#   <br>  <br>  

VOL．XXXIV．




 ouits of spirit phenomena are a
opubssheitas sonn as nosslble，




 park－Luttes．Passed to the Splyit Lan




HE REY．DI．JOIS P．NEWMAN
His Sermon Delivered at the Fmeral Serv－ 40,1883 ，at No． 561 Madison Avenie New York

Thts is puhished th the iteterest of truth．Ferson And thas ends another lifel．In what sense
ees it end？Not in extinction，wut rathe in change of condition，in the invisibility o
the body to ns，but in the perpetual consci－ Ingegs of the departed．
Indivinality in indestractible．Death is
remioval and not an annihilation．All that remoral and not an annihitation．All that
impaterial and spirituil continues for The integrity of personal identity is a a sib
ime fact．We can never be less than our－ Ives，nor more than ourselves，nor othertha territy ot our intellectet and moral being remory ho hids the past．The imagination
reaphesies the futur．The judgment，th
ceason and the understanding reme eason and the understanding remain，intac
phile the affections hold tast the tender ob This venerable woma has gone of the bo mot hor God，not to sing songs nor to b
ide nor indifforont as to the scenees of earth
nd time．These gons and grandchildren over whom shese sons and grandchildren，
here，she will continue to tove and gad goide hereafter
How sad must be that heartreturning fron
ne grave，feels all was buried therel Earth
neeed，would be poor were the dep ver separated from us；but reason and reve ever separated from us；but reason and reve－
ation combine to lead no to the boliet that
hose who have passed to the other side are Hose whio have passed to too other bilier thar are
till working for the intorests of those who emain on earth．Humanity is ever asking
he question，＂Have we heard from heyong he grave？＂＂What is the proof？＂It is tow
dat the testimony of persons in＂all ages，in 1 lomentries，of all religionsions，ind an the reeor f facts contained in the Bible，and in per
soanal experinence versal that the sirits of the departer have
returred to earth．It is so in China．The
hest of the Greeks aid best of the Greeks and Romans were strong
nthis opinion，and those emine in thy
Church for learning and piety，have cherish nurhi for learning and piety，have cherish－ Two worlds met in Bible times．The com－
munications were as reaithen between earth and heaven as between New York and London
to day．From Adam till John there was fre gone，and those who were left beshind．Go pate to Adam，Noal，Abraham，Moses and
Solomon Anelold died with Abraham，le ot out of Sodom；were companions of Dent
oel in the lion＇s den；they conversed with
Hary；they delivered Peter from prison；they isitod Cornelius the Roman centurion，Col prophets，to Pand and the apostles，to Steph－ and Elias were retirned to earth．And why
dhould we uppose that there is less interest
in heave tor egrth




Ramah．When in great distress，King Sau
invoked the spirit of Samuel to return $t$ arth，and the request was granted．Samne a apparitio Saul．What Saul saw was no rate of the witch，not an emissary of Satan，
nt the veritahle and venerank
earing the same majestic look which Saul wearing the same majestic look which Sau uthority as whend jugge and wronhet．Thi
in indeate bo his intimate knowledgeo aul＇s past hife，by the predictiondedge wich the nulimed，and air this was for the benen
the nation and for the world．And what
oformation did samuel the Sprit
forlde that saintel soous are there at rest Worlid That sainted souk are there at rest
Why hast thou disquieted me？That the
have a knowledge of tarth．The Lord hath
 he future．＂The Lord will deliver thee int From a seene so sad let usturn to one tha
 loved Son in whom I am well pleased，＇an
to attest the diring mision of Jesus to visit
ua from the present Spirit－world returuedt
earth．They stand on Tabor and conver
 as return．The other is Elijah，who wor
ears before the transfguation had beon
raslated．Moses appared as Moses，Elijan
 ed．Hare wo heard from beyond the grave．
Tes．What do moses and Eliah say of the
Spitityord？That they are there ge hey
vere in their porsonal identity，eonscioos er an ar
南 when on earth．Moses treads they wer he two words meet．＂They appeared it
lory＂，Peter，James and John are our wit
然ses to this communication．How did the now tom？By revelication．How did the
nyuition？By conversation？It matteritua no hey knew them，and thirty years after $t$ th
vent Saint Peter recorded the fact． The foritth person who came to to usfrom be
ond the grave Liad always lived there．The as his angative land．He was there long b hen came ind bordived from into to ting inife． i always represented as coming．Havin
ired thirty three years he returned to th
Spirit－world and remained three days．An are many manstions there．The inhabitants ive forever．They are in agarden of delight
bring those three days between His cruc wion and resurrection Christ was in th
 ith Me in Paradise．Ho then descende 9，He pranched to the the unhappy spirits，
he antediluvians，to the Sodomites，to ho had died prior to His crucifixion．
hey aceet hm？Weare no informed．
is reasonable to suppose they did．He the s reasonathe to suppose they did．Hi then forty days，passed into heaven，and foo And there was another who was born har
and went to that spirit land and returne
 nd six years after he he madiod ot this denty yearation
 iil． 39 and 40．Ho went not only to the plac
 dequately to express，and no mind on eart ould intelligeatily receive the exaltel
houghts containgo thereiv，for thay wer
tesigned for him alone，and herice it was no esigned for him alone，and hence tit was no
awfut or him to uttor them．What repor hat there is a power to convey us ther hat great thoughits are there commmnicater
o the mind，ant that his joungey thither be gat an ardent desire to return again：＂T hay Was to hin
ink Peter
in mind．
Do you gay if only one of our own race an woudd be gondeionttrn Most lawyers are sat
sfied with one good witness．The law in hat two witnesses are sufficient to confram
 But does the commmaication between th
wo worlds continue to this day？Let as no te detarred din answering this question，b
cause a great Bible fact has been perverte


 a，excliaimed，＂Joy＂then expired．That vas an interesting cass of Carnaval，whose of his intended bride．He would not believe
hat she Was dead．He mounned her absevee
nid chided her long delay，but when dying von regained its throne，and the dying
ver in guden joy strotched forth his arms
and se whener，That was an extraordinary
ndied sudet Buekmintinter of Bos．
His father，who in Now
 Are they not all ministering spirits sen t salvation．＂In his work ealled，Man al
mmortal＂，page 208，Bishop D．W．Clart
writes thus：＂There are seasons when th oul seems to receognize the reresence of and
o hold communion with thedenarted．The re like angelic visitants，We meet them in
ur lonely waiks，in our deep and solemn We meet them when the leagtheningshadows
allow the even tide．My terious and solemn s their commmion．We meet them when
orrove encompass ro rond about，and hal
owed is the indaence their nresence imparts real communion betweem the living and
ne dead！Who shall say that there is not ring？
，is the mother of our estemem friend and ity，who George I．Jones，of New Yor the adress，and has hat ealls from all quart
ers for them．The only ones now to be hat are those at the Jovanat offee．
Separation into Parts, or Is it Elastic?

That death does not instantly follong de
apitation is a well known fact This it apitation is a well known fact．This
rue of mas well a aimal．We have
reorded instances where the lips were seen cerded instances where the lips were seen
o move，the eyes to turn upards，and the ace to bear an expression of heep suppli－
ation for angace of time atter the head was severed from the hody．All of us know that
botht the head and body of foll remains
ative for several seconds after bewng separat－ sting problem：Is the human soul，like thi ody，capable of separation into parts，or is it If we admit the premises that death does些 the one or the other of the ahove ques－ he soul．If me wassume mat that the hegiritit may be separated into two fractions，the spirit of
the head and the spirit of the body，does it
not follow that these halves of the spirit may be dividedi intoquarters，and these piar particles of spirit essence，When conscious dividuality or personal dientity wour
necessarily be lost？Scientifice ednction
and us no other conclusions．This can aad us to no
otbe denied．
But suppose
But suppose we assume that the spirit is
capable of elongation，that it is elastic，and sat real separation of the spirit of the head nd the body does not taike place，and we are mountableas in the case of pert fects separation
This would lead us to ridiculons conclusions． If a man riding in an express train，by some nd dropped by the way，there wound necessa soul of the head and the soul of the looly，he－ olastie，this would lead us to conclude that
 Again，in this elasicitity of spirit is possibee
hare can be no limito its expasion，sinee
anthing elastic wiil stretch mantil it breakg nd we are now assuming that the spirit This being true，a spiritstanding upon ableak
mountain of the cold blank moon，could Jupiter，or an ardent hover on the plane panse and kiss his darling who might be on a
visit to Venus．This，although a natural de－ action from lopieal reasoning，is to to elasti eliove it or else bellieve the．spirit we mashle
 ifferent from that usually accepted，which If，that the sirit inabits the ood，is the
livin extity，and the body the cothing
hat it remains in the body until fleath When，according to A．J．Davis，it graduall plete separation．Wre may yet be compelled



## ess

Ig wa asume that the spirit does not nee













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Both Sites of the River of Life
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 Sytecriegor，lowa．
Still a fallune.

## Her Audiences Dwinding－Her Alsura statements．

















 Yo this，pobaly several hiudred milions









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 ly is os nation 20,000 years or more previous．
the utter notencouse proelaimed as samples of scentific truths by this so－alled inspired teacher．

$\qquad$
The bank of Calitornia litely rectived a

 rope by himes mas.


## ETEE

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infoite
not

 deaporove or and haye our being, than to en-
tivity of tre the maniteotations of the athe
















electrio spimituaism.
4 Watch-Night With the spirits.
Bx "shadows."
Mr. John Wetherbee of Boston, who has for



 was present, verbal account of the mani-
festations, The doetor considers Miss Berry
a very powerful medium and most estimable a very poweriul medium and most estimable
lady. We extraet from As, Wettherbees ac
count as follows:


















$\underset{\substack{\text { bug } \\ \text { light } \\ \text { feat }}}{\substack{\text { and }}}$

## SCROFULA






 PREPARED BX






| KIDNEY-WORT |
| :---: |
| ETHE GREAT CURE |
| H-E-U-M-A-T.-S.M |
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## JAMISPYLES



Washingaind Bleaching


INCIDENIS IN MY LIFE.




$\xrightarrow[\text { Horistord's Acid Phosphate }]{\text { Con }}$




Homan aud the grousehotd.


THE POET OF TO-DAY.

 To theo Fimanity, her wees reveralin



Whoneree Truth her holy wartre wages


Woman upon the rocturrame whenover sh
spatiks from the deepest and hest impulse Salas from th
fiher sonl, give
ining wort?
loose who utter a greater or lesser deegree rath from the a pratform, or cescorsing diegree they iliers, the following are pagaged in publi ork, speaking brave words whenever oeca,
 Pensylvania, with great sucess. She has
usi closed st enrge in wilkesbarre upon
hese topics: "How to attain a Happy Old
 Prinht" "Wherewithal shall we be Clothed?",
Xerves and Nervosunss," "he Duties and
Responsibilities of Women," "Bodily Relig Mrrs. Julia Ward Howe has been lecturin
 "We were inerroducel by a mntual friend et Furier and the work which she was doing
mong the womeon of oston. I was at that
ame zealous Calvinist, and had mueh to say bout the power of Satan on earth. Mr. Em
prome smiledand said that an anyel woul emon. But my young heal or twenty sum at yseemed to me as if ho took ont old Ney feature of his Ife was his ligh estimato


 now and departed. He uttered his divin
nusic and those who haerd could listen
hey ehose, but he forcedidis song on no on gille , his was not the isolation of indiffer
His anger with wrong was the anger of an
There are two orders of reformors and lec rers, amonogs women as among men. The are pioneers in every thing goon, dealin ith practical, visible realities. They batth al habits and social ccastoms which produce There are others more interior, profoun,
nd spiritual, who labor equally against ovil nd injustice, but also labor in differen ver injures seacenety or the causes of windidual. an dideavor to enlighten the public upon Mrs. Lucinda B. Chandler belongs to th
attor classi a gentle, quiet, loving woman
ith a frail body but a strong spirit liftin above weakness and pain, her life is conrrate Chandler exercisises a with pen and voice Wherever evil has been torn pp by the roots vith, a new and holy meaning on her loving
ips and a new life in a better world rises Snsan B. Anthony is doubtle the champion ecturer upon the ri en. Not long since upon the eve of her em ag to meet Mrs. Stanton and Earnestine I. ry, extonied to her a publiorteception in th To tiberal proakers stock in Massachusett f har very nature. Spending the best year or several years was occupied in many way
in furthering that movement. Thirty-fiy Irs. Stanton, and dimee then they have worl din nitedy in furtherance of the same ends
Tlisi is whit Mr. Stanton says of the wor Whenever we saw a work to be done ve orm of resolutions, petitions appeals am an's riplts, agriculture, edncation, and ro men quietly meeting yaar after yeart, fille
 ual interest with thomselves who had an
jets umder constderation. In this way wad halls of conventions, agricultural fair She has a troad and generous nature, an
depth of tenderness that few women po aentalizes bot not she hains gr wenuine feel or seng, verence for noble erctse mand and words, and anen ac
ve pify for all who come to her in the

can truy gay flave never knaw her torod

 Heny Ward Beecher on Consieience, ana
His own estimate of Himself, ina Reeen Sermon.
Tretation on
Staid
comarmsume

 gein apparently assuming theoriginal ma
 There were oth

$$
\begin{aligned}
& \text { sings: there are many hinds of consciene }
\end{aligned}
$$








 The oldest tree in the world. so. far
nown, is the
Bo tree of the saered eity



 In Misauri some of tho big land compa


Fided Colors Restored.




Dr. Piere? "Farorite Prescription" is th
Atlanta claims to have y young hady with
She fiest and prettiest hair in the United
Hagazines for March not before Mentione
The Pavsy. (D. Lothrop \& Co. Bostori This Magazine will be found interesting
to the young It conting shor sories of
Modern and Ancient stories or every day life.
Babyain. (D. Lothro monthly for the youngest rea, Boston wit
short stories and appropriate illustrations. More than a thousand lives were lost dur-
ng the month of Janaary by railw ay aciDuring the last five years 20,763 persons
have perished at sea.

|  |
| :---: |
| CATARRH |

$\$ 6.25$ for 39 cts

## 

## PAYSONS

29. 

LONDON AGENCY Religio-Philosoplical Journal,
 MTTRES LIIS II IIUMI LIFL;



Volumary Tribute of cint for Benefits IRecived.



## EPPS'S COCOA

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THE INDEX!
hadICAL HEEKLY JOURNAL. Eatiors (T:J. PMTERE





 THE HOLLOW GLOBE; the werld's acitator and reconchler


PRESAIT OLTLOOK OF SPIBITUALINM

## BY HEARY KIDDEL <br> 

 ITTA MAGNETSMTHE LIPL-FOUNTAI CONTRASTS IN SPIRIT-LIFE

SAMUEI, BOWIES





RELIGIO-PHILOSOPHICAL JOURNAL

 By JOHN C. BUNDX.




 special notices.

 alana respen




 $\frac{\text { cilea } 60, \text { ILL.. Saturahs, March } 24,1883 .}{}$
votice to stiscribers.
Subserpptions not paia in advance

 or tinubitity, do not heep paid in ual-
vance, the credit systemzis for the present eontinuted, but it must be distinct
$h y$ maderstoond that it is whouly as a ty widerstood that tit is wholly as a
faror ontloparof the Pubtisher, as
the terms are PAYMENT IN ADVANOE.

MINSTER AND MEDUM.
Revo H. J. Satage Meets Mrs. 18. C.
On Fridas the otai inst. at $10^{\circ}$ elloo A. x

 Ment Scrage. I have brought a couplo of
silates, and should be greatly pleased to get writing on the innersurface after I Inve
fastened them together, if you have no objection to making the trial.
will try. Staza. (antying, the string and re moving the paper wiapping.) These have a
cloth corering over the frames; which lind Inr. Simpson. I prefer the cloth covered
frames, though it makes no difference with the experiment:'A.
$M z$. Savage. I elean these and drop a bit of pencie between them, then sew the
two sitase torether by a threag on t too sides Wwo slatest sogether by a threat on two sid.
and also tio them together with a striug. Mrss. Stmpson. Very well, I will get you
something to wipe them off with. [she goes to the hyirant, wets a rag and approaches
Mr. Savage who is holding his slates.] Stop! iff 1 give yout this wet rag, some one may say yon shoold clean them without any inter-
vention of mine. If you will step to the hydrant, turn on the water and wash them sours. Sewan weter.
Min. Savacie. Certainiy, that is a good
point. I will wipe them with my handkerciliet.
slites, viripes them and places two small bite slates, wipes them and places two small bits
ot pacil each about the size of a pea, wpon
the surface of one, phaces the other over it, tha surfae of one, places the other over it,
takeen a neede and white thread, sews the the
trames topather on the trames together on two sides, then ties a
string aromnit them 1 Mrr. SSinspon. Now please mark the un.
derside of the bottom slate, without allowing dersise of thenson. hotom theate
any of us to see you do it.
Everything being in readiness, Mrs. Simpson opened the dion
and invited the party to enter and inspeetit and inited the party to enter and inspect it,
and to oxamine the taile. The room has an east window, the entain. Whas raised nan the the
bright morning sun shone full puon the bright morning sun shone fuil upon the
table which stood within eighteen inches of the window. The table is the same simple and-at which Hermanin met his Waterloo gome two fears ago. It is nothing but an
whpainted pine plank about twenty inches wide, thirt inehes long and one and a half inches thick, with four roigh sticks for legg,
and shows by varions marks the evidence of and stows by varions marks the evidence on
having been examinel by many curions and having beene examined by many curions and
skeptical inveetigators, over the top was sprent as usual a common table cover. Mr.
Savage thon seated limsself at one rickety tahbe, opposite the medium, who seat. her whole person in full view of the three

- gobel two-thiras fall of water was then placed upon Mr. Syyage's slatege, extended right hana, raised the table cover with the lett and passed her right on which
ruted the elatees and goblet under the table
dropped the table cover and placed her left
hand upou her head. Here
that may be sit that in this and all subsequent experiment.
 were at onee hearl indicating. that the top of the goblet was in contact with the
under side of the tahle. Atter probaldy five minutes the medium sllowed symp
loms tlat her arm was tireel lolding tom rather heary weight and begged "skit,"
the spirit eperator, to hurry up. she alko
 t ean feel my hand burning where it cover the plaee you marked. You should have done
tina curner," Mr. s. siid the mark was in the midade. Finaly sho stemed to geit th signal to take ont the slates. Whan pacee
on top ot the table Mr. Savage untien th esult: The letiers S. and J. poorly formed and a word standing by itself so crudel written as to bo illegible
Second $E x$.
repared as before, the medium requesting int. Savage to again mark the underside o
the slate, while she reitrea from the room to avoid seeing him do it. Returning before he
had completed it and secing the situation she erclaimed and dhat the door againu vivon son marking, and thoughtit it would spoilt haz part of the test, but ski says, It din't mat Savage admitted was true. The slates wer again placed beneath the table under the
same conditions as b before, Atter a minnte the medium said: "You marked the slate in the corner and in the middle to." "To which
Mr. Savage assented. The experiment end ed. Result: Several marks bot nothing in telligible.
Thirid Experiment--Mrr. Savage preparee
 sitting according to her usual castom, and see what wonld come. To this Mr. Savag
readily aecuiesced. The medium then took her own slate, whieh had bean lying on the table, and which all present saw was elean
and tree of writing sle droved npon it a and free of writing; sle dropped opon it
tiny bit of pencil about the size of the heai of a common pin, placed the gobitet of water the table in the usual manner. She then asked Mr. Sarage to make somer remark upor
ayy subject. II left Boston," said Mr. S .
"in
 Thate it out,", and suiting her oction apcorit ingly, brought the slate to view. Tpon the
slate and under the goblet was found plain
 ave done it.", Thent. This time Mr. Sar Fowith Experiment-This time Mr . Sav
geves slates were usea with a bit of penei and the Eoblet of water placed over it as be
fore. Atter the slates haid been earried under the table the medium again requested Mr. tion. "What is Mrs. Savage doing"? inquir-
ed Mr. S. To whieh the nedium replied daiming to repeat the words she heard from Ski: "Sitting, eating," Mr. S. looked at his six minutes past twelve occlock. Whether jes not tiow. The medium again request ed Mris. to say something. "IF was out," be gan Mr. S., "at a a queer dinner last night"-
ingtantly the slates were brongtt to view and ander the glass was written "Not very
and Fifth Experiment.-Mr.Savage's slates with the pencil under the goblet were carried be-
neatht the table, the top of the goblet being in neath the table, the top of the goblet being in
contaet with the under side of the table, as in each preeeding triat Mr. Savage then fore and intimated that possiblya cup o coffee was the cause. The medium said that
apart of the last word written woull extend apart of the last word written would extend
beopond the base of the gobiet. On bringing "Wo, halt of the last word being hegond the base of the glass.
sithth Experiment.-Mr. Savages's slates,
 tied as before. After the nual process, Mr.
Saxage ent the threads, untiea the string and Savage eat the threads, untied the string, and
openitg them found the word "Savage" Thus ented thane
Thus ended the experiments with his I satisfied that the results were beyond the power of Mrs Simpson or any one else in the Hesh, and were not aecomplished by trickery.
He said that a single letter or word under Ho said that a singlo lether or word ander
such conditions stabisibed the fact as completely as woull a a slate full; a statement with which every expert will agree
was placed in position, and awaiting results conversation was carred on, Mr. Savage con-
stantly kepping his attention upon the medi$\mathrm{um}$.
Durin
Bode, Bede, one of tatk, Mr. S. quoted from Alam whereupon the slate wase instantly brought upon the top of the table, and ander the glass was foun!
woman."
Bithth Experiment.-The medium's slate
and usual Conditions. The convarsation
turned upon ehildren and their ability $t$
confound their elders at
 dium hrought the slate nupon the table and The following sentence was found writteu
"We think yon better listen at children as they are better posted th
fresh in in menory. ski i.
Nintt Exineriment. In this trial Mr. S. ase of the goblet and toward a particular corner of the slate. Upon exposing the slate
herequest was foumit to have been eomplied with and this sentenee witten: "Brave Sav Ski", Navase emphatically dectared there ras a good deal in it, and expressed himed
as well satisted with the resilts of the sit Wing From first to last, Mrss. Simpson wa every suggestion tending to add strength to
the evidence sought by the experiments She evidence sought by the experiments undue ansioty, so that
The sitting was, as a show, much less inbea: in mind that the investigator came fo oine speciict purpose, namely, tontain writ
ing rupon the inside of elosell slates which he had brought and prepred for the experi ment, and to this end were the efforts direet ed with gratifying suceess. The resnits, nvolve 1 law and cever facts of stapendou inportance toman, and
realized; hence his extreme but justiflable
caution.
Mr. Savage had intended to leave for Cin innati Saturiay norning, but was so wel pleased with the sitting that he deternineed
to postrone his departure until saturday ovening and meet Mrrs. Simpson again. A The second sitting the writer was not tpresent Wha says...."I had a sitting at eloven
clook to-day with Mrs. Simpson. It was a cloct today with Mrse simpsen. It was
cost remarkabie one - not so much for quan tity as for fue
xоте from min
govice niporr.
 Mredium," I have e, ust read in rroot. It it in
more than true; for Col. Buny has made a At the second sititing referreat to at the end Emown business gentleman of Chicazo. So
many and sa remarkitle things oceurree that $I$ cannot undertite to teal with them
now. It very muel surpassed the first days Itting. The eonditions seemed to be perfeet frank and open. I got writiog, orer and over
again, on sucheh subjects, with suelh rapidity and under such gencral conditions, that all
talk of fraud or triekery appears to be absurd. Ialk of fraad or trickery appears to be absurn time to writit anything satisfactory before
tis proof must be returned. 1 may laye



## A Hell on Earth.

The Assemby Comittee on Charitable ad Religions Institations is now engage in an investigation of the insane asylums of
the state of New York, the widespread clarges of mismanagement, cruelty to the
inmates, and reckless incarceration of sane persons having foreed the necessity of an of Aicial examination upon the Legislature, Mr tall, slender, and pale, with white hair and thin side beard, about sis years of age, told
the Committe the story of his wrongs with intense feeling and great vividness. He was confined in the ctica Asplum. He said he relatives, chief among them being a brothwithout examination, eitither previous to or after his incareeration, and that the asylum
authorities not only would not allow him to see his friends, bunt denied him the privilege see his friends, but denied hin the privilige
of writing to any one of forty or fitty famil iar acequaintances, among whom were the Hon. Horatio Seymour, the Hon. Edwin D. Morgan, Johe Jay, Gov. Samnel J. Tilden,
and others of prominence. He detailea the and others of prominence. He detailed
devices by which the asylum nathorities insanity by writing and in starting lan grage conderaned what was called the reoord book of the asylum, whieh he asgerted con
tained everything that is vile. I would tained everything that in vile, "rwoul
give this gold watel," said he, drawing a andsome time-piece from his poeket an a look at that reeord book. But IItend to see it, I shall bring an aetion in the su-
preme Court and sthall move for an orter for that hook as neecessary to the preparation of my complaint". Judging from the $a$.
given, the asylum is a hell on earth.

The First Society of Spiritualists of New York City, have services in Repubilican Hall Sunday, April 1st, in commemoration of the
3ith Aniversary of Modern Spiritualism, The following gpaakers have been engaged
Henry Kidde, Chartes Henry Kidate, chartes Partrigge, Mrs. Aman
da Spence and Mre. Nelle $J$. T. Brigham. In troductory remarks by the President, Henry J. Newton. Singing by Mrst. De Weir, Mrsa
Bolle Cole and Madam Varian. Jnstrumental music by Frot.J. Jay Wattoon and his talent

Revision of Creeds. A few weeks ago we gave a resume of the this subject, as found in the North Amer can Revieu for January. The February
nimber lies before ns now, and we find the
 tel and Chambers, representative men of the
churches to which they belong. We sliall
 leom for, that our readers may see what th
teanerst of the ditt of of religion
tonght. Rev. or. Potter isays:













Mibubt is a disease, of which there may














Inev. Di. Kivete, of the Luthoran Charen Lutherans between the opinions
of the members of his Chureh.


 Rev. Dr. Chambers says:
"In the retormed (Dutcel nee between the aceepted chreed and the act

 mail number.
 creeds.as far as the Reformed Church i can' be revised with safety. A rerea muit
grow. It cannot be mautactured and it grow. It cannot be manufactured, and it ive efforts in the course of years, through rained." "There is no neeessity for the revil sion of the creed of the Lutherang," says Dr Krotel. "It would be no benefit to the Church or Chist to attempt to modity her creeds in Dr. Thomas semems
tie consequence.



So for the doctors disagree as to the amount
of need there is for tevision, vut seem to bo retty well agreel that revision is not possiWe. take from a Brooklyn paper some other IIT the Ohistian Reqigter, the Rev, J. H .

















 careftuly the treasyre that remains, we
find in thin Bibr onying of the mbiinest
wisdom and of the highest and hurest truth,






 Mhe lighest beareh for trath
are bhs of revision, all asured need of tian teaching white tininking men are de-
claxing all over Christeniong. No neve reeal will bridge the ehasm. The friture churech
will not be based on opinion, but love, and love in action, It will bolieve the truth,
so far as eadh member perceives it, eaeli for frar as each member pereexives it, eael for
himself; it will work more than it will worship, willexert moral influence but claim no authority. The problem the orthoidoz Ciurent
does not dare to solve, men will solve for themselves. Nen will not choose a creed
kut make one, and he will be held most orlief. Right thinking, not faith in in other
men's thoughts, will be the measure of true men's thoughts, will be the emee
orthotoxy, as the word implies.

## 1 Worthy Mission.

The mission of the Oalspe Lodge of Faithone. Its object is to gather together orphan ifants and foondilings, and other unprotec ted little ones, and colonize them in the ble. "They shail not witiess drumkenness, , and profanity, but be raised up in puri things in common. Neither shall they eat Ifh nor flish, nor drink strong drink, nor be
bound by hard labor, but be made cheertul otore Gon, giving them liberty, and eultiv ting all their talents by all kinds of trades do deligphtions, that their communities ma complish this desiriel end they tax them-
selves. The louge sets forth: "We do not selves. The logige sets forth: "We do not
pull down anybouly's religion; nor work is to ary to build pp a better religion than has eve
been; we do not merely preach the ments, but try to practice them, as set forth In Oakype. Contributions from other yeople
then our members are applied directiy to the benent of said ehildren, and not to ourselves nor for our personal expenses. Ours is not a asylums. They will be homes, and for the


We sometimes hear of Hefbrews foraking the religion of their bitth and becoming
Christians, but it is not often that one ednCaristians, but it is not often that one edu-
cated in Christianity is converted to the Jewish taith; therofore a case which has recentIy occarred in Baltimore, is attracting atten-
tion. Miss Lottie Galloway, whise paronts tion. Miss Lottie Galloway, whotse parents
are Methodists, and who was educated in thiat denomination, has joined a synagogue, had
her name changel from Lottie to Rebecea, and observes all the Jewish custons, Her
only motive is said to be a belier that the Jewian ta the only true religion, and
Christ was an Impostor and a frand.
Lyman C. Howe at 55 South Adar st.
$\qquad$ Last Sunday morning Mr. Howe took into
careful consideration this very perplexing careful consideration this very perplexing
question: "May not the doctrine popularly ative in the hereaftor and some fail to reach or retain a condition of conscious heing?" He commenced the morning services by say-
ing, "On! God, we thank thee for the quesing, "Oh! God, we thank thee for the ques-
tioning of the human mazd. We thank thee that we live in an age of yuestions and
earnest, sincere inquiry we thank theo that thou hast not elosed the doors of th Kingdom of Knowledge," ete, and then he
eritically examined the question presented o him by one of the audience. He said that accented by many of the eminent scientists who now assume a prominent position before the world, and hough not really an absolute Pact, it is a progressive truth. Nature is in-
deed our Mother, and God our Father God and nature are interelangeable, when we consider the intimate relationship that exists between them.
But, said the speaker, what is the fttest,
and what idea is intended to be conveyed in and what idea is intended to be conveyed the fiftest? Manifestly that which is the best qualifed in every respect to meet the many trying exigencles of the hour, day or
vear of time as it passes on in its never-endyear of time as it passes on in its never-end-
ing eycle. In this sense the survival of the ligg gecie. In this sense the survival or the the manifold active life of nature, to animal or the animal nature of man, the strongest, aly survive, because fully capable of grasping with, and conquering, the subtle enemies ynder these circumstances, that which might he the fittest, often is compelled to succumb and is effectually suppressed in the battle of often in consequence of superior numbers. Otten that which appears strong, is really the urvive may, when carefully considered in its last analysis, be fonnd to be unfit. That which is really worthy to survive, which seomingly should survive, is fonnd in the dovelopment of the mind, and in the moral Iy suppressed and its grand divine light ex. tinguished by superior brute force
Man, standing forth in all his majesty, is
the monarel of the world. He controls, the monareh of the world. He controls, Whan the propor effort is made, the beasts of
the field, and is in every respect the fittest to arvive, but it is a well known faet that anithe globe. Generally, the man with superior
constitutional vigor survives, but it often constitutional rigor survives, but it often The moral nature of one can not be used in fressive tondency of savage man, or wild
forocious beasts, yet Daniol in the lion's den is sialit to have subdued and controlled those ed them through the instrumentality of the asychological inf
able of exerting.
Thate the world as it is todas, continued the speaker, with regard to the intellectual materialist and the intellectual religionist,
who look upon and judge things through the instrumentality of the intellect alone, and what chance does the highy sensitive person stand to cope with them in their own sphere
of action or employment? How would snch a of action or employment? How would snch a
person appear, if he should go into the wild jungles and ravines of Africa, to contend ly assail him from all sides? It he cunningly take advantage of the animals, he can probably conquer, but in case he was com-
pelled to yield to superior brute fores in pelled to yield to superior brute fo As this world in its various manifestation is related physically to the other world, so it is spiritually. There is an intimate relation--
ship existing between the physical and spirship existing between the physical and spir-
itual, the body and soul. The whole object of life on this mundane sphere is not to eat ne those who oppose you, and thereby maintain personal power and authority, although many seem to think so. In all our relationhips or ife, plysigal perfection should only noble purpose of more fully develoning and sustaining the indwelling spirit, and not with the object in view of gaining brate oree in order to render others subservient to jou, with an idea in view that in sueh an
vent the fittest survive. He is the fittest to dirvive who prepares himself the best, morally, intellectually and spiritualy, to meet the over rising demands of this life, and prepares for the unceasing activities that await him in the spiritual realms. Is there really
It appears, however, claimed the speater, It appears, however, claimen the speaker, or as an existing state of affairs that might in some respects be remedied, that though born on the physieal plane of life, the unortanate wait only survives for a day; othore ony for a few brief months; others for eaches to the age of a hundred years, and, If simply to be usheren into this sphere of existence, and then to die, losing consciousness and identity forever, then of course, the questionenight well bo asked: "It death ands all, is it realiy worth living, when wo apt to befall a human being in his progress from the cradle to the grave?" No one Wishes to be born, if then to be extinguished and an eternal night follow, Under thees
circumstances life woald not be worth liv-

## ing; ence is

ing, it would hardy pay. Bit is exist-
enee a failure? Nol our lite here is destined eventualy to yietha a highter nafitnesses are right undoubtedly until by systematic effirt they are overcome and outgrown. Not one atom of God's vast creation can beanainilated; ;ot one planef natureever
lost; not a secon of time ordinamees of nature and Goil would have been different.
A child may inherit oxcellont qualites in every respeet, but is nanale to cope with the
atrerse aetion of the physical worth. Thit sh beause its spiritual nature is in advance of the clime in whieh it for a time survires. to which it is adapted, and there it tixumphs
in all respects. Its death was not to give in all respects. Its death was zot to give
room for the more fit to suxvive, beause it was far superior to theso it left behind in
the field of action. Not a haman being in all of Goids's vast oniverse that ever was or ever will be ex-
tinguishai, entirely bloteded out of existence.
 Iy adrance, progress more rapidy and see moro of Gods's rast nuiverse, than thase with less keen intelleetual and spiritual perceep
tions; but all classes survive to partake the glory of ford and enjoy the ineffable grandeur
points and was well worth listening thiliant Premiums for the Best Accounts of Anix versary Exercises.
It is very desirable to all interested that
 brief and to the point. However mueh loeal interest may attach to details, they do not and heretofore unpulisished aceounts of phe nomena are given, send them; also striking pasages from leetures or remarks. The Toundal will give the following premiums for the three best reporits: For the best, a tetails at $\$ 7.50$ and is in many re, whect the most wonderfal book of the age. For the second best, a copy of The Principles of Light and Color, a valuable and superbly gotten up book retaing at $\$ 1,00$. For the hird best, a eopy of The Religion of Spiritu ful and popular work retailing at s.125.
 Emma Tattle, Berlin Heights, Ohio;
G. Jaeksan, Hocezesin, Del.
gexeral yotes.
Notteas of Matetigs, moremetst of Leeturers and
 A sociable will be hell Fritay evening tarech 23ra, at the residence
Avery, 715 West Washington St Hery, Jis West Washington St.
Mr. James 6 . Clart agreably the good people of Madison, Wis, the ezand inst., with some of his fine songs.
The editor will have comething to say next week concerning his enjopable trip to Cincinnati, from whenee he returued just before
going to press with this issue. Lyma C Homa day, Wednesday and Thursday evening March 20th, 2lst, and 22nd, the last to be a temperance leeture.
na association has been formed at Huntnglon, Pa. Cireles are held twice $a$ week,
with very good sucesss, It is thought that an immense amount of good could be done there hy a reliable plysical medium. Mediums passing between the West and Fast, on the
line of the Pemnsylvania railroai, can address, for
Barick.
The Liberal, publisheil at Sydnes, South Wales, says that ata recent lecture deiivered there by Mrs. Watson, the hall was
crowded. The Liberal says that "Mrss. Watsan's short stay in Sydney has been producdoobttul if any one ever stood on the platform in the city who was her superior at oratory; and the matter she conveged was inva-
riably sound, sensible, opportune and appro-隹期e It is lectures of the kind that Mrrs. In Sydney, dealing asivering that are are wanten with the social and the individual life of the community, and slowing how wrong and tomora are many of the customs anid usage of whiep we we so apt to pride ourselves.
Geo. Bi. Brooks has been lecturing atote wa, III. He found but few Spiritual ists there but many investigators. He held two meet. ings there in the parlurs of Chester Martin. Ho speazs im high terms of the mediumship Mrst. Martin. It is claiumed that over 7,000 sm. There has been quite an intereest awakned among the Catholies there, many having been convinced of the grand truths oi Spiritalism. From Ottawa Mr. Brooks went to Vermont and Bnahmell, M1I, and then on to Quiney, where he is now laboring. He found many
Chrietian Spiritualiststhere, who still cling to the Bible to a certain extent, and cannot at onee give up its authority. One Spiritualist there, Mr, Branit, on Washington St., has held three year meetings at his honse for the last and others have heen developed at his Loipp nd now lecture there occesionally Circles are held in diferent parts of the city. In conclusion, Mr. Brooks says: "Spiritualism has been injured here in former years, and it the advice which has been pabblished fin your
 Mr. Heaplys's. Ghost.
In eomplianee with the emphuic reemnadation an Huner. L. C. Draper, of Wisconsin have issuen in pamphet iorm, the remari-
able account of spint vivitaiom putister in



 seater amous your friends.
Mra. E. F. Jay Butlene passel ithrough the city on Monday, en ropte from Colorado to
New York. She is in fine health and spirits and will return shortiy to colorato to mate it her permanent home. Mrss. B. lectured in
Topela, Kansas, on the way, and speaks highly of the cultured and zealons friend in that eity. They are anxiose to have her
returi and give them a series of leetures. In, to a fow earnest frienis.
A person using the name of Harry Abbott is travelling in Missouri. He elaims that the editor of the Jocknai knows him "and can say whether he is reliable or not. don't know a materiaizing medium mo that
name, and ean say his word is is not "reliable" name, and ean say yis wort is not "reiabien
whatever his materializations may beo. The man may be the wibiquitous Brigss, of Boston
who has seen it to change his name sine our late notice of his merits.
The proportion of civit to religions burials in Paris appears to be rapidy inereasing
Duriug one month out of 4,400 burials 1,207 Duriug one month out of t,tat burials, 1,202
took place without any religious ceremony. c. lebration of the Thirty-ilith it Clebration of the Thirty ifith Anifersary
of Modern Svirtualism in thicazs. To be Held at Martine's Hall, क5 South Ada Street, Suxday and Mondxy, April 1st and The outloos brightens, We are seerring
the best musical talentin in such variet vas to










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ill The whote to eonelude on Monday evening
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| $\begin{gathered} \text { Hitlee } \\ \text { H सMM THTLL } \end{gathered}$ |
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|  <br>  <br>  <br>  <br> And socsl <br> And ovgrivol the diay hink feel far more dit <br> GT Wreto a splendid song, whereat The sond must offer braise. <br>  <br>  <br> Or Al I Eat with broph in hayds <br>  <br>  <br> Smo it may be that in the end The things which seem ce sranll, <br> Way gum up greater than we hope With Rod who knoweth all, Fhon let me do the litle thing- <br>  |
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 THE SGIENTIFIG BASIS SPIRITUALISM. by epres sameewe
 Judae wates history TILE CIRISTLIN RELIGION

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 extractsfion the pheface


 Extracts from votices of the













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MoLDY MATTER STALE, YET HARDY:
Drawn out by the Late Romameing of John Drawn out by the late Ry.
Hardy.
Pople Cone anat Go, and Forget, hence i
is Necessary to Refresh the Mremories of old is Neeessary to Refresh the Memories of old
Spiritalists and Sharpen the Wits of neto

 hion, in we wam paramh
hadopted was as followe
ado
adopted was as follows: at a table. It was
Irr, Hardy was eeted at
draped on all sides with Leayy eloth reaching
 comion pailine was foasting in a meltee
stater At frist there was no restriction, but
later on a test was adied and Mrrs. Hardy was enveloped, from the neck down, in a
bag made fon some sort of netting. The
bag had two long seams reaching from her

 paraffine mold and slip it wder the table the
same as it no way was there the table coy
ering was always raised over Mrs. Hardy lan, so that har knees zad feet were unde
the tabland close the nail. Thereor
she could let the mold tlide down her lay
 venienty it was desizable to have a seam
alway cone in fronto othe popatator. Where
ine mold had been ejected, it was easy to


 spirits had any thing to do wrowability that the matter
of producing those molds














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 and








 Hig rentead that ampan has baw




















## Release of Earth-Bound Spirits.

Through the Mediumship of Mrs, Anna D
Loucks of San Erancisco: Previred for the Relifio-Philosophicicl Journal, from a
Journal of the Seances, by Herman Snow. nuyber seyen.
 him:
ciereft of reason, , mregenerate, unrecon-
ciled to fate, if 1 might eloose my condition



 active life, useful life.
conat you gave , too that I
count to ac












 Numin















 SHE YELL FROM A SWING AND LOST HER PHYSI-
CAL BODY. Now occurred an interesting phase of our
work fallows follore who I am? Im a littie








 and talik to mother She sayg I mugo me eom
fortod until mhe ean find and toll my mothe
about it. She esays that when Ifell my head
 Ev=w F
 watit. Am glad I came here because I I fee
better. I am now oing away with my yiri
mother I ever had. I shali stay with hyer." From my usual questioning near the close
of the stance, Iearneit the oflowing inter
esting facts and drinciples. Ine cases like this, theregoes forth to sensiof fatality which summons the neexed helpe arms. This antomatic summons, andathizing
mediate response which follows, wasilizened to the action of a note in music, which gives
vibrating motion to all the cliords in ha mony with the leading note, and thus the
earthy and pirintual worlds are comneeted
by a perfect net-work of nater of in perfict net-work of natural conductor
of ince, suited to all the emergencie In the present instance, it body, the spiritual, as well as the the morta system received a, disturbing shotk, for
full recovery from which some considerabl
time would be required; bnt that this viai and the coming en rapport with our
tended directly to ald in the work.

## city, being asked what the Unitarians be ing only one service on Sunday.

Prof. Streight has returned to Denver, Col disposed of several beatuiful paintinge, his
winter's work, and with perfeet health and increased artistic fervor is at work in his sta
dio. The unconventional funerals that have re with alarmas to the wisdom of the reform. It complains that if this thing goes on "so-
ciety nay be horrified by some man who will arise beside a clod-strewn mound and tell
the ehonest truth about a rich but hypocriti-
The venerable Bronson Aleott, called by nected he weopered he his health that it is is $\theta$ : as Dean of the Coneero Scholol of Philosophy iver the coursa of leetures, assigned to him Mr. Quinn's bill for punishing wifo-beatanswered the argument that it was a relic o barbarism by saying that it was not so dis
graceful a relic as the right the husband had graceiun a rice as the right the husband ha
to beat his wife, or the right "knock-knee
peidagogues and ill-tempered school-marms had to punish children.
Chicago has 3,799 licensed liquor shops
Dedueting the number of women, children and persons who are practically abstaimers, from the total population of the city, this
would leave an average of about one drunk shop to every twenty or twenty-five of the the city's population consume $\$ 30,000,000$ worth of liquor annually, or an average of
about \$6 a week for every man in the crowd The Rev. J. S. Pevy, a Methodist divine
mounted a pulpit of a church in the Brown Station circuit in Alabama, on a recent Sun day, and after praying gave out the hymn. He
then opened the Bible and remained stand ing and silent for half an hour, having eviclosed and he was removed to the residence of a friend. People should heed this provi dential warning, and never enter a Metho-
dist pulpit to teach. The Inter-Ocean says that Spiritualism in the conversion of Mr. Jesse A. Beard, who ad a remarkable dream which convince eif one Spaturday night lately, that his broth or, Mr. T. J. Beard of Chambers county, Aha Visited him, and upon boing asked how thing
were at home, told him that the family wer all well, but that sone thief had set fire t ises was destroyed but his residence. Mon day morning he received a letter from hi
brother which contained the exact informa brother which contained the exact informa
tion which he liad dreamed that his brothe ad told him in person.
Rev. James D. Shaw of Waco, Texas, whos
liberal views are now well known , was compelled to leave the Methodist Chureh on account of his progressive opinions, ha commenced the publication of a magazine
called The Independent Putpit. We do indeed hope that he will meet with abundan "We he speaks as follows of the "press "We have bean a silent though interested
observer of what the press has had to say of
our late "departure, and our observations our late rdepartiare, and our observations
have revealed two very anexpetede thing
namely: the irrellgiousness of the religious
 row, spitofal inveetive, and from the second
generou, many gymathy, What a strang
contrast' How different from what one woull
 and sanctifcation -perffoct love!
Colorado has contributed $860,000,000$ In
gold and $\$ 90,000,000$ in silver to the world' gold and $\$ 90,000,000$ in silv
stook of precious metits.

|  on the left side; the pattent ts rarely able to He on the left silde; sometimen the pain is felt under the shoulder and is sometinees taken undor the shoulder and is sometimes taken for Eheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes altemaniling with laxity; the head is troubled with pain, accompanied with $a$ dull, henvy sensation in the back patt. There is gener- slly a considerable loss or memory, accompa. ally a considerable loss of memory, accompa. nied with a painful sensation of having lett undone something which ought to have neen done. A sight, dry cough is sometimes at- tendant. The patient complaitisof weariness and debility; he is easily startled; his feet are cold or burning, and he complains of a prickly sensation of the slin: nis spints are prickly sensation of the skiu: Dis spinits are low, and, although he is satisfied that exer olse would be beneficiat to him, yet he can scarcely summon up fortitude enough to |
| :---: |

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