
VOL. XXXV
CHICAGO, NOVEMBER 10, 1883.


Hurt fron the enater of Infinte cause,

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Letter of Thanks Irom Mrs, Denton.
 he loved one we so deepply mopurn, and for
our sympathy with us ingur sorrow; and a your sympathy with us inour sorrow; and ar
sondera deep sense of our obligation, hould, with your permission be giad to say could be Boothed and comforted in this mid-
 sympatiy with ne as have been so kindly ex
tented ms by inis friends-t overy one of hom I would gladywrite it 1 were able. But, Mr. Buncy, death does not come to a
until the misision oo lito is fulatied, , excep
hrough some serious disturbance of Nature' throught some serious disturbance of Nature
sindily tere for su; and when any one if cat kindiy eare for ns; and when any one is cut
of with the forees of life sill vigorous and
in the midst octive undinesg we are, it nd by some means a great mistate haw been ande, ming a great wrong done.:
realize how much of that never before did
sin human nature. TTaik ofoodineos ther Hy, if there were nothing of goodness but sympathy it wert enough to redeem the wor
from all untighteonsnesg whenever the en ightened intellect of the race shall enabl to reninquish its dread sape ain control over its baser passions,
Again thanking you and these fiends to



stone or canvas and he will soon find the lim-
it of the pawer of art to call into living ae-
tivity his affections. The atheist aethowledges this truth when
hed denies the heing and the existuce of
god of he heart; that is, of the affections. says that he has no conception or coguition
of ayy such bing, and that he cannot ideal
 concesive of as a living conscious he actuan noty.
Those qualities and attributes which the re. igions believercognizes aspertaining to Go
 hey do not lift his soul to the summit of its
 enerally,deny the propriety of philosephers ng art in an effort to idealize a supreme be
no
nito




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 ion without a real or an ideal obiect to call
fortil.
Mrigersol and his class of philosophers ustity therir rosition on this subject, upors
the assumed prumnd that there is no sueh
 soul art do not express a posiblibe truth known
oh hamanity or which can be know; at
east, man has not the canacity of facuty to orrectly idealize any such being, or to coa such efforts are futile and ought to be post
pond until, through untolment one lecomes walified to truly idealize sueh being, which This is strange philosophy for one who del-
 mperfect. The poung artist cemmene houlding his frrst form as an expression o
his ideal; ;and he add inis own arthy studying the best masters that have preceded him
therevin. WVonlom. Ingersol say: "Oung
man, be wise, be prudent, be phiiosophicat: man, be wise be prudent, be plitosophical
Do not waste your timen spoil
and exthitity your unskillfulness by materiai perfect efforts at expressing your erude
jedeals? Wait uptil you have become more
perfect in your iteals and your art of expresperfeet in your ideals and your art of expres.
sion hefore you atempt to noe your emsel or
your brush? You will be ashamed of your mperfeet efforts by and by. Therefore, do
not attempt to perform what you know you not attempt to perform what,
cannot aceurately accomplish."
Would not the young artist

## Werly too: "Mr. Hougersoll, how long must I

 wait to become perfect in hy hat long must it 1 am toise neither chisel or brush? Is it not thy the Ise of these accerding to the best skill now
have that i am to arrive at the perfection
seek? Is it not manifest as the law of growth nd development, that the earanest and best
afort of the now, however imperfect, is that which conducts one to the best of the to be?
Lete me proced. then, man do my best day by
day Let me mold anil'model my formactorday. Let me motld and model my formaceord
ng to my best skill today, and remodel it to express my higher ideal to-morrow. I have
found that that whin semed pauthes in
my estimation of yesterday in the lightof the yy estimation of yestarday in the lightot the
inspiration of ofodianj thaits of guch im
covement; and I Inint that the improvement to-day have come to me as the reward o
The afvice which the rreiligions philoso The advice which the irretigions philoso-
pher hyis teaching and practice gree re-
speting the mifoldinent of the religious fac-
 anties, in every other department or human
enterpise and ativity would bediscardet.In
every art, profession or trade, suceess can be every art, profession or trade, sucecess can
obtainedo
inve efforts. theo ing many and otten, abor ive eftorts. This inventor is obliged to form
and reformis ineals many times wefore $h$
an actualize that which he seeks. But nai can actualize that which he seeks. But had
hio not have made his first, and then best of
tort, he ould have made his final aud succestal one. In
all undertakings, it th the continued best ef
fort. which gives success. It is, therefore
 effort, because, from our present status, suct
efrort must be impertect ences demand
that the best possible of the present dhall be that the bost possiboe of the present shall be
undertaken, that the better future may be
accompished.
accomplishea. But says the
But gays
claimed that
and that th


Hindoo Preacher in a Boston Xuitarian Ghurch.
We extract from the Christian Reqistep?
report of a remarkathe Sumday service, in hich a Hindoo, who does not profess to be aluable as a statement of the ideas of leadng men in a distant land, and from its in-
rinsic merits, catholic spirit and noble babe mozoombal at the chuncte of the The Church of the Diseiples was well miled hat Sunday evening with a very attentive
and reverent congregation. Bbat Protap
under Mozondiar conducted the hunder rozoondar conducted the serviees,
ollowing the exact order of the servicvof the In, introducing Mr. Mozoomdar, Rev. Janes I have to introduce to you a teacher who
has come to u from the far East, to show ns hat new movements in religious life are taking place in Asia, where our own race
had is origin. It very interesting to see
this tendency toward a universal religion. It seems to show, as many other things show,
that the religiogo of the haman rece is to arrive at atast. How soon we cannot tell; but
the tendeney of all things is toward the reigion of mankind. Our friend will now deseribe the remarkable movement which beMr. Mozoomdat opened
shortation to a spirit of worship. A hymn was next sugg, and was followed by the re-
eitation of a Saskit hyn, of which the
English translation raus as follows English translation raus as followst,
As the truth, the wisdom, the ininite, the
imare of joy the immortal Brahma mani-
 without a secold
trable by sin.
"Now let ns adore GonTioN. Othou true, real
being, we hold our lives. in trust from thee. The frail structur of of this body bears thy
breath and takes the name of being. our buseen force of life is but a stream from thy
overlasting life. Birth, change, srowth. everiasting life, Birth, change, growth, death, revival, all point to thee. Nisdiom
dwellith with thee, urr knowledge is often
darkness. Cause the light of thy intelligence darkness. Cause the hiphtot thy inteligence
to shine in our souls, and show us, Got,
our true path amid the farkness and the selt-delusions of lite. Deliver us from al
fallse knowledge, and let us but know thee as thou knowest thy servant. And teach us to
bethold our own heartsas thon dotst beholot us.
Tur Dreqeakalle is thy name. We know not
where thy elory is. We eanot ntter thee.
We are lost in the immensity ot thy prese We are lost in the immensity of thy presence
and attributes. The whole umiverse doth
proclaim thee. The past and the future join proclaim thee. Thas past and the tuture join
in an everiastind chors to declare thee, yet
thou art as undeclared as thon hast ever
After a response on the organ, and hynuns and prayers and the reading of seleetions of
Seripture from the Hiadu, Persian. Soham.
medan, ani Jewish Seriptures, Mr. Yozoommedan, and Jewish Scriptares, Mr. Mozoom-
dar spoke as follows It is often said that religion
progress. There is advancement in science,
Pin
 dige inereases, religion alone lage behin
The apostes of skepicisot the us that fait)
 purposes of Ged are coestensive with the his-
tory of human religion. It spith that the
source of infinite truth lies far, far back in source of infinite truth hes far, far back in
the past. the doorof ingirationis slaut, man's
future must only be a refletion of what has One by. The institation from which I come he position of the holder of mere higioric
hith. We believe in the mighty evolution of
col's purpoges. The past is no measure for
 presence, an a ative personality He deals
with ns mour ever-ay life, and shapes our



 pirit of christ AI great preongts have
come to the worl to tean wo pray.





 ater, if he has any howledge of his serip.
ture, will hold that the inols of stone and of They are mediums throughewhich toapproanh
The throue of the fermest God. Patit ofemp vigion, and become the immediate objeets of
faith. The histery of refigion proves that it has often grieved my spirit to experience planted the Father and the Holy Spirit. I the true docetrime of trinity. It tis not to my da bull There is idegp parpose sublime truth. underiying it but, repeat. it has grieved
my heart to see hat the name of the son has
suppanted the name of the Father and of the Wo Spirit.
Whe believe the grand doctrine that good
 direct. That thorioustdoetrine of true Chris-
tianity has been obscured and dimmed by men who lack due appreciation of the teach-
ings of their own seriptres, but the time
has come when the clamg of the toly has come when the claims of the Holy spirit living presplcee if he is a consuming fire, if
he is a reduy counselor, if ho sis one 0 whom
every appeal may he made in any moment of every appeal may be made in any moment of
perpexity and sorrow, we are tound to tell
the world what the responses of that spirit In the frrst place, then, there must bo a
ision of the Spirit of God. By vision, I do not man phantoms, rappings on the table,
voices in the air; I mean a realization of the Spirit of God by the spirit of man, as the outo
Ward oye behodis lighti. We belleve, in the Bralime Somaj, thatata the obtward body has
an organ of sight to perceive external oban organ of sight to perceive externa ob-
jects sothe inner spirtis abbe to commune
with objects internal. It the forms and at-
tib rye that ot materer are thus reaizazabe by the tomorrow is quenched,
eye shall not the attributes of the Spirit he real
ized by that inner eye of the soul which can ized by that inner eye of the soul which can
never be binded, but grows brighter and
stronger as it approsehes toward efernity? strone ger at it approaches towari eternity?
We believe, therofore, that the spirit can realize and recognize the presene of God;
and the realizition of that presence is
deep and so intense that very well may we apply to it the, word, "seeing the vision", We
are told that are told that in the depth of the nidnaight,
on the silent mountain top, when the apostles on the silent mountain top, when the apostles
were drowsy aud heavy with slumber, the
praying Jesus, in the ecstasy of devotion, behald Moses and Elias, Some will say, that holl that view: I believe it was a vision,
purtly spiritual and inward. Similarly,
believe that, when a man's inward facalties beilieve that, when a man's in ward faculties
areal parided, the spinit of God 18 always
realized realized by faith; and faith is tho sight of the soul. By direet acce 8 to the
presence of God, then, we mean that, by falth, presence of God, then, we mean that. oy faith,
devotion, and siftconseration wo bofold
the presence of the Infinita Spirit in all the I have out glory or naturo outwide. Thave otthn found faut with the way in














 Hoishiq a conseerition of sensation, mathini














 layal forms of religion the Christian han


 yet a perzonal Goa, Mho cann hear, see, fee
nnd help a porson is the only God the huma




 niphed the iliea that Good heipss us. The angel Mr Whabot. "us. Howen did not know but that $h$


 aeties dentueell fromt them, modern creed
 Hentally and morally. If thetrer phasiciant
 nitration of the then 1 recesire similiar dion ny joy comes in. My consolation in th
 Mr.ALbert Smith quotea, "Canet thon b
 es ame Goin Sreat many mha cannot concefive of a Good
rithout personality. That which pertraing harimoursedves. There is no affrmative trutul
 In some relations; wier renecesesariny sis trun
 mith' lecture next Friday vening: Mons.

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| by the mmigration from the Enited States, |  |  |
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| geores,Duramo, the capital of the state, has about 33,000 inhabitants, ano is the only city of |  |  |
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| tion of the revenues of the State. This wealth consists prineipaly in the lands and stoek |  |  |
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| ital. Ints argely an agrientural state andits lands are held by few mun under old grants and pay no taxes whatever. Ranchesextending from fifty to one hundredniles |  |  |
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| of inomintains to the center of another, what- |  |  |
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| ever the widhh may be, are the rule and notthe exception. These ranches are cnitivated the excerar in soall part by the lower |  |  |
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| in a rude way, in amall part by the laves)class of people wilo were once poons slaves. |  |  |
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| and on beint toll by the "Wheto" (ovner ofthe ranch that they are in defit to lim and |  |  |
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| such compensation as fie ehooses to allow, and aceepting the eorn and other sonmies |  |  |
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| at) more deeply indebted to him, and thus on without hono or expectation of any- |  |  |
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 A NEW BASIS

BELIEF IN IMMORTALITY
 SPIRITUAL IARMONHES.

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## BDOK ON MEDIUMIS

## CUIDE FOR MEDIUMS AND INYOCATORS.


 Prie, 81.50 . Postare Free. THE BIOGRAPHY OFSATAN

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## Forgaie mionticla 35 CENXs.

## PSYCHOGRAPHY,

 Llustrated with diagrams
 general corroborative evidence


NOVEMBER 10, 1883.
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 But the trexik heprg trarely yint way


 And Aveter orsuilies hesend.



 The Noith Anericin Reviey for November



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RELIGIO-PHILOSOPHICAL, JOURNAL.



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arkish, Russian, Ele etrie, suldhur, Mer-
earial, hounh, And other vadicaterd




## SPORE-KILLER.


mes. L.E. Hubbele
pex 143 , Xorwid. Ct
THE WAR IN HEAVEN.

## ORTHODOX HASH,

with change of diet.


DEATII,



## 

HISTORY OF THE BIBLE.



 STARTLING FACTS Moierin Sinifitadism.


## 4


 by John 0. bundz.
Terms of Subseription in Adrance. One Copy, one year, 6




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ncond class matter.
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| NOTLCE TO SUBSCRIBERS. <br> Aubscriptions not puid in adv are charged at the old price of \$ per vear. To accommodate those or inability, do not keep puid in vance, the credits system is for the 1 ont continued; but it must be dist favor on the part of the Pubtishe |
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son frou tre life







 sorrow; now naditten the somend rows deep-
 last waiting ery and sinks onto t sight:
 tutas the ineidents have more tulus impress.
 it some other mourner by ybowing the dianger of Yieliding to topaleses grief family consisting of husband, wifo and a darling little boy. All that wealth, education and socilal position could offer was theirs. Then camea change; the husband and father
was away, seeking among the Rocky Monnwas away, seeking among the Rocky Monn-
tains for additional wealth. The mother sees couch mutil the young life goes out; and while she is watehing the ficekering flame die away, the flame of a thunderbolt has liberated the soul ot her beloved husband, leav-
fug his lifeless, mangled body on the wild mountain oflee to bee eared for by awe-stricken companions. On lightning'a wings the ter-
rihle news is borne to the eastern home, but for days is witheld from the widowed mothor, until her little one is out of pain and has
joined his father. The stricken, childless widow has no staft on which to leen; no faith in a future life sustains; no knowledge that with friends on earth, is hers In this condition, borne down with unutonds all, the was partiaded to investigato Spiritualism; but she did it geemingly under protest and actuated by conflicting emotions.
Strongly materialistic in her methods of Strongly materialistic in her methods of thought, doubting everything, her hungry
heart impelled her to seek for what ghe had no hope of finding. She allowed her grief to berome an all-absorbing passion mutilit took complete possession. In thif, state of mind
she came to the Journal office, where all the assistance that could be rendered was cheer-
tally and sympathetically given, but without tally and sympathetically given, but without
srall. Though a perfect lady in every reapect, of far more than average intelligence and good eense, sell-restrained and very quiet, yet the appalling gloom whieh filled her soni affected those sho came in contact with to lutely paintal. We tried as delicately as popaible to show her how selfishly weak she
was in giving way to such grief, and that her connitition rendered it nearly imposeible
for hor spirit friepds to approuch Her rea-

\section*{| sunflent |
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| mal 1 state |}

In response to a letter from her asking for names of mediums in another city and ree-
questing us to procure certain tar quessing gus to procure certain rare bowks
from England, we repliec on May 9th of this year, and at the repty now seems to have
more eligniticance than when writen, we venure to publish it herewith
We max say, in pasin [We may say, in passing, that this letter
was penned in the hurry of office work with was panned in the hurry of office work with-
out the remotest thought of publication, and It is published as writtyn, without apalogy. Shounitit in the least degree inginite any sat. fering soul who reads it with ad
of lifes suties, we fhal be glad.]











 ady took our plain talk in the kindilisst spinh
it and acknowledgei its truth. Bnt sle could not arouse herself sunficiently to carry out its
suggestions. Douttingly she continuel her weary search for knowedge that her loved
ones still ived. On Nonday afternoon of last veek she calied at the Jocrvit ofice and
spent considerable time looking over hooks, finally gelecting one which elaims to
the Spirit-world and it inhabitats. ing through the book-room, we passed close
to her several times, as she sat apparently blivions to everything abont her bat the not speaking, bat the gloomy chill of her Mack despair froze the word before ntter-
ance. She left the office and in a few hours anee. .sho left the office and in a to hiours
therester, unable longer to endure her con. dition, she put an end to her earth-ifte and Kind girit into the next worll hope you are, you know this poor woman eannot escapp from herselt; neither can she at once be happy byareonion with her loved ones;
but you know that the darkness now envelop ing her is not eternal; yon know that loving messengers from ther realms of light tre striv-
ing to aid her weary steps toward a higher ing to aid her weary steps toward a highier
and a happier condition y you know that some time shewill join her husband anul etilla. Let us al unite in heart-felt desires f
gress toward light and happiness.
The tra Spiritalisist learns to act unsellish Iy for the good of others, whether it bring
happiness or unhappiness to himself; to act Ighty beeause it is right so to act, and not because of any anticipated reward here or
hereatter. Resting securely in his knowledgi of a continuous sxistence beyond the limitit ones there, he is prepared to do hisis best for his brother man. He bears the hardships and sorrows of this life with phillospphical celm.
ness, and a resignation not torn of despair. ness, and a resignation not thorn of despair.
He gnows that all his trials will in some He knows that all his trials wil in son
strange way work for his good. A medium-
tatic sonl with a sweet , all-sustasing taith closes a beantiffl allegory thus: "Oar hearenly Father wakes us from the slymber ot infancy and halplesssuess and sends us forth
 sends the pale messenger Death, to taks us same writer ends her allegory of "The Two Wayg" with this paragraph: "There ase two ways of journeying through life: One, likg
the first pilgrim, who thonght only of ealt and of speedily, reaching the vale and the journey's end; the other bettor and wiper one,
productive of greater good to all, of making a path, that all whe come affor us may be Epes Sargent, on his dypug bel with the hand Epes Sargant, on his dying bed withth
of Death alteady puon hlm wrotetus: look upon it all wilt the utmot reverence,
death being to my eyes a gracious, loving angel, ready to tot down the bars at the itt
ting time, and to welcome me to the great
ghastly thing to me, but a process fallof ten-
derness and love, carrying some wise parpoced whieh, if velled to me now, will all be very clear spon,",
Insteaid
Tnstead of nselessis throwing away this
life, let ean life, let each nobly struggle on to the end.He
who does this, need have no fears that his in fluence on earth will cease with his departure his bady will return to the dapt from
which it came, wat the spirit of his work, the essence of his life, will remain to streng the
those who fllt his place. This slould be hose who till his place. This should be an

## Lecture by Prof. W. Seymour <br> Last Sunday evening. Prot. W, Seymour lectured at Lester's Academy, 619 W. Lake Street, on this subject: "spiritis through MeStreet, on this sabject: "spiritst through Me- diums Pescelologically Conisidered." The rooRessor commenteed his lecture sys stating ane

 an establighed fact by the best scientifict mimid
of the age, and that the phenoumena of clairvoyanee, second-sight, or mind-reading, have
heen so tharoughly demonstrated in the pres. ent age as not only to demand the attention,
but to command the sanction of all investibating command the sanctien of all investi-
gat then dwelt tupon the minVersal beliet in man'simmortality, and stated
that if man be immortal, then the spirits of of our departed friends still have an existenee, and that although we might not know
their exact locality or the nature of their istence, eet they tate cognizance of our aetions and ara interested in our welfare. These all reoples in all ages, until at length the philosopher in his research hfter truth, turnled to inquire, low far these ideas are cor-
rect, and from a ceientific investigation of heing, georerened by twarned great laws wis viz, wsychalogy and chemistry: and that the change
called death is hrought abont by the law of




 3s that apparatus is remped from our sinit
friords by the clange called death, betore they cont be any commanications from the sphere of existence, heo or she nust enter (by
the law of psyelology) into relation with to a physical brain. Heice the ofice and mportanee of mediums through whom the He then dwelt upou the different phases of mediumship, topether with the seeming cqupublic circles, nemuly all of whieh he hattribconditions of ngyehology, and closed his leeture hy an earrest appeal to his hearers to
stualy this puilosophy that they may become the better prepared to arrive at the truth or
spirit commanication. Many questions were asked by those present in regard to the subject diseusseal, and ably answered.
Whistle Towards the Gates of Hades.
Frank E. Bronson; of Oberlin, ohio, commenced suit againgt the Rev. James Brand
pastor of the Congreational church there for 33,000 damagese, Bronson is the liguor gelling druggist of oberlin who refused to go
deppite prayers and arguments. Mr. Brand
 claimed to have been done in a sermon preached by the reverend gentleman. The words
complained of in the sermon are as follows: "The shadows of death are tion goloden naze







abore extract. it it intopeasts strom a distory of the the the Daity Nevers that the above turns out to read it and recognized it as his own work.H6 says it was taken from a lecture to young
men delivered in Indianapolis in 18430 c 1844 and may be found in his book, tropular Amusemen
years ago. $\qquad$
Light for Thinkers anys: "No more emfetive meetings of Sipititualists was over held
than the Iate meetings at Chattanooge. We than the Iate meetings at Chattanoog. We
have not the space to enlogize then. bave not the space to sulogize them, The
results show for themselves. Two Associations formed by one Convention is not often done. The South means to aseart titselt in
this good cause. Friends, rally to the uupthis good cause. Friends, rally to the aup.
port of both, the Southera Aspociation of Bplritian listes and the
Meeting A Asocelation."

URNAL.
Mrs. Eugene Crowell Nearlug the Spirit:

The Journsit takes the liberty to publish the tollowing personal letter, tor the reason
that thousands of Spirtualists seatitered through every English speatiug country,
know the writer personally or
 dear colonel and Mre. bendy:






## Brookijn, Nor. 2. 1883

Dr.and Mrs. Crowell have passed a long
and happy life together; they have the as surane that in death they will notit the parta. While the solemn changeof death isnit draaded nor the departure uaduly mourned.
Latrer. On reaching the Jocrevas office Monday moraing, a tetegram from Jr.
Crowell, was found annouicing that Mrs.
 on Sunday evening the the inst, atter writ ing the worts to secompany Dr. Growells
 end, and that this would render neeessary a postscript to our feew words already writtont turning the leaves of S. C. Halls "."Rotrospect
of a Long Lite,", when our eyes ceauglit the
 litt-sis years and when the end came on
the last
 breath. Readiug Mr. Halls touehing story,
we thought how appropriatp would be one paragraph and verses following to the esse of Monday morning that halt-page from Mr.
Hall is so tianel. sso in unison with the views









## Servel Mim Right.

An exchange sets forth that "a draggist in Paris, having been eonvicted of adulterating year's imprisonment at hari labor. In addition, he is to paya fine of a thousand francs,
ins name and crime are to be published 3 twelve polititical and twelve professional rapers, and, shonald he ever reopen hisis store Sentenced for adulterating sulphate of quinine.' This is severe punishment; tar more gevere, probably, than wonlt be regarded as
juat in this country. But the erime was an intamous one. hap of reateorery, And the in cident is one which druggists, lawmakers and the pablic here would do well to take heart. Complaints are not infrequentitheary
of various drugs being poor in quality. Pliy sicians are forced to direct that their prescriptions be gilled at errain stores, that
they may be sure of the stretrith of the in gredients. Some druggists seem to be run-
ning a race to seo who can sell quinine pills at the lowest priee per dozen, and they ad-
vertise eacel flourish of trumpets. But when the price
 ot drags of all kinds show that many dealer deserve to share the Frenchman's
The people of New Orleans have begun $t$. existing mode of dipposing of thelt dead with a degre of aranestness which warrants the hope that it will lead to reform. The location of Now Orloans ath the nature of the
goil originally forbade interment within the cilty limits, and the nse of vaults wholly aboveground has been retaineed to the proes-
ent day and even allowed in the heart of the ent day and even allowed in the heart of the
city. The unhealthtulness of the kystem aspecially II sich a a climate, is apparent, but invorvo the naturan averaion the innorations vented an agitation of the subject. It ts suggeted that suitable burial places might be orepared on the Metairie Ridge by thorough drainage. It will be etrange if the adrocates
of erematlon do not contribte many arge of cremation do not con
ments to this discusion.

NOVEMBER 10, 1883.

## In Inmate of the Soldiers' Home at mil- waikee In a Trance for 28 Days.

The current news of the day contains an
xtraordinary statement with reference to an inmate of the Solders 'Home at Milwaukee, Wis. The man, who is an invalid, was the train from dabland, where he hear of on a leave of abseace. Twentr-eight days ago he entered into a beeming trance condi-
tion, and until the train arrived at Milwaukee had neither been awake nor eaten a
nouthtul of food. While at the Union Deppot. however, waiting to be transferred to the lis had the effect to cause the sleeper to raise his hand to his heand momentarily. Bui
he eyes refused to aet in concert wit the
 man, but he centinued to sleep as before. Conce before, some years ago, when away
from the Home visiting in Mrictigan, he hai tion of trance, or something of the kind, ho vandered away, was lost in the Michigan
forests, and remained two or three weeks Without eating. Whan fiaaly found heisfeet
were frozen, bnt it was same time bheter be
 Home hospital, looking exactly as thonglo

## gexeral notis.

Mrs, vellie J. T. Brigham lectures in Prof. Seymonr, phrenonologist and leetures rom Philadelphia, is in town.
The new revision of the old Testamenit will te publisheit noxt spring. Mrs. Kate Blade, the slate-writing meedium
has rembeed to 47 West Madison Street. Lyman GHowe lectures 1 n New York for Mrss. Brighan', phace during Xorember.
The Romanc ember 10ht, the auniversany of Latifer's Sirth, as a day of fasting and prayer.
J. He Morr, the widely kuown medium of
 will be ghal to know she is slowly treever-
 Sniritualists and investigators within eaniarrange to attend the neeting which si to
take place on the 2 thland 25 tho of this month. Mr. H.T. King of Roehester, X. X. X., was
among the many callers at the Jounce
ofice list wek rench, of his eity, is rapiuly developing as Very
Miiss Ada Tark las returned from the East, and willue pleased to meet her friends at
her scances for physical manifestations. Tuesday and $F$
Madison Street.
The Spiritualists and Medium's neets at Lesters Aceademy, 619 West Lake Street, next sunday at $3 \mathrm{P}, \mathrm{M}$. Subject for
Consideration: "Be y y perfect, even as Goi is perfect", Subject for the evening (7atis);""The
relation of Mesmerism to spiritualism." We learn from Dr. Babbitt, that he has movel his American Health Co. to 143 Cutmade by their instraments which combine
 iderell phenomenal. See advertisement Mrss. Ella M. Dole, whose mediumship is in some respects unique, and who gives gooi
gatisfaction, has just returned from a visit to Cineinnati. Correspondents from that oity ppeak in high praise of her work there and
are anxious to have her return. Yre. Dole is at 105 Walnut St.
Mr. E. M. Burton and Mr. R. E. Lacas of Portland, Oregon, paid us a visit last weekk
Mr. Burton wanted some personal exparionca in the way of pirit thenomena, to perate for the benefit of his friends at home; he visited Mrs. Simpson and expressed himself as highIy pleased.
Jury, urged in, in an address to the Grand Jury, urged that pressire be brought to bear
on tbe Dominion Government (Oanada) with the object of having the law so antended as 0 permit the reception of evidence in criminal cases of agnosties and unbelievers in the tature state.
The Journ
The JournaL collection of photographs has been mutriched by the addition of a likeness
of Mr. B. A. cleveland, the newly elected President of the Towa State Spiritualist Con ${ }^{2}$
ference; also by a cabinet picture of $\mathrm{B} . \mathbf{~ . ~}$
 contributors. He may of the Journai: "It and 1 read 1 t frrst" "
A visitor trom trinati speaks enthuslastically of the good work of Dr. and Mrs. G. H. Jackson, both in curing ailments of
body and mind, and in spreading a knowlodge of Spiritualism among a desirable tlass
of investigators. Dr. and Mra, Jickon commodious offlees at 330 Race Street; in addition to this honse which would be called they have lately taken the fine and elegantly urnished menton valued at $\$ 40,000$, where they will make their haxury reqe able to give every comfort and laxury required by patients. Dr. Jackion is
regular graduated physiclan, and Mrs.Jackson has the reputation of being one of the
best mediame and healers in the country.

Mr. Mozoomdar, the Unitarian Hindoo,
whose sermon is published in this isene, is announced to preach in Chicago next Sun-
A. B. Frency, who was in the city last week, has been lecturing to large audieuces in Mi
lan, Norwalk, aniLeroy, ohio; Sturgis, Wich an, Norwalk, and Leroy, onio; Sturgis, nic
igan, and South Bend, Indiana. The Continent, conducted by Tourgee, and published heretofore in ${ }^{\text {ch}}$ Phill delphia, has been removed to 23 Park how New York City, its future home. Under th ion of The Contiment has steadily increased In entering upon the seventh year of publieation, the publishers of the Macasine of Ant, desire to state that no effort or expense fill hespared on their part to make it in the nost widely esteemed magazine of its kind in existence."
Elder Wilson, one of the Mormon Preaethors, recently indicted for vagrancy in Clay Ife says that the authorities of the Mormon Churen have authorized him to make a test case, and, he adds, that
the money he requires.
It appears that there is a movement in the Yothodist Episcopal Church hooking toward
modifcation of the itinerancy. The sub ject will come before the General Conference
next year. This featare is the glory of the next year. This feature is the glory of the Methodist machinery. By means of this sys-
tem Meihodism has become the pioneer in waste places, in suburbs, and among the Tee among the masses.
Te leeturers at the Chattanooga (Tenn: ditor of Light for Thinkers, G. W. Kates, editer of Light for Thinkers, A. G. Ladid
Mrs. E. C. Woodruff, C. Fred Farlin, Geo - Colly, Rev. Samuel Watson and Prof. I,yen
Irs. Van Duzee of Atlanta, Gam. and Jrs. Deck of Cincinnati, o, gave sfances and peada communication concerning medium-
Newa of a curions invention comes from
he South of Franee. A Frenchman who ha
 the three of his madhuiss in Algefia for on experiments at the Illami of Porguerolies, com and raising witer wy the action of the A correspondent in bromba, A. He, write
hat he motieed in thit mar rame we a statement of the formatiou of a new hiv itual soiety in south Brookyn, in the vieh
ity, he thinks, of Fifth venue ami the Society, though living in hat general it through the Jounais.
Neling, the murderer of Ada Athinsoa, growing very pious, His religion is of thi pays the penalty of his crime, he will, ac cording to thenlogical dogmas, be as white
as snow, fit to mingle with redeemed host as snow, fit to mingle with redeemed histim
and sing praises to his Lord. As his victim was a young girl, who had not experienced she is by the same orthodox token, in a far different place, where she must always writhe in horrible anguish. O, how sweet, how rea sonable, how elevating is such a religion. Russian monastaries cost the country over 10,000,000 rubles a year. The first monks dug their cells in'the ground, and thus the catacombs were made. In the catacombs the monks mortiind their hlesh, prayed to Gou that He would sins of the world at large wrote chronicles painted holy imagee, prepared vegetable med icines, and buried the martyrs who perished at the hands of Tartar Khans, hussan Princes, or pagan mobs.
Sidney Smithit call to mind some words o nicely that no seam can be seen. He says "Repose is agreable to the human soul: and decision is repose. A man has made up his opinions; he does not choose to be distured;
and he is much more thankful to the man who confirm him in his errors, and leaves him slone, than he is to the man who refutes him, or who instructs him at the expense of
his tranquility." But the Jovenai, will keep on just the same, refuting errors, and int structing, regardless o
The German Sanitary Commission sent to Egypt some time ago to study the causes, 0 te. of cholera, having now exhavisted their inquiries in that country, have received per-
mission from the Imperial Government to ex tend their researches to India, the home and cradle of the terrible disease, and they will accordingly soon embark at Suez for Bombay. The commission, it seerris, discovered a new and peculiar micro-organism which mas of cholera, and the further studies of the savants in India will enable them to see whether their suppositions ara correct. In a late address before the "Society for W. M. Salter, said: "We do not call ourselves Christians or Jews, in the relligious sense of those words, and so there seems to be an im pression that we oppose all religion, But ob
is only the dogmatic part of religion we ob ject to, and even here we must distinguish what is merely not proved and what is conal part of the old religions, in its large, positive features, we accept-yea, buily upon. We do not broak with the past, but only with
what is untrue or uncertain, or unworthy of That lis untrue or uncertain, or wiwor
thoes who live in the light of to-dyy."

Herr Gruselbach, Professor of Chemiea
Science in the University of Upsala, anounc es that he will undertake by his process
freeze up any lady or gentleman wlling to submit to the experiment. and deprive then o all appearance of vitality, pledging hi-
word to bring them round azain at the ex piration of two years, with no prejudicial of fects to mind or body. It seems, however, hat no adventurous person has come forwar on supply the savant with the desired pppor rention to the Swelish Gosernment with request that a criminal condemned to reath hall be provided to enable him to demontrate the efficacy of his aiscovery. If the "It is a singular fact," says the Interion that Calvinism is as dead in Geneva a Clristianity is in Jerusalem. The establishe hurch is creedless, without ministerial ordin tion, and its pulpits are, in part, fllled with reachers whose business is not to expound ities of the New Testament. While there ar few so-called evangelical ministers, their vangelical teachings womla not he aceepte as such by any evangelfeal chureh ont of hat gone from Calvinism to indidelity carry ing with it nothing but the title-deeds, and on, which latter they oxarcise by imprison ng the missionaries of the Salvation Army. Heparture for Chagland last fall, he initiated an Advisory co-oporative Board of which the following gentlemen are offcers: the Hon
Parke Goiwin, President; the Rev. Ir. J. H. Parke Godwin, President; the Rev. Dr. dresi
Rylance and Justus 0 . Woods, Vice-Presidents; George S. MeWaters, Treasurer; and J dents; qeorge s. 13 Broadway, Naw York, Soe cetary. These gentlemen have carefily stad vedfal information respecting it. Mr: Joth ledhill and Mr. Percivil are tho America zon Stere, and hyy here ammally for it, about ghonom worth of provisions. The bar would hime to communieate with all coper-
ative Assurations and persons friendy to Capt. Hi. In. Berms splas at recyile, oet

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 gaged for any part of the United States. Al dress him at hid appontmonts or his resi-
dence, $\overline{5} 2$ Quiney St, Brookly, N. Y. A govpel "Feed"
songe, Serin toin Ilouse Steps.
It appears from the Trinune that A. I Kirkland, the Brooklyn erangelist, imauguing at the Jackson street entrance to the Castom-House. A crowd was attracted by the sonndis of a very brassy cornet, at the ear end of which was a red-faced young Than, who pumped out several paalm tunes. theman with blonde motton chop whiskers and felt hat, announced that services would be held until 12 o'clock, when coffee and
sandwiches would be served. This cheerfal sandwichos would be served. This cheerfal
information interested the moterey throng
thot that information interested the motioy throng
that had gathered and a number of them ac-
cepted an invitation to sit on the steps and cotied an invitation to sit on the steps and
crink in the Word. An ungainl specimen
din
 top step and did more to attract the e tton-
tion of the crowd than the Goppel artists did. A litile parlor organ was placed upon the top
step and Mr. Florance MeGrthy manipulat.
ed lts keys whilo the choir, the "hum" and ed lits keys while the choir, the "bump," and
the crowd sang '"The Sweet By and By," the crowd coming in with vigor on the air. The gand wiches turued up, and the crowd began
to grow aspicious and wonder who the ca-
terer was. Mr. Kirkland endeavored to raterer was. Mr. Kirkland endeavored to re-
arsure them with the information that the Lord had fornished the lunch and it would
son arrive. To omil in a gap Mr. Mcathy
sang. "Where Is My Boy to day? as a solo sang "Where Is My Boy To day", as a solo
and Mr. and Mrs. Kirkland sang "rell Me
more abont Jesus," Several brethren qave
 one so to bellieve. At last thelanch hove in sight, and the "bum" grew enthusiastio-
so much soin fact,that he was suppressed for
 hope that next Sunday the loaves and Asics
would feed twiee that number. The crowd apparted to care more tor the himen than for
the spiritail food, as the ragenent of the
latter that were left over would fil many latter tha
baskets. Whistler Walking in the Night with a spectral Team and Bear Bramond, Pa.-On Ang. 23rd Major Ash-


 tallow tactory, and was connidered as well
fixed with this world's gods. He had a wide-




Thimes ghotus.







 Amual Meeting of the State Association of


 Spiritual Meetings in Brooklyn and New
York.









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## Tre Mediums Responsible



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phin words from sisie M. Johuson














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NOVEMBER 10， 1583

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## THE INDEX！

RADICAL WEEKLIY JOURNAL． PUBLSHED AT 3 TREMONT PLAGE，BOSTON，MASS







 HOW TO PAINT．

COMPLETE COMPENDIUM OF THE ART．

 E．B．Gadonge．
 MEDIUMSHIP．

Chapter of expienievoes． By Mrs．mbin m．kine．


Light for Thinkers．


## LIGHT．



## LICHT FOR ALL．


LONDON AGLENGES Religio－Prilosophicical Joirnial，



LYMAN C．HOWE， Fredonia，x．x
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 SPIRITULL REMEDIES． positile and wecatile powders






COMPLELE WORES
ANDREW JaOKSON DAVIS．



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## NERVOUS DISEASES

MAGNETIC THERAPEUTICS

 VIEWS OF OUR HEAVENLY HOME． I stelair kef to tile summer－fino．

THL MAGL BRLAMER．


## WHAT WAS HE？

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 TOBACCO AND ITS EFFECTS．




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HOW TO MAGNETVVE．
magyetisk and charzózive．
 By IAMES VICTOR WILSON．



## RELIGION，

by the materialand spiritual universe







THE SEIENTIEIC BASIS
SPIRITUATISM． AV EPES Sakgent．







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 THE GENESIS AND ETHICS conjegal hone． ampart baseon mate．

## ITBLIIAM HIXCOLN．

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THE HISTORY OF THE GONFLIGT
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THE PROOF PALPABLE

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FraEs－NATAL CULTCRE

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## HAFED，PRINCE OF PERSIA

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 Pricks of the thane．． HOW SPIRIT PHENOMENA SIMULATED．
 BOTTOM PICTS：
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THE HALO ：
AN AUTOBIOGRAPHY OF D．C．DENSMOBE．





Parsons semplis

 they lookod oot on the matiot the yreal dirnoesess and subilimities of our magnificeen

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## SKIN CURE

 Ion, as the eage may be, his privato clarateteris a subject of legitimate inquiry on the part
 thing affecting the intorests of Spiritualism:
Tre pereman feclings and wislies of its elli:
 pablico, and eateulatel to serve tha highest
 hicm; whac an issuo is raised involving
 is eharicter, and wifie miviag full seap of
 pubic natures the secentar vress hat wideyy disseminated Dine sildeof it Pusillanimous
silence on the part of the Spiritualist
mress would have jutiona tho pathicicin idectaring
hat the great hod of Spritunatso wer

 However mued Mr. Baster may depreate the
notoriety given to the Georgetown affiri, he must aceept the situation in a manly way. man with stam ina enongh to assume a pub-
ine role urght not to flinech befores the mos


 vironent will restore him, if male in time Cor he has yod stock in him.
These remarks are inspireai
part of the last paragraph of Mr. Baxtert communication as above publisheded. The
JournaL has previous to this issue, given to Mr. Eaxter's side of the case nearly twiee the lesire to hamper the prosecention, but for the
 imits as to space have so tar been impose

Hon. R.S.S. McCormick of Frankini, Pa, ,de
ivered an address hatorat the Liberal Leaaue at Malthy Hall, ititsburg Pa., latelly on the subject of "The Material and the Immateri-
i." The effort of the speaker was listened 0 with marked attention by the audienee via and imimaterial things, the speaker pro
ceeted to stow by a eomprehensive line of rgament that inall conditions of tife that of terial, with the material serving as an agenIigher attributes. HITH took the position that al
 been evovera from a grand eentral source. signated from the material by the terra of in dividuality, and this individuality wasa forces
which had been evolved from the great eenral toree of cration and which kept press
Ing forward through various stages of devel opment to higher and higher planes of exiat
ence, while the physical was a mere medium hrough which the progression was made.
The bull granting women the right of sut-
rage pasead the house of the Whahingtoin Trage pars legilialture, a fow days Aince, by a
votro of seerenty. to toutteen.

