am prospered, I shall sometime, and before many years, too, have a home where I shall take great pleasure in entertaining weary, exhausted mediums and editors like yourself who are vigilant against fees without and focs within; till the life giving rest and diet and climate of this beautiful valley shall have restored them to their wanted vigor and usefulness. D. EINON SMITH.

inta Ana, Cal.

#### The Manesota State Association of Spiritualists.

### to the Editor of the Religic Philosophical Journal:

The Minnesota State Association of Spiritualists held a two days convention in this city Dec. 23rd and 24th, for the purpose of electing officers for the en-suing year. Owing to the near approach of the hol-

### A STRANGE REMINISCENCE.

The Escape of a Well known ex-Army Surgeon from an Unforescen Danger.

### (Baltimore American.)

Messrs. Editors:

I seldom appear publicly in print, but the facts connected with my experience which follow are so striking, and bear so closely upon the experience of others, that I venture to reproduce them entire:

In the month of September, 1879, I was practic-ing medicine in New Orleans. • The summer had been excessively hot and everybody was complaining of being exhausted and feeling tired. It was not an unfrequent occurrence to have patients ask for some-thing to relieve this weary sensation, and that I should also partake of the same universal lassitude or weakness, did not alarm me. I supposed that over-work and exposure had produced a temporary physical prostration; therefore I made a trip to St. Paul, Minn., thinking that a rest of a few weeks in a cooler climate would soon reinvigorate me. Little did I dream, however, what was in store for me. After getting settled in my new quarters I took a short walk every day, and patiently awaited a return of strength, but in spite of all my efforts I seemed to be losing strength; and even any slight exercise be-came laborious and tiresome. During this time I had frequent dull aching pains in my head, and through my back and hips, occasional shooting pains in various parts of the body, with soreness, shortness of breath, and palpatation of the heart. My feet and bands would be like is one doe and but with the hands would be like ice one day, and burn with heat the next. I had no desire for food, and what I did eat distressed me; my sleep became disturbed with cat distressed me; my sleep became disturbed with the frequent desire to urinate. The quantity of fluid passed would at one time be small and at another quite profuse. Then for days I would be perfectly free from this desire and nothing seemed to be the matter: nevertheless my debility gradually increased. My cyclids were puffed out; my howles were alter-nately torpid and too active, the urine would be clear some days, on others it would be of birth color and some days, on others it would be of high color and deposit a brick-dust sediment, and at still others there would be a whitish appearance and a thin greasy scum would rise to the top. The pains in my head, back, chest, joints, bowels and bones were horrible in the extreme. I went in vain from place to place and consulted the best medical authorities the country affords; I would have a chill one day and a burning fever the next. I suffered excrutiatingly with a numbress of my feet and hands, and at the base of the brain and between my shoulders; at times my limbs and body would bloat and physicians said I was suffering from the dropsy and could not re-

How I could be so blind to the terrible trouble that was devouring me, I do not know; but there are thousands to-day who are suffering from the same cause and are as ignorant of its nature as I was. My skin was the color of marble at one time, and then again it would be like saffron, and this terrible restlessness and I might say wildows then again it would be like satiron, and this terrible restlessness, and I might say wildness, was followed by a dull, heavy, drowsy sensation. I was wasted to a mere skeleton except when the dropsical bloat oc-curred. I tried all the celebrated mineral waters of this country and Europe; all kinds of medicine and all kinds of doctors. Still no help came. I lay at my hotel in Philadelphia, where I was temporarily sojourning, given up to die by friends and physicians alia, when there providentially came into my hands allice, when there providentially came into my hands a little pamphlet, which I carefully read and from which I got a view of my real condition, which no other agency had revealed. Acting on its advice, I had my water analyzed at once, and to my surprise, albumen and tube casts were found in large quantities. A shillful physician was sent for and apprised of the fact. He said I had Bright's Disease, and that death was certain. My friends importaned me to take a remedy which had won a great reputation for the cure of all forms of kidney diseases, and I therefore laid aside my prejudice and commenced its use. At first my stonach rejected it and I had to use small quantities; but after the first five days my stomach retained full doses. This was one year ago last Octoher, and my inprovement was one year ago ast oc-toher, and my inprovement was rapid and perma-nent. I have regained 50 of the 65 pounds of flesh I lost during my filness, and I feel as well to-day as I ever did, and I can unreservedly state that my life was saved by Warner's Safe Kidney and Liver Cure, the remedy I used.

It may seem strange that I being a physician and an ex-army surgeon, did not have the water ana-lyzed before; but such is the fact. I had the symptoms of every other disease, and I did not suspect that my kidneys were in the least particular out of order; and here is just where I was in the greatest danger, and where most people who read this article are m danger. I find that I am only one of thousands who are suffering from kidney disorders, which, neglected, surely terminate in Bright's disease. I also know that physicians may treat these disorders for months without knowing clearly whatthe trouble is, and even after ascertaining the cause, be unable to prevent it. When death, however, fireal cause, altributing it to heart disease, convulsions, apoplexy, vertigõ, paralysis, spinal meningetis, blood and uremic poisoning, etc., etc. Words, of course, fail to express my thanks to H. H. Warner & Co., of Rochester, N. Y., for giving the world such a needed and certain specific as the Safe Kidney and Liver Cure, but such as they are I gladly give them: while to the thousands to whom I have lectured abon the laws of health and hygiene I commend this letter most cordially, and warn them to heware of the insidious nature of a disease over which physcians confess they have no control and which in one form or another, is carrying more people to untimely graves than any other malady J. M. PORTER, M. D.

A Fact for the "Regulars."

Mrs. Edmund Lamb, who for several months past has suffered considerable pain in her right arm and thoulder, caused by inflammatory rheumatism, as our local doctors term it, recently visited Dr. Sweet, the celebrated bone setter from New York, who discovered a misplaced bone in her shoulder. He quietly replaced it and now she can use her arm without pain and is rapidly recovering.-Sherburne correspondent of the Post, Norwich, N. Y.

N. C. Buswell writes: Allow me to thank you most sincerely for the firm and effective manner in which you are performing the sixth labor of Her-cules for Spiritualism. All friends of the cause are aware that Spiritualism is wortully handicapped by over credulous dolts and despicable frauds. The firm, high toned, yet liberal policy of the JOURNAL is bound ingly concerned to the point of the source and the source of the source

I. L. Michener writes: I am highly pleased with the course you pursue.

Letter from Saratoga Springs, N.Y.

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

I am very desirous that more spiritual papers should be taken in Saratoga. I do not know but Spiritualists are more inclined to become luke-warm and indifferent than church people. The social pow-er of church organizations is more for them than the "believe or be damned." The difference between modern and old time religious thought is very great, but as to which is the more true and healthful there can be no doubt. If we do good for the love of it, we give evidence of spiritual growth, but if, to gain a reward, it betrays selfishness. When church doors and the soul-windows can be opened to the spiritual, there will be a brighter glow of sympathy and a igher motive for making ourselves useful to others. It seems that manking in the past have made God the object of service to the neglect of each other. The old and sweet advice, "Feed my flock," has not been heeded so much as, "Work for God." Is it not a strange estimate of Infinite power? Can humanity sustain the throne of the Almighty. If we cannot recognize the divinity in man, we will not find it. God's laws yield a ready and willing service to man,

as the higher is ever reaching to lift up all below it If we would serve God, let us serve his children. Spiritualism has gained a firm footing in Saratoga Mrs. Brigham has made it the "voice crying in the wilderness," and has prepared the way for a new and wilderness,"and has prepared the way for a new and more glorious dispensation. We have more to fear from the unwise action of its friends, than the pow-er of its enemies. Mrs. B. has given us two lectures per month for several years, except during the sum-mer vacations. Mrs. Mary F. Lovering as a writing medium has also done, and is doing, a good work. We depend, however, more upon our literature than any thing else. Books and money on where before

any thing else. Books and papers go where lecturers can not. P. Thompson,

Wm. M. Wilson writes: Please continue my subscription to the JOURNAL, as I intend taking it and paying for it as long as I live in the body. I know of no source from whence thoughtful persons can derive as much benefit for so small amount of money as from the JOURNAL, I think the lovers of honesty and progress are a unit in favor of the brave JOURNAL

A man who will live above his present circumstances is in great danger of living in a little time be-neath them.--Addison.

#### "Mum Sociable."

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

At the residence of Mrs. F. P. Crans, No. 345 West 31th street, New York, a large party gathered on Thursday evening, the 4th of January. The Misses Conron, of the Harmonial Association, and Mrs. Belle Cole sang a number of pieces in an excellent manner, and greatly pleased the friends. Mr. T. W. Wood, Mr. H. H. Gardner, Mrs. W. M. Alberti and Mrs. M. L. Van Horn gave several recitations. Among the features of the evening was a Mum So ciable. Mr. A. J. Davis said that the penalty for speaking would be a fine of five cents and the reasurer would immediately collect the same. The Mum was to last half an hour. During the time there was a great deal of fun among the ladies and centlemen, and many declared they had rather pay the fine than "keep silence for the space of half an hour." There was a pincushion filled with pins and the price of a guess was 10 cents, and the person guessing the right number of pins would take the cushion. There were tickets of admission and the financial proceeds were for the benefit of the Harmonial Association. Coffee and cake were served. Among those present whose names the writer recalls were Mr. and Mrs. Andrew Jackson Davis Mr. Martin L. Van Horn, Mrs. Margaret Austin, Dr. D. S. Brown and wife, Dr. J. E. Briggs, Miss Crans, Mr. Cole, Mrs. E. S. Cady, Mrs. Dr. Cooley, Dr. Dumont C. Dake, John B. Gardner, Dr. Gross, Mr. and Mrs. Holmer, Dr. I. B. Loomis, Mr. Geo. H. Mellish, Dr. and Mrs. Meigs, Mr. and Mrs. Norse, Mr. and Mrs. Ostrander, Captain M. L. Phillips, Mrs. Tracy Robinson, Mr. and Mrs. J. B. Saumis, Mrs. Stooler, Mr. Joseph F. Snipes, Mr. Van Zant, Mrs. Wolcott, Miss Wolcott, Mr. Weaver, Mrs. George W. Wheat and daughter, and Mr. and Mrs. Wilson.

300 Mulberry street, N. Y. HERBERTUS.

#### The Pleasure of Freezing.

James Humphrey, a Canadian, nearly froze to death in a recent storm when driving homeward from Wallacetown to Aldborough. He has since given this description of his experience to a correspondent of the St. Thomas *Times*: When he felt no longer able to hold the reins with any grip he determined to seek shelter in the first house until well warmed. His tongue became still, then his arms, sharp chills ran down his back, and finally it seemed as though his whole body was being congealed, caus-ing an almost total cessation of the heart's action. This condition of extreme suffering and despondency speedily gave place to a feeling of grateful warmth effusing the system and causing an exhilarating glow. By this time he had reached a house, but he drove on, thinking that nothing was now to be feared. The sleigh, instead of crawling along at a snail's pace, appeared to glide through the air with great swiftness, and the horses fairly flew like pigeons. A sense of exultation filled the farmer's breast as he urged the horses to still greater speed, and the woods on each side were passing so quickly that they became indistinguishable black lines. Then the sleigh, bells sounded fainter and fainter, until the chimes disappeared in the distance; the farmer fell gradually in-to a delicious slumber, which came near being the sleep that knows no waking, and he knew no more until brought to life under a vigorous treatment.— N. Y. Times, Dec. 30,

idays, few people were in attendance from abroad. Many of our resident Spiritualists deeming the time set for the convention as inopportune, had little faith; but the decree had gone forth, and as the time for the meeting drew near, some took heart and (knowing that faith without work is dead) carried their enthusiasm into the first session from which the whole lump was leavened.

At half-past ten A. M., the convention was called to order, and was opened by the president, Miss Susie M. Johnson, in a brief address of welcome, and in which she stated the object of the meeting. Discussion of questions bearing upon "spiritual phenome-na" was next in order, in which all present seemed to take a live interest. Numbered among those who took an active part in the discussions, were several ladies, more fully developing the fact that the world moves, and that woman's intellectual faculties are not inferior to those of her brother. In the afternoon session the discussion of some of the questions considered at the morning conference was continued, interspersed with music and select songs from the choir, after which ballots were taken for the election of those who were to have in trust the business of the society for the year following.

In the evening we had the pleasure of listening to an eloquent discourse by Mrs. E. C. Woodruff, of Michigan, whose services had fortunately been se-cured for the occasion. Sunday morning Mrs. W. again lectured, touching upon many highly important subjects, and dropping into the consciousness of the most stolid listener nuggets of thought so con-structed that they could not fail to burn their lasting impress upon the tablets of memory.

In the afternoon Miss Susie M. Johnson, our regu-lar speaker, gave a very elaborate and powerful discourse upon "Spiritualism, its claims and aims. What its mission has been, and what it is to be." She also urged upon Spiritualists the importance of concerted action in order that greater good might result. Mrs. Woodruff gave the closing address in the even-ing, occupying the rostrum to the delight of many and the satisfaction of all. At the close of her address, she was tendered a unanimous vote of thanks. We earnestly hope that our platform may again be honored by this estimable lady. Thus has passed an occasion which we think has set a brighter flame upon the altar of our energies, for, verily we have been strengthened.

The following officers were chosen for the ensuing year: Miss Susie M. Johnson, President; Mr. Louis Kirtland, Vice President; Mr. E. B. Russell, Secretary;

Mr. J. S. Wales, Treasurer. Trustees: Mr. Geo. P. Colby, Mrs. J. Taylor, Mr. Louis Kirtland, Mrs. Chas. G. Hillman, Mr. J. S. Wales, Miss Susie M. Johnson, Mrs. J. S. Wales and Mr. E. B. Russell, of Minneapolis, and Mr. Porter Martin, of Farmington.

E. B. RUSSELL, SEC'Y. Minneapolis, Minn., Jan. 3rd, 1883.

### Notes and Extracts.

Many people are esteemed merely because they are not known.-From the French

Nothing more detestable does the earth produce han an ungrateful man.-Ansonius.

A man's own good breeding is the best security against other people's ill manners.—Chesterfield.

Love's secret is to be always doing things for God. and not to mind because they are such little ones .-F. W. Faber.

Trust him little who praises all, him less who ensures all, and him least who is indifferent about all\_Tarater.

It is hard to personate and act a part long, for where truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or other.-Tillotson.

To act the part of a true friend requires more conscientious feeling than to fill with credit and com-placency any other station or capacity in social life.--Mrs. Ellis.

It may be remarked, for the comfort of honest poverty, that avarice reigns most in those who have but few good qualities to recommend them. This is a weed that will grow in a barren soil.—Hughes.

To divert at any time a troublesome fancy, run to thy books; they presently fix thee to them, and drive the other out of thy thoughts. They always receive thee with the same kindness.--Fuller.

Baltimore, Md., 91 Saratoga street.

Brain work that taxes too severely and exhausts the imaginative faculty is sure to bring upon itself a sudden and terrible reaction. There is a point be-yond which imagination and invention caunot proceed. Hence it is that so many of the most brilliant poers and novelists pass the end of their days in mental imbecility or prostration. They have strained one faculty at the expense of the rest.-Brooklyn Eagle.

A man dies very much as a bucket of water is drawn from the East river. There is a deep depres-sion for a moment, then with a slight gurgle the waves fill it and the stream flows on with the sun shining upon the spot as before.—Henry Ward Beecher.

And when we are in prosperity we are ready to think our mountain will never be brought low; so when we are in adversity, we are ready to think our valley will never be filled up.

Never swerve in your conduct from your honest convictions; decide because you have seen reason for decision, and then act because you have decided.

The more an idea is developed, the more concise becomes its expression; the more a tree is pruned, the better the fruit.—Alfred Bougeart.

Trust not too much to an enchanting face.-Virgil.

# SCROFULA

and all Scrofulous Diseases, Sores, Erysipelas, Eczema, Blotches, Ringworm, Tumors: Carbuncles, Bolis and Erup-tions of the Skin, are the direct result of an impure state of the blood. To cure these diseases the blood must be purified and restored to a healthy and natural condition. Aver's SARSAPARILLA has for over forty years been recog-nized by eminent medical authorities as the most powerful blood purifier in existence. It frees the system from all foul humors, enriches and strengthens the blood, removes all traces of mercurial treatment, and proves itself a complete master of all scroft ous diseases.

A Recent Cure of Scrofalous Sores. A RECENT CUPE OF SCROFTHOUS SOFES. "Some months ago I was troubled with scrofnious sores, (ulcers)on my jogs. The limbs were badly swollen and in-fiamed, and the sores discharged large quantities of offensive matter. Every remedy I tried failed, until I used AYER'S SARSAFARILA, of which I have now taken three bottles, with the result that the sores are healed, and my general health the result improved. I feel very grateful for the good your med-icine has done me. Yours respectfully, MRS. ANN O'BERAN." 140 Soullivan St. New York, June 74, 1889.

148 Sullivan St., New York. June 24, 1882.

stimulates and regulates the action of the digestive and as-similative organs, renews and strengthens the vital forces, and speedily cures *Rheumcitam*, *Catarrh*, *Neuraigia*, *Rheu-matic Gout*, *General Debility* and all diseases arising from an impoverished or corrupted condition of the blood and a weak-end wirelity. ened vitality.

ened vitality. It is incomparably the cheapest blood medicine, on account of its concentrated strength and great power over disease.

PREPARED BY Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists; price \$1. six bottles for \$5.

### **JANUARY 20, 1883.**

### "Mind"-Reading.

[New York Horald, Luc. 30,] A large company of gentlemen gathered yesterday in Dr. Beard's house, No. 52 West Thirty-fourth street, to witness experiments in thought-reading by Mr. Stuart Cumberland and Mr. Marshall P. Wilder. The experiments were conducted strictly from a sci-entific point of view. Varied tests were applied to Messre. Cumberland and Wilder with the view of seeing how near it was possible for so-called mind-readers to indicate a locality thought upon by a sub-ject. A three-foot rule, linely marked into fractions of an inch, was spread out on a table. Two brass artificial fingers terminating in a small pointed needle were placed upon the fingers of the thought-reader and the subject. The latter fixed his eye upon the rule and thought upon a particular notch. Then Mr. Cumberland took hold of the subject and laid the finger which wore the brass instrument upon the rule. The needle slawly traveled until it touch-ed the tupy notch thought of by the subject, and there it stopped. The gentleman said that that was a point indicating the sixteenth part of an inch. Many similar experiments were conducted by Dr. Beard. Some of them failed, but the majority were surprisingly successful, and demonstrated fully that the expert thought-reader in contact with a subject [New York Horald, Liec. 30,] surprisingly successful, and demonstrated unity that the expert thought-reader in contact with a subject could indicate any almost infinitesimal point upon which that subject has fixed his mind. Much sur-prise at this result was felt by the scientists present. Dr. Beard, in a conversation with a *Heredd* report-er made the following important statement with re-word the scientistic of thought results.

gard to the so-called mystery of thought-reading: "What is commonly called thought-reading or mind-reading, is, in reality, muscle-reading or bodymind-reading, is, in reality, muscle-reading or body-reading. Soveral points were proved to day by our experiments. In the first place, nothing was found or indicated unless there was bodily contact by the subject taking hold of the hand of the operator. In the second place, we found that the operator did not know what he found, but only where it was. This is all that mind-readers or muscle-readers can do. We have demonstrated that a person who in the nor-mal state is not a good muscle-reader would succeed very well in a trance, although, nerhaus, not as well min state is not a good mustre-reader would survey very well in a trance, although, perhaps, not as well as men like Cumberland, Wilder, Bishop or Brown. The philosophy of the art is this: Muscular tension of the subject in the direction of the locality on which his mind is thinking, and the relaxation which takes place when that locality is reached. A good operator like any of the men I have mentioned can antickly detect alike this muscular tension and relaxquickly detect alike this muscular tension and relaxation.

#### OUR PROGRESS.

As stages are quickly abandoned with the completion of railroads, so the huge, drastic, cathartic pills, composed of crude and bulky medicines, are quickly abandoned with the introduction of Dr. Pierce's "Pleasant Purgative Pellets," which are sugar-coated and little larger than mustard seeds, but composed of highly concentrated vegetable extracts. By drug-

Life has no smooth roads for any of us; and in the bracing atmosphere of a high aim, the very rough-ness only stimulates the climber to steadler and steadler steps, till that legend of the rough places fulfil itself at last, per aspera ad astra-over steep ways to the stars.-Dishop Doane.

for locts than in any 15 or 25-cent dyes, and they give faster and more brilliant colors.

We take cunning for a sinister or crooked wisdom, and certainly there is great difference between a cunning man and a wise man, not only in point of honesty, but in point of ability .- Greville.





**DR. SOMERS'** 

Ginger: Buchu Man-drake and many of the best medicines known are combined in Par Turkish, Russian, Electric, Sulphur, Merker's Ginger Tonic, in-to a medicine of such varied powers, as to make it the greatest Blood Purifier and the curial, Roman, and other Medicated Baths, the FINEST in the country at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle. Best Health & Strengt Chicago. Restorer Ever Used It cures Rheuma

tism, diseases of the Stomach, Bowels, Liver

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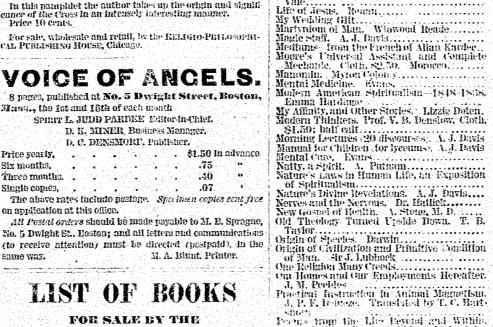
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### Continued from First Page.

Mr. Walter Howell is permanently engaged to preach at this church. He is quite young and boyish in appearance, and has never read a book. Born blind in England and only seeing now very imperfectly, his discourses have caused many to marvel at their grandeur, beauty and instructiveness. He is of a very spiritual nature, and in his boyhood attracted attention by his ability to discuss questions and speak upon religious subjects in the Methodist Church, to which he and his family belonged. He was sent he and his family belonged. He was sent out to preach, and soon attracted so large audiences as to create a jealousy among his co-haborers. He was after awhile charged with heresy, and when told what he had preached, denied all knowledge of having used the language charged against him. He was told that he had no right to preach if he did not know what he was saving He meek. did not know what he was saying. He meekly replied that when they sont him out, they said it was the Holy Ghost that inspired him, but that when people came in large numbers to hear him. they wanted to silence the Holy Ghost and him too. He was, however, silenced in so far as revoking his license could effect that result. Some two years afterwards he was invited one evening to attend a Spiritualist meeting. Until then he was ignorant of Spiritualism, and when he arrived at the hall he found a large audience, and the speaker annonneed to address the meeting could not attend. A medium at once announced that there was a young man present who would deliver an address. Up to this time Mr. Howell was conscious of what was transpiring. When his memory next served him, he was standing upon the rostrum, the audience applauding and the chairman bowing to

During his discourse his guides had made known their supervision over him, and the fact that while he was ostensibly speaking as an orthodox Methodist, they were plant-ing spiritual truths among his hearers. But at last envy worked its purpose, and the voice of truth was for the time silenced at the demards of the Phavisaical bigots of latter days. We hope that through the instrumentality of Mr. Howell a large and flourishing church will widely extend its good work and benign influence. Already his discourses have attracted the attention of liberal minded clergymen who have come to our church as listeners.

I wish to state a fact which has just come to my knowledge. Rev. Mr. White, a popular Methodist clergyman, having his church on the corner of Fourth and South Fourth Sts., Brooklyn, has with the unanimous consent of his trustees, invited Mr. Howell to lecture in his church on Thursday evening next, upon the subject of "Marriage Here and Hereafter." Mr. Howell has accepted the invitation and, I have no doubt, will have a fine audience.

We have for the present decided to have our church services at 3 and 7:30 P. M., having our Sunday School at 10:30 A. M.

A. H. DAILEY, President. Brooklyn, Dec. 23. 1882.

### Murray on Kiddle.

Mor a Spiritualist of Twenty-fire years Standing differs from one Comparatively Fresh in the Investigation.

To the Editor of the Religio-Philosophical Journal:

Mr. Oliver Johnson when a witness at the celebrated Beecher trial, being asked if he troubled him, thus confessing not only ignor-

tating and clossing, in a communication to his scholars or subaltern teachers, and not considering necessary either consistency, logic or order.

The true facts of the difference now existing among Spiritualists, as I understand them, are these: One class is disposed to allow entire latitude to every claimed exhibition of supernal power, and to object to any effort being made for the purpose of showing that it is not of human origin, or that it is of human origin. The other class, whom our author says are called obstructives, favor the plans pursued by Zöllner, Crookes, Hare and other careful investigators, before pronouncing any physical demonstration to the world as having a superhuman source, origin or cause. They say to our author, "If you wish charlatans to hum-bug you, either by bringing into your scances masks and false clothing, it is your privilege from which we would not debar you, but when your 'medium' has come forth with that tinsel and that mask upon her or him, don't urge to the public that it is evidence of spirit return which a man or a woman ought to accept. Do not pretend that this is the true basis of Spiritualism. So much in regard to physical phenomena. Then, in regard to the mental phenomena, they say as to twaddle uttered by a professed medium, or written by the hand of one, and professing to come from, or signed with the name of George Washington. William Shakespeare, Milton, Dante, Queen Elizabeth and other disembodied celebrities, even though it be spirit writing, don't insist that it must have come from the source professed. Leave

it open and free. Let people have the privi-lege to decide that for themselves, or else don't pretend to be a Spiritualist. It was not by the publication of such ma-terial that "Zöllner, Crookes, Wallace and Hara" have given the world grad cause to Hare," have given the world good cause to realize the existence of an unseen intelligent power, which asserts itself to be spirit once human and now removed from the earthly tabernacles.

As a whole the article in question is calcuated to mislead as to the true nature of the difference existing in the spiritualistic ranks. t is illogical, confused in its substance, and wanting in the kindly feeling which it professes at the outstart. New York. BRONSON MURRAY.

### The Congregational Club of Cleveland Deliberates on Spiritualism.

To the Editor of the Religio-Philosophical Journal:

The Cleveland, O., Leader of the 27th ult. contains a brief report of the December meet-ing of the "Congregational Club" at the Forest City House, on the evening preceding, at which time after some brief preliminaries, including the prayer by Rev. Smyth, the Reverend Samuel Wolcott, D. D., presented "an able paper" bearing upon the topic for the occasion, namely, "the proper attitude of Christians toward Spiritualists and the doctrines of Spiritualism," in the discussion of which, if the report do not distort the arguments(?)we are treated to some very profound nonsense. Doctor Wolcott admits by way of preface that he "had not troubled Spiritualists to any large extent for a knowledge of their doctrines, nor had their doctrines

upon the very species of critical tests to which the fraud obstructors always urge each new investigator is entitled. To my mind our author writes more like a schoolmaster, dic-the appropriation of more of heaven's sun-shine and less of the logic fertilizers; and investigator's vince is the more marked intelligence than was shine and less of the logic fertilizers; and is the appropriation of more of heaven's sun-shine and less of the logic fertilizers; and is the appropriation of more of heaven's sun-shine and less of the logic fertilizers; and is seen more marked intelligence than was shall such servants in "the Master's vineyard" be deemed "mercenary" because they require a few poor dollars at our hands for their "daily bread."

As a further allegation "the character of many of them" is cited to show how dangerous Spiritualism is to those who believe it. How beautifully the gauzy wob hangs together. First, the great heresy is but poorly understood; "its doctrines had not troubled" the Calvinistic pool. All scriptural texts referring to it were "explained away," revised as it were; then jugglery will account for most of it: then the spirits are not up to standard grade of utterance; finally, just a hint, a pious insinuation as to the character of its advocates. We refer the gentlemen to the daily accounts of criminal, social intrigues, embezzlements and cruelties for reply to the matter of character, and close our criticism in few words which embrace the kernel of the whole thing as it seems to be viewed by the "Club." First, Spiritualism exists; secondly, we hold it in "aversion;" thirdly, therefore it is false. These modern methods are too puerile to command respect or notice, and if we have been too lengthy in our reply, we beg your readers to excuse us on the single ground that their importance consists in the fact of the high societary position of the members of the "Congrega-tional Club," and who under cover of clerical dignity and place, seem to expect the "dear people" to accept their prejudices as pro-found philosophy. A. G. S. found philosophy. Painesville, O., Jan. 8, 1883.

### Mr. Cumberland's Methods.

A few Manifestations very far Removed from Mr. Cumberland's Toe-crackling Manipulations.

To the Editor of the Religio-Philosophical Journal.

In Mr. Cumberland's tirade against Spirit nalism, he makes the very common mistake ualism, he makes the very common mistake of assuming that spiritual manfestations consist in such as are displayed by so-called mediums who give public exhibitions of their arts for pay. Only the grossest igno-rance can overlook the fact that the truest oridonea of spirit nowar, those manifesta evidence of spirit power-those manifestations that in their very nature must be entirely removed from the trickeries growing out of mercenary motives, will ever be found in private circles. For the better information of himself and the reverend gentlemen who are so swift to swallow whatever opposes the spiritual light they are keen to snuffout, I will narrate a few of the manifestations that have occurred in a circle to which I and a few intimate friends belong. He can then learn that not any amount of toe-crackling, even though he were to disarticulate the entire lot he has got in his boots and crackled them never so industriously would solve the problem of their occurrence

But first a word as to pellet reading. His smartness in reading papers written in his presence would avail little in such a case as was my recent scance with Mr. Watkins. The six questions submitted I wrote with indeli-ble papeil in my own house and compled ble pencil, in myown house, and crumpled and folded them up in such form as would he impossible without the use of both hands. The pencil Mr. Watkins had on his table was an ordinary black lead one. I carried them about with me in a pocket-book two days, was a Spirituilist, replied that he was, but that he was not a consummate fool. He recog-nized the fact that the public had a right to know to which of the two classes of Spiritu-per", concerning this abounding heresy of by myself, and then held close shut in my hand, and while thus held correct names and answers in complete pertinence to the questions propounded, were given, with but a seconds devoted to each operation. Not once did Mr. Watkins handle the pellets; not one did he open, and still further in proof of the absolute impossibility of extraneous papers being interpolated, the pellets were refolded and brought away by myself, and now remain in my possession, just as I originally wrote them in the purple ink. There was the same utter lack of opportunity for trick-ery in the matter of the slates. There were certainly plenty of them lying about, but 1 purchased my own pair at a store kept by two of the most rigidly orthodox ladies in the city, and had them scoured as clean as soap and water could accomplish, for the special purpose of guarding against Mr. Cumber-land's acid bugaboo. These slates, laying one on the other, were never five inches from my hands, and were never touched by Mr. Watkins, except to place a little piece of pencil between them for independent writing; yet while I held them firmly together with my left hand, and the mere tip of the medium's fore-finger rested on the frame as the closed slates lay on the table within a score of seconds the lower slate was filled with clearly written, straight-lined caligraphy, in answer to a request in a pellet not yet opened, and held tightly within my own grasp. I distinctly heard the pencil as it wrote, holding one of Mr. Watkin's hands in mine, while his other hand was held at least two feet away above the table. I, myself, removed the upper slate, finding the writing and that the bit of pencil was entirely worn away. So much for this phase of spiritual manifestation. If ever Mr. Cumberland accomplishes like results, he will need outside assistance from a vast amount of acids and toe-crackling. As to raps and other table manifestations. I can cite them just as wonderful and dif-ficult of explanation. Our circle is composed of a half-dozen intimate friends, all sincerely bent in search of truth. The table I made after a peculiar pattern, in accord-ance with instructions given by involuntary slate-writing. It is a simple four legged af-fair, with a light stretcher across near the face. Monting onese process on the definition floor. Meeting once a week, on the fifth night we first heard the wonderful tiny raps that seem so simple, yet bafile the astutes minds to explain. If toe-crackling could make them, why did we have to wait so long for their appearance? Could it be tight boots that prevented the toes from having the requisite Cumberland free play! Wi were all eagar to hear them. Moreover, they have since been produced at very irregular intervals, without the slightest reference to our individual or collective wishes, and the intelligent answers given by them are often totally at variance with such as we ardently desire. On some evenings we cannot get them at all, and yet we have all our toes with us; and when by the slate-writing we seek to know the reason, we are told by un-mistakable intelligence, that the effort be-ing used is not in that direction. And now I will describe a phase of physi-cal force that would require a fearful amount of Mr. Cumberland's muscular exertion, either toe or otherwise, to achieve. About three weeks ago, almost as soon as facts before they enter the scance chamber;" in the shekels of a fat salary, there may be with a laudation of Zöllner, Crookes, Wallace and Hare, whose investigations were based and who trench the tilth of humanity's oscillating motion of a horse when pacing.

I seen more marked intelligence than was given in the responses. It was particularly apparent in the desire expressed for music. The blows were then of the most emphatic character, both in approval and opposition. Solo singing was always opposed, the har-mony of all joining together being the evi-dent object mainly in view, with decided preferance for such sacred hymns as "Nearpreference for such sacred hymns as "Near-er, my God, to thee," and the like. And on one occasion when one of the party began to play the violin, as perfect time was beaten by the table legs as could be attained by human feet, and evincing complete apprecia-tion of the changing time and cadences of the music. Finally the table began to move across the floor in a certain direction, and with such persistent force, that not all mystrength could prevent it, albeit I grasped both hands inside the end frame for the purpose. Then it deliberately turned up on end and over until the upper side of the top rested on the carpet round to the other end, and on to a complete somersault back to the feet. Next it pressed along in a different direction, so that we were obliged to stand up and go with it, and a young girl of decided mediumistic power, was forced nearly to the wall, when it gradually climbed up, first resting the cross-stretcher onto her knees, then rising clear up onto her head, with the bottoms of the four legs not less than two feet from the floor; and throughout the entire movement it was impossible not to believe that the dead wood of the table was alive in every fibre with intelligent purpose. We could only stand up and keep the tips of our fingers about it in the best way the strange cir-cumstances would permit. After swaying about on the girl's head for a number of minutes, it came down onto its legs in the same caution: deliberate manner, and slid along the floor to still another end of the room, and there, on its being announced by one of us that it was time to break up the circle, the invariable good-night given by five raps or tippings, was accomplished by the table being struck against the wall with such force as broke through paper and plaster to the laths behind!

All this was accomplished among a company of intimate friends, with not the slighest motive for trickery, but one earnest desire to investigate the phenomenon to its truthful foundation. W. WHITWORTH. Cleveland, O.

### Science and Art.

To remove smoke stains from ivory immerse he pieces in benzine, and go over them with ı brush.

A. H. Mason, in a note to the Chemist and Druggist, says that "Rough on Rats" is colord arsenic.

Colorado expects to dig up about \$24,420,000 worth of the precious metals this year-an increase of ten per cent from the product of 1881.

M. Tarnier, of the Maternite, Paris, is the inventor of a baby incubator which will do for the human race what the egg-incubator has done already for poultry.

Mr. T. R. Baker, in a paper "On the permea-bility of the Linings of House Walls to Air," deprecates wall-paper and advocates the oldtime whitewashed walls.

Glue, when mixed with one-fourth part glycerine, is found to have an elasticity and pli-ability which prevents it cracking when dry. A German chemist in Nuremburg has called attention to this. **JANUARY 20, 1883.** 

Prof. H. D. Garrison, of this city, began on last Sunday afternoon at the Grand Opera House, a course of lectures upon the subject, "Evolution and its bearing upon Revelation and Theology." After a discussion as to the origin of the earth and heavenly bodies, the most recent views as to the origin and progress of vegetable and animal life upon the earth will be considered in detail. Dr. Garrison has a splendid physique; he is not as large as Ingersoll, but a finer form. From his custom of lecturing to classes in medical colleges, his style of delivery is scarcely so animated and fluent as is requisite for the best effect, but this he will overcome. The subject matter of his lecture on last Sunday was intensely interesting; he possesses much originality and a fund of humor that serves him well. We advise all our city readers to attend his lectures.

At a meeting held for the purpose at the residence of Dr. Mansfield in New York City on Friday evening of last week, arrangements were perfected for a memorial service to Dr. Brittan, under the auspices of the American Spiritualist Alliance, of which he was a member. The service will take place at Republican Hall, New York City, on next Sunday, the 21st. Speakers selected, Hon. Nelson Cross, Prof. Kiddle, Nettie C. Maynard, Henry J. Newton, A.A. Wheelock, Charles Partridge and Mrs. Cora Richmond. Appropriate music will also be furnished.

Mrs. Lizzie Markee, formerly Mrs. Compton, is now holding scances again in New York.

### MOTHERS READ.

GENTS:-About nine years ago I had a child two years old and almost dead. The dector I had attending her could not tell what ailed her. I asked him if he did not think it was worms. He said no. However, this did not satisfy me, as I felt convinced in my own mind that she had. I obtained a bottle of DR. (: McLANE'S CELEBERATED VERMIFUGE reavalue). I way a her a targroupful in the (genuine). I gave her a teaspoonful in the morning and another at night, after which she passed seventy-two worms and was a well child. assed seventy-two worms and was a well child. since then I have never been without it in my family. The health of my children re-mined so good that I had neglected watching their actions until about three weeks ago, when two of them presented the same sickly appearance that Fanny did nine years ago. So I thought it must be worms, and went to work at once with a bottle of DR. C. Mc-LANE'S VERMIFUGE between four of my children, their ages being as follows: Alice, 8 years; Charley, 4 years; Exma, 6 years; John, 9 years. Now comes the result: Alice and Em-ma came out all right, but Charley passed forty-five and Johnny about sixty worms. The result was so gratifying that I spent two days in show-ing the wonderful effect of your Vernifuge around Utica, and now have the worms on exhibition in my store. exhibition in my store. Yours truly, JOHN PIPER.

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alists he belonged. This remark of Oliver Johnson was forcibly brought to my mind at the perusal of an article in the Banner of Nov. 18th, entitled "An Original Essay-The Two Schools of Spiritualists." It starts out with saying it is to be regretted, the want of unanimity as to "practical principles" among Spiritualists, who, it says, reason and view from different standpoints; and that it would be uncharitable and unwarr intable to impute to the members of either of these conflicting sects any want of sincerity or a desire to promote anything else than the truth, or that there are persons among them who do not love honest dealing and purity of purpose as applied to mediumship, and that a natural love of justice prompts each party. Now, that's kindly.

After this eulogium our author proceeds to divide these good people into two classes or schools, as he very naturally styles them, and proceeds to say of one (the one to which presumably he himself does not belong) that they would pronounce a solemn anathema of excommunication against all mediums and sitters who should refuse to submit to the dicta of an inquisitional tribunal appointed by them, and that "these magnates are to be the duly ordained priests of this new religion," and that they claim all others must bow to them and adopt their methods, or woe to Spiritualism! It calls them "these soi-disant wise ones," and gives us to understand that they will sit in a circle "with a mind reek-ing with suspicion, skepticism," and "arro-gance and almost impudent pretence," and, on the principle that birds of a feather flock together(as it quotes), have their counterparts in the sphere just beyond, in the false and degraded spirits bringing manifestations of fraud and deceit.

Such is the consistency of the article in question in describing the personnel of one of the two classes of Spiritualists—presumably. as I said, not the one to which the author professes to belong. At the outset the article cooes to you as gently as a sucking dove, and at the winding up, it roars at you savagely

as a beast of prey. Again, one of its "schools," our original essay says, is by some called the obstructive (fraud obstructors?) and that its members appear to think that Spiritualism wholly consists in those rudimontal investigations which are needed, it says, to convince unbelievers or skeptics ignorant of facts and unwilling to accept them, and it claims that they, the obstructors, would apparently compel all mediums to go before a board of examiners and obtain a certificate of morality, social respectability, etc., etc., and, later on our author, getting bolder, leaves the "apparently" attitude and definitely asserts that the obstructors would have all the appliances and methods of investigation minutely prescribed by a board of inspectors or commissioners

Now, of course, not one word of all this is true. It is exclusively "evolved from the inner conscionsness" of our author: but with what sort of consistency, after presenting the doctrine of critical investigation in such unfavorable language and light, can he wind up his art-icle, as he does, with a laudation of the very process which he condemns in the obstructors in insisting, ordering and directing that "all whose minds are open to conviction should study and digest the scientifically attested

which he knows and cares so little? He then "explained away" any possible scriptural support."-though by what authority such literary liberties are allowed—we are not told, afterward laying down sev-eral propositions to prove the falsity of its (Spiritualism's) pretensions. Among these assertions he avers that "little is done which cannot be accounted for by sleight-of-hand performance." Indeed! how does Dr. Wolcott know? especially when, as he farth-er says, most of it is done under cover of darkness." In fact, he seems to claim more for jugglery than some of the most noted professionals in that line claim for their own art.

He further alleges that utterances said to come from those in the Spirit-world are largely below those represented as uttering them, and that whatever had been found true was known before. Then may we ask, "If the spiritual theory should happen to prove true in fact, and some arisen friend who had laid down the dusty burdens of this world, and gone on to the land of many mansions, should approach Doctor Wolcott "under cover of darkness" perhaps, with some trivial remark or message ("known before" it may be) and below his ordinary utterinces while on earth, shall we decide the said friend did not communicate, and Spiritualism is, therefore, false? This is wonderful logic to us! The "utterances" in that "able paper" I\_feel are largely below the wont of Doctor Wolcott; shall I believe, therefore, that the reverend gentleman did not communicate at the Forest City House? Such reasoning, if it can be dignified by that term. would, I confess, annihilate Spiritualism and the doctor and his "able paper as well.

He closes by telling us that "the proper attitude of ('hristians toward the whole matter, should be one of aversion mingled with compassion?"

compassion?" In this summing up, the public is simply treated to an inside view of personal preju-dice, and stamps the word "compassion" as idle and devoid of meaning. We do not ex-pect to prevent the learned doctor from "pas-sing by on the other side," if he so elects, but I can assure him the Spiritualist public are in up pressing need of clerical "compassion" in no pressing need of clerical "compassion," and that Spiritualism will take care of itself and continue to spread the proofs palpable of a continued existence in spite of bigotry or personal preference in the case.

In the general discussion following, and which closed the meeting, the several members of the "Club" joined, and "to a large extent concurred" in the conclusions of Doctor Wolcott, adducing what they evidently deemed further adverse evidence among which is "the purely mercenary motives of those connected with it." This bold asser-tion is hardly becoming that consistency which is likened unto a jewel, for out of the estimated millions of believers in Spiritualism all over the world, only an insignificantly small number, comparatively, receive pay for services as mediums or lecturers, while on the other hand it is a fact patent at least to church committees and D. D.'s, if they will but confess it, that the voice of ministerial duty is almost certain to be heard most distinctly coming from those moral vineyards that promise the biggest salaries. Alas! reverend gentlemen, we are all hu-man, and let us not forget while shoveling

At the end of 1881 there were 2,218 registered insane persons in New South Wales, or 119 more than the previous year and 36 in excess of the average yearly increase. The per centage of deaths for the year was 5.46, the lowest since 1865.

Certain kinds of wood, of great durability when used alone, have, when joined together a very destructive influence upon each other. If cypress is joined to walnut, or if cedar is joined to cypress, decay is induced in both woods, which ceases, however, as soon as they are separated.

Fire proof paper may be made, according to the Pharmaceutische Zeitung; from a pulp consisting of 1 part of vegetable fibre, 2 parts of asbestos, 1-10 part of borax, 1-5 part of alum. The ink is made from 85 parts of graphite, .8 part of copal varnish, 7.5 parts of copperas, 30 parts of tincture of nutgals, and a sufficient quantity of indigo carmine.

A French chemist claims to have discovered a method of overcoming the danger threatening vineyards from ravages of the phylloxera. His process is to inoculate the vines with the phenol poison. The phylloxera do not attack plants thus treated, and are extirpated for want of food. The vines are in no way injured by the inoculation process.

Before the electric light becomes, as it must soon become, the common illuminating agent of the period, says the Lancet, a determined effort should be made to devise some mode of mitigating its peculiarly unpleasant intensity. The vibratile impulse of the elec-tric force is obviously stronger than the delicate terminal elements of the optic nerve in the retina can bear without injury.

The Quincy Market Cold Storage Company, of Boston, are said to have the largest refrigerating building in the world. It is of stone and brick, 160 by 80 feet in size, and 70 feet in height. The capacity is 800,000 cubic feet, the cost \$200,000, and the ice chamber holds 600.000 tons of ice. It will be used for storing dressed beef and mutton. The Chicago refrigerating cars unload at the door.

At a recent meeting of the London Physical Society, Prof. Thomson exhibited an early Reis's telephone made by Phillip Reis, in 1861, at Frankfort, and designed to transmit speech. It was modeled on the human ear, one form of transmitter being a rudely carved wooden ear with a tympan, having a platinum wire behind hard pressed against a platinum-tipped adjustable spring. Prof. Thomson showed by various proofs that words were actually sent by that and similar apparatus.

A correspondent writing from Johnsonville S. C., incidentally mentions a curious instance of the influence of animals in controlling or preventing forest growths. It appears that the fondness of hogs for the juicy roots of young pines leads them to seek them assiduously, so that where hogs are allowed to roam in that region one can hardly find a young long-leafed pine in a thousand acres of pine forest. There being no young trees to take the place of the old ones used up by the lumbermen and turpentine gatherers that species of pine timber is rapidly being exterminated.

From a series of experiments on more than 200 rabid animals, Dr. Pasteur, the French scientist, finds that the nervous system is the actual seat of hydrophobia. And he has demonstrated that hydrophobia in its acute

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