

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

VOL. XXXIII.

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

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CHICAGO, FEBRUARY 3, 1883.

tered. It was not eloquence but earnestness Spiritual Alliance, are wholly works of suwhich melted the hearts of the listeners. They felt and believed that a divine force was at work through them to make men pererogation and must end in chagrin and disappointment? The oak tree must battle with the storms of years before it can reach awake from their stupor and indifference. The late Rev. Henry Bellows said in a serthe perfection of its life.

It is a simple question then: Have the churches, represented by the American Institute of Christian Philosophy, this bread of life? Can they say to the brethren, "Come to our theological table, eat! and be filled?" What has become of the power so much vaunt-ed by the Church, that these Christian Philosophers are thus driven to their wit's end to find "methods to cope with the giants of materialism and wickedness in our midst?"

It would be laughable, if less important, to hear the great lights of the American Spiritual Alliance proter their aid to these D. D's and LL.D's in the great work of pro-moting the diffusion of spiritual science and true religion. But before commencing to help kill out this dry rot which is destroying the power of the pulpit to convert souls, might the D. D's not retort upon them, "Physician, heal thyself."

sician, heal thyself." Religion is good. It has well been called the salt of the earth. Has the American Spiritual Alliance any more of the spirit of truth, of humility, of unselfishness, than the churches? Is the real status of Spiritualism to-day such that the "Alliance" can honestly offer it as a substitute for the religious teach-ings of the churches which however arroneous ings of the churches, which, however erroneous much of their theology may be, have con-stantly striven to make the world wiser and better.

Can Spiritualists say as much? What is the practice and teaching of scores of public speakers, who are welcomed on some platforms as true exponents of modern Spiritualism? Have not the specious methods, the eloquence and glibness of speech, frequently blinded the listeners to the dangerous effects of their teachings and of their evil examples? Is it not true of these teachers,

way for him to see." But is it a fact that the great reformers have been inspired by "That vice is a monster of such bliceous misu. their knowledge of, or their love for, natural That to be hated, needs but to be seen; Yet seen too oft, familiar with the face, We first endure, then pity, then embrace' science? Was it science that impelled Luther to fight single-handed the supersti-

If the freedom from moral restraint; if the deceptions, the tricks and jugglery of mountebank mediums, so largely defended, and believed in by a large number of Spiritualists and supported and defended by some of the "leaders and teachers;" if this is preferable to that high moral code, which emphatically commands that we "lie not, one to another. then the American Alliance is justified in offering their aid to the D. D's in their efforts to evangelize the world to righteousness. Is spirit communication as now exhibited by hosts of mediums a true "moral force?" Does the body of mediums who make merchandise of their gifts live higher or better lives than the religionists? Do the leaders in this "Alliance" show their love for truth by obedience to the apostle's injunction: "Prove all things, hold fast that which is good!" or do they not condone and encourage these frauds which are literally the "dry rot" of Spiritualism to-day. When the American Spiritual Alliance through its President, Prof. Kiddle and members, dares to rend the veils that conceal the ugly features of such tricksters as Gordon. Crindle, Mrs. Hull, etc.; when these gentlemen will show their allegiance to truth by discontinuing to defend uphold and excuse these deceivers; when these gentlemen will acknowledge there is a road to a higher mediumship than through falsehood and villainy, and cease to villify and abuse all those who dare to differ from them in their acceptance of pretended facts; or when they can show that they themselves are the possessors of high mediumistic gifts; when they are ready to demonstrate to the world their faith in spirit power by the per-sonal exercise of their gifts and graces; when they prove that they are recipients of a baptism of pure truth, then there will be no need of "converting the world" to these truths through "scientific Spiritualism." Thousands of Spiritualists can show the most indisputable evidence of astounding phenomena and undeniable tests as given by spirit power. There can be no rational doubt, and my strictures on exceptional mediumship have reference to the danger resulting from an over credulous belief in the phenomena presented by many who choose to serve the public as professional mediums. That the gates are ajar of the Spiritworld, there is ample evidence. That its final destiny is to awaken the slumbering spirit faculties in all men, there is but little doubt, for in the many now living in the exercise of these faculties, the power of spirit communion to deprive death of its terrors is fully demonstrated; the last enemy is being over But a broad distinction must be made be tween the methods pursued by different teachers, for if the reckless efforts to prove Spiritualism, pursued by some members of the Alliance, were generally accepted, a worse condition of moral darkness and intellectual slavery would prevail than was ever experienced during the dark night of ecclesiastical dogmatism. Spiritualism as taught to-day by many, and recommended by the Alliance tract, is evidently a most vain assumption; and the hobby now being ridden both by the Institute of Christian Philosophy and the American Alliance, is but another attempt to do God's work by human agencies alone. When the present or modern phase of Spiritualism was introduced to the world, it was not through the efforts of scientific men. for the "weak things of the world were chosen to confound the mighty." We see three chil-dren anxionsly listening, watching and experimenting with a novel and mysterious phenomenon. The business of these child pio-

neers was to take note and call attention to these strange and invisible powers; and what more can the modest student of truth do to-day? A few wise men delight in callng these spiritual phenomena a "science." How can it be truly deemed a science where no known laws can be shown to govern the facts elicited? The domain of science is the intellect, and through the intellect it may act as an adjunct to moral progress, by awakening the attention to the harmony and fitness of things, and then by the æsthetics of life soften the receptive spirit to a lim-ited sense of moral beauty; still the perma-nent development of the higher moral qualities must depend upon the spirit faculties deep hidden (and last to be developed) in the soul of man. This is the inspiring power which alone can permanently elevate the race to that eminence of moral grandeur

which the soul is ever hungering to attain. All ages have produced exceptional men of this type: prophets, seers and "poet kings," men whose mission it has been to arouse, stimulate and quicken mankind to heroic endeavors to reach the highest altitude of excellence, which it seemed possible to attain.

The old scriptures declare that, "God has left no man without the witness of His spir-it." To what does this Divine Spirit appeal, if not to the spirit faculties? This must be the "Throne room" where the "Highest" communes with the soul of man. If, then, this spirit sense or attribute of the soul, was cullivated and brought into its proper place in the economy of every-day life and experience, would it not ultimately elevate man to the pinnacle of moral and mental greatness, through these natural avenues of God ordained inspiration? No good or thinking man is satisfied with life as now experienced. All realize that there is a "missing" Sickness, early death and unforseen link." accidents are blighting hope and expectadespair exclaim, "There is no God."

Liberal preachers no longer hesitate to declare that Christianity as now understood is

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There are experiences in every life wh en the knowledge of things, uncertain and problematic is of the highest importance to his peace and happiness. But Spiritualism is no more a science than a religion, and can be no more taught than how to love or hate! It is no more a science than sleeping or dreaming, or the aurora borealis; one is dependent on the atmosphere at some particular time; the other on the variable states and conditions of the living spirits. The forces are all there, but await the desires of the will in man to bring them into play and action. One conclusion then is demonstrable, viz.

that science can never deal with phenomena so subtle and profound. To be known, it must be experienced as a personal power.

"Words, with the real man of the age, from whatever source they come, have no authority," and should have none, but as they are the medium of spiritual or intellectual truth. for this is verily the age when truth is accepted as the only rational authority, and the American Spiritual Alliance must strictly adhere to this demand, or be left in the background of growth and progress

New York City. C. H. JEWETT.

Spontaneous Phenomena.

To the Editor of the Religio-Philosophical Journal: The JOURNAL of Sept. 16th contains correspondence from Iuka, Mississippi, signed "Alma," and by way of introduction the writer says: "If you will turn to the copy dated July 1st, you will ind there a letter by R. A. Reyd, who professes to have met a lady who can discern the spirits of the living as well as the dead." We excused the employ-ment of the word "professes" on account of the interesting story that followed in illustra-tion of what seems to be somewhat usual among elairvoyants, viz., discernment of the spirits of persons yet in the flesh. I believe that "Alma" not only professes to have met a lady who told her the story, but that she really did meet her and the lady's vision was true, and in further illustration of the same subect, I will give other instances which related to me recently: THE DOUBLE OF THREE SISTERS. Judge T-----r, of this city, is an old resident of the country; and has lived quite a number of years beyond the allotted time of three score years and ten. The judge has been a life-long clairroyant-saw spirits of both the living and the dead long years before he ever heard used the term clairvoyance, and before Spiritualism, as now it is understood, was thought of. Spirit visitation is a matter of constant occurrence with him, but we have been especially interested in the following singular experiences as related by him: "Fifty-three years ago I was living in Union Village. Washington County, New York, and at the time of the occurrence, which I am going to relate, I was about 22 years of age. Let me see-yes, it was a year or two before I was married, and to-morrow will be the fifty-first anniversary of my first marriage! Bless me, how the time does fly! I have been married twice, you see. My first wife died something over four years ago. "Well, as I was saying, I was about 22 years old, and I had a room-mate of nearly my own age, whose name was John can't think of his other name, it is so long ago, and my memory fails me so! "But John was absent when invitations came to attend a grand party to be given by a family by the name of Taylor, one-third of a mile away. Business had called him to Buskirk's Bridge, some 25 miles distant, and business had to be attended to. It was too bad, because John was paying attention to Betsey Taylor, and he ought to have been there. Well, the happy evening arrived, and I went to the party taking along with me one of the belies of the neighborhood, and we found assembled all the youth and beauty for miles around, beneath the hospitable roof of the Taylors, and among the ladies present there were none more attractive and fair than the three Misses Taylor, our charming hostesses. "It was an enjoyable affair, that party was, and the hours flew swiftly away. Ere we were aware the hour of twelve had sounded, and the company dispersed. I accompanied my lady to her home and then retired to my own quarters and to bed. Not long after, my room-mate, John, returned, worn and weary from his long ride over a rough road, and without exchanging many words with me, he also retired, and was soon fast in the arms of Morpheus. I, too, was weary, but the excitement of the evening made me wakeful, and I lay there staring into vacancy and pondering upon the day's doings. Presently the room became light and I saw the door open, and the three Taylor girls filed into the room and ranged themselves in line at the foot of the bed. I tried to awaken John, and dug my elbows into his ribs with all my might, but to no purpose. The girls soon left the room. and just as they did so John awoke, when the following dialogue ensued between us: "John, come, get up and go home with the Taylor girls."

The American Institute of Christian Philosophy versus American Spiritual Alliance.

I's the Editor of the Religio-Philosophical Journal:

A tract has just been issued, bearing the title of the "American Spiritual Alliance," and ostensibly written "in response to an invitation of the American Institute of Christian Philosophy." On what logical basis this "Institute of Christian Philosophy" is grounded, or on what rational idea the twentyone D. D's, LL.D's have established the said "Institute," is no small puzzle, since these gentlemen declare themselves totally unprepared to dispose of the "systems which are now agitating the great mass of thinking minds." They avow themselves "unable to cope with the giants of negation and materialism." They declare that infidelity is growing bolder every hour, and that Rationalism is challenging the citadels of their most holy faith. They say: "We must make our Christianity progressive and aggressive-a thing of life, a thing of God!"

This is a brave acknowledgement of the inefficiency of present church methods to raise the standard of morals among the masses of the people, and it would seem that these philosophers have grave cause for the inquiry as to the best methods of arousing the moral sense in the minds of the people.

The General Assembly of the Presbyterian Church are also in deep mental anxiety as to the true cause of their self-confessed de-cline. They complain of "the loss of faith, and the corresponding indifference to a holy life, such as was prevalent in the early ages of Christianity." They think this arises from the want of a "Divine impulse" or the "Bap-tism of the Holy Spirit," and the query is among these teachers of righteousness how to secure this baptism to the sinning people. Suppose these D. D.'s should change the phrase, "Holy Ghost." for a freer translation, one better comprehended, and say instead "The baptism of the spirit of truth." Jesus was called the "Light, the Truth, and the Way." And the fundamental principle of Christianity was to teach truth. The great Reformer said the Kingdom of Heaven was like a family of docile, obedient children, modest, humble, willing to learn, seeking to be led by the spirit of truth. His words were significant of changes in knowledge and progress. "The Spirit shall teach you all things." "Ye can bear no more now!" Would it not be wise for the "General As-

sembly" to give a wider range to the interpretation of these passages? Would it not be well to imitate the conduct of the fishermen who left their "nets" or old methods of life when they became "fishers of men." It may be the nets of these D. D's are too old fashioned for a very great draft of modern fishes. Again, the example of these men might, if imitated, show a reason why their teachings were followed by such abundant results in the conversion of their fellow men.

These primitive teachers followed where the master led: to poverty, to imprisonment, often to death! Their lives were characterized by self-denial and self-abandonment of all personal aims and ambition. No marble edifices, no stately cathedrals, no imposing cere-

LIONS OF AN ecclesiasticism which had for centuries enslaved the hearts and minds of mankind? Was it science that awoke the fervor in the hearts of the primitive disciples and determined their opposition to all priestly rule? Was it scientific inquiry that led martyrs to the block and stake? These are questions which sometime will find an answer. since nothing but a thorough examination of all the faculties of the soul of man can ever satisfactorily answer the conflicting queries of theologians, philosophers and scientists.

mon: "There is an unseen power constantly making for righteousness," and this, like a

golden thread, is ever running through the

dark warp of national and individual life.

Herbert Spencer attributes this to evolution and the development of thought, but this cannot be demonstrated since such men as

Napoleon, Voltaire and Dean Swift were ut-

terly deficient in philanthropic or benevolent

It is evident to a thinking man, however,

that there has been some great spiritual force working in and through man, in a con-

stant series of upward developments in all

that pertains to the harmonic rounding out

of each faculty bestowed upon him by one who said, "Let us make man in 'our own im-

It has always been a tendency with relig-ious writers and theorists to circumscribe

their inquiries as to the true nature of man,

within the smallest possible limits, and the

within the smallest possible limits, and the majority of theologians to-day, persist in re-versing the glasses of observation, and see him only in his partial and diminutive pro-portions. Thus he is believed to be only an inheriter of Adam's sin, and a fit subject for

the wrath of an angry and malevolent God. The hypothesis of the evolutionist is, that the man of the present day exhibits only the

progress of a lower animal life to a higher,

from the working of laws, governed and put into action by the material changes in the

outward relation of his natural and material

Mr. Beecher says in a late utterance, that

the "progressive animal, man, develops his

moral nature just so far as science opens the

qualities of mind.

age

When it is recognized that man is a microcosm or little world, holding within himself all the elements and potential forces, possible to his limited sphere, forces creative, both in his intelligence, his imagination, and in spiritual or moral sense; when that faculty of the soul corresponding to the manysided prism, which from its different facets reveals all the prismatic tints-when all these are recognized, then will this spirit sense reveal the ever changing and diversi-fied tints of which all history, individual and national, is made up. Then the Harp of Life will resound with the song, "Peace on earth, good will to men."

Civil and ecclesiastical history proves that this divine element, spirit sense, of which we have spoken, has never been fully comprehended or utilized, and men have been crucified and enslaved for utterances which they have declared, were an inspiration to them; and through the ages the prophetic soul in man has been enslaved and enfeebled by the cruelty of the more material minds.

In the earlier or barbaric ages the physic ally strong and brave man, used the advantages which this accidental superiority gave him, to control men weaker than himself for his own aggrandizement. This element of self ishness and pride has shown its natural outcroppings all through the history of our race both in governmental policy and ecclesiast ical dogmatism, assumed by men of superior mental calibre. And so they have attempted to substitute learned individual opinions for the common sense of mankind.

If the declaration of Jesus is true, that we must become as little children, to be partak-ers of the blessings of the kingdom of heav-en, then much of past study and theorizing must be cast off from the minds of men, before the highest truths shall have been reached. Personal experience through interior or spiritual faculties must be the means by which each soul shall rise to a comprehension of what will best conserve his own highest needs.

The little child needs no school of science to prove his parents love him; every thing in his surroundings is eloquent of the fact, and from this point his young mind lays hold of the other fact, that God is his father, heaven his home. When, therefore, a D. D., LL. D., studies God and his attributes through the many-paged volume of nature, he will as naturally love God, and conform to his laws as the little child does to the wishes of his beloved parents. God's "word" as spoken through his instincts or spiritual perceptions will become to him the bread of life!

It is almost an axiom, that man, like the seed of plants, holds within himself the germ of every future possibility. Is it not, therefore, probable, that deep in every human soul may be the realization and demonstration that "God has left no man without the witness of His spirit." If this is so, it becomes self-evident that the American Institute of monies nor studied, scholarly sermons, were christian Philosophy represented by D. D's and LL.D's and all the attempts of the

t failure in amenorating the condition of want or sorrow, and they are driven to avow their unbelief in creeds, cermonies or theological beliefs as motors in establishing virtue, truth or godliness among the masses. In vain the pulpit exhorts by eloquent sermons and sentimental effusions, to a higher life: these weekly reiterated appeals are like water spilled on the ground. No wonder the American Christian Institute so touchingly deplores this condition of things.

The members of the Spiritual Alliance have generously proffered their aid to these brethren in distress, but before they press their aid too strenuously, let them review the history of Spiritualism for the last 31 years. Are believers in these phenomena more truthful, less dogmatic than the churches? If so, why the bonds and trammels, which to day on the platform of the Alliance. fetter free speech? Why are learned men given : place there to the discouragement and disgust of worthy mediums of less pretension Why do these leaders dictate terms so unacceptable to the large body of seekers for spirit light?

When these gentlemen with Prof. Kiddle as their representative head, dare invite their audiences to a thorongh investigation of the claims of public mediums, then may they hope to see their ranks filled up as the veterans are called away to fill a higher role. The methods practiced to-day on the credulity of the novice in investigation, by some of these leaders, is shameful to the last degree. Let Mr. President Kiddle come to the front, and honestly reply to the queries propound-ed to him in a late number of the JOURNAL. Let him show the grounds of his persistent evasion of these questions so honestly pro-pounded in the interact of truth and pounded in the interest of truth and honesty. Or does he claim that his rather immature experience in spirit phenomena has rendered his judgment infallible?

Is it true, according to the statement in his remarkable book on spirit visitation, that he has never failed in obtaining responses from "spirits of a very high class"? If so he must naturally be the recipient of light beyond the shining of the sun, or the more simple manifestations made to mediums by a lower class of spirits. Still he may never after all have seen a genuine Pius Ninth or even the Virgin Mary; but he and his coworkers generally must be exhorted to tell all they know about "Raphaelite spirit brides," "bottles of brandy," "smoked hams," and all the absurd and unnatural "phenomena" which have been foisted upon the world in the name of Spiritualism.

The time has come when the common sense of mankind will have an answer. What is Spiritualism? What its tendencies? What the real aim of these self-appointed leaders and dictators? Must we for lack of self-reliance once more become the slaves of bigo-try and superstition worse than that which put out the light in men's souls during the Dark Ages"?

If, as we have attempted to show, the spirit sense or faculty is one of the attributes of man, that he has been invested with a power which supplements the deficiences of the in tellect in answering the questions propound-ed by the metaphysical subtleties of life, and which impelled Swedenborg to ask. "What is the secret of life? Why do I think, investigate and continually ask for more light, if somewhere there is not a supply?" If, as in his case, the answer came with the demand, is it not evident that every man in his normal and completely rounded out nature possesses this gift of spirit insight.

'Go home with the Taylor girls! Why what do you mean? Are you crazy or talking in your sleep!"

"'Crazy, no! they were all in here and stood at the foot of the bed, and have just this minute gone out.'

"'Ol Pshaw! none of that! Don't talk such nonsense to me?

"But John, they were here, and it is a shame for you to let them go home alone-Continued on Eighth Page

RELIGIO-PHILOSOPHICAL JOURNAL.

Our Foreign Exchanges

FRANCE.

La Revue Spirite. The November number contains an article from the pen of Henri Lacroix, a half-crazed Canadian crank, who disports himself in the manner following, and which every high-minded American Spiritualist who does not know the worth less Spiritualist, who does not know the worthless and irresponsible character of the writer, will resent with thorough indignation; those who read the JournaL will remember his vagarles end only smile at this latest effort of the half-demented fellow.

"In the United States, the cradle of modern Spiritualism, we have had proof that personal ambition and vanity may discredit a man of Andrew Jackson Davis's worth, and many others remarkable for their talent and many others remarkable for their talent and the services which they have rendered the cause. These ambitious persons have at-tempted to change the current of ideas by proposing to Spiritualists that they should be considered as infallible guides; these ambitious souls who would shape the destiny of modern Spiritualism, by being officially recognized as the only ones capable of un-derstanding the high mission of spiritual teachings; could, with their pontifical ex-perience, guide the ship to a safe harbor. "In a word, they desired to form a relig-

"In a word, they desired to form a religious sect-a spiritual church, a desire which was at first expressed timidly, slyly and with the utmost precaution.

"The Yankee Spiritualists perceived a snake in the grass, and unmasked the enemy which in time would have been perilous to the cause and become a mortal enemy. "Andrew Jackson Davis, one of the most re-

markable mediums, has written a large number of astonishing works which are read by all men of intelligence; furthermore, his labors as an orator and organizer have been as important and useful to the cause, that people were justly surprised to see him enter a field full of snares, infallibilities and high priests.

'Ambitious ones urged him on, and the greater number of these ambitious innovators were lecturers of the first order who had almost all come out from the ministry of the different Protestant churches and had brought along with them their old customs, and tone of command and authority; they desired to be the prelates of the prospective Pope and assure themselves of a good and comfortable living.

"Under the playful and scathing criticisms of the different journals that made mention of the new sensation, the project came to

of the new sensation, the project cannot of naught. "The real promoters of this movement, making use of the weak points of A.J. Davis's nature, determined him to place himself at their head. They made him see that he alone was the Washington of the revolution, the real creator of the cause, and that mischievous, unprincipled persons wanted to ignore him to the detriment of the interests of Spiritualism.

These insinuations were sufficient to blind this eminent man, this renowned medium, who had been in a manner the father of the written doctrine. After this audacious attempt, he lost his prestige; nevertheless, he was pardoned on account of his great works so useful to all:

"The enemy, with his personal ambition and his fellows, had been squelched, but not destroyed, for a second attempt, more formidable than the first against the liberty of conscience, was prepared by the same worthies and such other ambitions ones as in 1882 they had rallied to their assistance.

indrew Jackson Davis, pla

infallibility; far from saying to his auditors or his readers: Believe all I say to you to the letter,' he appeals to them continually to use their liberty of interpretation, their rea-son and their good sense. No one is more severe than he toward the founders of relig-ions or systems, not that he doubts their sincerity, but he shows that their absolutism comes from their ignorance of the subject of psychological science, and, they consequentcomes from their ignorance of the subject of psychological science, and they consequentpsychological science, and they consequent-ly accept all revelations or communications which are made to them without having the least scientific notion of the laws which gov-ern these phenomena. His volume entitled, "The Seer," is a study as sensible as it is serious with respect to clairvoyance in all its phases. He makes known the conditions ern these phenomena. His volume entitled, "The Seer," is a study as sensible as it is serious with respect to clairvoyance in all its phases. He makes known the conditions into which a man should place himself in order to expect to enter into communion with the most elevated spiritual spheres, but he rejects all ideas of absolute infallibility, should it he from the best and most honorshould it be from the best and most honor able of men.

"Always and everywhere, Davis makes ap-peal to that voice of God, which speaks to willing men at all times, and which each one should interpret liberally according to his conscience, illuminated by the light of science. Truly, if there is an author which the school of scientific Spiritualism ought to appreciate and recommend, it is Andrew Jackson Davis, and not only the author, but the man, whose whole life has been devoted to the cause of the most enlightened magnetism and Spiritualism. The salient traits of his character are mildness and modesty. He does not dare to believe in himself nor in his mission, and it is only by prayer that he is enabled to dispel his doubts and listen to e voice of his spiritual guides. If you wish to know the true Davis, not the one painted by Mr. Lacroix, read his biography; the read ig of it will make you better and will ortify you against the sorrows and cares of life; it will teach you gentleness and re ignation in the face even of calumny.

"Perhaps also you will find in it the secret of the enmity which Davis at times draws upon himself. Truth, sincerity and the incorruptibility of conscience have not the gift of pleasing every one, but we have some reason for astonishment at seeing Spiritists making themselves parties to these more than lightly expressed opinions. "As to the severity of Davis with respect to

mediums and his averments relating to the tricks too often employed for deceiving the credulous, he is wholly justified, and every true Spiritist should be the first to demand a truly scientific control for the phenomena.

"Believe me, Mr. Editor, that in refuting the article of Mr. Lacroix, I have cared only for truth and justice, and I am well persuaded that it is your desire, also, to throw light upon subjects which, in the *Revue* may lead to controversy." The editor's remarks with respect to the

bove, are as follows:

"The author of the above article is correct; our aim was not to condemn Davis, but to attract attention to this extraordinary medium and his admirable works; now nothing spurs attention more than a controversy in which each one gives his thoughts. We are

happy to be understood in this sense. "Mr. Lacroix, a believer in the written doctrine of Davis—a man whom he loves and respects, tells him what he thinks in Ameri-can style, brutally, it is true, but as a true friend ought to do." This is a little thin but it will pass.

No one in the United States believes that J. Davis has ever had a desire to place himself at the head and front of Spiritualism as a leader, much less have American Spiritualists ever had any idea of setting him up as an infallible teacher. Some of his profoundest works were written before the advent of modern Spiritualism, and yet no society has ever been formed for the promulgation and diffusion of his particular writings. In France, the name that is upon the lips of every Spiritist is Allan Kardec; he was to French Spiritism what Davis is to American Spiritualism. His works are less numerous than those of Davis, but his name has been all but canonized and his works are regarded as all but infallible; furthermore. since his death an anonymous society has been founded for the perpetuation of his works with a capital of 150,000 francs. This is all well enough, but it shows that the French school of Spiritism is more inclined to follow a leader than Americans are.

by certain letters in possession of the tenor, these were given to the flames. It did no good; the spirits were more insolent than ever. People of quality visit the enchanted place by night and report that the rumors

are real and not imaginary. "A courageous boy stretched himself out alongside the wall whence were said to pro-ceed the blows; hardly had he done so than a violent thump, thump, sounded beside him, and the astonished youth prudently left his position in a burn. position in a hurry,

"Night before last some thirty persons as-sembled in the tenor's chamber to witness the proceedings. If many thought it all very funny, others took it seriously, having entire confidence in its supernatural origin." On reading the above the editor wrote to a friend in Pavia, one Ernesto Volpi, to ascer-tain the particulars of the affair, if true, and received in reply a detailed account, corroborating the above statement.

ARGENTINE REPUBLIC.

La Constancia de Buenos Ayres copies from the Capital, a newspaper published at Rosario, in the northern part of the Republic, near the boundary line of Bolivia, the fol-

near the boundary fine of 2000 and 100 and 100

ty, to the extent that it is impossible for him-self or his family to remain in the house. "Ricotti's dwelling is completely isolated from every other. He closes the door her-metically every day, leaving not the least lear help threach which any one can eater loop-hole through which any one can enter and the furniture in perfectorder, but on his return, without the door having been opened, he finds everything in the greatest confusion -clothing torn, furniture broken, tables upset without the slightest trace being perceived of the one who does the mischief.

"This thing has been going on for the last twenty days; more than a hundred people have witnessed the effects, but no one can explain the cause of it.

"The room has been placed in order and bells and revolvers so arranged on the bed that on touching the bed clothes the former might make a noise and the latter might be discharged; the house has then been closed and for the space of fift, on minutes more than thirty of the neighbors have stood around on the watch ir expectation of hear-ing a noise of some kind.

'On reopening the house the bells and revolvers have been found in a corner of the room, the bed tumbled up, the sheets and pillow cases torn, chairs strewn around the loor, and in fine everything in chaotic confusion.'

BRAHL.

Revista Spir.ta da Sociedade Academica. The number of this journal before us, for its opening article, pays a glowing tribute to Jesus of Nazareth, followed by a long report of "Spiritism hefere the Anglican Council." Then comes, "The voice of prophecy written by a slave," covering six and half pages, which the editor publishes "as material for thought." Though written through the hand of a medium, he does not accept the senti-ments expressed therein but rejects them as anti-spiritual. The prophecy is soul-harrowanti-spiritual. The prophecy is soul-harrowing in the extreme and seems more the result of a disordered imagination than anything else. The Sociedade Academica pays homage to Allan Kardec, in the following words, wh ch is a free translation from the **Portuguese:** "ALLAN KARDEC! thirteen years ago to day you threw off the heavy covering which in this life served you as an instrument for continuing on earth the mission of assisting your brethren to better comprehend the lessons of the divine master. And this very day, 36 years ago, in the little city of Hydesville, North America, were given the first manifestations, ostensibly of the spirits, from which resulted the creation of the doctrine by which you increased and elevated human knowledge! 'The Spiritists of Brazil in union with those of the entire world, would raise their voices in loud acclaim, in commemoration of the sublimest and most stupendous dis-covery of this century of light—Spiritism! And possessed with a sense of the most pro-found and sincere gratitude, we salute you: Hail! well deserved friend of humanity, all bail! hail "It was a just recompense to that one who at another time upon the earth had an existence, and surrounded with splendors gave testimony of his faith, allowing the flames to consume his corruptible body while his spirit, radiant with hope and charity, soared away to spirit realms. It was in 1415, that in a public square of the city of Constance a man mounted a funeral pyre for his love of the liberty of conscience. That man was John Huss. "You, on entering into the bosom of light, desired to return again to earth, wrapped in a new drapery, to give testimony once more of your love to God; and he in search of convenient means for incarnation found them in Leon Hippolyte, Denisard Rivail, founder of spiritual science, the synthesis of all hu-man knowledge, destined to work a moral revolution in humanity. "You realized the most marvellous work of the century, a work unknown in his time. And there, from the common home of good spirits, clad in an ethereal, imperceptible body, you have continued transmitting to us counsel and comfort which our souls have esteemed as though coming from the eternal. "Now, brother, while you are preparing a new body with which to return to us-a new material instrument with which to continue with us the grand work of human regenera-.. receive the sincere salutation which ion.. the Spiritists of Brazil, in unison with those of the whole world, send you in the name of the Academic Society in God, Christ and Charity: All hail!"

The American Institute of Christian Philosophy.

BY HUDSON TUTTLE.

For several years there has been persistent efforts to force the government into recogniion of the Christian religion under the plausible garb of putting God and his Son Christ, into the constitution. The movement however, has been agitated by such weak representatives as to awaken little apprehen-sion, simply indicating the set of the theological current. There, however, is a movement emanating from the same source, the restless emanating from the same source, the residens hot-bed of theology, more pretentious, and threatening. The "Rev. Deems, D. D., LL.D." is president and fifteen other "D. D's," and "LL. D's" are vice-presidents. These LL. D's have taken the responsibility to or-ganize, and send out an "invitation" to the world delying for assistance in their solf as would not be strictly orthodox. The contri-bution box is the cornerstone of Christianity. In this invitation they say: "In our country hitherto there has been no combination for the defense of Christianity.

no combination for the defense of Christiaaity against its foes. While the numbers and the attacks of opposing forces have been many, only here and there has an unsupported volunteer attempted to contest. Under this plan of action disbelievers have flourish ed in late years, have become defiant, are endeavoring to array the laws, facts, and recent discoveries of science into godless systems, are multiplying doubters mainly among the young, are the cause to greater or less extent of the prevailing indifference to religion, and that they may become predominant in our land is shown to be possible by the atheism of some peoples or sections of Europe. We hold the policy of ignoring infidelity to be a fatal mistake. We are required earnestly to contend for our Faith. It is clear, however, that the minister of the Gospel, or professional teacher generally, overburdened with rou-tine work, unsupplied with means of investigation, and remote from works of reference forming the literature of such subjects, is unable to cope with the giants of negation or materialism, and is unprepared to disprove their systems either to his own satisfaction or for the assurance of others. This must be done for him: refutation of error and de-monstration of truth must be supplied by the intellectual peers of anti-Christian cham-pions. In other words, we regard the only true course to be organization both for de-fensive and for offensive activity. Victory to the cause of Christianity can be gained only through combination in resistance, unity of effort, and concentration in resistance, unity of effort, and concentration of forces against every form of skepticism. Whence this or-ganization, whose aim, briefly stated, is to give all men the Reason of our Hope by em-ploying scholars of the highest talent, first, to write upon vital topies in Philosophy Science write upon vital topics in Philosophy, Science and Biblical Criticism, especially questions of the day, impartially searching after truth with the intent to lead thought and discussion aright: second, to deliver their productions in public by lectures; and third, to give the latter still wider influence by publication in The Christian Philosophy Quarterly. The cooperation of many being essential to success in such an undertaking, we affectionate ly invite you to join us, assuring you of a cordial welcome either as a member of the institute or as a subscriber to The Quarterly."

We should rejoice at one thing: There is to be resistance to infidelity! The minister of the Gospel heretofore has been above noticing the demonstrations of science. He hassimply put his head in the sand, and cious Bible." "Only the outlandish Universalists and Campbellites have dared discuss, and they have refused these many years. They ignored infidelity with priestly scorn, and we are glad they have found such a course a fa-tal mistake." Another strange admission is made, that the ordinary minister, "overburdened with routine work, unsupplied with means of in-vestigation, is unable to cope with the giants of negation," etc. Has he not the Bible, the infallible revelation from God without which infallible revelation from God, without which there would have been no knowledge of truth? It has always been held sufficient. What kind of a revelation is it that needs this patching and tinkering, and can be so easily blown to limbo? If it really was from God, "the giants of negation, would be pigmies attempting to overthrow it. Just think of an infallible revelation from an infinite God, requiring assistance of Dr. Deems and sixteen other doctors to keep the breath of life from quite going out. They admit its weakness, and that it is dead, past resurrection, unless 'scholars of highest attainment come to the rescue!" How do they propose to rescue the Bible and the world from godless science? By writing for the Quarterly!" This Quarterly with its backing of talented scholars and "LL. D's" is the sheet anchor of the world's hope. It proposes to do what all Christian workers have failed to do after almost nineteen centuries of effort, to win the victory in the very hour of defeat! Is "D. D." or LL. D." a divine title? We believe they are not found in the Bible, none of the apostles or fathers having assumed them. It is strange that some of the more enterprising theological colleges have not conferred honorary degrees on Peter or Paul when the most insignificant cross roads preacher is not content without these abreviations. If sixteen "LL. D's" had started such a Quarterly, say in Constantine's time, what a reversal would there have been in the history of the world. Had they, there would not have been as much trouble as now in se-curing the "highest talent" to fill its pages. There's the rub! Whence is this highest talent" to be obtained? It is not in the Church The highest talent is in the ranks of infidelity. There is not a leader of scientific thought in Europe or America in sympathy with the Churches. This highest talent cannot be made to order, or bought. A Deems or a Green may be giants in theology, but in science they would be infusoria, seen only by high microscopic power. Where are the scholars who will assail infidelity and drive it from the land? There are none. They have all gone over to the side of "negation." It seems God has gone over to that side too, for the "LL. D's" say "victory to the cause of Christianity can be gained only through combination in resistance, unity of effort, and concentration of forces against every form of skepticism,"Thus the scholars, the "LL.D's and the Quarterly, are to wage the bat-tle and win, and God is to have nothing to do with it! Do not, we pray you, O "LL. D's," talk more of science as godless." God is with the truth. Science means knowledge-demon-strated truth. If you have a system that is true, from God, an infallible revelation, why do you fear? There can be no disagreement between truths. You have always maintain-ed your present attitude toward science or truth outside the Bible. Had you not been forced to accept scientific demonstration, you would have been reading your Bibles to-day, and believing the world was as flat as your dinnertable, and that the sun, moon and stars went round it every day. You would have believed

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God made the universe in six literal days and rested on the seventh. You now accept astronomy and geology, and vainly grope for some way to reconcile their truth with biblical legends. Now, you see all the really great thinkers of the world on the side of science, which you call infidelity, and you would stay the tide. A thousand people pay a dollar each to hear an infidel who has something to say, and you speak to empty benches while say, and you speak to empty benches while the Church door stands wide open! You mis-take the signs of the times. The "scholars" are not only leading, the people are going, anxiously going, and the blame rests with you, the ministers of the Gospel, who have, when they asked for bread, given them a stone. As a result the ministerial profession is the people and of the professions. is the poorest paid of the professions, and contains the lowest order of talent, and is supported by shameless beggary and importunity.

It is refreshing to hear such an expression as "the intellectual peers of anti-Christian skepticism," contained in this "invitation," who are to be called out to overthrow godless infidelity! Now this "American Institute of Christian Philosophy" is in its second year of existence, and what has it done? What has been accomplished by its "lectures, its "summer schools," its Quarterly? Nothing Has it dared pit its "peers" against any of these "infidels?" Has it asked Tyndall, Hux-ley, Spencer or Ingersoll to meet its "scholars of highest talent?" Dare it make such a challenge? It is simply folly to ask. There is not an LL. D. in the land who would sug-gest a contest of this kind. They know if it gest a contest of this kind. They know if it should take place their cause would go to pieces like a cobble house. Any one of these sixteen "LL. D's or all of them rolled into one, discussing with Ingersoll, would be a spectacle for the laughter of mankind; yet this is just what they ought to do, for they say they are not to be content with the defen-sive, they intend to take "offensive activity," and what raid into the enemy's country would be so damaging as to overthrow the leaders of infidelity in the face of all the world? So far from taking the offensive, repeatedly challenges have been given by leading infidels; and not a D. D. or LL. D. leading infidels, and not a D. D. or LL. D. dares accept; and to-day if Beecher should send forth a challenge to discuss the existence of hell or the truth of eternal punishment; an Ingersoll the mistakes of the Bible; a Tyndall, the efficacy of prayer; a Spencer the methods of creation by evolution or six days manual labor, so far from scholarly LL. D's rushing to the front and taking up the gauntlet, there would not be a word of defiance, more than there would be if there was not a reverend in existence.

The American Institute of Christian Philosophy will reach a comparatively few who are already in sympathy with its methods, and gratify the narrow ambition of those who form the little coterie who manipulate it, but its influence on the spread of what it calls "infidelity," will be less than that of a gnat on the proboscis of an elephant. "Infi-delity," which here is another name for demonstrated truth, delights in agitation, in being held up before the people even in an odious light, for it well knows that discussion is sure to bring the truth to the front. If there has been no organized "defense of Christianity" there has been less of "infidelty," and yet in this irregular warfare, Christianity, if is confessed by its leaders, has been placed hors du combat, and has only just enough strength to rally under the support-ing strength of sixteen "LL.D's." Now, if Christianity organizes for defeuse and "of-fense," if the "offense" is too severe, perhaps may organize, an event be hoped for, and then we shall see the "be-ginning of the end" of the reign of bigotry, superstition and ignorance,

of the movement, was to draw the chestputs from the fire. The pronunciamento had almost a legal form and was strengthened by the aid of thirteen articles or clauses formulated with skill; it was a broad charge against a very large class of mediums who, it pretended, by infamous tricks imposed upon the credulity and ignorance of the people. It was proposed to organize and rank the mediums, especially those who produced materializations, in a manner that should put them under the disciplinary control of these good gentlemen and ladies, who alone professed to be capable, and to have the right of forming rules and conditions against fraud. "That which aided powerfully in giving

impulse to this unusual movement, to this folly of infallibility, was the war that a cer-tain self-styled Spiritualist journal waged on the groot postion of the self-style o on the greater portion of the mediums. Since the tragical death of Mr. S. S. Jones, the former proprietor of that paper, the organ has assumed rather the manners of an enemy than those of a friend, and under an appearance of good faith and sincerity, it cuts right and left with such fury, that at times one would think its editor completely obsessed.

"Disembodied spirits, tinctured with priest craft, who are so numerous in the other sphere and more implacable enemies of modern Spiritualism, have taken possession of the editorial management of that sheet.

"Another weekly organ, Mind and Matter, a large eight-page journal was established four years ago by its founder and editor, J. M. Roberts, to counterbalance the false brothers, but the struggle is unequal; though the valiant and honest man overturns the argumentation of those who lend themselves to dark and underhanded schemes. "The second effort of Jackson Davis has

proved abortive, and so it will be with all the despicable attempts to revivify the dog-mas and creeds and the tonsured men who live by them."

The above was addressed to French Spirit-ists whom the author professed to believe, were wishing "to become pontiffs by creat-ing a new sect," and the editor remarks:

Our friends write to us that the attempts of Andrew Jackson Davis are tending towards a repetition in France and Belgium;" but after surveying the whole field, he concludes that no such tendencies are apparent.

The *Revue* of December contains an answer to Mr. Lacroix's article, signed "Mme. D. M.,' in the following terms, addressed to the editor:

"Although I am not a Spiritist I read your Revue regularly, and I have sometimes found instructive articles in it upon the subject of scientific Spiritualism. But you will please allow me to express my astonishment with regard to the estimate placed upon Andrew Jackson Davis, contained in your number of November 11th—astonishment not so much at the article, for there are so many people who write upon questions which they have not taken the pains to look into, but my surprise that the Revue should assume the responsibility of those more than curious assertions.

"To accuse Andrew Jackson Davis of pride, and to pretend that he has desired to make himself the infallible priest of a new relig-ion, is more than a light affirmation, it is a bad jest. Every serious person who will read his works instead of trusting to absurd charlatans from beyond the sea, will be convinced that the great superiority of Davis comes justly from the wisdom of his spirit, which does not accommodate itself to every narrow | The bed clatters and rocks beneath him, the | men and children."

BELGIUM.

Le Messager of Liége, contains the follow-ing, which it says is related by Mr. Charles Lens, a student of philosophy at the Univers ity of Jena: "At Kleische, a small village of Germany.

a female servant was sent out to a grocery to purchase some provisions. She did her errand correctly and on her way home to her employer she heard all at once a noise behind her like to that made by several vehicles. She looked around and saw a little man in gray, no larger than an infant, who ordered her to go with him. She made no response but continued on her way. The little man continued to accompany her, and kept urging her to go with him. On arriving at the outer court of her employer's house she was met by the family coachman who asked her where she came from, but he did not see the little man. She made reply and walked on. On reaching the door her tempter appealed to her for the last time, and on her refusing to answer, he regarded her with a menacing air and said to her that for four days she should be blind and dumb, and then disappeared. The girl hastened to her chamber and threw herself upon her bed, being unable either to open her eyes or utter a single word. She appeared to understand every-thing, but could answer only by signs the questions addressed to her. Every thing was done that could be to relieve her, but it was all in vain; nor could she swallow any thing. Toward the end of the fourth day, she recov-ered her sight and speech and related what had happened to her."

The late numbers of Le Messager have given a good deal of space to accounts of scances with Dr. Slade, translated from American journals:

ITALY.

Annali dello Spiritismo. A late number of this interesting monthly copies from Il Messaggero of Rome, the following article under the title of "A Tenor Persecuted by the Spirits:"

"If in the so-called enlightened century there are still those who give credence to the fables concerning spirits, here is a fact to their own liking. It is sufficient to terrify the timid and to make the hair stand on end. And if you do not believe it, purchase a ticket for Pavia, and go and see for yourselves. One of the rooms annexed to the Guidi Theatre of that city, has become a theatre for the spirits. The brave tenor who is now singing the Guidi, lodges at the coffee house close by the same theatre. The room in which he sleeps is nightly visited by the spirits. For four or five nights the poor tenor has not been able to close his eyes; the apparitions have taken good possession of his domicile.

Horsford's Acid Phosphate FOR WOMEN AND CHILDREN.

DR. JOS. HOLT, New Orleans, La., says: "I have frequently found it of excellent service in cases of debility, loss of appetite, and in convalescene from exhaustive illness, and particularly of service in treatment of wo-

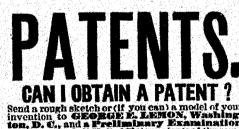
AYER'S HAIR VICOR

restores with the gloss and freshness of youth, faded or gray bair to a natural, rich brown color, or deep black, as may be desired. By its use light or red hair may be darkened, thin hair thickened, and baldness often, though not always, cured. It checks falling of the hair, and stimulates a weak and sickly growth to vigor. It prevents and cures scurf and dandrudf, and heals nearly every discase peculiar to thescalp. As a Ladles Hair Dressing, the Vigors is mequalled; it con-tains neither oil nor dye, renders the hair soft, glossy, and silken in appearance, and imparts a delicate, agreeable, and lasting perfume.

Since in approximation, and imparts it deficate, agreeable, and lasting perfume. J. W. BOWEN proprietor of the *MoArthur (Ohio) Enquirer*, Stys: "Aven's Haut Vicion is a most excellent preparation for the balt. I speak of it from my own experience. Its uso pro-motes the growth of new hair, and makes it glossy and soft. The Vicion is also a sure cure for dandrulf. Not within my knowledge has the preparation ever failed to give entire sat-isfaction."

isfaction." MRS. O. A. PRESCOTT, writing from 18 Elm Street, Charles-town, Mass, April 13, 1882, says: "Two years ago, about two-thirds of my hair came off. It thinned very rapidly, and I was fast growing bald. On using AYER'S HAIR VIGOR tho falling stopped and a new growth commenced, and in about a month my head was completely covered with short hair. It has continued to grow, and is now as good as before it fell. I regularly used one bottle of the ViGOR, but now use it oc-casionally as a dressing." We have hundreds of similar testimonials of the efficacy of AYER'S HAIR VIGOR. It needs but a trial to convince the most skeptical of its value. DEFED ADETA DV

PREPARED BY Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists



Send a rough sketch or (if you can) a model of your invention to **GEORGE 2. LEMON**, Washing-ton, D. C., and a Freliminary Examination will be made of all United States patents of the same class of inventions and you will be advised whether or not a patent can be obtained. FOR THIS PRELIMINARY EXAMINA-TION NO CHARGE IS MADE.

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

FEBRUARY 3, 1883.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

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

THE CELESTIAL AR MY. I stood by the open casement,

And looked upon the night, And saw the westward-going stars Pass slowly out of sight.

Slowly the bright procession Went down the gleaming arch, And my soul discerns the music Of the long triumphal march;

Till the great celestial army, Stretching far beyond the poles, Became the eternal symbol, Of the mighty march of souls.

Onward, forever onward, Red Mars led down his clan; And the Moon, like a mailed maiden, Was riding in the van.

And some were bright in beauty, And some were faint and small. But these might be, in their great heights, The noblest of them all.

Downward, forever downward, Behind earth's dusky shore, They passed into the unknown night, They passed—and were no more.

No more? Oh! say not so! And downward is not just, For the eight is weak, and the sense is dim, That looks through heated dust.

The stars, and the mailed moon, Though they seem to fall and die. Still sweep, with their embattled lines, An endless reach of sky.

And though the hills of Death, May hide the bright array, The marshalled brotherhood of souls Still keeps its onward way

Upward, forever upward, I see their march sublime, And hear the glorious music Of the conquerors of Time.

And long let me remember, That the palest fainting one, May to diviner vision be A bright and blazing sun. -T. B. Read.

At the close of last year a small pamphlet appeared bearing the name of F. A. P. Barn-ard, President of Columbia College of the City of New York. This man of a world-wide sci-entific reputation, and chief editor of John-son's new Encyclopedia, many years since took a bold stand in favor of advanced education for woman, which in the pamphlet at hand, is ably advocated. The readers of the JOURis ably advocated. The readers of the Jour-NAL will be glad to learn of his positions and the arguments which sustain them. The ad-dress was delivered at the last annual convocation of the University of the State of New York, and is entitled,

SHOULD AMERICAN COLLEGES BE OPEN TO WOMEN AS WELL AS MEN?

If I was not well aware of the power of pre-scriptive usage in controlling opinion, and of the almost unconquerable tendency in the human mind to cling to the conviction that the thing which long has been is the thing which ought to be, I should be inclined to express astonishment that the question here proposed could be presumed to admit of more than one reply. For what is a college? Is there any thing in the nature of the func-tions it is instituted to fulfil, which should limit the possibilities of its usefulness to any particular class, or to a single sex? As to social classes we are apt to pride ourselves If I was not well aware of the power of prethat this with us is not the case. It is matter of boasting that our colleges and our universities are open equally to young men in any condition in life; and that their highest honors have been often carried off by those who have been compelled while enjoying their advantages, to labor with their own hands for their daily bread. The youth who resort to our educational institutions are admitted indiscriminately to perfect equality of privileges. No presumption of superior rank or superior wealth is recognized as entitling any one to precedence above another. And this is as it should be. For the proper func-tion of a college is to deal with those capacities of men which the accidental conditions of human society have no power to control or influence. Its business is to develop and cultivate those intellectual faculties of the race which give to it its distinctive position as a race in organic nature. These faculties belong to the two sexes equally; it is equally important that they should be cultivated in both; and both sexes are therefore equally fit subjects for the culture which colleges are designed to give. Why then should women be excluded from the advantages which these institutions so freely extend to men? A great deal of ingenuity has been exercised in seeking answers to this question, and the reasons found have been various in character, and not always consistent with themselves; but most of them seem to have been devised for the purpose of concealing, or evading the confession of the real reason, which is that such exclusion has been practiced by our fathers before us, and that we have not the courage nor the independence to venture on a measure unsanctioned by their example or unapproved by their presumed wisdom.

tled by a consideration of what educational course is likely to be most favorable—or to put it in a different form, least prejudicial to the health of those subjected to it, we are entitled to claim the preference for the course laid down in the ordinary college curriculum; since that taxes far less severely the forces of physical life than the round of laborious trivialities which constitute the so-called studies of young ladies in fashionable 'finishing schools." Were we on the other hand to admit that,

to use the words of a recent writer, "the more abstract and severe branches and advanced courses [of collegiate study] put too heavy a strain upon female health and vitality," we shall be driven to the inevitable conclusion that, in endowing women with minds capa-ble of unlimited cultivation, the Creator has at the same time committed the mistake of making such cultivation impossible and has thus defeated his own manifest design. For if to the fullest development of mental power in women what are here called the more abstract and severe branches" of study are not necessary, neither are they any more so in men, and our scheme of collegiate education is no better than a huge bundle of blunders. If, in order to meet this objection, it is replied that there is no need that the mental capacities of women should be fully devel-oped, we may rejoin that this is begging the question, for our entire argument rests on the assumption, which our opponents do not de-ny, that women ought to be educated...... The Doctor proceeds:

WHY NOT HAVE SEPARATE COLLEGES? To this question several answers suggest

themselves. First, the colleges of woman so far established, though good in quality, are too few in number for the needs of the country. And if it be inquired, why not then create more, the answer must be that colleges are very expensive establishments, and that, while women's colleges are too few, the colleges for men already existing, are more numerous by some hundreds than the necesnumerous by some hundreds than the neces-sity requires, and are not doing by any means the good they are capable of doing. The ex-cessive multiplication of colleges is unques-tionably a very great evil, and it has affected very prejudicially the quality of what is called liberal education upon this continent. We ask then that the existing colleges shall be opened to women because they exist, be-cause they possess the means of doing the work desired, and because the right to receive an education, liberal in the highest sense, belongs to women no less than to men. belongs to women no less than to men.

We have no space to give a tithe of the writer's arguments, but he proceeds to assert that

THE WORLD MOVES.

The facts here enumerated however are sufficient to justify the statement that, upon this important subject, "the world moves," and more than that, that the whole world moves. It is folly to suppose that a movement like this can ever be arrested until it shall have run its complete course; and this course will not be complete until all the repositories of knowledge and all the aids to educational improvement which past centuries have created shall have been made every-

non presents itself, than the propensity in man to resist the indications of manifest destiny, and to flatter himself with the idea that he can successfully oppose the inevitable. We never see a rising tide in the affairs of men without observing at the same time a row of Mrs. Partingtons with their brooms endeavoring to sweep it back; but the tide goes on steadily rising all the same and these goes on steadily rising all the same, and these feeble obstructionists, unless they speedily make their escape, are sure to find themselves presently engulfed beneath its waves. That all our American colleges will sooner or later be opened to women appears to me to be a matter of as assured certainty as that the sun will rise to-morrow.

How little do we know of the factors at work, even centuries before the birth thereof, to determine the precise organization and characteristics of each individual; in view of this fact, does it require a great stretch of the imagination—nay, is it not a correct logical inference, or if you please, an exact scientific deduction, to conclude that, as the fragrance of his physical presence still lin-gers in the apple blossoms of all the fertile valleys of the Muskingum, Maumee and Sciota and numerous other great rivers of the West, so, too, the spiritual germs disseminated by him among the "rude forefathers of the hamlet," have borne the fruit of a more lasting influence, and to this leaven shall we not trace the disinthraliment and evolution into full mental and spiritual freedom of hundreds and thousands now dwelling in these great States?

Ing in these great States; His mortal remains lie in, perhaps, a nameless and unmarked grave, two and a half miles north of Fort Wayne, Indiana. Shall not Spiritualists everywhere enlist in the already long-delayed work of erecting to Jonathan Chapman (the humanitarian and rival, one hundred years ago, of our modern Bergh, in his love for, and protection of, the Bergh, in his love for, and protection of, the lower animals) a fitting commemorative mon-ument? And shall it not, on the day of its unveiling, be buried deep in wreaths of ap-ple blossoms, strewn by the hands of little children whom he loved so well? We who bestow with lavish hands our garnered wealth to perpetuate the memories of mar-tyred Presidents and others in high places, shall we not eke out a miserable dole for this lowly one, "by occupation a gatherer and planter of apple seeds," who died unwept, unhonored and unsung," and whose un-selfish labors and sacrifices for mankind, will in the aggregate exceed that of all the Presin the aggregate exceed that of all the Presidents combined, from Alpha to Omega, from Washington to Arthur? Let us as Spiritualists also remember that he first taught "the doctrine," in all the length and breadth of a territory, upon which vast empires now sit an . hold their sway.

"AND I HEARD A VOICE."

Whither art thou journeying, barefoot one, With head uncovered, in the burning sun Say, bleeding and wayworn, whither dost thou go, Thro' the swirling blast and deepening snow? Hast thou a burden of jewels rare Thou fain must guard with tender care, Or dost thou seek in forest mold, deep, A golden treasure to bury and keep? Surely, reason doth wrestle with miserly dread, Else, whence thy garb of tatter and shred?

From the womb of the Future to the coffin of the

Quick, hurrying years, chase each other fast; And the treasures I hide, the' in forest deep Shall not always abide in dreamless sleep. Red blossoms of Ruby, white blossoms of Pearl, Will one day from darkness their beauty unfurl, And Diamond decked leaves of Emerald green Engarland a fruit of Golden sheen, Matrons unborn and maideus feir Matrons unborn and maidens fair Will one day despoil my jewels rare, And myriad urchins, mirthful and bold, Rifle my coffers of yellow gold. Rifle my coffers of yellow gold. THE voters hath spoken, mine he the work Tho' serpents and wolves near the pathway lurk. The way in the wilderness shall one day be straight For those who follow and those who wait. To $J_{*}-C$ Cocheston Lep Let 1980 Coshocton, Jan. 1st, 1889.

Partial Listof Magzaines'For February.

THE NORTH AMERICAN REVIEW.(Published at 30 La Fayette Place, New York.) The Febru-ary number opens with a symposium in which six prominent theologians, representing as many religious denominations, give expres-sion to their views upon the question of the "Revision of Creeds." Prof. Alexander Win-chell, in an article entitled "The Experiment of Universal Suffrage," institutes a profound inquiry into the essential conditions of stable popular government which he finds to be substautially, virtue and intelligence; but these conditions, he maintains, are absolutely unattainable under our existing political sys-tem, where an electorate either ignorant or vicious, or both, by the mere force of superior numbers, practically nullifies the suffr ages of the better and wiser portion of the people, whose right to control the government of the commonwealth is grounded in the very nature of things. Bishop Mc Quaid writes of "The Decay of Protestantism," and in essaying to prove his thesis, makes a very advait use of the admissions of protestant adroit use of the admissions of protestant writers. "The Political Situation" is the joint title of two articles, the one by Horatio Seymour, the other by Geo. S. Boutwell, who offer their respective views upon the causes of the recent overthrow of the Republican party. An article by Dr. D. A. Sargent, on "Physical Education in Colleges," treats a subject of prime importance to the welfare of the youths in our higher educational institutions. Finally, there are two articles on "The Standard Oil Company," Senator Cam-den of West Virginia defending that corporation against its assailants, and John C. Welsh setting forth the reasons for condemning it as a dangerous monopoly. THE CENTURY MAGAZINE. (The Century Co., NewYork.) Contents: Portrait of George William Curtis; American Etchers; Our Wood in Winter; My Adventures in Zuni; The Con-stant Heart; A Woman's Reason; Features of the New North-West; The Creoles in the American Revolution; Dakota; Songs; The American Revolution; Dakota; Songs; The Spectral Mortgage; Through one Administer-ation; In the Garden; Artists' Models in New York; George William Curtis; The Lady of the East; My Garden; The Led-Horse Claim; Frederick Locker; Evils of our Public Land Policy; The Jewish Problem; A Reception by President Lingeln: To-day; Topics of the President Lincoln; To-day; Topics of the Time; Communications; Literature: Home and Society; The Worlds Work; Bric-a-Brac. POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The African in the United States, by Prof. E. W. Gilliam; A Prehistorical Cemetry, by Joseph F. James; The University Ideal, by Alexander Bain, L L. D.; Curiosities of Superstition, by Felix L. Oswald, M. D.; Methods in Modern Physical Astronomy, by M. Jules C. Janssen; Evolution of the Stethoscope, by Samuel Wilks, M. D.; Social Forces in American Life, by Herbert Spencer: The Formation of Lunar Craters, by M. Bergeron, (Illustrated); Science in the Sick-Room, by Clara S. Weeks; The Decrease of Gold, by F. Von Briesen; "Natural Relig-ion," by R. W. Boodle; Scientific Philantroion, by R. w. boonte; Scientific Fallantro-phy. by M. Alfred Fouillée; The Schools of Medicine, by R. O. Beard, M. D.; Brain-Power in Education; Sketch of Henri Milne-Ed-wards, (With Portrait); Correspondence; Ed-itor's Table; Literary Notices; Popular Mis-callant, Nature cellany; Notes.

THE ATLANTIC MONTHLY. (Houghton, Mifilin & Co., Boston, Mass.) Contents: Michael Angelo; Herbert Spencer's theory of Education; The Ancestral Footsteps; Lityer-ses and the reapers; The Story of Joseph Les-urques; With the Birds on Boston Common; Walter Sayage Landow Deer Hands: Paget Walter Savage Landor; Dear Hands; Puget Sound; Some Truths about the Civil Service; The Morality of Thackeray and George Eliot; Stage Rosalinds; In Winter Months; Linton's History of Wood Engraving; Dr. Rimmer: George Sand's Letters; A Frenchman in The United States in 1840; Selections from the Books of the Month.

THE MAGAZINE OF ART. (Cassel, Petter, Galpin & Co., New York City). Contents: Dante and Virgil; Millet as an Art Critic; Artists' Homes; The Pipes of all Peoples; The Ballad of the Thrush; A Sculptor Born; The Coaly Type: Pictures at the Kitzwilliam Coaly Tyne; Pictures at the Fitzwilliam Museum; Art in the Nursery; The Chronicle of Art; American Art Notes.

Science and Art.

Canterbury Cathedral is soon to be lighted with electricity.

Germany is to give \$25,000 for scientific exploration in Africa and other countries during the financial year 1883-84.

Cultivation of the Portuguese oyster is recommended in the French official journal on account of the alleged richness of that bivalve in iodine, bromine and chlorine.

There is reason to believe that the power of the more intractable explosives will soon be made simply motive force-at least some of them, judging from some of Herr Beck's experiments.

Thorium is alleged to have been prepared by M. Filson in considerable quantity, and he is said to have determined the atomic weight to be 232.35, the specific gravity to be about 11, and the atomic volume about 21.

Metallic iridium is very hard. It easily cuts or marks steel. It can be cut by a copper disk revolving at a very high velocity, if the surfaces in contact are treated with corundum and oil and the iridium sheets are very thin.

Lescarbault, in observing the late transit of Venus, saw, as he thought, a grayish, yel-lowish fringe all around the planet when it was three-fourths on the sun, and that this phenomenon continued until the entrance. so to speak, was completed.

Dr. Henley and Herr L. von Frutzschler-Falkenstein have made a new compound which burns slowly under ordinary pressure, but develops extraordinary energy when confined. It consists of a mixture of saltpeter, chlorate of potash, and a solid hydrocarbon.

Near Tabiana, Italy, the remains of a fossil elephant have been found. The tusks meas-ure 3.2 meters in length and 0.28 meters where they are narrowest. The find has caus-ed quite a sensation, and there will likely he a careful excavation made when the winter is over.

When one is sick advice is plenty, but not always the best. A good rule is to accept only such medicines as have after long years of trial, proved worthy of confidence. This is a case where other people's experience may be of great service, and it has been the experience of thousands that Ayer's Cherry Pector-al is the best cough medicine ever used.

Talent is power; tact is skill. Talent is weight; tact is momentum. Talent knows

Saved from the Grave.

3

MRS. NANCY J. SMITH of Eastland, Tex., writes,-

"I was terribly addleted with Kidney Disease and Drepsy. having suffered for over three years. I employed the best physicians in this county, and obtained no relief, but wasgetting rapidly worse. My family and friends had lost all hope. My son happened to read your advertisment of Hunt's Reme-Poetry of Robert Herrick; Contributors' Club; i ds. and precured the medicine for me. I began to take it and it worked like a charm. After taking several bottles, I became entirely well. I am indebted to Hunt's Remedy for saving my life; and if it had not been for your great medicino I surely would have been in my grave to-day."

Internal Revenue Department, Wash-

ingion. D.C.

Mr. Stephen A. Aplin, Washington, D.C., says,-

· A member of my family having been troubled for severa years with Kidney Diseaso, and, after trying numerous remedies and methods of treatment without obtaining relief, she was induced to use your Hunt's Remedy, and after a thorough trial she became completely cured. Knowing the facts in this case, I cheerfully recommend its use to any one afflicted with diseases of above nature."

Acts like a Charm.

"I have used Hunt's Remedy for Kidney troubles, and rocommended it to others, and always found it to act like a charm.

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GROUNDS FOR EXCLUDING WOMEN.

One of these used to be the natural inferiority of the female intellect, an assumption which there is nothing in antecedent probability, nothing in the comparative cerebral organization of the sexes, and nothing in the study of observed facts to justify.....Women have been pressed down beneath the normal mental stature for which nature intended them, by the denial of the educational opportunities which men have so abundantly enjoyed. And it is neither fair nor just when we point to such illustrations as a De Stael, a Somerville, a George Elliot, or a Harriet Martineau, to reply that these are brilliant exceptions which prove the rule; they illus-trate, on the contrary, only the fact that no system of repression can entirely smother the fire of intellect, and indicate that, under favorable circumstances, the occasional scintillations which we now observe, would be replaced by a general blaze.

DR, BARNARD PROCEEDS TO CONSIDER THE HEALTH OF STUDENTS.

It is said that the strain put upon women by the severity of the university course of study, would be ruinous to her constitution and destructive to her heaith. The visible fact upon which this objection is based is too obvious to be denied, and if the question were of success in a boat race, or of triumph in what young men call the "tug of war," the inference would not be illogical. But muscular strength has nothing whatever to do with brain energy, Some of the profound-est thinkers the world ever saw, have been men of the most delicate physical constitu-

If then the question before us is to be set-

CERTAINTY OF PROGRESS.

Revolutions of opinion always go forward In regard to the subject which occupies us to-day, we have seen such a revolution for some years proceeding under our own eyes It is a genuine revolution. Every day that passes, its manifestations are becoming more and more decided. The end of all this is not probable only, it is certain. Sooner or later, the whole community, with a single voice. is going to demand that the governors of our highest institutions of learning shall no longer keep them closed against half the human race. Let not then the present champions of this just measure of generous and enlightened liberality be cast down, but let them continue to possess their souls in pa-tience, animated and cheered by the assured conviction that the time is not far distant when it shall be as much among the curiosities of history that one sex should ever have been debarred from the educational privileges accorded to the other, as it will be that the curse of slavery should have been continued to darken the escutcheon of our Republic for a century after its foundation.

Tribute to an Excellent Man.

BY A. M. D.

To the Editor of the Religio-Philosophical Journal:

Enclosed, please find some verses, which if not poetry have at least the merit of being inspired by the pathetic life history of the first man who trod the vast wilderness now comprised in the teeming States of Ohio, Indiana, all of Western Pennsylvania and probably Illinois, to whom the name of Spiritualist, as we moderns define it, can be properly applied. Being an ardent disciple of Emmanuel Swedenborg, and likewise a regularly authorized and constituted minister and missionery of The Church of the New Jerusalem, he was a thorough, and it may be, fanatical believer in communications with the spirits of the departed, claiming that he himself held frequent converse with angels and spirits, and that his wanderings were constantly attended by two female spirits, they being his guardians.

He is described as eccentric and peculiar, but educated and talented, a man of genius, "whose comprehensive love reached with one hand downward to the lowest forms of life and with the other upward to the throne of God; a laboring, self-denying benefactor of his race, who, homeless, solitary and ragged, trod the thorny earth with bare and bleed ing feet, intent only upon making the wilderness fruitful," and it is affirmed that at the time of his death in 1847, his labors of more than fifty years duration had borne fruit literally over one hundred thousand square miles of territory!

THE PANSY. (D. Lothrop & Co., Boston.) A magazine for young readers, edited by the popular writer, Mrs. G. R. Alden. ("Pansy.")

THE AGNOSTIC. (Published at Dallas, Tex.) Contents for November: The Typical Christ-ian; The Two Matches; Questions and Ans-wers; Darwin's Unpublished Letter; Brad-laugh; A Valuable Invention; Spread the Light; Darwin and Haeckel, etc., etc.

GOLDEN DAYS. (James Elverson, Philadelphia, Pa.) A weekly magazine for boys and girls, containing interesting stories.

what to do; tact knows how to do it. Talent makes a man respectable; tact will make him respected. Talent is wealth; fact is ready money. For all the practical purposes of life tact carries it against talent in the proportion of ten to one.

Dr. Pierce's "Favorite Prescription" per-fectly and permanently cures those diseases peculiar to females. It is tonic and nervine, effectually allying and curing those sickening sensations that affect the stomach and heart through reflex action. The back-ache, and "dragging-down" sensations all disappear under the strengthening effects of this great restorative. By druggists.

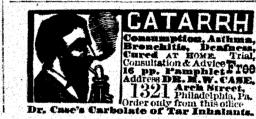
Let us remain, as nature made us, Englishmen. Irishmen and Scotchmen, with something like the impress of our several countries upon each. We should not become better subjects, or more valuable members of the common Empire, if we all resemble each other like so many smooth shillings. -Sir Walter Scott.

""*"Figures are not always facts," but the incontrovertible facts concerning Kidney-Wort are better than most figures. For instance: "It is curing everybody" writes a druggist. "Kidney-Wort is the most popular medicine we sell." It should be by right, for no other medicine has such specific action on the liver bowels and kidneys. Do not fail on the liver, bowels and kidneys. Do not fail to try it.

Things which never could have made a man happy develop a power to make him strong. Strength, and not happiness, or, rather, only that happiness which comes by strength, is the end of human living. And with that test the standard, the best order and beauty reappear.—Phillips Brooks.

For weak lungs, spitting of blood, weak stomach, night-sweats, and the early stages of Consumption, "Golden Medical Discovery" is specific. By druggists.

Assurance is usually a flower of slow growth, lifts up its head most in the shade, and bends low; and where the last feature is not discernible, I confess that I stand in doubt of it and suspect it to be a weed. Grace is to be regarded rather by the weight it enables a man to carry, than by the swiftness of his pace.-Evans.

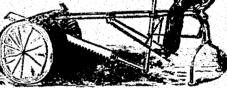


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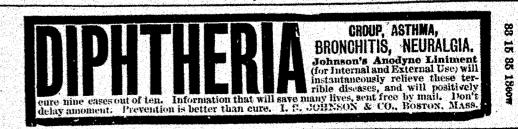
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When newspapers or magazines are sent to the Jour-MAL containing matter for special attention, the sender will please way a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, February 3, 1883.

NOTICE TO SUBSCRIBERS.

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Optimism and Pessimism.

These terms are applied to that tendency which so many have to look almost exclusively on the bright or the dark side of anything, the former being called optimists, the latter pessimists. There are many of both classes, but there are more who believe in the evil than there are who recognize good in all things. We sometimes meet with a pronounced specimen of the pessimist, who perpetually proclaims that all is lost and the country ruined; there are no honest men or virtuous women; trade is but another name for wrong and ruin, and universal bankruptcy is imminent; religion is a huge imposture; civilization only the gilding of crime; science a perpetual blunder; the crops a failure; the weather detestable to-day and will be worse to-morrow-in short, everything is bad, and there is no hope of anything better. It might be thought that one so gloomy as this, who can see no good in anything, would never marry, never associate himself with others for any purpose, would never vote or hold office. never do a deed of charity and would be an altogether repulsive person to others; but there are grades and degrees in this as in most things. One of the plumpest, jolliest fellows we know, avows himself a pessimist, and does it with a grin, as if it were an excellent joke. He professes to believe that all is evil and good is impossible, so he resigns himself to the inevitable and tries to be as comfortable as he can under the circumstances, much as Carlyle recommended the Methodists to do: "Believe thou art damned, and make the best of it." Such a one may scold the poor, and help them; may grumble at political corruption, prophesy failure, yet be very busy in politics; deny the use of churches, yet give money to build or support them. Such a one, in fact, is not really a pessimist at all, if we may judge from his acts-he is only playing a part. Why? It is astonishing how many people think it a mark of superiority to be able to point out defects. To sit as judge, to condemn even without hearing the evidence, seems an exalted position, an honorable station in some men's thought. It might occur to them to hunt for beauties, for things to admire, but they never do, for to praise intelligently they must know something of the matter, and they "are nothing, if not critical." So if the world (their world) admires anything, that is reason enough for trying to find some flaw to be discussed, magnified, till there seems nothing but evil in it, and he is the only wise one who has discovered it. This gratifies his small ambition not to rise, but to pull down others to his level, or below it, if possible. In sharp contrast to this character is the optimist. To him there is nothing wrong, nothing evil. Frand is ingenuity, oppression is wholesome restraint, humanity is divine, crime is only a mistake. Seemingly, such a one is the most benevolent, most lovable of men. But he does not believe his own story either. Just let his debtor refuse to pay and he will proclaim a belief in total depravityat least of that person. He is likely to give even less than the pessimist, for his love is a mere sentimental, unreasoning, non-practical affection, owing its birth more to laziness than to anything else. He, too, plays a part; pleasanter but less vigorous, less really use-

Prison Management and Discipline.

for him in this world of infinite relations. He would be excellent as a real estate auctioneer, would copy that celebrated English one, who declared a certain place "would be a paradise, if it were not for the noise of the birds and the litter of the rose leaves." The same distinguished optimist, describing a swamp, spoke of it as "rivalling the mudbaths of Germany," and when in utter despair of finding anything to praise, announced that "it was susceptible of great improvement." But for proclaiming a truth or denouncing an evil, for doing a man's work in the world, he is useless. His smile is spread over everything; no one can trust his judgment, and men regard the feeble enthusiasm of such an one for truths they hold, with a sort of surprise that he should know them. Like the straws in amber.

"Not that the things were either rich or rare, We wonder how the devil they got there."

ful than the other does, but there are uses

We do not know where more perfect specimens of both the classes we have been describing may be found than among Spiritualists. We have those who denounce all phenomena, attack every tenet of our philosophy seem to be dead set against Spiritualism, yet always attend the meetings, always give, are really Spiritualists, believing much that they deny in words. They help to give variety to meetings, help to blow away the chaff from the wheat, to unmask imposture often. If unpleasant sometimes, they are decidedly useful. But how much more useful they might be, if they could be induced never to decry any opinion until they had a better one to urge; if they would stop their abuse of phenomena they are unfamiliar with, long enough to study all the relations of those they had seen; if they could be made to doubt that "all men are liars," even though the Psalmist said so; if they would or casionally believe that their judgment, so excellent a thing for them, might not be the best for every one else. A few "flashes of silence" now and then, a little modesty, a modicum of love that was not love of self, would do much to cure pessimism as found in our ranks.

But the optimist is the most dangerous foe Spiritualism has. All things called spiritual phenomena are genuine, he says, and though a medium may be exposed in the very act of deceiving the public, he will not believe it, even though the medium should confess it. "Honest enough, but foolish," men say, and say wrongly. A man is not honest enough who refuses to see anything but his own conception, who will attempt to explain away the evidence of his senses rather than let the idol he ignorantly worships be overthrown. This casuistry, exerted to find excuses for fraud, and to join the facts to admitted truths, is the highest intellectual effort of spiritualistic optimists. They do not lead men to think, only urge them to believe. We said they were an injury to Spiritualism. and they are the worst foe our cause has. Men not of our faith witness frauds or have them so attested they cannot help believing them. When they hear men pettifog the case, declaring, first, There was no attempt at fraud; second, there was an attempt, but it was a conspiracy of outsiders: third, the spirits brought the implements which were seized-when such excuses are made by these enthusiastic believers that everything is lovely, men of common sense and common honesty turn away disgusted. They come to the conclusion that either Spiritualism is all fraud or its defenders all fools, or both, and in utter contempt they refuse to investigate further. We may with some certainty expect a vigorous opponent to be converted to Spiritualism, but we have no power to reach those who so despise it they will not try to see, hear or think anything about it.

In all ages of the world criminals have been subject to punishment-not, however, with the paramount object always in view of reforming them, but often with the purpose of compelling them to suffer in consequence of their infraction of the law. Some nations crnelly transport some of their worst criminals to an inhospitable, dreary clime. Russia does this, while France, and in fact nearly all other leading European nations, banish or transplant their criminals. Italy has agricultural penal colonies in the islands of Gorgona, Capraia and Pianosa, in the Tuscan archipelago, and also in the Island of Sardina. Prisoners there are not only deprived of their freedom, but the penalties for disobedience consist of extreme physical punishment by the lash, rod, strait-jacket, stocks. shackles, handcuffs, ball, chain, and shower bath. Alas! what a sad picture. Is the condition of affairs in this country better than that of Europe, with respect to those who have been convicted of crime? Only last year an ex-convict visited the New York Herald office, and the following singular tale un-

folded: "When I was 22 years of age," said he, "I was sentenced from this city to six years in the service of the State. The morning after I got to Sing Sing a negro came to my cell door and, nodding as if he had known me all my life, and asked me how I had slept. I told him that I had rested poorly, and he said:

"'You will fare better after you get into the ring.'

"What ring?' I asked. "'Why the quarry ring,' was his response. 'All the bon ton fellows belong to it—the big guns, you know. I suppose you would like to join?"

"How?' said I. "You are So-and-So's brother (mentioning the name of my brother, who was known to have had upward of a million of dollars illegitimately obtained), and he will fix you all right. Think it over for an hour or two.'

"He went away, and two hours afterward the door was opened by a burly keeper, who said gruffly, 'Come out and come along with me.' I followed him to what was known as Devoe's quarry (Devoe being the name of the keeper in charge of it), and was led into Devoe's private shanty. The keeper was apparently busy with some letters, and I was taken at his instruction by a convict waiter to another shanty near by, known as the convict shanty. A dozen or more stalwart convicts were inside, and among them I recognized Jerry —, an old acquaintance, who addressed me by my proper name.

"This is the quarry ring,' said Jerry. 'Bring the bottle,' and when one of the men had produced it he handed it to me and told meafter I had helped myself to pass it around. I supposed at first that he meant to facetiously invite me to a drink of water, but I found on tasting it that it purported to be whisky, and the vilest whisky I ever saw—what is commonly known in New York as 'rot-gut.' Not to offend them, however, I drank some and the others followed suit. I afterward learned that the whisky was manufactured in his cell by a prisoner named John Short." A PRIVATE DISTILLERY.

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the South, is a festering ulcer that can not fail to generate a pestilential influence which will prove inimical to the prosperity of those who allow it to exist. The fact that in Alabama the death rate among prisoners for the last ten years, has been 600 per cent. greater than in Northern penitentiaries where the average death rate is about one per cent., is too significant to be dismissed with a shake of the head or a wave of the hand. Unless something be promptly done at the South. to correct the enormous evils. deterioration in the intelligence and moral status of the people must follow generally. Indeed, is it not worth while to inquire if such a state of affairs in Southern penal institutions is not owing to an analogous condition of morals outside the penitentiaries and widely permeating the body politic?

Green's Grab for Greens.

Mr. H. L. Green in sending out the pros pectus of his "Free Thinkers' Directory." etc., says: "Every person whose name appears will be entitled to a certificate of membership in the N. Y. S. Free Thinkers' Association." Now to the uninitiated this looks like an innocent and guileless proposal; but behind it is concealed a very large and odorous African, The Association with the long name is only a feeder and auxiliary, de facto, of the National Liberal League, a concern run by ambitious defenders of license, newly fledged and aspiring nondescript liberals fresh from the folds of the Church and looking to the League for notoriety, impecunious cranks and adventurers with shallow brains and voracious maws, and a very limited number of inconsequential individuals as "filling." While the N.Y.S.F.T. A. remains auxiliary to the N. L. L., it is committed to the support of a policy which demands the repeal of all postal laws against the transmission through the mails of a sort of literature that corrupts the young, and is condemned by the instincts of all decent men and women throughout the world.

If the JOURNAL is not greatly mistaken the better class of liberals will hardly desire to have their names manipulated as supporters, even indirectly, of the L. L. corpse, which on moral and sanitary grounds, should be buried beneath a mountain of disinfectants instead of, as now, paraded about Western cities once a year with a few intriguing Eastern manipulators as pall-bearers.

The JOURNAL is perfectly willing Mr. Green should get a living out of his "Directory," and is prepared to aid him in all legitimate efforts, but it does not propose to silently stand by and see him carry water on both shoulders. No man can affiliate with the N. L. L. and hope to hold the patronage of the reputable, law-abiding, order-loving, moral portion of the great free thinking public, when his course is properly understood. Mr. Green is a clever fellow, but he will find he can't keep a hotel that will be patronized in common by man and beast. Let him be content to run the barn if he sees it pays best, but not attempt to inveigle reputable people into it under the supposition that it was meant for man.

FEBRUARY 3, 1883.

Medical Colleges in Massachusetts may Issue Diplomas to Persons Ignorant of the Theory and Practice of Medicine.

A special dispatch to the Chicago Tribune from Boston, Mass., sets forth a lamentable fact. The Bellevue Medical College was brought to public attention again by proceedings in the United States Commissioner's Court against the corporators and officers for using the mails for fraudulent purposes. They were discharged, and there will now probably be criminal libel suits against the only Boston paper which charges them with issuing bogus diplomas. Evidence was offered by the Government and not contradicted, to the effect that the "college" had issued degrees and diplomas to individuals grossly ignorant of the theory and practice of medicine, and after a farcical course of instruction covering a few weeks or less. The defendants claimed simply that they were empowered to do all that was alleged by the laws of Massachusetts. It appeared that the institution was legally incorporated, and that according to the corporation laws and its charter, it enjoys all the privileges of other medical colleges. This was admitted by the Government attorney. "We must then sit in judgment upon the law of Massachusetts," commented Commissioner Hallet in rendering his decision. "The State has anthorized this college to issue degrees, and it has been done according to legal right. It cannot be argued that the issue is fraudulent any more than an allopath can claim that a homeopathic college issues degrees fraudulently. The law makes the faculty of the college the sole judges of the eligibility of applicants for diplomas. There is no legal restriction, no legal requirement. If the faculty choose to issue degrees to incompetent persons, the laws of Massachusetts authorize it. This is not, therefore, a schemo to defraud under the statute. The defendants are discharged."

An Enjoyable Affair.

On Wednesday evening of last week Mr. and Mrs. Bundy gave the friends of Mr. Lyman C. Howe an opportunity to meet him in a social way at their residence. Mr. Howe is well known and a great favorite with the Spiritualists of Chicago, having spoken here for many months some ten years ago. Hence his present engagement has revived the interest of many who have not acten ded lectures for years and all, both old and new acquaintances were anxious to improve the opportunity to meet him off the rostrum and assure him of a warm greeting and earnest sympathetic support in his work here. As a consequence on Wednesday evening there was almost a jam; standing room only was to be had by nine o'clock, and Mr. Howe remarked that "it were better to adjourn the Sunday meetings to the parlors of his entertainers." But he was assured that ten to twenty degrees below zero was not the normal condition of Chicago and that with more endurable weather he would have large Sunday audiences and this prediction was verified on the following Sunday evening. Mrs. Florence Dickson, Mr. and Miss Leihernecht and Judge Holbrook with their delightful music, and Miss Mc Cormick, Mrs. Kurtze and Mrs. Korr by some choice and appropriate recitations, placed the host and hostess under obligations for their assistance in entertaining the friends. Dr. Avery and Mr. Bundy spoke briefly in a eulogistic strain of Mr. Howe and his long career of unselfish devotion to the cause so dear to all present. After which Mr. Howe responded with a few words in his usual modest and unassuming. style, completely capturing the hearts of his hearers. Many of the best known Spiritualists and mediums were present as well as a number of prominent people who seldom or never attend lectures. Some friends from the East who were present declared if this evening was to be taken as an average of Western socials, they wanted to settle down and live here.

Of these two evils it is best not to choose the least, but to choose neither; better to be silent where we are ignorant, and be outspoken only as to what we know. Better to examine carefully into facts presented, to judge coolly, to declare our judgment modestly; but as a matter of common honesty, if a plausible charge of fraud is made in any case with reasonable evidence to sustain it, that medium should receive no patronage, no praise till the matter is finally settled. Spiritualists ought to be the uncompromising foes of fraud everywhere, but especially in Spiritualism. It is a profanation of holy things, that makes us almost willing to desire-

"Would that just Heaven Would put in every honest hand a whip To lash the rascals naked through the world."

Dr. George M. Beard died of pleuro-pneumonia on the 23rd inst., in New York City. Through his attention to trance, and his theory of muscle reading, his name had become familiar to the Spiritualist public. While Spiritualists may differ with him widely in some of the inferences implied in his writings, yet they will do well to study the history of his experiments. He has proven more clearly than any other popular writer, that much which passes current with the ignorant and the fanatical as of preterhuman origin can be accounted for otherwise. In doing this he has done Spiritualism a real and lasting service. The facts of Spiritualism have a scientific basis, as has been proven by Sargent and others, and every effort which helps to clear away the false notions and uncertainties which environ the investigator are, so far, helps in the study of Spiritualism, which has nothing to fear, but all to gain from critical attention.

A Richmond, Va., bockseller recently took \$600 in Confederate bonds in payment for a \$1 book, and gave back \$2.50 in change.

The reporter looked incredulously at X. who said, with greater energy than before: That is true. Short made the whisky in his cell. He paid the keepers \$50 or \$60 a week for the privilege, and he sold the miserable stuff to the convicts who could afford to buy it for §2 a bottle, and sometimes more. When he left prison he had a small handbag full of bills which he had acquired in this way. Well, I asked my friend Jerry who the men in the quarry ring were and he said they were the 'big guns,' that being the title given to the bank robbers or 'jug men' (the men who open safes), and who were known to have some of their illegal gains still in their possession, Jerry took me aside and advised me that I could join the ring if I wanted to, but I would have to pay for it. He said it would cost me \$25 to enter, and after that I need only pay \$10 or \$12 a month. I told him that I could not get any money, and was satisfied to work.' The statements made by this ex-convict

The statements made by this ex-convict have never been disproved so far as we have seen, and they vividly illustrate the fact that the worst members of society are not always sentenced to the penitentiary. In Georgia it is well known that the convicts of both sexes live together, and a late investigation reveals the startling fact that among them were found twenty-two illegitimate children. Speaking of the convict camps of Mississippi North Carolina and South Carolina, the New York *Times* says:

"In all the 'convict camps' of these States the prisoners are obliged, under the lash of cruel keepers, from the effects of which many die every year, to work in the fields, in mines, and upon railroads and highways. No effort is made to provide them with proper shelter or food. In the majority of cases their clothes are a mass of filthy and foulsmelling rags covered with vermin. Under the eyes of armed guards, hired by the lessees because of their known brutality and strength, they are worked from daylight sometimes until far into the night; worked whether they are sick or well; worked in all sorts of weather, frequently without food of any kind: worked sometimes until they fall down and die. So dying, they have in more than one case been left to rot in the place where they fell.

"This is not a fancy picture. It is a plain, uncolored statement of facts, which cannot be successfully contradicted. Those who doubt will find the proof in the official statistics of the death rate among convicts in the South, which from time to time have been forced into print."

At the anniversary of the Prisons and Asylums Aid Association of Louislana, it was stated that only in eight jails are such books kept as will prevent frand, and that eighteen men and women are at times placed in the same cell. One jail in the State is simply a pen of logs, having no door. The prisoners are lowered into and lifted out of it through a hole in the top. Many prisons are too loathsome for description. Fifteen jails were reported as places of bolsterous an l indecent ribaldry.

A prison discipline so exceedingly lax in some respects, and so exacting and cruel in others, which is now adopted in the States above named, as well as in a few others in and the sensibilities."

A Marvelous Healer.

We learn from The Northern Budget of Troy, N.Y., that a Canadian Frenchman, who has resided in Troy for 40 years, named Andrew Coran, is attracting a great deal of attention as the alleged curer of rheumatism, nose bleeding, headache, asthma, etc., by the laying on of hands. Coran works daily as a spikemaker in one of the Troy iron mills, as he has done for many years past, and seems in no manner to have courted or sought the fame as a curer that is rapidly gathering about him. For more than 20 years past he has enjoyed a limited local reputation for possessing the power to make cures in certain dangerous cases by the laying on of hands. He does not seem to be mercenary, as he makes no charge for what he does, and in only a few cases has he consented to take any fee, and then only in such voluntary small contributions as he seemed to think would be a fair and liberal consideration for the time lost and the bother the patient put him to. He has never sought notoriety, or to have the afflicted come to him for cure. He is modest and unpretentious. It seems to be quite certain that he has made some miraculous cures. As the fame of Coran's curative powers is fast assuming formidable proportions not only in Troy but in various parts of the State, The Budget sent a reporter to him to interview him and investigate, and he can certify to one cure that Coran has made. He entirely cured him of all skepticism and unbelief on the subject of his marvellous power of curing incertain cases. Curing rheumatism appears to be Coran's best hold. And as it don't cost anything to try. or at most only such small voluntary contribution as the patient chooses to make, Coran will undoubtedly have a large practice.

The Rev. John P. Newman in a late sermon said: "Motives were said to come from circumstances, and circumstances from influences. The barking of an English officer's dog in India disturbed a young lady. The officer was sought, met the young lady, was presented to her mother, and in turn met a gentleman who induced him to become a minister of the Gospel. That officer was Frederick W. Robertson, the famous preacher of Brighton. Thus the bark of a dog was seen at one end and the eloquence of a preacher at the other. The Almighty never touched the human will. That was a charmed spot He never entered though He touched intelligence and the sensibilities." Mrs. Helen J. T. Brigham was the recipient during her stay in Chicago of constant attentions from members of both societies, and her time was fully occupied. She called at the JOURNAL office several times and was shown, among other curiosities, the "spirit" muslin, bedecked with cretonne flowers, and the mask, formerly the property of Mrs. Hull, of whom Mrs. Richmond in her "inspired" defense sang thus:

We live (Water Lily and Sapphire I mean) With a sweet, lovely medium as ever was seen, And the spirits can 'terialize here very plain; And what I have said, I here say again: Take no heed of the slanders and shafts that are sent, They will all be broken, their venom be spent. This medium, called Hull, is the true golden grain, And many warm friends flock around, but the strain Is hard, when some one who has never seen her Is hard, when some one who has never seen her Sends a shuft, but this makes every friend a worshiper. Mrs. Hull should be forgiven her crime of personating spirits, bedecked with cheap trumpery, for had she not done so, the world would never have possessed this lyric gem. Mrs. Brigham also viewed with interest the "remains" of Crindle's spirits, and gazed upon the charming spirit wig, somewhat marred, by the absence of many locks which from time to time were cut off to accommodate the dear souls who with mouths agape had plead for a memento of their heavenly experience. In a horn is all this Crindle toggery keptno pun about the horn, it is the veritable horn through which the Crindle talked spirit.

Dr. J. D. Moore, of Boston, who has been in the city for a couple of weeks left last Monday for the East. He attended the meeting of the Second Society on last Sunday evening, on which occasion funds were being raised to carry on the lectures, and made a generous donation.

FEBRUARY 3, 1883.

RELIGIO-PHILOSOPHICAL JOURNAL.

The Second Society of Spiritualists.

Lyman C. Howe, who is recognized as one ot the ablest speakers in the ranks of reformers, is now entertaining the Second Society of Spiritualists here each Sunday with his masterly elucidations of the grand truths of Spiritualism. Last Sunday morning he selected for his subject, "The Meaning, Issue and Outcome of the Spiritual Movement." He defined its object, and then presented in vivid language its issues, and then paid a glowing tribute to its ultimate outcome. Spiritualism, in his opinion, could never become fossilized, could never establish a creed, would have no churches in a sense that characterized the various sects, but its mission is to spiritualize the world, to refine and elevate humanity, and make each one better and wiser. Its final outcome would result in redeeming the world, and in placing the two realms, spiritual and material, in closer harmony.

In the evening his remarks were very brief, in consequence of the time consumed by various members of the audience in making suggestions as to the best course to be pursued in order to place the Society on an excellent financial basis. . The responses for contributions came from all parts of the hall -one gentleman present giving \$50, another \$30, a number of others \$25 each, and numerous others \$10, \$5, and \$2 each, until enough money was raised to place the Society on an excellent basis, and insuring the continuance of the meetings. Mr. Howe will lecture for the Society during February. He has a host of admiring friends in the city, who have listened with pleasure to his inspirations in the past, and who will now flock to hear him again.

Religious Insanity.

A terrible crime was discovered at Milwaukee, Wis., January 22nd. The wife of John Zempirek, a laborer, living on Sixth street. killed her three children-the oldest four years, and the youngest eighteen monthsin a most brutal manner, literally cutting them to pieces and completely disemboweling them. The neighbors' attention was attracted to the scene by the woman's attempt to hang herself in an outhouse. They took her down, carrying her into the house. When the horrible spectacle was discovered, Mrs. Zempirek was at once arrested. She took her arrest very calmly, stating that she had read the directions to sacrifice her children in the good book. The woman is doubtlessly suffering from religious insanity. Shellis the wife of a machinist, 23 years old, has been married about five years, and came to this country a little over two years ago. The children-all three girls-are four years, twenty months and four months old, respectively. When the reporter reached the dingy apartment where the deed was committed, h beheld a terrible sight. Left of the door stood a large, low bed, and on the scanty, dirty bed-clothes lay the prostrate forms of three girls, the oldest apparently four or five years of age, the young st a babe of only a few months. They were a ghastly group. The little bodies were nude and cut up in a terrible manner. The oldest girl had a large number of gashes made with a butcherknife a'l over her little body. The arms of the second girl were cut off near the shoulders. the lower extremities hung to the body by thin shreds of flesh, and the little body was completely disemboweled. The small body of the babe was cut in six pieces, the head and extremities were completely severed from the trunk.

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

GENERAL NOTES.

"A Little Pilgrim," a highly interesting narrative, will appear in our next issue.

Sandford Hart, of Unionville, will oblige the editor by sending his State to this office. Dr. Spinney and Giles B. Stebbins will attend the meeting at Lapeer, Mich., on Feb. 3rd.

"The Philosopiry of Death," by the well known author, Eugene Crowell, M. D. Price 10 cents per copy. For sale at this office.

Mr. E. A. Bangs, of Chatsworth, Ill., Judge Stansell, of Colorado, Rev. Mr. Cole, of Keokuk, and many other visitors in the city, were out to hear Lyman C. Howe last Sunday.

Mrs. Brigham closed her engagement with the First Sodiety last Sunday and left for her home in Massachusetts on Monday. She resumes her work in New York City.next Sundav.

Mrs. Suydam-Townsend has returned to Chicago where she will remain for the winter. She is devoting herself to the exercise of mediumship, and is located at 478 West Madison street.

The London Practitioner records a case of severe hysteria, with contractions of the lower extremities, which gave way to treatment with bread pills prescribed under the name of pillulæ micæ pannis.

Capt. H. H. Brown passed through the city last week from Vermont, Illinois, to South Haven and Kalamazoo, Michigan, where he had appointments. He reports a pleasant time and full houses at Vermont.

President Arthur is very superstitions. He was much affected by Minister Allen's sudden death at his New Year's reception, and was greatly depressed during the rest of the day, regarding the calamity as an ill-omen. O. E. Mohler, weather observer for Hunt ington county, Ind., in his December report to the Bureau of Statistics' reports a shower of

worms in Union Township, covering the ground a half inch deep with small, hardheaded worms. The following was received from D. Edson

Smith, Santa Ana, Cal., when the thermometer was standing here at 20 deg. below zero: "I am very busy planting apricot trees; green peas, strawberries and new potatoes are seen on some of our farmers' tables now."

Under date of Dec. 26th, 1882, the eminent lecturer, Mrs. E. L. Watson, writes to us as follows from Sydney, N. S. Wales: "I do not go to Melbourne until the 15th of January. I am in better health, and have crowded houses."

The poet Longfellow was the recipient of a unique pen, made of a bit of iron from the chain of the prisoner of Chillon, the pen stock from a fragment of the frigate Constitution. In a heavy band of gold encircling it were set three rare stones-red, yellow and white -a tourmaline, a zircon, and a phenacite. Mr. J. A. Kenny, of Santa Barbara, Cal., has our thanks for fresh violets picked from his garden and received by us when the thermometer was nearly twenty degress below zero. They retained their perfume and while inhaling it we had a vision of that land of flowers and fruit, which we hope some day to realize. The congregation of the Olive Baptist Church (colored) of Lawrence, Mass., states that the pastor and funds disappeared simultaneously. A recent fair realized \$500. Pastor Powell stated that after expenses were paid and one-third due himself deducted, there remained a balance of \$16. He then presented a bill for \$15 for extra services, which left the congregation \$1. Mr. P. E. Farnsworth, for a generation one of the most active in the public work of Spiritualism in New York City, has been for a who insists that during a trance he paid a | year or more in very poor health. We are gratified to learn that he is now rapidly gaining and we trust he has many years of effective service yet before him ere he closes his earthly coreer.

Church Troubles.

Troubles in churches are becoming very numerous. A row in one at Troy, N. Y., culminated as follows, immediately following the adjournment of a meeting:

"Don't you punch me again with your elbow or down you go," said Mr. Northrup, a member of the church. To this Rev. Mr. Watson replied, "I didn't." Northrup said, You lie." Watson retorted, "You lie." Others then joined in with Watson and said, "Northrup is a liar. He (Watson) didn't do it." This controversy began about the centre of the aisle of the church, and as the participants proceeded down toward the church exit a war of words and shaking of fists in each other's faces continued till the parties reached the outside door of the church. Vile names were called and a fistic encounter was imminent, when the parties were separated and departed, each vowing vengeance on the other. The ruin of the church is probable.

J. H. White of this city, will give a lecture ("Cure for Labor Strikes") and entertainment during the next few months in the southwest part of this State, Missouri and Kansas. In connection with his lecture he will organize Assemblies of the Knights of Labor. Parties wanting assemblies organized, can address him at 3138, Butterfield st., Chicago, and it will be forwarded to him. His lecture is said to have been well received wherever delivered. The entertainment in connection with the lecture he claims is instructive and amusing; it is given in costume. Mrs. Sylvester Bleeker, wife of the business manager of the Tom Thumb company, who was injured at the burning of the Newhall House in Milwaukee, died a few days ago, at the Plankinton House, where she had been lying since the fire. She endeavored to escape from the burning building by means of a rope made of bed clothing, but lost her hold and in the fall dislocated her shoulder, broke the left arm, dislocated the left hip, badly fractured the left leg, and sustained numerous cuts and bruises. Her remains were sent to Brooklyn for burial.

"Modern Education: Its Laws and Methods." For many thousand years governments, churches and colleges have striven in vain to conquer crime, disease and misery, and therefore a new method must be adopted, and if it can be found in this volume, does it not indicate a better future for humanity? Price \$1.50, postage 10 cents extra. For sale at this office.

The Northwestern Commercial Traveler for January comes out enlarged and otherwise improved. It is a first class publication of its kind, and cannot fail to be of especial interest to the wide awake class of individual for whom it is intended.

After engaging the labor and skill of a large force of men for about thirty-seven years the ordnance survey of Scotland is now completed.



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singing of them. Board cover. Price 50 cents: postage 5 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago

> JUDGE WAITE'S HISTORY OF

THE CHRISTIAN RELIGION

TO A. D. 200.

Many consider this one of the most important buoks of the present century. The author claims that it is a completeezpose of the Christian records of the first two conturies, bringing to view many things which have here tofore been skillfully covered up for theological purposes. Accounts progiven of all the gospels, more than forty in number, many of which are · destroyed. The Gospel of Marchan has been re-produced, with much labor, and many difficult questions are illustrated and explained. Paul is shown to have been a Spiritualist, and the appearance of Christ to him and others to have been spiritual manifestations. A number of the leading newspapers of th

What an Ohio Man Saw While in a Trance.

It appears from an exchange that there is a man named William Salisbury living in East Rockport, a suburb of Cleveland, Ohio, visit to Heaven. He describes it as an improved earth, divided into planes, of which he visited seven. He describes the people and face of the land in all details. He insists that he saw John Quincy Adams on the fourth plane, George Washington, Voltaire and Lord Bacon in the fifth. Dr. Chalmers, Marie Stuart and Queen Elizabeth in the sixth, and other great men in the various planes. He denies his affinity to Spiritualism, and says he passed six days and seven nights in the journey. He was in a trance of some kind during the time, and his case baffled the physicians. He has lived there for the last seventeen years, was formerly a resident of St. Louis, and servant to Henry West, the traveler, of that city. He is 65 years of age and of good repute.

Mrs. Isabella Whitehead and Mrs. Sophia L. D. Marshall, two hallelujah lasses, or female members of the Salvation Army, at Paterson, N. J., have brought suit against the Rev. Charles Pelletrau, rector of the Protestant Epispocal Church of the Holy Communion in that city. Each of the plaintiffs claims \$5,000 damages. The alleged slanderous utterances were made in a sermon which Mr. Pelletrau preached to his congregation in which he severely denounced the Salvation Army and its methods. No especial reference was made in the sermon to the plaintiffs in the suit. and it is thought that the leaders of the army, who were very indignant at the clergyman's scathing rebuke, held a conference and directed the two women to bring the action, they being wellto-do, and likely to excite sympathy for their cause. The sermon, which was published in the Paterson Press on the day after it was delivered, caused much talk, most of it favorable to the clergyman.

Last week we received a letter from a San Francisco correspondent in which among other news items, he says: "Perhaps you know Cora Richmond comes here to lecture, beginning second Sunday in February. She has no connection with the Society here, but speaks independently. Charles Plumb got up a subscription to sustain her lectures. I saw the list of subscribers, mostly outside of the Society. About \$125 a month is pledged. Her stay is to be indefinite."

Rev. Mr. Cole of Iowa at the evening service of the Second Society of this city last Sunday, made a very telling little speech. showing the stupendous importance to each individual of a personal knowledge of the continuity of life. The deep feeling indicated in his tones thrilled every heart, inspiring a firmer determination to carry forward the work. After his remarks, Mrs. Nichols of 217 South Sangamon Street, described to him two children she saw about him, which descriptions he fully recognized.

We have recently seen a book called "The North and West Illustrated," issued by the CHICAGO & NORTH-WESTERN RAILWAY, which describes every point on the line of that railroad, and is indiscensable to a full and correct knowledge of the vast territory commonly known as the "Northwest." This book also touches on points of interest regarding the territory of many of the principal connections of the NORTH-WESTERN ROAD. To read this little book is to impress more firmly than ever upon the mind that the CHICAGO & NORTH WESTERN RAILWAY is in reality what it is in its corporate name, the North-Western railroad-for what point of importance in the West or Northwest can not be reached by it or its immediate connection.

<u><u> Business</u> Hotices.</u> ----

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CUBES EVERY CASE OF PILES.

<u>Passed</u> to Spirit-Life.

Mrs. M. Jones passed to spirit life on October 12th, 1882. Mrs. Jones came to Centralia, Ill., in 1865; was a good trance and clairyoyant medium, and through her tests as a medium, convinced many of the truths of Spiritualism. During her residence here she had lived down prejudice and was respect-ed by all. G. V. J.

Michigan Annual Meeting.

There will be a three days' Meeting of the Spiritualists and Laberalists of Michigan, probably at Grand Rapids, about the middle of March. Speakers and Medlums who desire to at-tend are requested to address, with terms, J. M. POTTER, Lansing Mich.

Spiritual Meetings in Chicago.

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

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 Roomis on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 F. M. The public invited. P. E. FARNSWORTH, Secretary.

Address Box 777 P. O.

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

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West SSrd. St., (near Broadway) every Sunday at hair past ten, A. M. and hair past seven P. M. Children's Progressive Lyceum meets at S P. M.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, Clinton below Myrtle Ave., Brookign. N. Y. Inspirational preaching by Walter Howell every Sunday at 8 and at 7:80 F.M. Sunday school for old and young, 10:50 a. M. Ladles Aid Society every Wednesday at 2 and the Young People's Sociable at 7:30 F. M. The Psychic Fraternity meets every Saturday at 7:30. All meet at the Caurch and seats free. A. H. DAILEY, President.

The Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Clinton Avenue, between Myrtle and Park Avenue, at 7:80 P. M.

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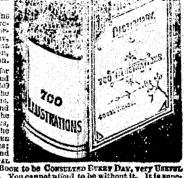
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AND INFORMATION ON VARIOUS SUBJECTS.

There is no Death.

There is no death! No living thing o'er dies On land or sea, o'er earth or in the skies. Though living forces teem with living strife, All Nature sings one song of deathless life. The spiral blades of grass that deck the lawn, Glistening with dewdrops in the early dawn,

The primrose and the pansy in their nook On the green bank or by the shady brook, The water-lily's aqueous petals bright, The beauteous tulip's matchless red and white, The weeping-willow's drooping leaves of teen, And arbor-vite robed in living green, Grass, flower, and shrab, and free of every name-All living things-a deathless life proclaim!

There is no death in all the realms of light! The spheres of day, the planets of the night, The brilliant sun which lights the glowing world, The dazzing lightnings from the storm-cloud hurl'd-

Night's radiant Queen, the everlasting Moon, Night's radiant Queek, the eventsting moos, Changeful, yet changeless as eternal noon— The lesser orbs which light the night or day, The constellations of the Milky-Way, And every star that shines from pole to pole, Are sentinels that watch the ages roll.

There is no death! Life reigns o'er all supreme-Teems in the sea, the river, lake, and stream. The monster whales that swim the surging deep. The sheals of fish that through the waters sweep, The coral forests in the sea's broad caves, The animalcuke that through the waves— The ocean's depths are swarming wild and rife With living things, the harbingers of life,

There is no death! The forest and the grove Attest a deathless Delty of Love. The tiny song-bird 'mid the boughs and leaves Builds its warm nest with skillful case, and weaves A jocund homestead in the growing tree, To keep its feathered darlings snug and warm, Safe from the cold and sheltered from the storm. The restless bee rears its industrious home, And fills with treasured sweets its honey-comb-The strange chrysalis that assumes to die Rises to life a gorgeous butterfly.

There is no death! The earthquake, the cyclone, The storms which sweep the world in every zone, The rain descending from the transient cloud, The volleyed thunder, terrible and loud— The mountains towering where sky-shadows grow, Their rocky peaks crowned with perpetual snow, Whence waters flow in rivers to the plain, And pour their living floods toward the main-The white-winged snowflake and the crystal frost, The crested spray above the billows toss'd, The vault which spans the heavens' eternal arch. The earth revolving in perennial march, The red volcano with its fiery breath— All bear true witness of the dream of death; Life fills the world, envelops land and wave-There is no death in coffin, tomb, or grave. CHARLES J. BEATTIE. Chicago.

A Spirit Enters a Room and Effects a Cure,

To the Editor of the Religio Philosophical Journal: While I have been reading the experiences of so many of your contributors concerning the phenome na of spirit return, it is no more than just and fair that I should contribute "my mite," with the hope that it may interest some others as I have been interested and benefited by those who have preceded me. I will preface by saying that seven years ago I had hardly heard of Spiritualism or its phenomena, or if I had, I regarded it as something low and vul-gar and not to be countenanced in respectable socie-I went so far as to write a poem showing the whole theory to be a hallucination, and soon after I was prostrated by a dangerous sickness, which my attending physician told my friends would terminate fatelly and finally heard that the sould there have been added to the race. fatally, and finally he said that I could five no longer than the next morning. At midnight there came a loud knock on the door and immediately after a voice by my bedside said, "Dr. C. is here." Dr. C. was our old family physician and had passed over-two years before. I immediately felt a soothing pleasant in-fluence, and being much stronger, I told my husband of the presence. He said, "It is a dream; you must have your medicine." When I tried to swallow it. there was a feeling as if some one had placed their fingers on my throat, and try as I would I could swallow no more medicine, and in the morning I was so much better that the doctor pronounced me out of danger. Other manifestations came rapidly, spirits came to me in broad daylight, and I have heard ever since, the sound of music around me. I can doubt no longer, spirits do return. Each number of your excellent JOURNAL increases my faith by the testimony of others whom I must believe. This is but one chapter of my experiences. I can give many more as time and opportunity serves me; but before I close, let me say that the course you pursue in regard to fraud meets my hearty ap-What the world needs and expects is tests and test conditions; this all true mediums must con-MRS. PHOEBE KENNEDY, M. D. ceive, Glenwood. Mo.

Brooklyn, N. Y., Fraternity.

The opening address at our conference Friday evening, Jan. 19th, was given by Rev. D. M. Cole. While our brother does not attach any particular im-portance to this title, it has been conferred upon him by the Church of the New Spiritual Dispensation of our city, in accordance with their articles of associ-ation, which read as follows: "The managers where authorized by the Church, shall have power to issue certificates to approved and qualified teachers of the principles of the Church,

thus enabling them to perform the legal functions accorded to ministers of the Gospel under the laws of the State." We have found that such authority and certificate

We have found that such authority and certificate was necessary in performing marriage ceremonics, at funerals and other public exercises. Brother Cole took for his subject the "Loneliness of Man," and said that it might be inferred that he was to treat upon the question of marriage, but that was only in-cidental, and that from a press of other cares he had not been able to write any thoughts, and that he must dement upon what came a bim at the moment. must depend upon what came to him at the moment. He stood upon the steps of the City Hall with Judge Dailey, last summer, and saw the surging crowd swaying to and fro as Barnum's show passed up the avenue. The large space or square was packed solid with humanity, and as the pageant turned up Myrtle Avenue, the whole crowd seemed to be as one man, and all went pell mell after it. This showed that they were impelled by a single thought not to miss the sight that they had assembled to see; so it is with human nature; men are born alone and die alone so far as their act is concerned, and men are apt to encourage this feeling by selfishness, although they are allied to the human family by many ties. The atmosphere presses on all alike, but no two persons feel it the same.

Tell a mother of a great fire, where hundreds of lives are lost, or of a pestilence that sweeps over the land, and she only feels for her child, and her sorrow when grief comes to her soul, seems to her all the misery that there is in the world; it is only her heart that knows its own bitterness, and the joy that comes to her is hers, and hers alone. No one knows a fact as another man knows the same fact. Our English Bible says that it is not good for man to be alone. God has said it, for he has implanted it in every human constitution; so in our life work and duty we cannot be absolutely alone. A man's powers are limited by isolation and we read when a sailor has been cast on a desert island that he loses the power of speech. Spiritualists have talked of an ideal humanity;

they say that humanity is divine, is glorious. not bring these ideas down from the clouds to the practical duties of life.

The Jewish nation developed from a slavish condition to one of great power, and this by the pro-motion and the cultivation of the idea that the Jewish race was to be perpetuated, and this has been the central idea of this people, no matter what their so-cial condition. The Jews did not believe in immor-tality, and the Jews of to-day cannot look upon death but with repugnance, for they look upon death as the last penalty. So while I am on this platform speaking to you, I am expressing my individuality, and while I know that I am immortal, I do not know that you are; I only believe this. I know that there has been much said about asserting one's indi-viduality by Spiritualists, and that they would bow to no authority, would have no creed, hence the op-position among a large class of Spiritualists to the formation of societies or churches. There is no man or woman living but what has some creed, and the creed rules their life. You are confounded by two modes of thought. One that bows to authority and says, "Thus saith the Lord;" another that we will do as we please. You have the right to do as you please so long as you do not interfere with the rights of others. We limit ourselves to our necessities. We join various societies, form churches and benevolent societies in associate capacity for a greater work and effort. When a man is alone he can-

them to others in the family, society and State. I conceive that human will is the grandest power and we must combine to do all the good we can. Spiritualism will have a creed, and unless you do and formulate it by your lives, it will die. What you want is a devotion to the needs of humanityto reach out and help some one who needs sympa-

Spiritualism in Brooklyn, N. Y.

To the Editor of the Religio Philosophical Journal:

On this, the commencement of the New Year, the Spiritualists of New York and Brooklyn, certainly have abundant reason for rejoicing, in view of the fact that in these two cities, Spiritualism is intense-ly alive at the present time and vigorously active. And in view of another palpable and important fact, an unbroken phalanx of almost the entire spiritual press of England and America in opposition to spurious and in support of genuine Spiritualism-the rous and in support of genuine Spiritualisti-ite Spiritualists of both countries have abundant rea-sons for congratulations and rejoicing. The long night of fraud and delusion is passing away and the morning comes at last. Spiritualism seems rising like a giant refreshed with new wine, and having already signally vanquished all outside opposition to its grand and beneficent march, is now directing its sense a latter to be these inside its own ranks who especial attention to those inside its own ranks who

especial attention to those inside its own ranks who are, some wittingly and others unwittingly, endeav-oring to retard its progress. The only two outspoken defenders of pseudo-Spiritualism in this country are, my friend Mr. Mil-ler's paper, I regret to say, and the notorious sheet of the Philadelphia crank, who no matter how often sat upon, like a veritable "Jack-in-the-box," imme-diafely none and geo and to have the interseting sat upon, nee a verticable "Jack-in-inte-box," induce diately pops up again only to have the interesting process repeated. The "B. of L.," unfortunately for itself, lacks nerve enough to stand either for or against uncompromising Spiritualism. But, then, the Banner has long been in its dotage. The atmosphere of the old Harvard Rooms Con-

ference is crisp, breezy and healthful. Vital ques-tions pertaining to the cause are there discussed freely, fully and impartially. The attitude of that freely, fully and impartially. The attitude of that time-honored conference is unnistakably on the right side. It is an institution Spiritualists may well be proud of. The new American Spiritualist Well be proud of. The new American Spiritualist Alliance holds very instructive and well attended meetings, judging from one the writer attended a few Sundays since. It is to be hoped, however, the Alliance will not attempt the fruitless task of resur-recting and resuscitating that antiquated corpse de-nominated "Primitive Christianity," and that it will withhold its unsuplified and exampt withhold its unqualified endorsement from all such alleged spiritual phenomena as can be accounted for in two ways.

The Brooklyn Spiritual Society has removed from Everitt Hall to the larger and more commodious Conservatory Hall, cor. Fulton and Bedford Avenues The society is now, as always, ready for active work and is full of enthusiasm. It is justly proud of its grand record, and that the sphere of its usefulness may be widened and its influence for good augmented by its recent change of base, is the heart-felt and sincere wish of the writer. The connection of the society with the Brooklyn Spiritual Conference is dissolved and the conference will continue its ses-sions on Saturday evenings at Everitt Hall as usual, but hereafter as an independent body. The Children s Lyceum will continue to meet in Everitt Hall. On the Sundays of January, spiritual meetings will be held at this hall, conducted by Mrs. Knight, an inspirational speaker from Boston. This lady has created a very favorable impression among the friends here,

is an interesting speaker and present indications are, that the meetings will be a success. The Fraternity is prospering. The Church of the New Spiritual Dispensation is emphatically alive and its circumstances such as to inspire with hope and confidence all interested in its maintainance, and the noble work it has mapped out for itself and in which it is already fully engaged with an indomita-ble energy that smiles at the thought of failure and the possessors of which seem fully haptized into the the possessors of which seem that baptaze and the spirit of Spiritualism. With this resume of the spiritual news hereabout, and hoping for the speedy ultimate triumph of Spiritualism, the world over, I will close my letter. W. C. Bowen, W. C. Bowen, will close my letter. 295 Pearl Street, Brooklyn, N. Y., Jan. 9th, 82.

A Dime Circle-Excellent Results.

To the Editor of the Religio-Philosophical Journal:

I attended a circle a few evenings ago held by Mis, Miller at 1217 Mission St. She is doing a good work in the smallest possible way, charging only ten cents admission, which enables her to just live, and that is about all. Her idea is that many can come with this small fee, who could not if it were twentyfive or fifty cents, and every one gets some message of love and hope from their friends who have passed over. I noticed this in particular, and was glad to see it. I have been in fifty-cent circles, where the medium only saw for those who sat nearest her, and medium only saw for ther sat nearest her, and mediu

many would go away disappointed and unbeliev-ing, but here it was different. Mrs. M. stood before each one present (and there were twenty there) sometimes taking their hand, but not always, and she gave in the most earnest and positive manner what she saw and heard for them, often giving the names of the departed. To her I was an entire stranger. When she got around to me, she said, "You have a father in spirit life?" Tests of Spirit Presence.

The following experience I have had at different times with Mrs. Sarah Andras of Cleveland, Ohio, who is a genuine medium. During June and July, of last year, I had a niece staying with me, whom I had adopted when a little child, and who had grown to years of womanhood, then married, and with her husband went West, but her health failing they re-turned again to Michigan, and were stopping with me for a few weeks.

We were conversing on the subject of Spiritualism one day, when she made this remark: "Auntie, if your beautiful religion is true, and I die before you do, I will search the world over to find a medium through whom I can communicate to you, and if I can I will whom I can communicate to you, and if I can I will bring you some white flowers." Her health failing rapidly, her physician said she could not remain here and live, and her husband concluded to go with her to Colorado Springs. The morning she left me I took my medallion ring, and taking her hand in mine, I put it on her finger, and said, "Inie, wear this ring until I see you again. I will not give it to you, be-cause it was a present to me, but wear it until you return." They started for the desired haven, but in two weeks from the day she left me, she passed to two weeks from the day she left me, she passed to spirit life, and a telegram informed us that she would be brought home for burial. I was standing over her casket, looking at the dear form now still in death, and I saw that she had gloves on her hand, and reaching down, I took them off, and saw the ring I gave her and her wedding ring, and turning to her husband, I said, "Shall I take her rings off?" He said, "Yes; I will save them for her little girl," a child two years of age. I saw he did not understand that one of the rings was mine, and I gave both to him,

and thought no more about it. In the month of October I went to Ohio, and with my sister, I visited Mrs. Andrus of Cleveland, with whom I have been acquainted many years. We arrived there at eleven o'clock, A. M. In the afternoon as we were conversing, a bunch of white flowers was suddenly dropped into my chair. We all gazed at them in wonder and astonishment. I took them in my hand, and on looking up, I saw Mrs. Andrus was going under control. Soon her controlling spir-it, who is an Indian girl, said: "Doesn't you knows where those flowers does come from." I said, "No." "Well, then, I does tells you: Does you forgets what your little brown-eyed squaw said last summer, that she would bring you flowers? and she does, and now she stands by your side weeping because you doesn't believes it bes her." As quick as a flash, and like a revelation from beaven, I recalled our conversation. I knew that by no earthly means could the medium have known of it, and I exclaimed, "Yes, I do know; it is you, Inie, God be thanked that I have this assurance that I shall meet my loved ones again."

We said nothing of this occurrence to the medium but in the evening some friends calling, I proposed that we should sit for nothing in particular, but just for a social seance. We did so, joining hands, with Mrs. A. in the center of the circle. We commenced singing, when Mrs. A., putting her hand to her side began to cough, and gradually went under control. Presently she bent forward and laid her head in my lap, and I said, "Inie, is this you?" She at first only whispered, "O, yes, Auntie, Don't you know it is me?" She then held up her finger for me to look at, but seeing that I did not understand, she took from it a ring, and held it close to my face and said, "You understand; tell George the ring is yours. You did not give it to me—only let me take it. Tell him to give it to you, and not to keep it for Nanie, for before the flowers bloom, she will lie beside her mother." Then the medium went into the cabinet, and although a form repeatedly parted the curtain and came up to the aperture, it was too indistinct to be recognized. Then a voice again from the cabinet exclaimed, "Tell Auntie to come in here quick." I arose, parted the curtain and went in, and found the medium deeply entranced, but she put her arms around me and kiss ing my hands and face, said, "O Auntie, you were so good to me and I love you so much. Tell them all good-bye for Inie, for you know the morning I went away I could not say good-bye." She called each one of the Tamily by name saying, "I will be with W. and make him good. Tell my George that you have seen Inie. I did bring you the white flowers I promised. Auntic, put some white roses ou my grave; you know the kind—the ones in the front yard opposite the parlor door. Put some pansies on Nanie's, for be-

FEBRUARY 3, 1883.

THE FAITH CURE.

A Troy Woman Who Had Been Bedridden for Four Years Suddenly Restored to Health and Strength.

Miss Annie Cooper, of Troy, N. Y., aged about 30 years, and a member of the Baptist Church, has for nineteen years been an invalid. About four years ago she was compelled to take to her bed by the ad-vent of some spinal difficulty which rendered her utterly unable to raise from her pillow or move a limb. Her voice left her also, and she could not speak above a low whisper. To-day Miss Cooper re-joices in a free use of her limbs and the restoration of the voice. The sudden return of the faculties is Joices in a free use of her minus and the restoration of the voice. The sudden return of the faculties is ascribed to faith in God and to prayer. She has furn-ished the newspapers with the following astonishing ished the newspapers with the following astonishing statement: "For nineteen years I had been an inval-id, and for four years and three months I had been unable to walk or speak in a loud tone. I have long had faith that God would cure me. I have never prayed for my recovery, a voice continually counsel-ling me, 'Be still, and know that I am God.' One week ago last night I was seized with terrible con-vulsions. My friends believed I was dying. Sudden-ly, while they were crying and praying over me, a voice said, 'Praise the Lord.' From that time my voice has been as strong as in my younger days. Yesvoice said, 'Praise the Lord.' From that time my voice has been as strong as in my younger days. Yes-terday afternoon the wife of the Rev. Mr. Clark, a superannuated Methodist minister residing on Presi-dent street, called to see me, and, with my sister, Mrs. Quackenbush, who is also a church-member, prayed that my recovery might be completed. In the midst of the prayer I heard a voice saying, 'Go forth.' Immediately I felt as if I had received an electric shock. I sprang from my bed, exclaiming, 'The great transaction is done by faith. I am cured.' Mrs. Clark and my sister seized me and tried to stop me. I said, 'Let me alone. Christ has ordered it.' I then walked from my chamber, praising the Lord, It then walked from my chamber, praising the Lord. It was the first time in four years and three months that I had put one foot before the other."

Another Medium's Opinion of the Journal.

To the Editor of the Religio-Philosophical Journal:

It is a pleasure to assist in extending the circulation It is upleasing to dissist in excenting the checking of the BELIGIO-PHILOSOPHICAL JOURNAL because it stands for truth and not for an ism, or a man or set of men. If I understand your position aright it that all barries transitions shall barre a beginn set of men. If I understand your position angle is is that all honest convictions shall have a hearing. Out of the various and partial opinions of to-day the truth of to-morrow takes form, slowly but surely. We must not be afraid that our cherished views will he defeated and be half-hearied liberals-apologetic Spiritualists: but first making use of the plank under our feet, that it is sound, that our boat can withstand the waves of criticism which any new idea must combat, we must make it available and profitable to contrait, we must make it available and profitable to ourselves and our fellows. We must have the cour-age of our convictions and know that misfortune even favors him who sails with truth. And let us not forget that the highest courage of all is required to acknowledge a mistaken position.

"Consistency is a jewel," applies not to the opinions or actions of man, for only infinite wisdom and infi-nite stupidity and stagnation can be consistent. A ree, progressive human soul must pass through a hundred different stages of conviction and feeling, as it is ripened by experience and circumstances, and as time rolls by it is never quite as it has been. Then long life to the RELIGIO-PHILOSOPHICAL

JOUBNAL, for in it the new and the old can speak together. You weigh, you sift, you try, you do not bring the cause of light discredit by wholesale praise of new wonders until they have stood the test of fair investigation. You do not take final, authoritative positions. In a word the JournaL is not afraid of truth, or the promptings of the human hearf. It represents a clean, well ventilated Spiritualism. In making the JOURNAL a household paper, replete with scientific and valuable information you have doubled its influence. Your readers are under more chiler its influence. Your readers are under great obliga-tion to Mrs. Poole for the weekly feast she prepares in her department; it is the first sought after in our honsehold. F. M. PENNOCK.

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B. M. Ludden writes: Do not let me miss a number of the JOURNAL, as I am a life member and expect to read it as long as I read anything.

N. W. Strong writes: We are marching on to higher ground, eliminating the fungus attachments, and well has the JOURNAL fought for this happy attainment

A Baby's Vision-A True Incident.

To the Editor of the Religio-Philosophical Journal:

We were looking hourly for the death of the hushand and father. The verdict of the most experienced medical man in the city of Washington had been given. "I can give you no hope; every symptom is unfavorable." My little golden haired Lily, aged four, came to me as usual for her good-night kiss. I could hardly see her for my tears, but I managed to say, "Pray for you papa, my darling, and look at him before you go. Papa may not be here in the morn-

ing," "O! yes he will," she said, confidently, with that sweet look in her face, that sometimes makes her ex-pression remarkable. My breaking heart took com-

What makes you think so, dear? Lasked.

Oh, hecause I saw somebody come just now. He stood right there at papa's side and put his hand on papa's forehead. I guess it was Jesus, because he looked so beautiful, and you know when he touched people he healed them."

The doctor came the next morning as he told me, expecting to see crape on the door. Instead, there lay the patient, cool, calm and quiet, in his right mind, and on the turn to health. 'Madam," said the doctor, to me, "this is almost

miracle." I said little, but my heart sang for joy, as I thought of my baby's vision. And I have no more doubt than that I live, and he lives who was so nearly snatched away, that my Lily saw an angel visitant, with the

"Persecuting Mediums,"

To the Editor of the Religio-Philosophical Journal:

power of healing in his touch.

It has been a favorite cry with the Banner of Light that people were persecuting mediums when-ever they exposed fraud committed in the name of Spiritualism. This has been the role of that newspaper for many years. What has caused it to become itself one of the "persecutors?" Is it that so large a part of intelligent Spiritualists are disgusted with its past course? Whatever the cause, the fact is that in a recent issue (Jan. 20) it asserts of Professor

"He is traveling about the country and under the pretence of being a spirit-medium holding seances to which a few are admitted upon paying a fee. At his latest exhibition such palpable proof was given of his being an impostor, that he was ordered to quit the town.

It then cautions Spiritualists against his approach. Can the JOURNAL, enlighten us as to this new role of the Banner? ... Why has it become "a persecutor of mediums?" It is doing in this instance what the JOURNAL and many of the best Spiritualists have done-denouncing fraud. The Banner said they were persecuting mediums then. Will it now take back the insulting gives it has cast upon others for doing the same work? We shall see. BRONSON MURBAY.

Mr. F. Haslam said that Spiritualists had stum-bled over this idea of individuality and that it had re-tarded their progress; that while it became necessary to develop man's own powers, he could by associa-

tion with others strengthen the cause far greater. Mrs. J. A. Wilson said that for the past few weeks he had been away from home among orthodox people, and that he had been surprised to find how they clung to their old creeds; but he found the leaven of Spiritualism was at work. He spoke of the spiritual body and mentioned the case of a lady who was born without arms who said she felt her arms as distinctly as if she had them. Dr. Comings said that he knew this to be so where

persons had been without arms as well as those who had an arm amputated, and he believed in the innate consciousness that came to every soul teaching of another life.

Mr. J. Jeffreys said that since he had come among Spiritualists he had heard much talk as to individu-ality, but that in his experiences in human life, he found that humanity were bound together by their sorrows, joys and sympathies; that we were all chil-dren of one Father, and that Spiritualism should be the means of bring us close together in bonds of fraternal brotherhood. Col. Wm. Hemstreet said that his ideas had not

changed in regard to psychic forces that were acting upon humanity, and he urged upon Spiritualists the necessity of a closer study of these laws and forces that were so potent in the life of the individual and the race. He spoke highly of a work published by Mrs. Autoinette Brown Blackwell, and recommended all to read it as an aid in the right direction, Brooklyn, N. Y., Jan'y 20. S. B. NICHOLS.

Milestones.

To the Editor of the Religio-Philosophical Journal:

On the evening of January 6th, there occurred in the city of Minneapolis, at the home of Mr. and Mrs. Homer Lewis, a pleasant gathering, the object of which was to give Mr. G. P. Colby a friendly reception. By one of those fortuitous happenings that sometime overtake us on life's pathway, it was found that the time marked for both the hostess and Mr. Colby, the adding of a new year to their calendar of experience. Time touching lightly the former, had left some "silver lines" upon the external, but no frost upon the internal, and in the flow of genial, social intercourse and general good feeling, we bid defiance to old Father Time and played we were all young again

young again. Mr. Colby has made during his short stay among us hosts of friends, who will gladly welcome his return at any time he may decide to come. Though he would not promise to come, still we confidently expect him with the June air and roses. And in saying that he has both as man and medium, won the respect and confidence of the public whom he has faithfully served I express the general verdict. I, with his many other friends here wish him success wherever he may go, and unhesitatingly commend him to the appreciation and encouragement of all seekers after truth. SUSIE M. JOHNSON. Minneapolis, Minn,

Spiritualism in Baltimore, Md.

To the Editor of the Religio-Philosophical Journal:

As you are interested in all matters that pertain to the interest of Spiritualism, I make the announce-ment that there has been a Society formed here; it has rented a spacious dwelling, No. 276 Saratoga Street, the parlors of which will seat nearly one bundred persons. One of the rooms will be spe-cially reserved for mediums who may be employed by the society. Dark scances will not be per-mitted, it being thought best to offer nothing to the public that will not bear the light. The society will soon be in full working order and will doubly give a fresh impulse to the cause. The first public meeting was held last night, and alhough the weather was exceedingly inclement, still it did not prevent the assembling together of a goodly number of the friends of the cause, CANROLL,

Mrs. W. J. Manning writes: We receive your ever welcome RELIGIO-PHILOSOPHICAL JOURNAL weekly. We consider it the best spiritual paper published. For several years it has been our privilege to live in the sunlight of Spiritualism. It came to us unsought, which we consider one of the first great tests.

"Grand parents?"

"A mother?"

"Yes." "A brother and a sister?" "Yes?"

Then came their messages of love and joy that they could clasp spirit hands with met this was the first visit from my sister, and oh! what happiness to know that she could come back to her dear ones left behind, having passed away with the belief that Spiritualism was all wrong and evil. Then the dear mother who has watched over my life from her upper home for twenty-five years, gave me test messages and fresh courage for the earth pathway which has lain nearly always up the steep hillside, with only now and then a walk on the level land among

The tears of gladness blinded my eyes, and I felt a thousand times repaid for going. I had left my own fireside reluctantly with the thought that it could not be worth much for ten cents; but here I found a lady, neat and attractive in appearance, (with a little quaintness of manner which gives one a greater de sire to know her better) earnestly working for the growth and advancement of our beautiful philosophy, and I thought here is truly one of the little ones of our father's kingdom, so small that our beautiful writer and critic, Mr. W. E. Coleman, in speaking of our mediums, overlooked her entirely-something that I am very sure the angels never do. Mrs. Miller s a lady of fifty-five winters. She was formerly an Adventist, the daughter of a minister of that faith.

She opens her circle with prayers, and singing the dear old songs, "There's a land that is fairer than day," and "Nearer, my God, to thee." Truly the memory of this circle will long remain with me as sacred; for there I met my angel friends." Yours fratemally, San Francisco Col San Francisco, Cal.

Letter from Kalamazoo, Mich.

to the Editor of the Religio-Philosophical Journal:

We have our new society here in working order. Mrs. Silverston has been with us at two conferences and given some fine tests of spirit preserve and iden-tity, most of them being readily recognized. She has also given some very fine psychometric delineations of character from letters and locks of hair, and I think she has rare abilities. In this important phase of mediumship. Her private sittings have given, so far as I can learn, satisfaction in most cases. Upon the whole we have enjoyed her visit and trust that

it will be productive of good. Mrs. Silverston and her guides will be welcomed to Kalamazoo by many warm friends whenever they can make it convenient to visit us. S. BIGELOW.

J. L. Braffett writes: I enclose \$1.60, for which send me another vol. of Prof. Buchanan's "Moral Education." I have perused it partially and find it a very excellent work and can recommend it as being worthy of a place in the finest library, and far exceeding any thing I have read of late. Our ministry need this work to freshen their spiritual tactics, and help them to wheel into line, with the practical thoughts and discoveries of our times. Men-tal science needs the dictionary of spiritual facts and forces to make plain man's Anthropological nature and relations to this life and the interior one. The Prof. has given us his best thoughts, as a close and analytical observer of men and things, and the simplicity of his style in handling a profound subject makes it an admirable work to instruct and interest

E. Fanger writes: I can truly say that the JOURNAL is the best investment of all the different papers I take. I hope that you will continue to give your readers good spiritual food, and the fraudulent mediums the demunciation which they so justly de-serve, and which you deal out without regard to friend or foe.

It was through the mediumship of Mrs. A. that myself and husband learned the truths of Spiritualism and likewise were induced by her to subscribe for your valuable JOURNAL, which is a weekly visitant in our home, and an ever welcome guest. From my soul i say, I know every honest Spiritualist will echo the sentiment, God and the angel world bless and prolong the useful life of Mrs. Sarah Andrus. Mrs. G. G. MEAD.

Mason, Ingham Co., Michigan.

Strange Appearance of a Person while still Alive.

To the Editor of the Religio-Philosophical Journal:

Permit me to lay before your readers the following narrative of facts: In the month of March, 1871, I left Wisconsin for the State of Nebraska. After my arrival in Nebraska, I made my home, or rather stopping place, with one of my daughters, when not traveling in the State. At the time I left Wisconsin my wife was not well, and I hesitated whether to leave or not. After I had been away from home some three weeks, I was lying in bed one night in the house occupied by my daughter and her husband, n one of the rooms in the house from which an out side door opened into the street. About two o'clock in the morning while awake in bed, with sufficient light from a partially obscure moon to see distinctly any person in the room, fully conscious of all my surroundings, and with my face toward the door, I saw it open, and a person stepped into the room whom I recognized as the perfect image of my wife. She came directly across the room, knelt by the bedside, clasped her arms about my neck, gave me a kiss-told me she had been very sick, but should soon be better. She also chatted familiarly about other things for a few minutes, when she said, "I must go and see Adelaide" (our daughter), rising from the bedside, bade me good-bye, walked across the room in a diag-onal line to reach the door of the bed-room in which our daughter and her husband were sleeping, when she passed out of sight into the bed-room. She was gone a few minutes when she again came through the opened bed-room door into the room where was lying, turned and looked at me, as much as to say good-bye, passed through the outer door and was

From the time of her first entrance into the house until she left, I felt as calm and collected as I could if she had come into a room where I was lying, and knew she might come to me at any moment; but after she had passed from the house a feeling of great anxiety took possession of me, and could I have taken a train then, I should have started for Wisconsin at once. But before morning I had resolved to await the arrival of a letter which I felt sure would come as soon as it could in the mail, and to be guided by its contents. The third day after this I receiv ed a letter from my son in which he wrote:

"I hasten to inform you that mother is quite sick, though better than she was night before last, when about half-past two or three o'clock in the morning we thought for about twenty or thirty minutes that she was dead. She lay insensible, pulsation ceased or only fluttered at intervals, and respiration seeme

s to enjoy her usual degree of health, and though never in possession of sound health, she is with me in person to-day. S. F. DEANE, M. D. in person to-day. Carleton, Neb.

J. H. Gordon writes: Your paper is always welcome, and I must say that I admire the strong common sense manner in which it is so ably conducted, and the firm attitude which it has taken against dishonesty and frauds, and for the kindly spirit and sympathy shown towards those that are honest and deserving. I think such a course right-eous and just, and certainly must meet with the ap-proval of every right minded honest thinker.

P. S. Goodwin writes: I approve of your course in the past and hope you will continue to show up the trauds in their true colors. The true and good we must protect.

M. A. Mandeville writes: Always preferring the genuine I still adhere to the JOUBNAL. I have asked several to subscribe; but they prefer cheap phenomena or sensational papers as yet.

J. C. Knoblock, Treasurer of the celebrated South Bend Chilled Plow Co., writes: I prefer the JOURNAL to all of the papers I take, which include the Banner, This World, and five or six others.

J. A. Chichester writes: The reason I take your ; aper is, you are death to all frauds, and when I read the paper I can feel I am reading truth.

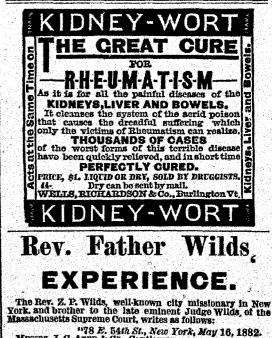
M. Fash writes: Were it not for the noble stand you have taken against those infernal frauds and humbugs, I would have given it up as being almost impossible to silence them, but now hope on.

Mr. Geo. S. Oldfield writes: In common with other subscribers I feel much obliged for the manly course you have taken as to humbugs and frauds, and trust that you will continue to call a spade a spade.

Mrs. Anna Svenson in renewing and send-ing a club of subscribers for the JOURNAL, for which she will accept our thanks, says: I was converted to Spiritualism by reading Samuel Watson's books. I have received so much comfort through its beautiful teachings that I feel like a new being. We have been holding scances here and our spirit friends have tried to commune through me.

On the day of victory no weariness is felt.-Arabc Proverb.

The most important part of every business is to know what ought to be done.



York, and drother to the face eminent Judge Wilds, of the "78 E. 54th St., New York, May 16, 1882. Massachusetis Supreme Court, writes as follows: "78 E. 54th St., New York, May 16, 1882. Massachusetis Supreme Court, writes as follows: "Tast winter I was troubled with a most uncomfortable itch-ing humor, affecting more especially my limbs, which itched so intolerably at night, and burned so intensely, that I could scarcely lear any clothing over them. I was also a sufferer from a severe catarth and catarthal cough; my appetite was poor, and my system a good deai run down. Knowing the value of AYER'S SARSAPARILLA, by observation of many other cases, and from personal use in former years, I began taking it for the above-named disorders. My appetite improved al-most from the first dose. After a short time the fover and itching were allayed, and all signs of irritation of the skin disappeared. My catarth and cough were also cured by the same means, and my general health greatly improved, until it is now excellent. I feel a hundred per cent, stronger, and I attribute these results to the use of the SABSAPARILLA, which I recommend with all confidence as the best blood medicine ever devised. I took it in small doses three times a day, and used, in all, less than two bottles. I place these facts at your seriec, hoping their publication may do good. Yours respectfully. Z. P. WILDS."

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to be suspended or stopped. But she finally rallied, and seems now to be in a fair way to recover." She finally fully recovered from that attack so far

FEBRUARY 3, 1883.

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RELIGIO-PHILOSOPHICAI

Keep Your Thoughts Sacred.

A worthy wife of forty years standing, and whose life was not made of sunshine and peace, gave the following sensible advice to a married pair of her acquaintance. The advice is so good and so well-suited to married people, as well as those who intend entering that state, that we publish it for the benefit of such persons. Preserve sacredly the privacy of your own house, your marriage state, and your heart. Let no father, mother, brother, or sister, even pre-sume to come between you two, or to share the joys or sorrows that belong to you two alone. With God's help build your own quiet world, not allowing your dearest earthly friend to be the confident of anght that concerns your domestic peace. Let mo-ments of alienation if they occur, be healed at once. Never, no never, speak of it outside, but to each other yield gracefully and confess, and all will come out right. Never let to-morrow's sun still find you at variance. Review and renew your yow: it will do you good, and thereby your souls will grow togeth-er, cemented in that love which is stronger than death, and you will become truly one.—Heraltd and Presbyter.

Arranged by the Evil One.

As the Rev. George F. Pentecost was conducting the usual Sunday afternoon services in the Academy of Music, in Brooklyn, yesterday, a young man's coat was set on fire by some matches which he had in his pocket. This caused some excitement among those "Fire." As he did so a commotion arose in the lower portion of the house and a movement was made to-ward the doors. Mr Pentecast stepped to the front of the platform, and, declaring there was no danger, or the platform, and, declaring there was no danger, requested all to remain quietly in their sents. He said that the incident was merely arranged by the "Evil One" for the purpose of distracting attention from the devotional exercises. The young man with the matches having by this time been extinguished, order was speedily restored, and only a few of the most timorous in the audience left the house.—N. Y. Tumes Times.

OUR GRANDMOTHERS

taught their daughters that a "stitch in time saves nine." A pill in time saves not only nine, but oft times an incalculable amount of suffering as well. An occasional dose of Dr. Pierce's Pellets (Little Sugar-coated Pills), to cleanse the stomach and bowels, not only prevents diseases but often breaks up sudden attacks, when taken in time. By druggists.

The Pythagoreans make good to be certain and finite, and evil infinite and uncertain. There are a thousand ways to miss the white; there is only one way to hit it .-- Montague.

for brilliancy and durability. 10 cts.

Man. it is not thy works which are mortal, infinitely little, and the greatest no greater than the least, but only the spirit thou workest in, that can have worth or continuance.—Carlate.

Measure not thyself by thy moving shadow, but by the extent of thy grave; and reckon thyself above the earth by the line thou must be contented with under it.—Sir Thomas Browne.

It is better to be reproached by a friend than com-plimented by a flatterer.—Irin Panin.

Infinite toil would not enable you to sweep away a mist, but by ascending it you may often look over it altogether.

If I did not have to preach, I should not chastise myself, said a priest who loved the truth.-Marie Eschenbach.

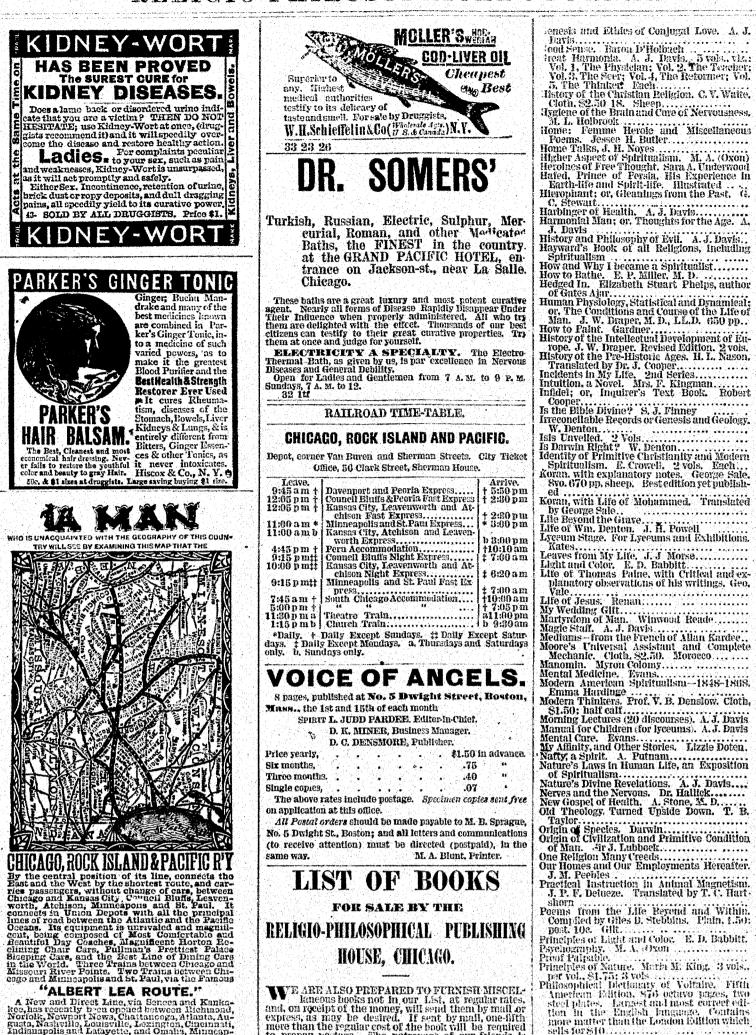
A man ought to keep his friendship in constant repair. I look upon a day as lost in which I do not make a new acquaintance.—Dr. Johnson.

"ALBERT LEA ROUTE."

Every genuine work of art has as much reason for being as the earth and the sun. The gayest charm of beauty has a root in the constitution of

hings.





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RELIGIO-PHILOSOPHICAL JOURNAL.

Continued from First Page.

and Betsey especially. Come! They haven't got far away and you can overtake them."

"John reluctantly donned his clothes and sauntered out of the house incredulously, but on regaining the street and remembering my earnestness he made all speed to overtake the girls. He did not do so, however, and as he drew near their home he found the house dark, and felt that he had been duped and that I had deceived him. But I never saw men or women more distinctly or more un-mistakably in my life than I did those three young women standing at the foot of our bed. John came home grumbling and said he had seen nobody, and I thought it very strange. But I said, 'Get into bed, John, and I will tell you your fortune.' He got compos-ed, and I continued: 'You will soon marry Betsey Taylor, and will live with her three years. You will have three children, and in three years from the time of your marriage you will die.' I don't know what put it into my head to tell him this, but I did so. Time went on and we separated, and he afterwards married Betsey. Two years passed away and one day John came riding up to my place of business in a buggy. He was not looking very well, and he asked me to ride out a little way with him. Being very busy I de-clined, but he insisted, and I got into the buggy with him. While riding he said, Mr. T_____, I guess that what you told me a couple of years ago will prove true.' 'How so,' said I, and he called to my mind the circumstance of my vision and fortune telling. I could see that it was preying upon his mind and said 'O, John, don't for pity's sake give it a thought—it is all nonsense. I couldn't have meant anything by it.' For-get all about it. Our ride terminated, and we separated again for the last time. Another year rolled away and John was no more. He had lived with Betsey three years, and left behind him three fatherless children.'

DOUBLE OF A FUTURE WIFE.

Judge T----r's present wife is one of the early settlers of Colorado, having came here in 1559, and he had therefore known of her many years before the death of his first wife. "I had a strange presentiment," said he, "that I was to be married to my present wife, several months before our union. I have a ranch on the divide, and it has been my custom to spend a portion of my time on the ranch and a portion in town. At the time I speak of I was at the ranch. I had been sitting up one night until twelve o'clock, reading. On retiring I lay awake think-ing, when all at once the wall seemed to move away, and I looked into a large, handsomely furnished hall where a great many people seemed to be congregated, moving to and fro, and presently an elderly lady and a younger one came toward me, arm in arm, and I noticed particularly the manner in which they were dressed. On reaching my couch the elder said to the younger, 'Here is a good place to rest. I don't think I will go any farther. Here is a good bed and I will stay here.' On saying this she laid down upon the bed beside me, and I felt the jar as she did so. I was very much astonished at this unceremonious and unheard of procedure, and I thought to myself. 'Is it possible that a lady would have so little modesty as get into my bed?' The younger lady had passed on in the meantime, and as soon as I could recover from my surprise, I reached over to see if a woman were really lying there, and the place was void. I knew, then, that it had | JOURNAL, and since the publication of that been a vision. Several months afterwards 1 met the woman of my vision in this city, ex- | been given to the public through our various

seen her and she had told me so. He thought me out of my head, but arose and obeyed orders. I was a long distance from home, but I made all possible speed to reach there and before arriving I met my son, who was coming after me, who accosted me by saying 'Father, Melissa is dead.' and I replied that I knew it.

"In 1864 my wife died here in Colorado. Iy sight, which had not been good or many years, entirely failed me prior My for to 1570, and I became totally blind. In that year I went to Boston for treatment, hoping to obtain some relief. I had a nephew living in Charlestown whom I had not seen for 20 years, and I went to his house. One evening he asked me to go to a Spiritual circle, for he was a Spiritualist, and although I had myself been investigating the subject for a good many years, I made as if I knew nothing about it, and asked a good many ques tions. I professed unwillingness to go to the circle, but finally consented on condition that no clue should be given to the medium as to whom I was. It was agreed, and I went. The medium was controlled by one who said her name was 'Martha,' which was my wife's name, and called for 'Alonzo.' I said, 'What Alonzo? for there may be more than one present.' 'Alonzo Mason,' was the reply. 'Which Alonzo Mason? for still there may be more than one present, and with a reproach for my being so exacting, she said, 'Alonzo S. Mason.' I could not doubt, then, but that it was the spirit of my wifespeaking to me, and for an hour we held conversation. She fold me of matters pertaining to our past life that no one present could know anything about, and finally she said: '0! my poor husband, you have come to have your eyes treated. You will get some relief; but not much.' She told me that a surgical operation would have to be performed, but to have no fear. The op-eration was made, and I have since been able to see some, but not enough to read or dis-tinguish faces. But the sands of life are running low now, and it does not make much difference. We shall not be deaf or blind, or poor or lame over there, and I have not long to wait."

Release of Earth-Bound Spirits.

Through the Mediumship of Mrs. Anna D Loucks of San Francisco; prepared for the Religio-Philosophical Journal, from a Journal of the Scances, by Herman Snow.

INTRODUCTORY-NUMBER ONE.

The short series of papers which I now propose to furnish for publication in the JOURNAL, may be regarded as of a somewhat unique and puzzling character, especially by those in the earlier stages of Spiritualism; yet from my own stand-point, attained through a long and patient investigation of cases of the kind, they are regarded as genuine and important.

About seven years have elapsed since H first engaged in this kind of work as scribe and co-operator with Mrs. Loucks and her band of spirit philanthropists, whose main work is to give relief to a class of spirits whose transition from the earthly to the spirit life has been hinderd by certain adverse conditions not readily understood on our side of life. Quite a number of cases of the kind were given in our published volume, "Visions of the Beyond," which may not be wholly unknown to the readers of the volume much other matter of the kind has actly as I had seen her, and dressed the same. | newspapers, enough at least to fill another | let me be of a right spirit, and then I must I had known her before, but had not met her | volume of the same size, and yet, as I judge, in four or five years. We were joined in not a tenth part of the actual cases of relief through Mrs. L's mediumship have been thus given to the public; and so real and important has this kind of work seemed to her, that she has willingly given up almost entirely such a use of her mediumship as might have afforded her a comfortable pecuniary support, and devoted herself with a zealous self-sacrifice to a faithful co-operation in the beneficent work of her spirit guides and helpers. During the period of my co-operation in this work, I have kept a journal of what has tak-en place. From this journal I have taken what has already been published and also what I am sending for the columns of the JOURNAL. I think that these are both interesting and important as helps to a better understanding of the relations existing between the two worlds and especially of the right conditions for a more natural and easy transition from the earthly to the spirit life. Of course, such should be regarded as exceptional cases, the general order of the death transition being perfectly natural, and of brief duration. Of the nature and action of these occasional obstructions in the passage way to the life beyond, something may be learned from a study of the instances now to be given; but from the imperfection much must still seem to us as of a doubtful and perplexing character. What strikes me as especially remarkable in view of my entire experience in this kind of effort is the constant variety, as well as the marked novelty and dramatic naturalness of each case. There has been but little repetition: each case has had marked individual characteristics of its own, almost as much so as if a succession of strongly marked individuals in the bodily form, had thus come before me. It would have taken a genius of the first order to have invented and sustained such a long succession of marked individualities and striking events. But this remark cannot be fully appreciated without an attentive study of all the cases published. There are, however, certain important characteristics which belong to these cases gen-erally, and this is what ought to be, since the prevalence of natural law should be uniform on the borders of the two worlds, as well as in them. It has been found, for instance, that whenever a dormant or bewildered spirit first enters upon a course of recovery under the influences brought to bear upon him by the methods of our band, it has invariably followed that the thread of rational life has been resumed at the point of the last earthly lucidity or consciousness. It is very much as in those cases in our earthly life wherein from accidental concussion of the brain the unconsciousness, when at length ended, results in the taking up of the thread of thought or speech at the precise point where it was interrupted by the accident. It is from such points of renewed contact with earthly conditions, that the long dormant, the bewildered or demoralized spirit, gains a foothold for advancing into the actualities of the spirit life and its open ways of progress. It is not claimed that the methods of our band are the only methods of such deliver-ances; it is only implied that such action through an earthly medium, is more prompt and efficacious than is the ordinary operation of natural law as it prevails in the spirit life. home right away. He wanted to know how Without some such action as theirs, it is as-I had heard it and I told him that I had just serted by our guiding intelligences, that

ages, and even centuries may sometimes elapse without the needed deliverance; also that what is now done through the means at that what is now done through the means at i and, is not a tithe of what might be done thus to redeem earth-bound spirits, were mortal and spirit energies rightly combined, acting through mediums faithfully em-ployed in this direction. Hence in choosing individuals for their especial help, the wise loaders in the work have generally taken i n leaders in the work have generally taken in hand only such as from natural constitution and capacity are especially fitted to become useful workers when at length fairly established in the new life of the spirit.

The first case to be given is that of one WAITING FOR HIS EARTHLY BODY TO RISE.

In explanation of this kind of anomaly, it was said in reply to my subsequent questioning, that it is not from a simple belief in the error involved, but from the blind and bigot ed positiveness in which it is held that, in such cases, the individual is kept in the earthbound condition unable, or unwilling to take the first step in advancement until the deeply rooted prejudice is in some way removed. No effort of reason alone can do this; as in the present instance, it is often necessary that the blinded spirit should be made to see his error, to have it demonstrated through personal experience, before the chains of mental slavery-can be broken. I will now give the case as it was regularly unfolded to me through the organism of the medium.

'No more faiths; no more dogmas for me said the spirit when the control was fairly established. "I have been waiting for my body to be resurrected; to be clothed upon once more with flesh, but here is only a skeleton instead of myself. I could not inhabit it if I would. I must unravel the mystery. What am I? What is this skeleton? I feel somewhat related to it; but what it is I do not fully understand. I feel that I have a separate identity from that....No, it is not me, but the organized form of matter which as a spirit, I once inhabited. It became un-fit for further use to me, and I find that the active principle has escaped from this skeleton which now haunts me.

"I sense another fact, that what I had believed as the truth was very untrue; that when I had done with the body once, it was torever, instead of its waiting in the earth to be resurrected for my convenience. It is a grand impossibility thus to be resurrected.

Theselthings must be taught to the people. It is a religious falsehood that must be crushed, that the spirit of a man should be waiting

for a resurrection in and to be clothed upon with the old body in order to enter into the joys of the new life."

I asked, "What injury has this falsehood done to you personally?"

"Why it has held me in a bondage from which I have only escaped through the aid of higher minds, who have been able to elucidate the truth, and to take me out of my dormant self. But I find that my wrath is getting the better of me. To be cally is im-possible under the damnable falsely of that is holding millions in bondage, who, but for it, would wake up instantly to a brighter sphere. I am going the world over to find such as are preaching the damnable faise-hood, and I will stop their speech. I will paralyze their tongues. But I am too fast; what is one man for such a work! I must bide my time and get others to help me.

"I am reminded by those past me in wis-dom, that I must work in a different spirit; that I must not demolish, but uplift from ig-norance and superstition; that the light of wisdom must shine into the work. Another truth appears and may many follow! First, holier in the spirit life; also some one in the earth-life, some organism through which the new teaching must be given. I am told that there are already many such in every direction; that reliable truths are being constantly given to the masses of to-day. If this is so, and I cannot doubt the words of those who speak to me, then is earth even as heaven open to new light, and truth, and joy. A new baptism is about to be spread over the earth's surface, and, as far as I can see, the clasping of hands is being exchanged for the new and beautiful light that is coming to the lower world.... "The dust I had waited to be clothed in belongs to the earth. The skeleton of bones, too, is dissolving and will in time enrich the spot of earth it has covered. I am more blessed by the vision of this hour than I had ever hoped to be in the highest heaven; and this is the crown of all my joy that I may know myself and the possibilities of my being. I can contain no more; it is enough; let me rest."

crevices of the twisted wire, must be brok-

- . Lift the cage from the bench.
- (a) By breaking some cords.(b) By disturbing the knots sealed to the

spikes in the bench-posts.

As a last precaution flour was sprinkled on the ground for a considerable distance in front of the cage.

The medium was fastened in at ten o'clock M., and we took our seats as in the first garden scance. After a short time a man's form, draped in white, appeared from behind the bushes, and bowed many times. A female figure afterwards appproached us from the other side, heavily draped. These familiar manifestations were received with a murmur of pleasure.

Upon examining the cage, the network was found intact; all the seals and cords were unbroken; none of the meshes had been untwisted; no tracks were in the flour. From the nature of the position a confederate could not have entered the garden undetect-

This scance was a perfect test of the honesty of the medium in that instance, but it is chiefly interesting for a point of spirit physics, viz., that a wire network forms no obstacle to a materialization. The spirits only complained of the wooden frame. A more commodious cage on a similar plan, without a clumsy wooden frame, would thus seem one of the best tests for proselyting pur-

On June 22nd, another garden seance took place, which has already been described in the Spiritualist and Medium. Only the main coints will be referred to here. No bush now interrupted our view of the medium. We saw the figure begin to form above him, and at the end of the scance dissolve to a cloud and disappear. The materialized spirit ("Jo-ey") traversed the garden in various direc-tions, going, in all, nearly 400 feet, and attained a distance, in a direct line from the medium, of sixty-six feet. We were inform-ed that the farther the spirit went away, the reater the draught upon the medium, and the greater the difficulty of holding the matter together which formed the figure, and that this was the most remarkable manifestation of the kind that had ever taken place. -A. Hildreth, in Light, London, Eng.

Current Items.

The people in India talk to each other in 132 languages.

Since Dicken's death, twelve years ago, 4 239.000 volumes of his works have been sold in England alone.

M. Renan has expressed the belief that a century hence mankind will study little else than physical science.

Marais, a village in Switzerland, was com-pletely destroyed recently by a mass of earth, rock and trees dislodged by the snow-storms.

Plateau, the eminent French naturalist, finds that a June bug can exert as great a force in proportion to its size as a locomotive,

Fairmount Park in Philadelphia will soon become a national nursery. It has been deeided to plant trees there from every State in the union.

Of the 84 morocco manufactories in the United States, 36 are situated in Philadelphia. The establishments turn out 2,000 dozen skins a day in good weather.

Japan'is about to adopt the American sys tem of railroad building, and has organized union steams shin company with a capital o \$8,000,000, to develop the trade of the empire.

FEBRUARY 3, 1883.

SYMPTOMS OF WORMS.

The countenance is pale and leaden-colored, with occasional flushes of a circumscribed spot on one or both checks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach; at others, entirely gone; fleeting pains in the stomach; occasional gone; necting pains in the stomach; occasional nausea and vomiting; violent pains through-out the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine tur-bid; respiration occasionally difficult and ac-companied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable. Whenever the above symptoms are found to exist.

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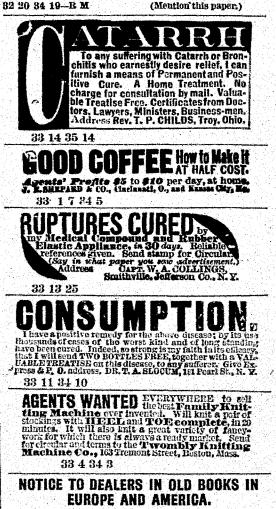
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marriage about three years ago."

THE LATEST CASE.

"These visions," says the Judge, "are an al-most nightly occurrence. Night before last an aged man came into my room, and told me that he should die in the course of the present month. I could not recognize his features, but something told me that it see if it shall prove true. He was born in 1800."

A DAUGHTER'S APPARITION.

While out on duty last summer, in an official capacity, scouring up and down high-ways and by-ways of the western outskirts of this City, I came to a large grove beyond the river Platte, which for a long series of years was used as a beer-garden, but which latterly has been surveyed and platted as one of the numerous additions to Denver. It was a "piping hot" day, for from a cloudless sky the sun was pouring down his fiercest rays and the shade afforded by the abundant cottonwoods was indeed grateful to the tired and dusty pedestrian. In an inviting part of the grove and induced, probably, by the cheap-ness of the lots, a small cabin had recently been reared, and thirsting for a cup of cold of our earthly perceptions in such matters water, I drew near for the purpose of craving that boon of a benevolent looking old gentleman whom I saw sitting beneath a rustic porch.He proved to be nearly blind, but from a newly dug well he drew and offered me a cooling draught, and invited me to sit with him for a while in the shadow of his newly made home.

Like most men of his advanced years, he was living much in the past, and loved to talk of the days gone by. Maine was the State of his nativity and by progressive stages he reached Colorado a great many years ago, and has here resided ever since. Among the many reminiscences he related. I took notes of one only, and as he had no objection to giving names and dates, I will give them as he gave them to me:

"My name is A. S. Mason, and I was born in the State of Maine. In 1855 I was living in Moline. Ill., and a married daughter was living with me whose husband was Ivory Lord. I was at that time a commercial traveler, doing business for the firm of Mason & Wilson. Mason resided in Moline, and Wilson in Worcestor, Mass. In the month of December of 1855, I had to make a trip through Iowa, and as I was about ready to start, my daughter, Melissa, came to the door threw her arms around my neck and kissing me said, 'Father, I feel as though I should never see you again.' I said a few comfort-ing words to her and tenderly taking my leave I went my way.

"I took a gentleman along with me by the name of Eddy, who was something of an invalid, and who wished to travel about with me both for health and pleasure. We had been absent from home some seven or eight days, and on the night of the 22d of December we put up at a hotel in Maquoqueta, Iowa. Early in the morning I arose to dress myself for the purpose of feeding my horses, and while dressing, my daughter, Melissa, appeared to me and said: 'Father, I am dead; mother is in great trouble, and wants you to come home.' She immediately vanished, and I aroused Eddy and told him to get up; that my daughter was dead and we must start for

[TO BE CONTINUED.]

Physical Manifestations.

On June 19th, a seance was held in the garden. Having no hen-coop with which to follow out the suggestion of "Joey," we constructed a cage out of materials at hand. Two wooden frames hitched together were set upon the garden bench in the shape of a gable roof. Stout wire net-work was stretch-

ed over the two frames and spiked to it. A strong cord, without knot or splice, was wound round and round the frame-work, at each revolution passing through a mesh of the net. Thus every mesh which touched the frame was bound tightly down to it. The two ends of the cord were finally made to meet on the top of the frame, were tied to-gether, and sealed. Over one end of the cage was spread another piece of netting partly overlapping the first pieces and hound firmly overlapping the first pieces and bound firmly to the frame in the same manner, the ends of the cord being sealed together near the other seal. The other end of the cage was left open for the medium to enter. The contrivance was then fastened firmly to the bench. The test-fastenings, which alone will be described, consisted of four cords passing from the frame on each side to spikes driven into the legs of the bench and sealed to the wood. The netting which covered the end of the cage was, moreover, nailed to the timber, each nail being sealed.

Rugs and a pillow being placed in the cage, the medium, clad in his overcoat, crawled in, and the end was closed by a fourth piece of petting, secured to the frame by another cord, the ends of which were sealed together. This netting was not nailed to the bench, but could not be raised more than two inches without violence to the wirework

The modes of escape from this cage were as follows:

 Break through the netting.
 Make an aperture between the netting and the frame:-

(a) By untying the sealed knot, unravelling the cord from the meshes, and raising the netting from the spikes.

(b) By breaking the cord, unravelling it

and raising the netting. (c) By untwisting the wire meshes, and thus freeing them from the cord. In doing this, however, the coating of zinc put on in the galvanizing process, and which filled the

In a recent interview with a reporter of the Chicago Tribune, Bishop Ireland of St. Paul is said to have stated, "My Maxim is: 'Ireland sober is Ireland free,' and there can be no freedom until men restrain their appetites.'

The first winter carnival ever attempted in Canada was inaugurated in Montreal the 23rd inst. A unique feature of the carnival was the ice palace about one hundred feet square, with towers fifteen feet square, and thirty feet high, at each angle, the connecting walls being twenty-five feet high. From the centre of the structure rises a tower thirtytwo feet square and over one hundred feet high. The blocks of ice used were cut in the St. Lawrence, and are as clear as crystal. The interior as well as the exterior of the palace was illuminated by electric light.

Mr. James Webster has discovered a method of making alumina by burning alum, instead of, as is usual, by precipitation. By this new discovery alumina can be obtained by a much shorter process, in much larger quantities, and at one-tenth of the ordinary cost. Mr. Webster burns alum and pitch in a calcining-furnace and produces therefrom a gray ing-furnace and produces thereform a gray cinder which is apparently nothing more than burnt alum. By further processes, however, it is converted into something which contains almost 90 per cent of alumina, and which in process of manufacture has left behind several bi-products of almost sufficient value to defray the cost of working.

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