No. 18

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

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Spanned.—The Michigan Central Boss it with a Steel Cartilever. An Incident of Our Good Samaritan Mayor's Public Spirit and Benevolent Heart—Information Wanted. Epiritualism and Mediums. Miscellaneous Advertisements.

### The Soul of Things.

DY W. WHITWORTH.

I do not know at what period this peculiar gift or quality, or whatever it may be, first came to me. From my earliest infancy I was said to be an odd, queer tempered child, with exquisite sensitiveness to all outward impressions. But I well remember the wonderful development that sprang into being when I attended a musical party during my fourteenth year. A German professor was playing on an organ, when I was suddenly spellbound as my eyes became riveted on a host of strange appearances moving about the key-board, that seemed to dart up and flit about with each note and chord echoing forth. They were veritable beings-Lilliputian sprites, fairies or gnomes, of astonishing smallness, yet as perfect in form and feature as any of the larger people in the room. They were clothed in the most fantastic garb, of every imaginable color though tic garb, of every imaginable color, though white red and green were largely predominent, along with a great deal of shimmering silver and gold ornaments, mingled with the gayest and most beautiful flowers.

It was also apparent that these strange beings were divided into sexes, as was shown in their different style of apparel and features. Not a note was struck that did not produce its separate sprite, either singly or in combined twos and threes, and which seemed to start up directly, each from its appropriate key, and move about in exact time and concert with the rest. The thought struck me: "Are these the essence or soul of music?" They appeared and acted in such perfect accord with the measure and sentiment of the theme, moving to the pleasing rhythm of the waltz, the solemn tread of the funeral march or the swift-footed rattle of the jig-dance; their tiny throats giving voice to the tune so that it seemed as if they must be the very spirit of the sounds pealing forth.

In the quick measures, how madly they danced, waving their plumed hats and fans in very ecstasy, and darting to and fro in inconceivable rapidity, with feet beating time in rain-like patter of accord. Quick as a flash, when the music schanged to the solemn cadence of a march for the dead, the airy things vanished, and in their place came black-robed gnomes, dressed like cowled monks, sour-faced Puritans or mutes in the black garb of a funeral procession. Strangest of all, on every tiny face was expressed the sentiment of the music, so that I could instantly understand the thought and feeling that was intended to be conveyed. In a wild burst of sounding grief came a rush of mothers, tear-eyed and with dishevelled hair, beating their breasts and wailing piteous lamentations over their dead loved ones. These would be followed by plumed knights with shield and spear, and hosts of flery troops, mounted and on foot, red-handed in the flerce strife of bloody battle, as the clang of martial music came leaping from the key-board, and ever, as each change brought its new set of sprites, the old ones would vanish into air as suddenly as they

After this memorable occasion, I never was present where music was played that similar beings did not appear and act out the same startling panorama, as well from organ, piano and harp, as from drum, trumpet or flute, so I am convinced that music is a thing of veritable life itself, or these beings I saw are the soul of music in tangible shape. One surprising thing I had almost forgotten to mention: That whenever a discord was struck, the tiny sprite that appeared

was some mis-shapen creature, with limbs

and dress awry; usually a hump-backed dwarf, whose voice was guttural and rasping, and his every movement ungainly and disagreeable.

I now pass to a still more wonderful ex-perience in the same line, of what I can best term soul-sight, or the inner vision of mind untrammeled by the blinding clog of the body. This did not come to me until my twenty-fifth year, when I was just as sudden-ly transfixed in astonishment by the appearance of like fairy-like beings to those that sprung from music, coming from the lips of persons talking. With every uttered word darted forth one of these strange creatures, clothed, and in every action the very counterpart of the feeling conveyed in the uttered speech. It was on the occasion of hearing the conversation of two sisters who had been long conversation and were now appropriate. been long separated, and were now pouring forth their unchecked wealth of affection for each other. The little beings that trooped from their lips were transcendentally beautiful, and fitly expressed in features, form and attire, the words of love that seemed to bring them forth. The bright sparkle of sweetest affection seemed to dance from their eyes; the most radiant of glee appeared to glitter the most radiant of give appeared to gitter like stars from their tripping feet; and every look and movement—the gay-colored flowers in hair and drapery—the fragrance that filled the air from their lightest movements—all spoke of unstinted pleasure and unbounded love. Afterward, like charming creatures came forth on each occasion, of affectionate came forth on each occasion of affectionate speech I witnessed; simply varying in dress, type and movements, in accordance with the less impulsive warmth, the sober quietness or intensity of the love displayed. On one never-to-be-forgotten occasion, l

on one never-to-be-forgotten occasion, I was a pained witness to a scene of living faithfulness on one side, and double-faced treacherous duplicity on the other. A fair young girl and her departing lover had met to exchange greetings 'ere he went on a distant journey. Each word of hers gave forth the same beautiful radiant fairies I had seen from the lips of the sisters. But while the front half of his that were turned to the girl, were equally fair to look upon, and smiled with all the ardent seeining of undying affection, the rear half of each was black and devilish, with fiery snakes and red forked tongues protruding from their cruel lips, as gleams of wicked cunning danced in sneaking side-long glances from the corners of the half-closed eyes. These dark backgrounds of the little figures were horrible to look at, ever shifting, dodging and seeming to shut up within themselves, as they sought to keep only bright and honest seeming towards the trusting girl, and hold the black deception out of sight. And it was noticeable, that while a halo of cloudless radiance surrounded the good outside seeming, a pall of thick vapor hung like a canopy of unbroken gloom above the other.

How I did wish the unsuspecting young girl could have seen the black side to her false lover's lying words; and I wondered, as the double-faced creatures came trooping glibly forth, their black, poisonous treachery did not choke him to death.

Most beautiful of all were the tiny sprites that flew from the lips of a fond mother to her only child. They seemed to float in a fleecy cloud of whitest silver, and fall into the bonny curls of the child's head, sprinkling flowers and sweet incense in a ceaseless shower of blessing all down to its feet. It seemed to be one unbroken stream of beneficent beings pouring forth all good things on the unconscious child's head, as the words of the mother, bereft of every atom of selfishness, brought none but good fairies to give health and happiness to her boys.

But terrible was the change when I saw the horrible imps—for surely such they were—that leaped forth from the cruel mouth of an ungrateful son. The tear-dimmed mother, with hand pressed to her aching heart, was softly pleading with him in memory of all she had borne and suffered to rear him in his years of helpless infancy. The coarse, sharp response of an ingrate brute darted forth in form like flerce-eyed fiends, with hissing breath and lowering red eyes; and as the long-bladed barbed knives, that seemed to tear and rend the soft white bosom of the mother to pieces, as it was thrust to the hilt with every uttered word, the sweet, loving sprites that came from her quivefing lips walls havend.

I could not bear it. I closed my eyes and hastened from the terrible scene, with the one wish that the ingrate cruel wretch could have had his eye-balls bleared by sight of the lacerating, poisenous stabs his cruel words were thrusting into his mother's heart.

In no other case did I ever see these fire-red fiends, with the barbed knives in their murderous hands, except when revenge leaped from a soul where the impulse to murder was enthropsed.

The double-faced gnomes I saw come forth from scores of lips; from those of the time-serving, lying minister in the pulpit; from glad-hearted people hanging round the dying bed of a wealthy relative, with hypocritical tears and false words of sorrowing regret, and from the deceptive utterances of deceiful friends. I remarked, that while the same were seen where the malicious tongue of slander did its deadly work under the sneaking garb of "They say," the red hand with the barbed knife gave murderous thrusts, and tore and rended the bared nerves, from the covert shelter of a hooded cloak.

But space will not permit a hundredth part of these wonderfully strange things I have seen in this astonishing double sight. It

would fill a score of volumes. I will merely add, that some of the phases were really as ludicrous and mirth-provoking as others were bright and beautiful, or cruel and sad. A score of different forms were given to express carelessness of speech. The most common, however, and which was instantly repeated, were the dwarf-like figures of a painter with pot of green, red or black paint in onethand, while he held a long ladder on his shoulder with the other; and he would go swaggering along, forcing his way through the passing throngs, as he managed to splatter his paint on some of those he met, or thrust the end of his ladder into their ribs or back. This occasioned no end of trouble, vexation, and even quarrels and fighting; more particularly when a more than usually careless movement would cause the ladder to be twisted so sharp round the corner of a street as to sweep down whoever chanced to stand in the way, oftentimes to the serious injury of the sufferers. Hence I was led to the thought, that careless words may sometimes cause worse effects than those of even more criminal intent, and should be strenuously guarded against by all.

injury of the sufferers. Hence I was led to the thought, that careless words may sometimes cause worse effects than those of even more criminal intent, and should be strenuously guarded against by all.

In conclusion I would suggest: it may be that our every uttered word is an absolute living entity, sent forth for weal or woe, whose mission, once started, can never after be changed, but must go on through the ages, performing the work of good or ill we established with its birth; and that the fruits of this good or ill must be charged to those who sent it forth. In view of this fearful possibility, what a constant guard should we keep, that no word, however light in seeming, is launched forth on any other mission but that of good.

### Open Letter to Joel Tiffany.

DEAR BROTHER. You ask in the JOURNAL, Dec. 1st, "What in character are the objections which the unbelievers urge against the Christian system as unworthy of the faith, confidence and trust of all men?"

This, as it stands alone, is a very plain question, and might receive as plain and categorical, though not as brief an answer. But when you go on, at once, to define what the "Christian system" is, in your conception of it, the answer becomes an exceedingly complicated one. In justice to "unbelievers," as you call them, you must allow them to define what it is touching the Christian system

they do not believe. Christianity, as taught in all of the Christian Churches proper\*, involves:

1. A belief in the Hebrew Genesis, the Mosaic account of creation, the fall of Adam through the temptation of Eve by the serpent (which is the devil), the consequent fallen cursed condition of the human race, and of the world on account thereof.

2. A belief that Jesus of Nazareth was the incarnation of the only son of God, co-existent with him from "the beginning," made manifest in the flesh through the prepared body, begotten upon the virgin Mary after the manner of the flesh, by a division of the Godhead called the "Holy Ghost."

3. A belief that the killing of this prepared body became a redeeming sacrifice, whereby the "wrath of God" for Adam's disobedience was appeased and the blood of the sacrifice became an atonement for all the sins of men, provided they individually believed in the story and duly sought to become participants of its redeeming efficacy.

Now this, once for all, we "unblievers" consider to be the real "Christian system that has been held in ignorance, folly and superstition of the grossest kind—through persecution, wrong, blood and carnage—for near two thousand years

Take away from it a belief in a personal devil, almost as omnipresent and omnipotent as God himself, and you have destroyed its essential foundation. Displace from the divine economy an eternal hell of torment for the "damned" majority of the human race, and you destroy the main need and support of the system, both theoretically and practically. Show up the plainly mythical character of the Hebrew Genesis, the palpable falsehood to science, to history, and to common sense, of the Mosaic account of creation, and the first base-course of the structure moulders from beneath it. Expound the true development of the human race from a very low animal plane, through millions of years, and the fancied perfect first parents in the equally fancied garden, become but a faded

flower-wreath torn from a falling tower.

Last and most important of all: demonstrate the steadiness of Divine and eternal law, and that every transgression of it either in the physical, intellectual or spiritual involves a loss of harmony and consequent suffering that no atoning sacrifice can pay for, and the efficacy of the Christian sacrificial system, the cap-stone of its structure, falls with the rest; while the constant re-iteration, "Jesus pays it all!" which has been a snare and delusion to thousands, vanishes like a wailing cry, and the victims of the delusion will find that, verily, they have the price of their transgressions to pay "to the uttermost farthing."

Now, Brother Tiffany, you are surely well enough read to know that what I have above described is the real orthodox Christianity of the churches, against which modern culture protests as an absurd and hurtful faith. Your idea of the attributes of a Divine Father are one thing; Christianity, as defined in the Bible, in the teachings of Jesus, and in

\*The Unitarian Church is not properly a Christian church, because it does not preach the Christian religion in its most radical and essential points.

the dogmas of the church, is another thing; and in our view, appears altogether mythical, absurd, unjust, unnatural, unmerciful. You say that, "in Divine order, all things tend to bless the creature." Jesus says (Matthew 7:13) in the most authentic Gospel (as I quoted in my first letter), "Wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat, because strait is the gate and narrow is the way that leadeth unto life; and few there be that find it." This appears to be almost a point blank contradiction of your position just quoted. I can perceive no good to come of any man or set of men attempting to build a fanciful Christianity for themselves or their church while the old, real, mythical and absurd Christianity is so plainly defined in the Bible. It is only, as I have often said before, an attempt to put "new wine into old bottles," contrary to one of the precepts of Jesus, which, considering that bottles were then made of skins, subject to decay, seemed a very apt one. But, my dear brother, the old decaying bottle of orthodox Christianity, can not stand the strain of modern thought, either in the lines of history, literature, sci-

As to the now much mooted philosophy of prayer, which is somewhat the burden of your letter of December 1st, I confess myself a student. At one time Jesus is represented to have said, "pray without ceasing;" at another he deprecates long prayers and thinks the heavenly Father knows "what things you have need of before you ask him." So it is evidently hard to get the exact truth touching his togethings were the treater question.

ence, or the advanced intuitive perception of

ing his teachings upon the prayer question. It certainly appears very proper for a finite creature to cultivate a reverential and receptive condition of mind towards the Infinite Presence, material and spiritual, with which he is surrounded; but whether it is good and consistent for such a creature to constantly importune a Deity, that surely rules by law in all things, for special favors, does not seem so clear.

The savage African, whose god is a fetich, carved out of a stick and hid in the bushes, may feel more composed and happy when he brings him out, prays to him, and puts him in charge of his affairs. The more progressed savage who keeps his idol in a temple, and visits him with prayer and offerings at stated seasons, may feel good after it and thinks he is benefited. We are pretty sure the officiating priest is in one sense.

Many of the thousands who pray and groan every Sunday, and oftener in revival time, to what they call the Christian God, may feel temporarily the better for it, or conceit they do; or may think they can strike a better balance in the account between their good and evil deeds the rest of the week, month or year; but whether we, who know more, and have a clearer conception of, and a higher reverence for, an Infinite Deity, can be bettered by such performances, to me is

I remember reading in the juvenile books of boyish days, of the Asiatic and African peoples and savage islanders who prayed formally for rain, but I little expected to see the time in our own presumably enlightened land, as we did a year ago, when an astronomical professor should recommend regular prayers to be instituted in the churches for a clear day for observing the transit of Venus. How far the suggestions were carried out, or how far they were effective, none can tell experimentally. We only know the transit was well observed, but if memory serves, the "Red House" man had more clouds to contend with than most observers in this coun-

Now, Brother, the Infinite Deity is as much, we feel assured, a God of law in the spiritual kingdom as he is in the outward and material; the two being doubtlessly, closely linked together; and if specialties of interference, like the above, strike us as preposterous, so also should the specialties of interference with spiritual law strike us in the same manner.

This does not preclude the idea that the mental condition induced by earnest prayer, besides tending towards opening the windows of the soul for the reception of Divine light in the way of natural and lawful influx, may also tend to beget in us that receptive condition, wherein we may become the subjects of special bounties from high, but secondary influences or persons in the Spirit-world, ever ready to assist in cooperation with the Infinite will and law.

As a student, I expect to find in the theory here so briefly hinted at, the solution of all instances of special and miraculous Providences in the line of answers to human prayers; without lowering our conception of the steadiness of Deific law.

You, Brother Tiffany, are now, or have been once, a Spiritualist—have you not? Excuse me, but I can not in the light of knowledge coming from the Spirit-world understand your present position. The old vulgar scriptural expression about the "Dog returning to his vomit again," and "the sow that was washed, to her wallowing in the mire," keeps ringing in my ears whenever I think about your late writings in the JOURNAL. I mean it not unkindly; but when you return to wallowing in the miry ways of dogmatic or mythical Christianity or ought that tends to support and continue it, I can not help the

It is believed by many and was so expressed by an association of Spiritualists during the present year that "it (Spiritualism) contemplates a radical change in the vast empire of mind," and so most assuredly does it seem

to me. It will, as I believe, open up a philosophy of life and being that will become eelectic, and will select what is good and true from all systems and adopt everything that is proven from all sciences.

It will accept no adjective to define it and bow to no touchstone but truth. It will not even accept and use the nomenclature of the heathen and bloody times when men made a pile of stones, burnt animals on it to raise a

It will accept no adjective to define it and bow to no touchstone but truth. It will not even accept and use the nomenclature of the heathen and bloody times when men made a pile of stones, burnt animals on it to raise a smell for God and called it an "altar." They will not say the "Christ spirit" when they mean the human spirit, that has advanced more nearly to the divine; simply because all such forms of expression befog the understanding of the simple and mislead from the rational and natural truth. "The heart." which you say "is the altar upon which all offerings are to be made," is only the blood pumping machine of the human system. Such talk as that did very well a century, or perhaps a half-century ago. Now it savors of ignorance and creates disgust, and when you say "the statue (meaning staturé) of perfect manhood in Christ," we would say the growth of the human being under divine law to the highest point attainable in his present condition.

But, Brother, you doubtlessly mean well and for the present we will criticise no more. You and I may perhaps ultimately arrive by different methods at the same desired end, the growth of humanity into all good.

A Significant Letter from a Popular

Lecturer.

To the Editor of the Religio-Philosophical Journal:

Our work in Brooklyn moves slowly along, bearing in common with all our spiritualistic societies, both in Europe and America, the burthen of prejudice and disrespect imposed upon it by the disgraceful and persistent dishonesty of both real and counterfeit medians.

upon it by the disgraceful and persistent dishonesty of both real and counterfeit mediums. I sometimes think it quite possible that the charlatanry and imposture on the one hand, and the fanatical credulity and stubborn blindness of the so-called "friends of mediums" on the other, will blight, perhaps for generations to come, the rich harvests of spiritual truth for which we have toiled and wrought with tongue and pen for so many years.

We know that "Truth crushed to earth will rise again," since "The eternal years of God are hers," but for all that, she often suffers an eclipse for centuries, because of the erratic and elementary conditions of matter with which she has to be brought in evolutional contact, yet we may congratulate both her and ourselves, that if there must be "straws in amber," 'tis the clearness of the amber that reveals most plainly the straws.

Sometimes I feel like making haste to pardon the base pretender who would sell his soul for a mess of pottage in the name of mediumship, so well does his treachery serve as a background on which the rare high lights of spiritual communion can radiate their splendor. I would by no means encourage sin that grace might the more abound, yet never does the blessed privilege of communion with our dear ones "gone before" seem so sweet, precious and holy to me as when the dark, malarious vapors from the reptile-infested swamps of human avarice and lust, arise to obscure even for a moment from the eager tearful eyes of bereaved humanity, the heavenly gleamings of its eternal beauty. I know that the multiplication of dishonest mediums in our great field of labor is operating very seriously against the harvests of the labors of the true and earnest in spirit, for the fraudulent medium is far more to be dreaded than the one who wholly counterfeits communication with the Spiritworld. The latter only takes his legitimate rank-among his kindred, bank-robbers, forg-ers, burglars and other infestuous and poisonous elements of society; but the one who is well known to possess mediumistic gifts, will for a time be most sincerely and publicly defended by persons of high respectability and influence, and when such gifted ones fall, prostituting their sacred privileges to the greed of gain, their recreancy casts for a time the most unjust and inevitable reproach and dishonor upon the judgment, if not upon the sincerity and uprightness of their most earnest defenders.

Because of these painful realities, I still assert, both in private and public, that no medium, however great his gifts in this direction may have been or continue to be, should ever again, having proved a deceiver, receive the patronage and approval of the true worker and servant of our great cause of spirit communion. I am told that I must pardon such weakness and help the offender to reform. I have not the egotism and presumption to suppose that I have any power to pardon another's offenses, and as for helping another to reform, I should in the first place do all in my power to assist such a weak mortal to get into some state of retirement where his malady would not be aggravated by constant conditions of temptation to repeat his offense. I think a course of compulsory education might antidote the milder cases, but for some I should prefer, or advise, the strait-jacket or striped costume and shaven locks.

Meanwhile, since we cannot pull up the tares without wholly uprooting the wheat, I can see no other general method of protection for the true worker and the great objects they have in view for humanity, than for each toiler to work on still more zealously, each watchman to guard and keep the walls with renewed vigilance and fidelity, and for all

Continuedon Eighth Page.

Cortain Fundamental Errors in Theology.

BY HON. JOEL TIFFANY.

The necessity for the employment of angelic beings as a means of communicating with individual minds in the flesh, will become apparent, after we have considered certain errors incident to existing systems of

theology.

The error to which attention is first called The error to which attention is first called consists in the hypothesis, that spiritual truth can be communicated by verbal language; and that one may be required to accept it upon the authority of certain individuals or council of individuals, even where he does not perceive the real significance of such language. This leads to the juming What language. This leads to the inquiry, What is truth, as distinguished from mere fact? And how is it to be ascertained and estab-

lished as a mental presence?

A mere fact may be defined to be an existence independent of any perception of it. Literally it signifies made-done, or that which exists. To make this distinction more definite and comprehensible, it is necessary to distinguish between being and existence. It is self-evident that there must be in the universe, that which is self-existent and self-sufficient; that is, that which is underived self-sufficient; that is, that which is underived and unsustained by any thing other than it-self. Whatever this self-existent and self-sufficient of the universe may be, it must possess the attributes of essential life and essential potency; which life and potency must be underived and unsustained by any-thing other than itself. This of the self-exis-tant and the self-sufficient is denominated tent and the self-sufficient is denominated Being: that is, the eternal, the immutable, the infinite, the self-existent and the selfsufficient.

Existence is that which is a proceeding from being; which has originated in, and becomes a manifestation of being; that which has been created, made, or produced by means which preceded it; and hence it is that which is not self-existent and self-sufficient; which is not eternal, immutable, infinite, and absolute. Hence, a victore includes avery absolute. Hence, existence includes every thing which has had a beginning, which is the subject of change; which can be created, fashioned, formed or made. Therefore existence, as such, is a manifestation of being, and of its operations, and, as such, is denom-inated fact or facts; that is, that which has been made or which is done.

Existence, then, as a proceeding from being, becomes a fact, whether perceived or not, and it can be known only as it is perceived by means of some kind of representation, made by means of intermediate media. The individual mind observing such representations, or hearing of the same, forms an idea of such existing fact, and the idea thus formed, becomes in the mind, a representative of such fact; and is that to which the mind refers, whenever such fact is alluded to. And when this ideal representation of a fact and when this hear representation of a fact is, in all respects an accurate representation of the same, then this ideal becomes, in respect to such fact, a truth. The contemplation of the fact as such, becomes objective. The contemplation of the ideal as its representative is exhibiting. But this ideal representative is exhibiting. But this ideal representative is exhibiting. sentative, is subjective. But this ideal representation of an object, is not always true: that is, the ideal does not always correspond with the actual, yet nevertheless it stands in the mind for the actual until by some means the error is corrected. Thus, when an object is named in the presence of one, who wishes to obtain information in respect to it, an idea is formed in the mind representing such object, and the idea thus formed, becomes more or less a correct representation of such object, according to the art employed in constructing such ideal. If both the parties represented in this undertaking are absolutely concerned in this undertaking are absolutely accurate, the mental perception of the object will become a truthful representation of the same, and such mental perception will become the truth in such respect. Thus a fact accurately perceived and cognized becomes in its ideal representation a truth.

A truth, therefore, may be defined to be an accurate perception, and cognition of that which exists and is. This definition includes the truths of being and of existence. That is, this definition is applicable to every degree of mental or spiritual unfolding, from the most external to the absolute and complete. Truth, therefore, is subjective, and, in its nature, essentially spiritual. Exis tence, as such merely, independent of any mental or spiritual representation of the same, belongs to the sphere of fact; that is, to that which has been formed, fashioned, created, made, etc. The facts of existence contain. necessarily, in their inmost significance, all the truths and principles concerned in their production as facts, and when inmostly perceived and cognized they reveal such truths and principles. But until perceived in their truths they are to the human mind barren and dead. In all our investigations, therefore our object should be to interpret the facts of existence, or to ascertain the truths they signify.

All facts brought to the attention of the mind, become represented therein by ideals; and aside from such ideals, the facts have, in the mind, no existence. Thus, the existence of light as a fact, may be declared to one born blind; and who, therefore, is incapacitated to form a truthful ideal of its significance. But notwithstanding his total incapacity, the blind man will form an ideal of light; and that false ideal will stand as its representative in the mind of him who created All are familiar with this fact and truth that one's ideas of existing facts seldom correspond with the actuality in every particular; and, hence, we know that the ideal of the mind seldom represents the actual of ex-

Truth can exist as truth, only in the con-sciousness; and to become a truth to an individual mind, it must exist therein as a perception and a cognition. Unlike a fact, it can I ave no existence independent of mentality. Where there is no mind capacitated to receive, it cannot become revealed; because it is an ideal translation of the actual, which Is known as truth. Here we have distinctly presented the difference existing between an existing fact, and an existing truth. We may recognize an existing fact, and have faith that such fact does exist; and we may regulate our conduct according to our faith in that respect; and yet we may have no truthful perception or cognition of such fact, or of its relation to other facts, or of its value as a manifestation of an unknown truth, As mental or spiritual beings, we can contem-plate no subject, without first forming ideals respecting the matter under consideration, And as these ideals are very liable to be erroneous, it becomes our business, as honest earnest, and truthful seekers, to use all the means in our power to form correct and truth-

ful ideas and likewise, to use all possible

means to ascertain their agreement with the

actual. Hence, we must distinguish between

existence as the actual in manifestation, and

the perception and cognition of it, by the hu-

man mind. Existence, in itself as manifes-

tation, is the actual; the perception and cog-

nition of it constitute the ideal. The agree-

ment of the ideal with the actual constitutes the truth in such respect. All existence of

Existence in itself considered, in all its forms, relations and operations, must be treated as a fact, which contains inmostly, all the principles and truths concerned in its production, operation and sustentation. But the truths and principles contained inmostly in the facts of existence, are to be ascertained through mental or spiritual culture, giving the mind the necessary spiritual status to qualify it to receive, and, hence, to perceive, that which is essential to construct truthful ideals respecting things in their form, relation and operation. And we are also to ascertain the truthfulness of the ideals thus formed, by hone-tly and earnestly investigating the agreement of these ideals with the actual which they are intended to represent, until we ultimately perceive the underlying principles upon which the whole superstructure is based; which principles when perceived and cognized, make known the absolute cause of all things.

The human mind has in potency, the facul-ties which are essential to a full and complete investigation and ascertainment of all plete investigation and ascertainment of all these facts, truths and principles. It can perceive and cognize the facts of existence in their mere externals, without perceiving their truth; and it can perceive and cognize the truths of existence without perceiving or comprehending the principles upon which they are based and from which they are a proceeding; and by attainment of the proper mental or spiritual status, the mind can perceive and comprehend the principles from which all truth proceeds, and, hence, from which the universe exists.

As mental or spiritual individuals, we at first perceive existence in its most external form; and existence being thus perceived by us, we proceed to form ideals of it, and it becomes to us what these ideals represent it to be, so far as we cognize its existence; and our faith in it will be according to these rep-resentative ideals, whether they are true or false. Therefore, we cannot afiirm the truth of our faith, until we have first ascertained the agreement of our ideals with the actual; for our faith is in the ideal representation, and not in actual until it is embraced in our ideal. Whatever may be the professed faith or belief of an individual, that faith will be limited by his conception, as contained in the ideal he has fashioned as the subject of his faith; and not in the actual; that is, not in the thing or subject itself independent of his ideal, and his faith will be true or false, according to the ideal in which he believes, and it cannot be otherwise.

The essential attribute of all truth as per-ceived and cognized by the mind, is, that in form and substance, the ideal shall correctly represent the actual in all its cognizable properties and attributes. To affirm that we are in possession of truths which are incom-prehensible to us, or which are involved in mystery, is to affirm a self-evident absurdity; is to affirm that we perceive and cognize, what we confess we do not perceive and cognize; that we know what we confess we do not know; that we know that we confess we do not know; that we be self-evident and the collections are the collections. we have no representation idea, as the subject of faith. Existence, external to the mind, is perceived and cognized only by means of these representative ideals. The universe of existence becomes to us large or small, beautiful or otherwise, according to these perceptions and cognitions embodied in these representative ideals. Before we became acquainted with it, by the formation of these representative ideals, for us as mental or spiritual beings, it had no existence. Before any given planet had been discovered, it was not included in our ideal of the solar-system, or o the universe. Before we become acquainted with the forces and laws manifested in the operations of existence, they enter not into our representative ideals. Thus, to man as a mental or spiritual being, the universe without is limited by his mental or ideal universe within. As the individual mind enlarges and perfects in mental faculties, and in the discoveries incident thereto, the universe enlarges and perfects in his conceptions, or ideal representations of it; and it is an es sential part of the existence of the individual and it is the great business of his life, to so live and adjust himself to the universe with out, as to correctly translate it into an ideal or spiritual universe within; to the end that there shall be spiritual harmony or oneness between himself and the universe of which he is a part.

It therefore follows as a constitutional limitation, which the divine artificer has imposed upon the human mind, that whatever one cannot perceive and cognize in its actuality, cannot be received as truth; nor can it be embraced in one's faith; because there is nothing in the perception or cognition to which his faith can attach. He may believe that there are things or truths existing beyond his present perceptions or cognitions, which ultimately he may be able to ascertain and comprehend. But such faith does not embrace the truth, of the things themselves, or truthful ideas respecting the same. If certain propositions containing forms of truth are submitted for my consideration, which I do not comprehend, I can only accept such propositions as facts; but not perceiving their significance, I obtain nothing of truth from them and they impart to me no intellectual light or strength. But when I perceive and cognize the truth of such propositions, my understanding is enlarged, and spiritually, I am

enriched by them. The forgoing being true, it follows that the capacity of the human mind to perceive and cognize truth, is limited according to the character and degree of intellectual and moral unfoldment. No one can be infallibly certain of the perception of any truth, which pertains to that in respect to which he is not infallible in his perceptions and cognitions. Hence, there can be no infallible revelation of facts or of truths between parties not infallible in all things essential to such revelation. This becomes self-evident; because a revelation implies a party to reveal, and a party to receive the revelation; and to make the revelation infallibly certain between the parties, the recipient must be as infallible to perceive and comprehend the communication, as is the party to make the same Fallibility on the part of the recipient will be fatal to the infallibility of the communication made. Inasmuch as any communi cation made is necessarily limited in its significance to the capacilty of the party receiving the same, such communication will be come fallible or infallible according to the fallibility or infallibiliy of the parties to

such communication. It also becomes self-evident that a fallible mind, in respect to any statement of truth of which it is not in itself infallible to perceive and cognize, cannot determine whether any such communication is infallibly true. So long as one feels a liability to err in respect to any statement, whether of fact or of communicated, is made to depend upon the that it is a truth, he cannot affirm of such statement in- authority of some man or council of men, all agents."

which man has any knowledge as a mental or spiritual being, exists in him as an ideal; which ideal is true to the extent that it corresponds with the actual which it represents; and it is untrue to the extent of its disagreement with the actual.

Existence of an infallibility. Therefore the dogma, asserting the existence of an infallibility revelation from good to man, made in such a manner as to secure infallibility of communication, cannot be sustained by fact, philosophy or revelation proceed to form ideas respecting the suppossent with the actual.

Existence in its disagreement with the actual.

Existence in its disagreement with the actual in the minutage of the communication of it, the truth does not become a spiritual presence in the mind, and therefore is not communicated. Nevertheless such mind will proceed to form ideas respecting the suppossent in its little of the communication of it, the truth does not become a spiritual presence in the mind, and therefore is not communicated. Nevertheless such mind will proceed to form ideas respecting the suppossence in its disagreement with the actual in the mind, and therefore is not communicated. Nevertheless such mind will proceed to form ideas respecting the suppossence in the mind, and therefore is not be sustained by fact, philosophy or reveal the communication of it, the truth does not become a spiritual presence in the mind, and therefore is not become a spiritual presence in the mind, and therefore is not become a spiritual presence in the mind, and therefore is not become a spiritual presence in the mind, and therefore is not become a spiritual presence in the mind, and therefore is not become a spiritual presence in the mind, and therefore is not become a spiritual presence in the mind, and therefore is not become a spiritual presence in the mind, and therefore is not become a spiritual presence in the mind, and therefore is not become a spiritual presence in the mind, and therefore is not become a spiritual presence in the mind, and therefore is not terpreter of such a revelation, has not the capacity to receive, or to determine the character of such a communication; and second there is no known man or society of men. who are competent to ascertain and declare the infallibility of any such communication. Upon the question of infallibility, touching any communication, we have only fallible authority to determine such fact. But fallible authority cannot be received to deter-mine that which confessedly it is not com-petent to decide. And what makes such assumption still more absurd is the claim put forth by its supporters, that man is not com-petent to decide what is Divine truth, except as it is made known by such revelation. Hence, any revelation which the Infinite may seek to make to man respecting Himself, or His works, must be limited by the degree of spiritual unfoldment of the individual to whom it is made. No matter who speaks, or what is englant the revolution speaks, or what is spoken; the revelation thereby made, is necessarily limited by the capacity of the party to whom it is made, and who must receive, perceive and cognize it, to constitute it a revelation. From the nature of truth, in its communi-

cation it must become a perception and a cognition of the actual to constitute it a present truth; it must become a conscious presence in the mind receiving the same, and as such perception and cognition, it admits of no other or higher authority than its own. It is this perception and cognition of the actual in the mind, which entitles a truth to be called cook. to be called such. A truth unperceived is an absurdity. While unperceived by the mind, it can become to it no more than a barren fact; an objective form, without any actual existence. Truth, to become the subject matter of communication between parties, must be so presented that each shall possess the same ideal representing the actual. One may have a perception and a cognition of truth, and he may be very accurate in his statement of the same, and yet he may be unsuccessful in communicating it to another. Until he can so address himself to another, as to make his ideal perceived and cognized as such, he will not be successful in communicating the truth.

Truth is to the mind or spirit, what food is to the physical body. The food which one eats to obtain nourishment, must be such, and must be in such condition that it can become digested, assimilated and vitally magnetized preparatory to becoming incorporated by transmutation into the living elements composing the body. If the food eaten is not, in character and condition, suited for assimilation and transmutation, its presence in the system will become injurious, if not fatal. So likewise that which is received as truth must be perceived eachized. ceived as truth, must be perceived, cognized and comprehended as such; it must enter into the understanding and become rationally digested; it must take root in the affections, and become spiritually magnetized, that it may become transmuted and thus become an element in the spiritual self-hood. A truth not thus perceived, cognized and comprehended, and received into the affections, is not a living truth in the spirit, but exists, if at all, only in form as dead material intermediate the spirit. al incumbering the system. One assenting to a proposition as true which he does not perceive and comprehend as such, is none the wiser, and his spiritual nature is not enlarged or improved thereby.

A truth actually perceived, cognized and comprenenced, is not the subject of faith. In such case faith is lost in sight, and knowl- as the understanding, intellectually and edge takes the place of belief. The value of morally considered, depends upon intellectfaith is manifest where it stimulates one to an earnest seeking with a hope and an ex-pectation of being able to find that which is sought. The faith which Jesus demands of his disciples is that trust and confidence in him and his system, which will cause them to keep his sayings in their search for the kingdom, which will cause them to do what he enjoins, and abstain from doing what he prohibits. This he declared in so many words. Said he, "He that keepeth my sayings, he it is that believeth on me." Jesus did not attempt teaching spiritual truths in any other manner, than by telling what they were to be likened unto. His effort was to instruct his disciples in such a use of means at their command, that they would attain to a status in which the spirit of truth could gain access to them, and reveal the truth in them because in no other way could they know the truths which constituted his system of redemption and salvation.

One who supposes that spiritual truth can be communicated by verbal statement made upon the authority of any man or body of men, irrespective of a perception and cogni-tion of the significance of the language employed, has his investment in the verbal statement, and not in its significance. Truth being in itself a perception and cognition to constitute it a spiritual presence, its communication must include the impartation of such perception and cognition. Whatever the means employed to communicate truth, they must extend to the individual consciousness, and create therein that perception and cognition which constitutes the truth, as a spiritual presence. Verbal language as a means of communicating spirit-ual truth, becomes only a sign of the idea to be communicated; and its use is an art to be employed by the artist to correctly interpret its spiritual significance. This method can be employed only where the parties thereto possess the same conscious elements out of which to construct the ideal which is to become the truthful presence, and where they can exercise the same art in its construction. There can be no truthful communication between parties upon any subject, where the elements essential to such communication do not exist as a conscious presence in the minds of each of the parties. By elements essential to the formation of

ideas is meant, a conscious perception of every thing essential to the construction of the idea. Thus one blind from birth can have no consciousness of light, or of color, or of any phenomena of which light or color become an essential presence. Therefore, no verbal statement of a fact or of a truth, in which light or color become essential elements of the idea, can communicate the truth in this respect to the blind, because he does not possess the elements essential to the

creation of the idea. Truth, therefore, can exist in the mind only as a perception and cognition, causing the ideal to become one with the actual, thus securing a faithful representation of the actual. Verbal statements, no matter how correctly made or how accurately portraying the truth, will not necessarily communicate the truth to those who hear or read the statement. That will depend upon the capacity and the fidelity of those who undertake to ascertain the truth therefrom. Therefore, where the truth or the opinion to be to error; and, as such, will become an obstacle in the way of receiving the truth; and will become liable to taint with falsehood all other ideas into which the false one enters as an element.

There can be no exception to the following proposition: Every truth, as a mental presence, must be an exact transcript of the actual which it represents, and such transcription cannot be made by an assertion of mere authority, no matter from what source it come, provided such authority be not accompanied with the means of creating a perception and cognition of all that is essential to constitute such truth. It likewise follows, that no language, written or spoken, can be employed successfully to communicate ideas, perceptions, and cognitions, of any facts or truths which transcend the natural powers, or the capacity of the understanding. Where the subject watter of the communication rethe subject matter of the communication requires elements of perception not existing in the mind addressed, some method beside the use of verbal language must be employed to make such communication possible. In theology there has been much discussion respecting the dogma of an infallible revelation from God, making known spiritual truths, which could be communicated only by means of special inspiration. If a perception and cognition of certain truths designed to constitute a revelation from God to man, depends upon a special inspiration, to qualify one to declare them, it will require the same inspiration on the part of the hearer, to interpret them after they have been declared. If the prophets could not perceive and aggrize a given truth arount through and cognize a given truth, except through the capacity given by special inspiration, how does it become possible for others to per-ceive and cognize the same at second-hand from the prophets? But we know that so far as the things of

the spirit differ from the things of the tlesh. they contain elements of ideas which do not pertain to the mere external; and that these elements cannot be communicated by any verbal statement of them, unaccompanied by some means of creating a perception and cognition of such elements. It therefore becomes self-evident, that no revelation made to man by means of verbal language alone, requiring interpretation by the understand. requiring interpretation by the understand-ing, can become an infallible guide in the ascertainment of spiritual truths, the elements of which do not exist as a spiritual presence, or a conscions perception and cognition, in the mind of the one to whom the revelation is sought to be made. Take again the familiar example of one blind from birth. Why cannot correct ideals be fashioned in the mind of such an one, representing light, color, etc., by the use of verbal language only? Simply because the spiritual or conscious elements essential to the creation of such ideals, have no existence in such mind; and there is nothing which are because a and there is nothing which can become a substitute for such elements, which verbal language can command. At most, verbal language becomes significant of that perception or cognition, which has been associated with the words used to constitute the language; and when no such perception or cognition has been associated with the words used to construct the idea or form the communication, the idea will not be created, nor will the communication be made.

It is self-evident, that all communications addressed to the human understanding, must become, to the mineral dressed, what the un-

become, to the mindaddressed, what the unmorally considered, depends upon intellectual and moral status, the significance of the communication will appear accordingly. Therefore, there can be no communication purporting to be a revelation of truths purey spiritual, conched in verbal language, which will be the same in significance to all men, until all attain the same intellectual and spiritual status, from which to perceive and ascertain its significance. And if spiritual inspiration become necessary to reveal truths which are purely spiritual as distinguished from natural truths, then such ne cessity is common to the race; and, hence, must be an incident of the human constitution. If the inspiration of the Spirit of Truth became a necessity to enable the apostles to perceive and cognize the truths of the Christ system, then will the like inspiration become a necessity for every one, who seeks to ascertain those truths. Therefore, if man has not a natural perception and cognition of God of his being, of his attributes, his character and requirements, he can never acquire such perception and cognition through the use of external or verbal language alone. A universe of bibles may be written in verbal language and may be placed in the hands of every man, woman and child; and they may be taught to read them in their original languages fresh as they came from the hands of the inspired writers, yet they will not be competent to communicate spiritual truths in any truly spiritual sense, so that the mere carnal mind can perceive and cognize their significance. Nor will man ever be able to erceive and cognize such truths, until hrough the unfoldment in him of his faculties which are purely spiritual, he becomes the subject of spiritual inspiration.

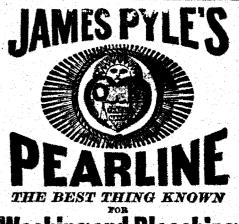
### The Extraordinary Proceedings.

A Shrewsbury correspondent telegraghs that he paid another visit to Weston Lullingfield on Monday, and was informed that on Saturday and Sunday there were more extraordinary manifestations in connection with the girl Emma Davies. Police constable Tayor, of the Shropshire Constabulary, remained in the house until late on Saturday. During the time he was there the fender moved from the fireplace into the middle of the room, and on being replaced came forward a second and third time. A cushion placed at the back of a chair on which the girl sat several times flew across the room, and all the stitches in her apron became undone, followed later on by the buttons upon her dress being wrenched off. Miss Maddox, the village school-mistress, made a statement to the correspondent to the effect that she called to see the girl, a former pupil, on Saturday evening, and had not long been seated, when she observed both the chair and the girl rise from the floor. She took the girl on her lap and sat in the chair herself and immediately the girl's boots flew off, and although re-placed the circumstance was twice repeated. On Sunday a box in a bedroom was hurled across the room, and a number of caps and saucers were smashed. The Sussex (Eng.) Daily News.

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### ANTI-SPIRITUAL CHRISTIANITY.

A DIALOGUE.

By "ALIF." Suitable for distribution amongst inquirers. Price 10 cents For sale, wholesale and retail, by the RELIGIO-PHILOSOPER CAL PUBLISHING HOUSE, Chicago,

BY HESTER M. POOLE. iMetuchen, New Jersey.]

Oh, New Year's stars! Your pregnant silentness Mute syllabled in rythmic light, Fills all the night.

No doubt, on all your golden shores, Full music rings Of Happiness

As sweet as ours. Midway in that great tideless stream which pours, And builds its shining road through trackless space. From you to us, and us to you, must be Some mystic place, Where all our voices meet, and melt

Into this solemn silence which is felt, And sense of sound mysterious brings
Where sound is not. This is God's secret. He
Sits centred in his myriad of skies,
Where seas of sound and seas of silence, rise,
And break together in one note and key, Divinely limitless in harmony!

A kind greeting on the threshold of a New Year, to all who peruse this column! During more than five times fifty-two weeks, have we held converse together over the condition of the daughter and the silver, the wife and the mother, of the family as a whole, and of that greater family of which we are all that greater family of which we are all

With an earnest purpose to help lift the burdens of the weak, to give sympathy to the suffering, to furnish opportunity to those who have had few, to inspire the careless to rebuke the selfish; and in every way to bring about an era of greater justice, righteousness and fraternal affection, I have had no greater happiness than in preparing these records of woman's needs, toils, discouragements and successes, no matter how imperfect and fragmentary they may have

It is natural, at the close of one year and the beginning of another, to pause, and like James to look forward and backward:

"Stand still, my soul, in the silent dark I would question thee, Alone in the shadow drear and stark With God and me!"

Do we love justice, goodness, truth, more than we did a year ago? Are we willing to endure more in order to secure their fulfillment within the radius of our influence? Are we broader and larger regarding our views of life? Have we more wisdom in putting these views into practice? Are we more helpful and hopeful than we were a twelfthmonth age? Is our reverence for everlasting principles increased? Are our convictions regarding the relations between this life and the future life clearer and stabler? Are we willing to sacrifice the transient for the permanent, and sensions ease for spiritual manent, and sensuous ease for spiritual growth? Has there been an increase of the feeling of sisterly comradeship, of good-will and practical helpfulness? Are we more courageous about quietly insisting upon the right in all our relations? Are we growing symmetrical, rounded, serone and loving, even in the midst of untoward circumstances? If we can perceive an increase in a goodly share of these things, we may be sure that within us the kingdom of Heaven has begun.

DURING FIVE YEARS. In this period some legitimate improvements have been made in the status of women. In Washington Territory—the second in the United States—woman exercises the franchise. There as well as in Wyoming Territory, she has the legal as well as natural right to express her convictions respecting every thing which affects public weal. And why should she not? Her interest is the same as that of her brother, her husband or her son. Can any class live self-respecting and self-respected without the opportunity for solf-government?

Worship" which Carlyle would enforce must rest on an absolutely honest basis of judgment. B it to mention deficiencies, or wrong doing, with delicacy of touch and sadness of heart over the flaws in a great nature, is one thing; to turn the secret thoughts and most unguarded displays of self inside out to set the world talking of what a man might wish to hide from his own better moods, is quite by Thomas Foster; Female Education from another thing. And we may rejoice at some self-government?

True, woman has been defined in Massa-chusetts to be a "person" but not a "citizen." As Mr. Higginson says in the Woman's Journal: "It was very painful and confus-ing to the ordinary mind to have to decide whether your mother was a person. If you were the son of a person as one side, and of one who was not a person, on the other, were you a whole person yourself, for only half a person? There was the rub. It was a touch of metaphysics more puzzling than the me and not me of one ord School of Philosophy. .....It would have been very awkward if evolution had suddenly launched the man as a person some fine morning and left the woman behind, so that she did not eatch up with personality for some thousands of vears.

But that is all over, when we go to Massachusetts we are persons. It is doubtful what we are in the other States.

### INCONSISTENCY.

Within sight of my window, a bevy of pious, kind-hearted women have met at frequent intervals, during the winters of several years, to pray for the overthrow of Intem-perance in this beautiful village,

"Where every prospect pleases And only man is vile."

"What would you do if you could vote for the revoking of the licenses of the six drinking saloons where so many young men are being ruined?" I asked one day of the leader of these prayer meetings, a large-hearted matron who "doesn't believe in woman's voting." "Do? Why, we would close every one in

the place, of course," she replied. "We would turn out en masse, and eyery Irishwoman in our local Dublin would help us. Do you suppose we could do any thing less?"

"You have given away all your objections against the ballot," I rejoined. "If you would vote in favor of temperance, you would also use the ballot against every form of injustice which touches the individual and the fami-

ly, would you not?"
"Certainly. I am bitterly opposed to woman's using the ballot. But if I could vote, I should feel compelled to express my convictions in regard to good laws and honest

"In what, then, does your bitter opposition consist?"

" It is based upon the immense responsibility it places in our hands. We should be ob-liged to begin radical reforms in society."

And so you throw the responsibility upon God! You meet and ask Deity to do your work. Is that your usual course in regard to your duties? Does the farmer pray for his crop of corn and wheat, or does he work hard in ploughing, planting and harvesting? Do you dare evade responsibilities in any other

respect?"
"Oh, no! but we have enough in private life without taking those of society upon our shoulders in addition. So we must ask God to

do the work for us." There is no need to draw a moral.

THE POST-OFFICE AND THE BALLOT-BOX. Some of the New York papers contain letters of complaint from men as well as women in regard to the administration of the twenty-five or more Stations Post Office. They report that they are frequently crowded, and while persons are waiting to have letters or packages weighed, they are at the mercy of building it painfully, day by day, but with \$1.50.

Woman and the Household. a throng or people coming and going. times roughs snatch stamps and money and escape, in broaday light. No one has advocated the post ed the abolition of the privileges of the post in consequence, yet many do advocate the pro-hibition of the ballot because woman might possibly encounter just such scenes as these once a year. Besides, to deposit a slip of pa-

THE REV. ANNA OLIVER MAKES A POINT. "In the suit of the Rev. Edward Jones to recover \$860 which he alleged he had loaned to the Rev. Anna Oliver for the Willoughby Avenue Methodist Episcopal Church, Brooklyn, of which she was pastor, a verdict for the defendent was rendered. Miss Oliver ad-dressed the following letter to the court:

To His Honor, the Judge, the intelligent jury, the lawyers and all who are engaged in the

case of Jones vs. Oliver:
GENTLEMEN: Thanking you for the politeness, the courtesy, the chivalry even, that may be shown me to-day, allow me to make of you the following request: Please sit down at your earliest leisure and endeavor to realize in imagination how you would feel if ize in imagination how you would feel if you were sued by a woman, and the case was brought before a court composed entirely of women; the judge a woman, every member of the jury a woman; women to read the oath to you and hold the Bible, and every lawyer a woman. Further, your case to be tried under laws formed entirely by women, in which neither you nor any man had ever been al-lowed a voice. Somewhat as you would feel under such circumstances you may be assurunder such circumstances you may be assured, on reading this. I have felt during the trial to-day. Perhaps the women would be lenient to you, the sexes do favor each other, but would you be satisfied? Would you feel that such an arrangement was exactly the just and fair thing? If you would not, I ask you, on the principle of the Golden Rule, to use your problement for the enfranchisement. use your influence for the enfranchisement of women.

#### Mead's "Philosophy of Carlyle."

Mrs. Anna Garlin Spencer, the well known social reformer, contributes the following interesting article upon Mr. Mead's "Philosophy of Carlyle" to a recent number of the

Providence Journal: Now that the exciting discussions respectpartly ceased, we may be permitted to go back to the more important consideration of his thought and the worth of his contribution to English literature. While the story of his selfish and overbearing treatment of his wife, and his cruel judgment of other types of character than his own, may have been of some use in showing, by the indignation it excited, that the world no longer excuses all wrong doing in the man of genius, it was not the less for that a pitiful wrong to many persons and to the true influence of Carlyle for Mr. Froude to expose the follies and sins whose concealment would have injured no one. Certain sins must be ing the domestic relations of Carlyle have have injured no one. Certain sins must be spoken of in the interest of truth when we deal with great characters, and the "hero worship" which Carlyle would enforce must another thing. And we may rejoice at some indications that the kitchen stove, and bedrooms, and money affairs of the Carlyles are liam Eddy; Religious Retrospect and Prospect, by Herbert Spencer; The Iguanodon; pect, by Herbert Spencer; The Iguanodon; brilliant wife, despite the gossip, complaint and sadness of her "Letters." And in this revival of interest in the real man and woman, and especially in the thinker's gift to his race, we hope that the bright and acute book of Mr. Edwin D. Mead, on the "Philosophy of Carlyle," will be read widely by those who knew little or nothing of Carlyle, until the gossip about him began. Students will have read Mr. Mead's book, of course, ere this, sings it was published in 1881. But many since it was published in 1881. But many young persons are coming up now who know nothing of the power and inspiration which an older generation gathered from the rough old Scotchman. There are many to whom "Sartor Resartus" was a bath in deep waters of hitherto unknown solitude of spirit, from which they came back to this world and its little affairs saturated with the worship of that divinity which is in man, and remains changeless amid movements of reform and hurrying stir of action. To those who thus received the baptism of individualism, and were strengthened to outgrow the labels and deceits and shallowness of merely conventional life, anything written of Carlyle in a sober, reverent spirit, and in sin-cere devotion to the best of his thought (as is Mr. Mead's book), must be welcome. And the young persons who are now caught in their freshenthusiasm by the leading thought of the day, as expressed in some gospel of sociology, stand in need of some of this older teaching of the worth and weight of the personal, to counteract the overwhelming modern tendency toward the organization of those external induences which surround the individual life. And since Carlyle's is the language of an earlier thought, made almost unintelligible to many by his turgid utterance, Mr. Mead's book will be a great help as an interpreter to such as cannot read the original. More than this, Mr. Mead is a harmonizer: one who sees both sides of a subject and can show their relation. And he has given us, in his just, thoughtful and appreciative analysis of Carlyle's philosophy, the one thing lacking in that philosophy. He has given us the counter-balancing doctrine that although the individual life is the real power, and the goal of all true effort, that individual life must be developed in all humanity by democratic and cooperative measures, rather than by overawing superiority in the elect few and their stern control of the many. The gospel that is to be must have both these elements in equal balance. It must speak, as ever, the word of the transcendent soul in man, the personal power and will and devotion to ideal aims. And it

In Mr. Mead's commendation of one side of Carlyle's teaching, to says: "If it be true that circumstances make the man, learn we that our only salvation lies in acting as

must teach as truly the need for such insti-tutions and conditions and outward helps as

will enable common men and women to he-

come of kindred and conscious nobleness

with those mighty heroes whom Carlyle thinks alone worthy of life's full opportuni-

growing power (if he is faithful to his model of the Better and the Best,) this is the gospel of actual and not of pretended truth. For in a sublime sense it is true, man may use his circumstances, however adverse, as material out of which to fashion a nobler self. And the religious teacher and poet must give this gospel, above all others, to stimulate the once a year. Besides, to deposit a silp of paper in a ballot-box would make her "neglect strenuous labor of the character-builder. But on the family while she went to vote." Such on the other hand, if it is true that the man only one of these would take the woman visits, goes shopping or to church, though any one of these would take ten times as much time.

The Tribune contains the following:

The tribune contains the following: call, not as Carlyle would have us believe, for the stave-driver's whip and the hangman's rope, but for the stateman's rules, the phi-lanthropist's schemes, the reformer's details of ethics, and the school-master's labor, to raise the common circumstances into helps, not hindrances, to personal goodness. And those who lead these movements of reform in the conditions which now crush out, or utterly fail to develope, the man whom Carlyle calls for, must act as if circumstances alone could make the human being what he should be. Hard at work on either side, with their half-truths and partial methods and one-sided appeals, the religious teacher of an inspiring personal gospel, and the reformer with his heroic endeavors to change the external evil into good, both testify of the double need and opportunity of human experience. The young man or woman whose heart has been stirred by the high ealls of duty needs to learn of Carlyle and Emerson, and more of Jesus and other teachers, of the everlasting power of the individual choice of that which is right and true. And such a young man or woman needs as truly, since we live in a social state, and are all members one of another, to learn of the social scientists and the reformers, how the whole of humanity may be made better by changes of condition and circumstance, as well as the individual by change of will and purpose.

Just now there is no danger that a thoughtful youth will fail of instruction on this latter point. For the prevailing tendency of the age presses its consideration on all. But there is danger that the youth of our day fail to get the uplifting breath that comes with the belief in the power of a human being to make himself and his circumstances glorious with power of righteousness and beautiful with the grace of holiness. And hence this notice of a book which may help the youth to eatch that inspiration from Mr. Mead and him of whom the books speaks.

#### Partial List of Magazines for January Received.

Away" Look; Vivisection, or the Act of Opening or Dissecting Living Animals; A Balky Mule; Camp Life in the Mountains of California; Our Brain and Nerves; A Love Story (Anti-Fat); Royal Albert Hall; Open Fires vs.

The Chemistry of Cookery, by W. Mattien Williams; Catching Cold, by C. E. Page, M. D.; The Source of Muscular Energy, by J. M. Stillman, Ph. B.; Idiosynerasy, by Prof. Grant Allen; Etienne Geoffroy Saint-Hilaire; Correspondence; Editor's Table; Literary Notices; Popular Miscellany.

THE MODERN AGE. (The Modern Age Publishing Co., Buffalo, N. Y., and New York City.) Contents: The Queen of Spades; The Relation of Darwinism to Other Branches of Science; Round About a Cradle; Canadian Home Rule; Late Love is Longe t; Alexander Dumas' German Secretary; The Paradox of Time; The Girl Graduate; A Song; On Guard; The Home of an Italian Actor; Parsifal; Sayings and Doings; Books and Book Men; Stage

and Studio; Examination Papers.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Contents; In War Time; Chester Street; The Bishop's Vagabond; Ivan Turgenieff; Lepage's Joan of Arc; A Roman Singer; At the Saturday Club; The Study of Greek; Newport; Hafiz of Shiraz; A Sequel to Mr. Washington Adams, in a Letter from Mr. Mansfield Humphreys; The Political Field; Unheard Music; Illustrated Books; The Annexation of Heaven; The Contributors' Club; Books of the Month.

Club; Books of the Month.

THE MAGAZINE OF ART. (Cassel & Co., New York, London and Paris.) Contents: The Evening Star; The Certosa of Pavia; "The Painter of the Dead;" Egyptian Types; "A Bit of Humor;" Old Venetian Point; Old-World Printing and Wood-Cutting; "At Bay;" Peter Cornelius; Some Portraits of Carlyle; Pictures at Palage Green; The Chronicle of Pictures at Palace Green; The Chronicle of Art: American Art Notes.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis Magazine Co., St. Louis, Mo.) Contents: Re-formed on Christmas Eve; On Christmas; The Christmas Tree; A Christmas Hymn; The Meeting of the Years; Holiday Papers; Publishers' Department; Fashious for the Hoti-

THE NORTH AMERICAN REVIEW. (No. 30 Lafayette Place, New York.) Contents: Ecclesiastical Control in Utah; Tribulations of the American Dollar; Theological Re-adjust-ments; Alcohol in Politics; The Day of Judgment; Evil Incidents to Immigration; Brib

ery by Railway Passes.
THE PANSY. (D. Lothrop & Co., Boston.) A monthly magazine for young readers with pretty stories and illustrations edited by the

popular author, Mrs. G. R. Alden.
THE VACCINATION INQUIRER. (114 Victoria Street, Westminster, England.) A health review and organ of the London Society for the Abolition of Compulsory Vaccination.

### Books Received.

THE SECRET OF THE EAST; or the Origin of the Christian Religion and the Significance of its Rise and Decline. By Felix Oswald, M. D. Price §1.00. Boston: Index Association.

Boston: Index Association.

FLOYD GRANDON'S HONOR. By Amanda M. Douglas. Price, cloth bound, \$1.50. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. GUENN, A WAVE ON THE BRITON COAST. By Miss Howard. Cloth bound. Price \$1.75. Boston: James R. Osgood & Co.

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P. Summerow, Austin, Tecas.

Is one of the most dangerous of the dis- Also spring from disorders of the digesreases caused by these complaints. Affect tive functions, and are not only exceeding as it does the centre of life—the ingly painful in themselves, but have stomach—it quickly deranges and imperils symptoms, such as **Dropsy and Eneu-**

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When newspapers or imagazines are sent to the Jourwar containing matter for special attention, the sender will please wraw a line around the article to which he **Sectres t**o call notice.

CHICAGO, ILL., Saturday, December 20, 1883.

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#### New Year's Day.

Again is reached the point where men inshort-comings, the rousing themselves to a exceeding sinful, will preserve them from like errors in future. But the days come and go in the new year as they did in the Old. and men are at its close, just as they were before, fully as careless, just as sensual and selfish, exactly as useless or as useful to the world as before the grand resolutions which ushered in the new year were made.

Let none of the Journal's readers think it ! intends to discourage good resolutions on | God so as to deny God-a Gospel of Unbelief. New Year's or any other day. It would be better if every day had its good resolutions, its resolute search after good, its strong effort to suppress evil. The patriarchs of the Bible speak more of days than they do of years. "The days of the years of my life," said one. reviewing his career, then near its close. "Days should speak; ask now of the days that are past," etc. Utterances like these show that in their thought years were only a grouping of a number of the greatly more important days.

New Year's Day is under discussion in this writing, not the new year, the power belonging to it as a day not as part of a year. The JOURNAL proposes now not a series of resolutions to be better in the year that has begun, but in the day that is and those that shall be-A day is easier watched than a year: let each individual strive to make each day a protest against evil, a step forward in all good things. It may be sometimes forgotten to watch even the days; then let the hours be watched; the minutes, if need be, and every soul will surely find there is need. "He has learned little." wrote Emerson. "who has not learned that every day is doomsday." If every day were filled full of holy thoughts, of intelligent effort, of loving care for others, little note were needful of the flying years, and New Year's Day would lose its burden of vain griefs, and still more futile efforts to escape them in the future.

The Journal doubts the wisdom of looking back to discover past errors on New Year's Day or any other-of counting up their identity, they say the Bible reveals what we have lost, and hoping we shall gain more in the coming year. It suggests in- ministry of angels, without in the least knowstead, that each reader ask himself, "What | ing what it is, concerning the work we know am I to-day, what can I do, what ought I to | they do, preach the gospel of unbelief. The do, now, to-day, every day?" "Forgetting the | inspiration of centuries ago, they preach was things that are behind, press toward the mark," make every hour of every day an hour of victory over evil, and each reader will have, beyond all possibility of failure, a Happy New Year.

As of each separate life, so of Spiritualism. Let Spiritualists not look back, and count | faith. However limited, being a settled faith, the losses, mourn over false friends, bewail men cling to it. It is infinitely better than do to spread the truth, what sacrifice of time. | boundaries of faith are enlarging day by day | NAL.

of effort, of money, they can make now, to day,and ask the question every day, and every day resolve to do the duty of the day-the year may safely be left to take care of itself, if the days be rightly used. If all of us were but to try this, how difficulties would vanish old falsehoods to be abandoned; unbelief and opposition be paralyzed. How easy would it be to send messengers of the good tidings to every part of every land; what sure and sturdy support would be given to genuine mediums; what complete ignoring of deceivers, rendering fraud unprofitable; what increase of power in Spiritualist literature editors being assured that back of them, sus taining them with voice, and pen and purse was a vast army of workers, whose love was not spread in useless tenuity over all humanity, but had clear and definite perception of what their duty was, here and now, and daily watched that it was done-if all these were realized, rapidly as Spiritualism has grown, the days of the coming year would each be a huge victory for the truth, and on the next New Year's Day, Spiritualists would not need to count up the gains, but then, as now, take courage for that which would still lie before. As Spiritualists let us begin, not a year of feeble aspiration for the cause, but three hundred and sixty-five days of renewed, faithful effort for the truth, effort to know more of it, to spread it, to illustrate it in our lives, and by the effort to make others happy through knowledge of the truths we have learned, make for them and for ourselves what the Journal earnestly wishes for all its readers—A HAPPY NEW YEAR!

#### The Gospel of Unbelief.

How the churches ring with the cry of faith as the one thing needed to save the world. Prayer, sermon, hymn and exhortation are all filled with assertions of the supremacy and sufficiency of faith. In a general sense they are right. A man must live by faith; no other way is possible. Unbelief, negation, strengthens no one, saves no one; yet it is possible to so limit the belief as to make teaching of it a proclamation of the Gospel of Unbelief in reality. There is an enormously large sect in Russia called Old Christians, whose distinguishing tenet is, that all things discovered since the advent of their last prophet, are unholy and wrong. They do not use tobacco, for instance, not because they have discovered it to be injurious, but because it was unknown to their prophet. Their faith is so narrow that it excludes vastly more than it accepts; is a Gospel of Unbelief. Our Agnostics exult in what they stinctively pause and look back, questioning | eall free thought, but if they narrow down as to what the year now past has brought | man's sources of knowledge to impressions them of knowledge or experience; and look- of the senses and deductions from them, ing forward with more or less joyful antici- ignoring man's spiritual nature, then free patien to what the new year has in store for | thought is thought enslaved. But those who them. It is a day registered as the starting are such persistent preachers of faith, are point of numerous good resolutions; a day they not, judged by this rule, preaching a when faults and failures are allowed to con- Gospel of Unbelief? Yea, verily. They preach front men and are called by their right the God of the Bible, as they understand it, names. There is a remembrance of sins every | probably not as the writers did. They proyear, wrote Paul, and men usually fancy that | claim a God of most contradictory attributes, the mere confession to themselves of their having all power but unable to prevent his laws from neglect, his commands from being heat of moral principle that makes sin seem | disobeyed. And they exalt the power and the goodness of that God, but as it is always God as they conceive of him, they are preaching unbelief of the larger God whose dignity cannot be touched by the sin of any or all mortals, whose purposes do not fail, who "will have all men to be saved," and not only all the human race but every atom of matter shall progress ceaselessly. They preach only a partial truth, hence a falsehood; preach So. too. they exult in what they call a heaven, one just'so large, four-square, with golden streets, pearly gates, streams, trees, robes, crowns, harps; and heaven rightly stands for an infinity of intensest joy. But it must be their heaven; no individuality, a bewildering blaze of glory, eternally the same and all the life expended in singing and waving palms. When the Spiritualist tells of the heaven that grows as the man grows; a heaven of work, and of joy springing, as every joy does, from use of our powers to help others, the preacher says it is not revealed-rejects it and preaches instead a gospel of unbelief. So. too. the salvation they clamor for. They preach so limited a salvation, that it is a practical denial of it. Salvation never ends, is never completed, while there is a new truth or a new relation of an old truth to be learned. Eternity will always have things "the angels desire to look into." On toward perfection, saved step by step through the eternities—this is too large a salvation for them. They want to escape hell and get into heaven, and once there, life is finished. No growth, no heights to climb, no truth to learn, no work to do. This they preach as a perfect faith, but it is a Gospel of Unbelief.

They preach the ministry of angels, but, their thought limited by what was known of this 2,000 years ago, fail to discover the capacity for angelhood of every human being. When we tell of our spirit friends returning to us, and by sight, sound, personal habits. knowledge-in every way possible proving nothing of all this, and while they exalt the all God ever would have to spare—the inspiration of to-day is denounced. The proofs we offer of the doctrines they teach, they reject, the expansion of those doctrines is too

large for them. All the vitality of the Church, is in its any thing. Let them seek for what they can attempting to live without faith. But the

as knowledge increases, for faith always precedes knowledge, and all the revelations of eternity will only be the transmutation of faith into knowledge. On every side, the old truths are coming to have wider range, the which narrowed mental vigor is given place to better, truer philosophy and theology.

"There's a good time coming, boys,

In the meantime, let us try to be teachers of truth rather than opposers of error. Let us not try to destroy our brother's God, but to offer him a better one. Let us rail less at superstition—only a name for what we do not reverence, but be "instant, in season and out of season," in proclaiming the grand truths, the beautiful philosophy, the incontrovertible facts of Spiritualism.

#### A Dog and a Clairvoyant as Detectives.

It appears from a dispatch to the Chicago Tribune, from Georgetown, Ky., that some particulars of what promises to develop into a genuine sensation, have occurred in that city. W. J. Rothwell, has been missing since last February. He had recently separated from his wife, had sold all his property, and was preparing to return to Virginia, his birthplace. He sent his baggage ahead to Corinth. intending to take the train eastward from

The night before his intended departure dance was given in the neighborhood, which he attended. About 12 o'clock he started homeward, accompanied by two young men of the vicinity, and was never seen again alive. The neighbors, thinking he had gone to Virginia, as contemplated, gave themselves no concern about the matter.

Rothwell owned a small dog, to which he was much attached, and the strange conduct of the animal caused some comment. For months this dog visited nightly a lonely spot on Eagle Creek, some miles from any residence, and kept up a furious barking during the hours of darkness. A week or two ago some one shot the dog. At about this time however, a lady of the vicinity saw the print of a bloody hand on an old tree, which aroused some curiosity. A female doctor, who is also a clairvoyant and fortune-teller, came into the neighborhood recently, and gave such startling particulars of a horrible murder committed thereabouts that an investigation followed, resulting in finding a portion of the decomposed remains of a man in the creek, near the spot where the dog had kept his nightly vigils for so many months. portion of the clothing remained, but the catalogue of last year the names of persons head, one arm, and one leg of the man were gone. A collar-button remained, with the remnant of the clothing left, which the former wife of Rothwell identified as belonging to him. A portion of the pants was identified by the lady who made them as also belonging to Rothwell.

A Coroner's jury has been in attendance at the place for several days, and the result of their inquiry so far is that the remains are those of Rothwell, and that he was murdered. but by whom is not known. The facts thus far developed are in accordance with the statements of the clairvoyant, and have raised probably in no other where there is any supericipant of such motters. her to the pinnacle of public confidence in pervision of such matters, the diplomas are

The scene of this sensation is at Campbell's Mills, near the Grapt County line in Owen County, a wild place, and one removed some what from general travel, and if a horrible deed were to be committed anywhere it promises less opportunities for detection than almost any other in the State. A searching investigation is going on, however, and may result in bringing to light the perpetrators of the terrible deed. Rothwell's character was not entirely above suspicion.

### \$5.000 Libel Suit.

It appears from the Brooklyn Eagle, that Mr. Gerald Massey, the English poet, literateur, and lecturer, now on a visit to this country, has sued the New York Times for \$5,000 damages for alleged libel. The libel consists of a facetious (?) report of his lecture on "Man's Search after His Soul." His sentiments are twisted, distorted, disruptured, mangled, dissected, etc., etc., and made into such a conglomerated mass of absurdities, that the libel itself becomes a source of great amusement to the casual reader. Mr. Massey, however, is so constituted that he cannot discern where the "fun comes in," and such being the case, he demands \$5,000 for damages received, and we sincerely hope he will get that amount -a warning to any reporter who is inclined to make a muddle of "Man's Search after His Soul," or who systematically makes "hash" of sentiments honestly expressed. In connection with this matter, the New York World says:

Mr. Gerald Massey, the English Lecturer has brought suit against the New York Times for libel, laying his damages at \$5,000. This is unfortunate, because it stamps Mr. Massey as a person of serious thought and is a deplorable reflection upon the comic department of the Times. The libel complained of was contained in an article prepared by the prossional Merry Andrew of the Times, and intended to be quite droll and facetious. It was aimed at Mr. Massey's lecture on "Man's Search after His Soul," and in order to pump up the required amount of humor necessar to a "comic editorial" statements were attri buted to Mr. Massey, which were scandalously false and untrue. They were grotesque, and the hilarious readers of the Times no doubt screamed with laughter when they read them, but they were pure inventions of Brother Jones's Jester. As a rule the humor of the Times is very solemn, clumsy and dangerous, but in this instance the wit was keen and the jokes beautifully pointed. Mr. Massey should have smiled, but being a bit morbi he failed to detect the fun, and was seized with a sense of injury. The fact that he places his damages at only \$5,000 indicates that he does not regard the humor of the Times as tatal either from a physical or financial point of view. He simply wants to be vindi-

Mrs. F. O. Hyzer has an interesting and significant letter in this issue of the Jour-

#### Elsie Crindie-Reynolds.

The San Francisco Chronicle of Dec. 9th contains a three-column article prepared by Dean Clarke, a Spiritualist lecturer, in which he gives a very complete history of Mrs. Elsie Crindle-Reynolds and her career as a medium for fraudulent manifestations. We have been requested to publish this account by different parties: but as the JOURNAL readers are all thoroughly familiar with the character of this woman and her manifestations, we can make better use of the space. We, however, quote the testimony of one medium, which will show the nature of some of Crindie's performances:

"Mrs. Hendee, a test medium residing at the corner of Fifth and Market Streets, San Francisco, on being interviewed, said that she had recognized Mrs. Souther while she (Mrs. Souther) was personating a spirit for Mrs. Revnolds. She reached out her hands and felt Mrs. Souther's corsets under the gauze robe."

Our readers will remember that Mr. Clarke was at one time an earnest supporter of, and believer in, Mrs. Crindle-Reynolds, and in common with many others, looked upon the JOURNAL as not only too severe in her case, but generally "down on mediums." Fortunately Mr. Clarke and most other honest people, have either found, or are rapidly finding, that the Journal makes no mistakes in these matters.

It may be incidentally mentioned that Mrs. M. E. Williams, now giving manifestations in New York City, was "developed" by this Elsie Crindle-Reynolds. We mention this fact without expressing at this time any opinion concerning the manifestations at Mrs. Williams's. Fortunately for Spiritualists and the public generally, the day is rapidly passing when such tricksters and barefaced frauds as Crindle-Reynolds, Annie Stewart, James A. Bliss, Mathew Shea, Ackerley and others can successfully continue their disreputable practices. A brief letter from Mr. Clarke will be found on the sixth page.

#### No Standing in Illinois.

A correspondent desirous of studying medicine asks the Journal to quote the standing of the American Eclectic Medical College of Cincinnati, Ohio.

This "college" is the outgrowth of an oldor concern which, under another name, was run by the same manager, and carries in its to whom it sold diplomas under the old name. Last year we were approached by an official of this "college" about advertising for it in the Journal. We replied, declining to sell space for this purpose until a certificate could be shown from the Illinois State Board of Health, recognizing the diplomas of this college. The required certificate was not forthcoming, and as graduates of the school worthless. As to the thoroughness of the training to be had at this doctor factory, we need only mention that last year, after a few months "study" the notorious deadbeat and fraud, R. W. Sour, was titted out with a diploma and elected Professor of Materia Medica and Thereapeutics. Unfortunately for this aspiring individual and his college the Professor, while at Lake Pleasant Camp in August 1882, attempted once too often to personate a materialized spirit and found himself in our arms. Though he struggled like a good fellow it is on record that he did not escape to his cabinet, nor dematerialize. We vear.

### GENERAL NOTES.

Mr. F. L. Brooks of Brooklyn, an earnest young Spiritualist, resigned his position last week as Treasurer of George C. Miln's dramatic company, and returned East.

The Voice of Angels changes hands January 1st, Mrs. M. B. Sprague retires from the editorial chair and Mrs. Julia A. Dawley of Somerville, Mass., assumes the duties.

Mrs. S. L. McCracken, located at 794 West Madison Street, will speak at Martine's Hall. corner Wood and Walnut Streets, Sunday afternoon, at 3 o'clock. She will also hold circles at her residence.

A pair of knitted socks 2,000 years old has been discovered in an Egyptian tomb. They are loosely knit of fine sheep's wool, and the foot is finished in two parts to allow the sandal strap to pass between them.

Mr. James Frederick Gein, while giving what purported to be a spiritualistic exhibition in St. Louis, a short time ago, suddenly expired. Heart disease was the probable

December 10th, Dr. J. K. Bailey lectured at Chatsworth, Ill., in the Methodist Church. on the "Mistakes of Materialists." Mr. E. A. Bangs, who listened to the lecture, said to us: "It was one of the best lectures I ever listened to."

The Christian Union of November 8th, under article, "Progress in Religion," uses these words: "The fatalism of Puritanism would have been impossible if the Puritans had really believed in the God of the Bible. They did not." We should think the old fellows would rise from their graves and go for that Christian editor.

When scientists learnedly gather around that it is the inferior maxilla of a cave-bear, the incredulous every-day intellect gets new comfort from the anecdote of Baalam's ass, that "everybody is a d-d fool, and doesn't | with painful silence." know anything."-Ex.

Mr. Nathan I. Morris has established himself at 23 South Ashland Avenue, as a "vital electric" physician. From our personal acquaintance with Mr. Morris, we think him well adapted to cure the ailing.

Dr. Joseph Beals, the popular President of Lake Pleasant Camp, spent last Sunday in Chicago as the guest of the editor of the JOURNAL. The Doctor reports many prospective improvements in the camp grounds for another season. The outlook is premising for the most successful camp next year that has ever been held at Lake Pleasant.

The Humiston Era says: "One night last week one of the H. & S. crews discovered a man on the bridge where Mr. Worden lost his life. He remained sitting on the bridge until the engine was within a few feet of him when he suddenly arose and vanished. And now the engineer swears it was a ghost. There is no mistake about this as the entire crew saw the spook.

A classic mausoleum "on the finest burialground of Britain" to commemorate the virtues of a sporting, racing and betting man, will be one of the national curiosities of the island. If the Duchess of Montrose recognizes the eternal fitness of things she may convert the new burial-ground into a sort of Westminster Abbey for horse-jockeys and eminent men of that ilk.

It appears from the Herald of Syraeuse, N. Y., that for the last few days there have been mysterious doings at the house of Richard Stevens, a well-to-do and respectable farmer who lives about three-quarters of a mile from the village of Jordan. Stones seem to fall from the ceiling of the rooms without any apparent cause, and various other articles fly about.

The Woman's Christian Temperance Union is celebrating the Decennial Anniversary of the Ohio Crusade. The Union Signal, its official organ, is contributing to this celebration by an anniversary number, giving histories of those wonderful days and of the work of the ten years which have passed since then. The Union Signal is doing a most excellent work for humanity. Its anniversary number is superb.

A correspondent writes as follows from San Francisco, Cal.: "Mrs. Watson is doing well at the Metropolitan Temple every Sunday. Mrs. Foye, Washington Hall, Sunday evenings, has a crowd to see her wonders. She picks names out of a pile of five hundred, more or less, of ballots; writes messages; hears names clairaudiently, and reads messages in the air in golden letters; also speaks and writes in all languages; allowing the audience to ask the spirit questions in their own language, and gives correct answers. She is a wonder."

The publisher of the Journal is always glad to send specimen copies, free of charge to those not familiar with the paper; but he desires in the most courteous and friendly way to remind readers that when they send for one or more copies of a particular issue they should remit therefor at the rate of five cents per copy. It costs a large amount to publish the JOURNAL and if a particular issue is wanted, it is worth paying for, and the expense is small to the person wanting it, while the aggregate of such requests makes a large drain upon the publisher, if sent free.

A prominent New England Spiritualist, well known as a promoter of camp meetings. and not a camper at Lake Pleasant, says: "To be a defender of real Spiritualism in Massachusetts among a gang of frauds and free lovers, puts a person in a place where have no reason for supposing this eclectic | he has got to stand right up straight and machine to be any better now than it was last | give and take." Exactly so, but it will be easier after a while; the tide of reformation is steadily and irresistibly working east-

> Felix Adler said in a recent address: "I will say that the Catholic complaint against our present school system is to some extent justified. The reading of the Protestant Bible is forced upon the pupils, whether or not they desire it. It is a growing evil. The reading of the Bible is an insignificant and small matter; so was the tax on tea a small matter. [Applause.] But that tax was sufficient to raise the fire of the American colonists. So will the forcing of the Bible upon the school children. It is merely a system of religious slavery. Nothing short of complete severance of religion from the Government can retain the liberty of the Republic." In endorsing these remarks a Jewish organ complains that Jewish scholars must stay at home Christmas and Good Friday, but are fined if they stay away on the feasts of their own church.

An Inter-Ocean special says: "At the annual meeting of Plymouth Church, General P. Christiansen, the clerk, read the annual report, from which it appeared that the present memb ership is 2,555. The total revenues of the church were \$55,175.47, of which \$37,-000 was from pew rents. Mr. Beecher said: 'I must confess that Plymouth Church has become rather a spiritual hotel than a church. People come here to be filled, and go away again without any thoughts of housekeeping. I recognize with sympathy the allusion that has been made to the removal of old members. My audience has come to be a strange one. There is little church feeling in the congregation, though there is plenty of Christian feeling. I have felt more and more as time is going by that I was losing my power in the church, and that my usefulness was speedily giving out. You see I could not help the jawbone of a mule, and wisely determine | thinking of what was to become of Plymouth Church if I should die. It would then be spoken of as the church that was. I often pray to God to make it more cohesive before or is feady to agree with General Spinner | he calls me.' These remarks were received

#### Letters from New South Wales.

Deaths-Prof. Wm. Denton-An Excellent Movement-Charles Bright-Miss Wood.

To the Editor of the Religio Philosophical Journal:

At various times it has come within my province to apprise you of the passing to the higher life of members of our local spiritualistic community, and you have duly chronicled the cases of John Tyerman, John Bowie Wilson and William McDonnell. The list has since been swelled by the addition of the names of Messrs. Wilkinson (a son-in-law of the well known healer, George Milne Stephen), and Matthews a son of one of our leading Public School teachers. Young Matthews, who was but 25 years of age, contracted that most insidious of diseases, consumption, while in the service of a mercantile firm in this city, and after lingering for some years, he was buried with a Freethinker's funeral a few days ago, Mr. Bright officiating at the grave; and now I have to apprise your readers of the passing away of Prof. Wm. Denton, who made himself inexpressibly dear to a vast number of my fellow colonists, and whose name and writings were equally familiar and appreciated in the land of his choice, America, for he was born in England. Ah would that he could have remained a little longer with us, and irradiated with his superior intuitions and intelligence, the dense ignorance prevailing everywhere. It was my pleasure to have met this distinguished man of science on several occasions, and I always felt better for the meeting. I never came in contact with one who, while possessed of powers far superior to the majority of those around him, was yet as gentle and unassuming as a child. William Denton was a most lovable man, and, it seems to me, fell a victim to his intense desire to improve in every way his intellectuality. His body was not sufficiently nourished to withstand the fever which attacked him, and so he has left us in the corporeal sense—a martyr to science! He was travelling in New Guinea with Captain Armit and party, who were under engagement to the proprietors of the leading daily newspaper in Victoria, the Argus. Denton had attached himself to the expedition in the interest of science and hoped to add considerably to his already large stock of interesting facts, with the intention of publishing a work which had been the dream of his later years. when on the 18th of August, he was taken ill in a fearfully mountainous country, and among natives who had never previously seen a white man. The party was crossing a mountain 3600 feet high and could not stop. The fever made rapid inroads with the Professor and he had to be helped by the rest of the party, among whom there was only one sound man, the others being more or less ill. To add to the trouble, heavy soaking rain came on and completely drenched the party, some of the men struggled on ahead and obtained a hammock from a village called Lochivago, in which the dying Professor was carried to a ruined but, where he died on the 20th August at half past 8 in the evening, after convulsive fits, amid the pouring rain. The body was buried at 7 the next morning. Such was the earthly end of William Denton.

It matters little how we die, but vast and important issues hang upon the method of our living, and it must be a source of never ending satisfaction to the members of Professor's sorrowing family, that they can look with pardonable pride upon the life of him who enriched the world by his presence, and departing left it better than he had found it.

members of our heterogeneous community by three ladies and two gentlemen connected with the Lyceum. These good people have hired a large room in one of the densely popneonia have. ulated suburban parts of the city, and have there inaugurated "The Young Australian Club," the members of which meet on Tuesdays and Fridays in the evening, and pass a few hours very pleasantly in each other's society, with music, draughts, chess, readings, bagatelle and illustrated papers and other literature. The movement is quite unsectarian, and when there are 100 members on the roll, it will be self-supporting, the lads, ranging in age from 12 to 21, pay 6d. per week, and already, although the club has only been in existence two months, there are 25 members, who evidently thoroughly appreciate the means adopted for their delectation, for the same faces, appear night after night. This evening the enterprising originators of the club are giving a dramatic performance in aid of the funds, and will produce a play of Max Adelers, entitled "Her Second Husband." I am convinced that some such movement as this, is the only way to reach the masses of our growing youth. "The Mountain will not go to Mahomet, therefore Mahomet goes to the Mountain." I recommend the scheme to some of the philanthropic ladies of Chicago, or any of the other large cities of America.

Thomas Walker, who so sensationally turned his back on Spiritualism and formally joined the Secularists of Melbourne, a few months ago, has recently been lecturing in Sydney to large audiences; indeed Mr. Charles Bright, at another theatre, has had to lower his prices, and now charges half his former price for front seats; but I am informed that even this does not draw as was expected. However, Mrs. Bright, formerly Mrs. Pillars, has recently taken to the Platform, and delivers an address prior to Mr. B.'s lecture, and this may increase the attendance. The matter of her discourse is undeniably good, but the manner is not so impressive as one could wish; but as she is young to the business, not having attempted anything of the kind before, although about 40 years of age, perhaps she will acquire a good delivery in the course of time. A little bird informs me that the husband and wife will ere long try their fortunes in America. Mr. Bright you have seen and heard, and doubtless Mrs. Bright will also give addresses in the land of the great Republic where so many of her sex have added lustre to the platform.

Miss Wood, the English materializing medium, has commenced her career here, but as yet there has been nothing worthy of record, At one of her recent sittings, one or two of the sitters thought they saw something, but when asked what, described it as "like a small parasol with a white handkerchief on top of it." This is not encouraging, but hope springs eternal in the human breast; and the small parasol may yet develop into an umbrella, or even into the form of an umbrella carrier; we shall see. Mrs. Anna Potts, M. D. of Philadelphia, is lecturing here on Physiology and doing fairly well. If Miss Wood turns out a success I will duly let you know.

Sydney, N. S. Wales, October, 31st, 1883.

SECOND LETTER.

As there is an unexpected mail going this day, I may as well send you a few lines, although there is really nothing very important to chronicle. On all sides there are expressions of deep regret at the loss we have sustained by the death of Professor Dentoh, but I have nothing new to communicate in regard to that event; means of communica-

poet thought, as many of us know to the con-trary. A Mrs. Margaret Hampson, a "Lady Evangelist," has recently quit these shores for New Zealand, after galvanizing a number of hysterical people into a "got religion" condition. Undoubtedly Mrs. Hampson is a fine, impassioned speaker; not logical, of course, but purely sentimental. She signalized her departure by laying the foundation stone of the Young Men's Christian Association building, which is now in course of tion, Our "subject" gave a very good "talk," erection, and her utterances, for the first which seemed to be entirely out of place, in time, were reported by the secular press, and which she gave as a reason for using the after reading what she said, one can well dark cabinet the same that a photographer imagine why she was not reported before, when orating at her own meetings. It was drivel, pure and simple—ineffable bosh; not one solid statement or fact, but what the goody-goody element are pleased to term "the gold old stary". She however gove the development are pleased to term "the nomena, that they take place in the dark, as not solid old stary." old, old story." She, however, gave the clergy, anumber of whom were present, a hasty be developed? I, for one, can find no evijar. She urged her hearers to combine, to dence of spirit power in such manifestations, form associations, and so be able to bring and think a great "hold" for fraud would be out evangelists. One naturally asks, "What are the clergy for?" However, I suppose the lady was doubling on some of these gentry who have heartily denounced her as being unscriptural, and truly she and all like her, are, according to St. Paul, in a false posi-

Mrs. Bright still gives addresses prior to her husband's lectures, and one of the daily exact antithesis of Mrs. Hampson's, being can now do is to stop lying, discontinue her full of common sense. A recent deliverance contrasted the two women workers, Mrs. Besant and Mrs. Hampson, in a very able curiosity of an ignorant public, and earn an manner. I cannot still help thinking, how-honest living. This "combination" formerly ever, that Mrs. Bright will find the platform advertised under the name of Miss Manstoo arduous for her, as day after day, for years together, she complained of weariness and a constant feeling of tiredness, so that her appearance on the platform has occasioned no small amount of surprise. We never know what we can do until we try.

I have not been able to hear of Miss Wood's proceedings, so suppose that the sitters are field name was dropped and the concern hoping for something. One of them has stated that, so far as he is concerned, the manifestations of materialized forms are satisfactory; but he spoke in a guarded and careful manner, and, personally, I do not think the precautions taken were satisfactory. Imagine two rooms leading into each other; the large one occupied by the sitters, the smaller by the medium; the open door of communication laced across in tape-lattice fashion; only sufficient light to cause the faintest glimmer; and you have a small black figure or something like a figure, appearing, or seeming to appear, and throwing something, which had been placed in a handy position, to the sitters. Be it remembered that the seeming figure went no further from the tape than an arm could reach. Is this satisfactory? At present Miss Wood is rest-CHAS. CAVENAGH.

ing. CHAS. CAVENAGH. Sydney, New South Wales, Nov. 14, 1883.

Letter from "One of Your Number."

To the Editor of the Religio-Philosophical Journal: I take great pleasure to-day in writing to you and renewing my subscription to the JOUNNAL. As a vehicle for furnishing "food for thought," I have been unable to find its equal. As regularly as time rolls around and brings the Friday morning mail. I find the JOURNAL there, and it is always a welcome guest. I break the wrapper ever with the Avery praiseworthy effort is being made to-wards the elevation of some of the junior male members of our heterogeneous community by three ledies and two centlemen connected both within and without the ranks of Spiritualism. I find such learned men as W. E. Coleman entering his library and after rumbling around among those old, dusty tomes, coming forth with an article absolutely proving the existence of Jesus of Nazareth, but coming from his hands entirely stripped of his divinity and those mythical traditions which surround him; with the cucifixion merely the means of disposing of an insignificant seditionist; with no virgin mother, and the inability to practice what he so fervently taught, what is there left so very different from hundreds of other good men, to appeal to our highest ideals of truth, virtue and goodness? This is not the Christ whose personality we desire to have established, but that other one of whom the New Testament contains the true history

I find the Hon. Joel Tiffany from the middle of the last generation proffering us those good old discourses, and I enjoy reading them, in order to appreciate the arguments of Mr. Jackson and others, who will very likely appear. Hester M. Poole's column gives its quota to the establishment of that now very popular opinion, the equality of the sexes. By reading it one gets quite another idea of woman's position than that gained by reading the inspired volume. And finally, I find among other things an editorial department so managed as to constantly gain in the

good comment of its readers. Permeating the whole there is the noble aim of ridding the cause of that fungus growth which so luxuriously flourishes, in spite of the hearty opposition of all true Spiritualists. And it was of fraud that I desired to speak when I began this letter. On Dec. 1st, there appeared in our community the inclused hand bill. It drew forth a very large audience who gathered in the City Hall, Alton, on Sunday evening, Dec. 2nd, expecting to witness most wonderful manifestations. They were all disappointed, as well they might have been, for although the lady (there was one only) may have possibly possessed some true powers, her performance was one that would put to shame an amateur legerdemain practitioner. The most apparent object was to make money, and that little clause about "a small admittance fee being charged to defray expenses," increased to such an extent that they carried away more than two hundred dollars. From Alton they went to St. Louis, where they came to grief in a strange way. The lady, who purported to be Miss Mansfield, was "supported" by one other person, a man, the three noted mediums failing to appear. While in St. Louis just after beginning their perform-

tion with New Guinea are like angels' visits, ance, the man who turned out to be her hus-according to the poet, "Few and far between," band, George Frederick Gein, fell dead. I but angels' visits are not so restricted as the suppose you are now acquainted with the suppose you are now acquainted with the particulars, as the body was taken to Chicago for interment. We expected to see something in the last JOURNAL concerning them, but as we did not, we were led to ask you if you know anything about them or the pretensions at the beginning of this handbill. If you can illuminate this subject any we should be glad to have you do so. I have already taxed your attention more than I intended, but there is one fact I desire to menwould for using a dark room to develop his negatives. Now I would like to ask if you that the plate be taken into a dark room to removed if the cabinet were entirely discarded. While your ensign bears the motto, Down with the frauds," I shall be ONE OF YOUR NUMBER.

Upper Alton, III. If all the humbugs could be "called home" as was the companion of "Miss Mansfield" at St. Louis, the world would not mourn their papers publishes her remarks, which are the | departure. The best thing Miss Mansfield trafficking upon the credulity and morbid field, and a number of inquiries were made of us by telegraph and letter concerning her claims. Our stereotyped reply was: "Let her show alone. She has no standing among Spiritualists." For some reason the Manstraveled nameless, using the conventional handbill of all traveling spiritualistic frauds. Once more, and for the thousandth time, we say: Claims to exhibit physical phenomena in public halls and theatres are without exception prima facie evidences of frand.

> "Mrs. C. Fannie Allyn lectured at 619 West Lake St., last Sunday, morning and evening. She starts East next Sunday.

Mr. T. J. Gilmore, the courteous and efficient manager of the St. Louis Magazine.spent last week in Chicago in the interests of his periodical. His magazine is rapidly growing in public favor; the able articles and fine il-Instrations make it one of the best, if not the vory best, low-priced monthlies published.

Mrs. M. Harold of Chicago is now residing temporarily at Franklin, Pennsylvania, superintending her oil property. Last week the JOURNAL received from this generous lady a barrel of fine lubricating oil, for which sincere thanks are hereby returned. Undoubtedly the JOURNAL's presses will run more smoothly than ever now.

### Business Motices.

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

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CORES EVERY CASE OF PILES.

# Is This What Ails You?

MAN OR WOMAN.—Do you feel generally miserable, or suffer with a thousand and one indescribable bad feelings, both mental and physical? Among them low splrits, peryousness weariness, lifetessness, weakness, spells of sinking, faintness or dizziness, feelings of heaviness and fullness or bloating after eating, or sense of 'goneness' or emptiness of stomach in morning, flesh soft and lacking firmness, heartburn, water brash som stomach, headache, blurring of eyesight, specks floating before eyes, elay or ash colored or yellow stools with diarrhea or costiveness alternating, throbbing, gurgling or rumbling sensations in bowels, with heat and nipping pains occasionally, palpitation of heart, short breath on excition, slow circulation of blood, cold feet, itching of body, pain and oppression in chest and back, pain around the loins, aching and weariness of the lower limbs, drowsiness after meals but nervous wakefulness at night, languar in the morning and a constant feeling of dread as if something awful was about to happen.

If you have any or all of these symptoms, send 36 cents to GEO. N. STODDARD, Chemist, 1226 Niagara Street, Buffalo, N. Y., and I will send you, postpaid, some simple and harmless powders, pleasant to take and easy directions, which, if you follow, will positively and effectually care in from one to three weeks' time, no matter how bad you may be. Few have suffered from these causes more than I, and fewer still at my age (46) are in more perfect health than I am now. The same mans will cure you. Say you saw this in the Religio-Philosophical Journal.

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#### Is Lite Worth Living?

BY EMMA TUTTLE.

Yes! and yes a thousand times, If we face it calm and brave, Working to decrease all crimes, Glad to educate and save.

When we cease the self-ful cry "O! what will become of me When the hour arrives to die?" Shall I be, or cease to be?"

We shall be more grandly great, Self-forgetful let us say, "We were born to this estate, And we could not stay away.

"Factors of a mighty plau, Though to us inscrutable, Our fate is the fate of man Changeless, indisputable."

Righteous labor best besits Those who love their fellow men. Fatel we cannot alter it, Patient let us wait the "Then."

If our small lives make the earth Less one grain of wickedness, Then we were not baned by birth, Life's worth the living. Yes!

When we gain the longed-for Heaven, Dreamed in dreams, and sung in rhymes, Then the answer shall be given, Yes! and yes a million times!

#### Professor William Denton.

To the Lighter of the Religie-Philosophical Journal:

I suppose that by the time this reaches you, your readers will have been informed of the particulars attending the departure of William Denton from this earthly life; that is, so far as these particulars can well be known under the circumstances of the case. Yet it may not be amiss for me to send you what I have been able to learn, leaving for you to decide whether it will be worth while for you to add more of the kind in the columns of the JOHENAL.

of the kind in the columns of the Journal.

Mr. Denton's two sons, Sherman and Shelley, arrived here about the middle of last week, and remained until the next Monday, when they departed for the East via the Southern Overland Bailroad. But much to our surprise and disappointment they did not make their presence known, but kept aloof from the Spiritualist centers and meetings, so that we had but little opportunity to communicate with them in regard to their father's closing earthly days. What I myself was enabled to learn was, at second-hand, from one with whom they had spent several hours of their stay here; also from a brief interview which I think I had with our departed friend from the spirit side of life which he now occupies.

spirit side of life which he now occupies.

It seems that he and his sons were spending some time along the coast region of the island of New Guinea, when an opportunity occurred to go into the interior of the island with a company of other explorers. He himself was ready and zealous to improve this opportunity; but the sons did not want to go, and did what they could to dissuade their father from going, as he was at the time in an unusualty from going, as he was, at the time in an unusually frail condition of bodily health. But with his usual impetuous zeal, he persisted in going, leaving the

impetuous zeal, he persisted in going, leaving the sons behind in the safer and more congenial explorations of the coast. The entire company, of which Denton was one, were taken sick with a malarial fever, but all eventualty recovered with the single exception of our friend, who finished his wonderful earthly career under an equatorial sun amid the unexplored wilds of New Guinea.

It was not until the return of the rest of the party, about 10 days after the event, that the sons learned of their father's death, a death which, though it must have been peculiarly sad in some of its features, it was yet not wholly out of harmony with the life of this remarkable man, and we may well believe that he did not wholly shrink from this kind of a departure. But of this the practical believer in Spiritualism will be the better able to decide after I shall have given my word of greeting from the life beyond.

It was at one of my regular scances with a medium of long tried and well-established capacity and integrity, the date being her, 4, the day after the sons

integrity, the date being Der. 4, the day after the sons had left for the East. No especial expectation was entertained of such a visit until the opening of a electroned of such a visit and the opening of a significant vision—probably psychologically imparted—which the medium described as follows:

"I have been watching a comet passing out of the earth-atmosphere. Its influence to me is that of an

individual, and under this influence I have been passing through such wild scenery! A huge snake is before me. Cobra is the name given me for it. It is coiled in a manner different from the usual serpent method, ready for a spring, and while I am looking, it strikes a blow, seemingly with the back of its

"I at length realize that I am on the track of William Denton, and now in his own person he swoops down upon me, beaming with joy and gladness. He says: 'I have, indeed, crossed the strand from earth to heaven and have entered upon the second sphere of life. I have been Elumined during my whole travels, having but one wish ungratified; in my moments of mental rest I have had a longing for more of home life to mingle with my present.

"For months I was aware that my change was near and I took the shortest course to meet it. I did not dwell upon the prospect, but knowing that the end of my physical life was near, I was urged for-ward with the desire to search to the very end.

I am gratified to utter a few thoughts; much that I would I cannot give. I am grateful for my exist-ence. My privileges have been great in the past but are surprisingly so in the present. I stand like one just entering into real life and light. True, I have some disjointed work to straighten, as my theories have not been wholly free from error. Still, I marvel at my own career. But if my life was lived upon a higher plane than that of some there it was because of a mental and physical inheritance that enabled me so to do. I am glad to state that I alone have the phole supervision and work of correcting errors or mistakes that I may have or have made.

"Through this organism I can give but little of what I desire to say. Your fellowship of me, and interest to know of the beyond induced me to make A few closing words, still more of a personal na

ture, are omitted. San Francisco, Cal.

#### Letter from Alfred Denton Cridge with Respect to the Death of Prof. Wil liam Dentou.

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

Prof. William Denton, the brave warrior of free thought and science, is no more. He passed away, after an active public life of more than forty years, a victim to the tropical fever of the island of New Guinea, on the 20th of August last, at eight o'clock P. M. In company with three white men he started last June, to explore the heretofore unknown portions of the interior, and they penetrated about 120 miles inland from Port Noresby before returning. The place was the native town of Pawman, in the valley of the river Veyby. Here in a land where the white man had never before been seen, the fever first attacked Professor Denton, and then two others. For nearly a hundred miles the peaceful natives car ried the brave old man on litters over mountain and valley, river and swamp, until on top of a mountain range with the rain falling in torrents, he made his last camp at the deserted native village of Beregabadee,and there his spirit took its flight from his fever-

emaciated body. The next morning he was buried, and the remain der of the party proceeded, and although they had only about fifty miles to go, it was a week before his two sons, who were awaiting his return, learned of his death. On the day he died, they were within twenty-eight miles of him, but amid strangers in a ruined but, unconscious, uncared for and without wife or children, he took his departure to the land of

immortality and light. Six weary weeks passed before his anxious some were able to send the message that was to carry bit ter sorrow to his wife and little ones, and gloom and regret to the many thousands who admired and revered him. His work in this life is done. From a boy he fought superstition, credulity and error with a gigantic intellect, matchless eloquence and burning pen. It seems as if he had been taken away from the world far too soon, he had so much to do, to teach, to write and to preach. He could have lived

for twenty years to come and continued to strike sturdy blows for free thought and Spiritualism as he had done in the past.

Ah! truely it was an ill-timed journey that led him, a man of sixty years, to venture into so unhealthy, so fatal a country to those of Caucasian blood. Overestimating his vital powers and endurance, he at-tempted to go through what would almost kill strong hearty men in their prime and pride of manhood, and now he lies in an unknown, unlettered grave in

a savage wilderness.
Up to within two or three days of his death, he continued to write in his diary and note book until the trembling hand refused to hold the pen in the middle of a sentence. Fortunately these notes were prese ved, and may be of use to science, even if the author is not here.

Who can take the place of the hero of years of bat-

Who can take the place of the hero of years of battle? Who among us has his intellect, eloquence and knowledge? Truely, liberals, Spiritualists, scientists and the whole progressive world, have lost a most valuable brother, and we mourn with his family and sympathize with them in their loss.

His sons have just arrived from Australia, and by the time this comes before the public, they will heat home to fight the battle of life, and take his place as best they can as protectors of the remains of his family. But his work here is not dead. His words still live in memory, in deeds and in print. Upon the scroll of fame his name is inscribed and in the hearts of millions his words are now, and will continue to be, sacred! Inspired by truth and infinite love, he lived for humanity and his life was not in vain. Oakland; Cal.

#### For the Religio-Philosophical Journal. The Brooklyn Spiritual Fraternity.

One fact we have practically demonstrated, that our "medium's meetings," which we hold on the second Friday evening of each month, supply a demand to a class of people, who are glad to know that spirits can give personal evidence that they "still live." Friday evening, Dec. 14th, was uncomfortable and rainy, but our audience was very large, and all seemed to be deeply interested. When Mrs. Stryker sat down to take charge of the meeting, she said: "There are very strong spiritual influences here tonight, and I feel as if we are to have a good meeting." Perhaps it would be interesting to some to know how these meetings are conducted. A halfknow how these meetings are conducted. A half-circle is formed, and rows of chairs in this man-ner are filled. All who are mediumistic are invited to sit in the front row; those in charge of the meeting sit in front, and not on the raised platform. We usually open with congregational singing, and then

usually open with congregational singing, and then
the spirits controlling mediums have complete control, not only of their mediums, but of the meeting.
Mr. J. Frank Baxter, who had come over from
Philadelphia to assist the ladies in the fair being
held, was invited to remain and take part in our
exercises, which he did, and by special request, after
opening our meeting with one of his spiritual songs,
he related some of his early experiences as a medium opening our meeting with one of his spiritual songs, he related some of his early experiences as a medium. He said he supposed that he was born a medium, inheriting the quality from his mother. When he was only seven years old, his father had a circle formed in his home and after sitting for several months without any visible manifestations, one evening one of the circle said to his father, "I feel impressed to say, 'Let that boy sit at the circle." At the next meeting his father said he was to join the circle, which he did; after a short time the table began to tip, and intelligent responses were received. Shortly after this, at a circle at a neighbor'e, a little girl about the same age of himself, sat at the table, he sitting at one end and Alice Stoddard, the little girl, at the other, twelve feet apart. By the raps or the girl, at the other, twelve feet apart. By the raps or tips it was spelled out that both of the children should hold a pencil with paper at hand, and during this sitting both were influenced, and this scrawling and almost unintelligent sentence was written, "God

is love."

What was remarkable of this first evidence of spirit power through the children, was that on both papers each letter and mark were exactly alike; both children were alike influenced, their right arms be-coming rigid and remaining so for some time.

Mr. Baxter said he had been asked during his engagement in Brooklyn, if he had ever been influenced on meeting strangers. He said that he would relate the first instance of several thousand that had occurred during his many years of mediumship. It was in the spring of 1861, when he was filling his was in the spring of 1601, when he was mining his first engagement as principal of the High School in Plymouth, Mass., and he was going on foot from South Plymouth to Plymouth, Mass. The roads are sandy and there is a deep rut where the wheels of vehicles pass along. He saw a lady dressed in deep mourning coming towards him, picking May flowers. He fall to influence camier, were him and he He felt an influence coming upon him, and he planted his foot firmly in the rut in the road, deter-termined to throw it off, if possible. He lost conscioneness, and when he came back to his normal sciousness, and when he came back to his normal condition, he was sitting on a bank by the side of the road, and the lady standing before him. He apologized to her, saying, "I believe I have been led to you by a spirit. Will you explain to me how I came here and tell me what has occurred?" In reply, she said: "I saw you approach me and was indignant. You said, Mother, I am Willie Fessenden and am not dead. I found I could control this den, and am not dead. I found I could control this man and have done so; do not feel sad. I am not dead nor gone from you?" The lady asked me if I had ever been in Sandwich. I told her I was in that town when I was three years old. She said, "I am Mrs. Fessenden, of Sandwich. I have a boy Willie in the Spirit-world, and I believe it was he that con-trolled or influenced you." Mr. B. said that it was strange; that he had never seen the lady since. In former years he had given a great many peo

ple tests in this sudden and unexpected manner; at this point, unexpectedly to Mr. B. and the audience, he was controlled and began to give descriptions of what he saw. Quite a number of spirits came and gave names and facts. Among others he described an elderly woman who gave the name of "Eliza Cotton." In connection with this he saw a star or ball of fire which broke into three pieces and fell among the audience, describing the place and people where they came; one of these balls of fire dropped by the side of Mrs. D. M. Cole, and the others near relatives of the spirit in different parts of the hall. Mrs. Cole said that it was the spirit of her mother, and that the description given was correct.

He also saw the name Haviland & White, 622 Myr le Ave.; saw a large store, like a grocery store; th spirit controlling was a lady, who said she came for Lewis White; the middle initial he had forgotten, giving these facts from memory. She said, "Tell my son that when he buried me in Yorktown, he did not bury me-only my body, and that I am often with

Mrs. T. B. Stryker, who had been under spirit in-fluence all the time Mr. Baxter had been speaking, was immediately controlled by a spirit who gave his name as "John Morris." He said that the chairman of the comference had given him a severe lecture when he, the spirit, had first controlled the "litle woman," because he used rough language, and said that he came through her to prove his own identity, and he must come with his personality; that he had used the medium for good purposes and also for his own advancement in the Spirit-world. This spirit has proved his ability to use the medium; he is one of her best controls in private séances. He gave a great many tests to people in the audience which were acknowledged as correct by those pres-ent. A lady present said that she had never seen the medium until she came to the meeting, and what was given her, the medium could not have known. Mrs. Stryker was controlled by Starlight, another spirit, who uses her to give evidences of the life "be-

yond the sunrise;" she also gave many tests.

Mr. Baxter was then controlled and gave more descriptions. One claimed to be the first wife of Augustus Maverich, for many years connected with

the daily papers in New York and Brooklyn. Mrs. Holmes, a healing medium, was present, kindy offered to relieve any one who was suffering from pain, but the lateness of the hour prevented her services being utilized.

The Fraternity are under deep obligations to Mrs Stryker for her kinduess in coming to these mediums' meetings and taking the management of them, She is full of business, and always will be. She is a sincere and conscientious medium, and gives all who come to her evidence beyond question of the pres-ence of the loved ones who have passed over to the S. B. Nichols, farther shore.

There is a sound reason why there are bones in our meat and stones in our land. A world where everything was easy would be a nursery for babies, but not at all a fit place for men. Celery is not sweet until it has a frost and men don't come to their per-fection till disappointment has dropped a half hundred weight or two on their toes. Who would know good horses if there were no heavy loads, -John Ploughman.

#### His Own Executor.

Well-known Gentleman's Philanthropy and the Commotion Caused by One of His Letters.

(Rochester Democrat and Chronicle.) We published in our local columns yesterday morning a significant letter from a gentleman known personally or by reputation to nearly every person in the land. We have received a number of letters protesting against the use of our columns for such "palpable frauds and misrepresentations;" therefore, to confirm beyond a doubt the authenticity of the letter and the genuineness of its sentiments,

of the letter and the genuineness of its sentiments, a reporter of this paper was commissioned to ascertain all the possible facts in the matter. Accordingly he visited Clifton Springs, saw the author of the letter, and with the following result.

Dr. Henry Foster, the gentleman in question, is 63 or 64 years of age and has an extremely cordial manner. He presides as superintendent over the celebrated sanitarium which accommodates over 500 guests and is unquestionably the leading health resort of the country. Several years ago this benevosort of the country. Several years ago this benevo-lent man wisely determined to be his own executor; and, therefore turned over this magnificent property and, therefore turned over this magnificent property worth \$300,000, as a free gift to a board of trustees, representing the principal evangelical denominations. Among the trustees are Bishop A. C. Coxe Protestant Episcopal, Buffalo; Bishop Mathew Simpson, Philadelphia, Methodist Episcopal; President M. B. Anderson, of the University of Rochester: Rev. Dr. Clark, Secretary of the A. B. C. F. M., Boston. The benevolent purpose of the institution is the care: ist.—of evangelical missionaries and their families whose health has been broken in their work. 2nd.—of ministers, of any denomination, in good standing. whose health has been broken in their work. 2nd.—of ministers, of any denomination, in good standing. 3rd.—of members of any church; who otherwise would be unable to secure such care and treatment. The current expenses of the institution are met by the receipt from the hundreds of distinguished and wealthy people who every year crowd its utmost capacity. Here come men and women who were once in perfect health, but neglected the first symptoms of disease. The uncertain pains they felt at first were overlooked until their health become impaired. They little realized the danger before them, nor how alarming even trifling allments might prove. They constitute all classes, including ministers and bishops, lawyers, judges, statesmen, millionaires, journalists, college professors and officials from all parts of the land.

Drawing the morning Democrat and Chronicle

Drawing the morning Democrat and Chronicle from his pocket, the reporter remarked, "Doctor, that letter of yours has created a good deal of talk, and many of any readand many of our readers have questioned its authen-"To what do you refer?" remarked the doctor.

"Have you not seen the paper?"
"Yes, but I have not had time to read it yet." The reporter thereupon showed him the letter,

hich was as follows: CLIFTON SPRINGS SANITARIUM CO., ¿ CLIFTON SPRINGS, N. Y., Oct. 11th, 1883. DEAR SIR: I am using Warner's Safe Cure, and I regard it as the best remedy for some forms of kidney disease that we have. I am watching with

great care some cases I am now treating with it, and I hope for favorable results.

I wish you might come down yourself, as I would like very much to talk with you about your sterling remedy and show you over our institution.

Yours truly,

[Signed] HENRY FOSTER, M. D.

"I do not see why anybody should be skeptical concerning that letter," remarked the doctor. "Isn't it unusual for a physician of your standing and influence to commend a proprietary prepara-

tion?"

"I don't know how it may be with others, but in this institution we allow no person to dictate to us what we shall use. Our purpose is to cure the sick, and for that work we use anything we know to be valuable. Because I know Warner's Safe Cure is a very valuable preparation, I commend it. As its power is manifested under my use, so shall I add to the completeness of my commendation."

"Have you ever analyzed it, doctor?"

"We always analyze before we try any preparation of which we do not know the constituents.

tion of which we do not know the constituents. But analysis, you know, only gives the elements; it does not give the all important proportions. The remarkable power of Warner's Safe Cure undoubtedly consists in the proportions according to which its elements are mixed." While there may be a thought sand remedies made of the same elements, unless they are put together in proper proportions, they are worthless as kidney and liver preparations.

'I hope some day to meet Mr. Warner personally, and extend fuller congratulations to him on the excellence of his preparations. I have heard much of him as the founder of the Warner Observatory, and as a man of large benevolence. The reputed high character of the man himself gave assurance to me in the first place that he would not put a remedy upon the market that was not trustworthy; and it as a source of a good deal of gratification to me to find out by actual experiment that the remedy itself

sustained my impressions." The conclusion reached by Dr. Foster is precisely the same found by Dr. Dio Lewis, Dr. Robert A. Gunn, Ex. Surgeon-General Gallagher and others, and proves beyond a doubt the great efficacy of the remedy which has awakened so much attention in the land and rescued so many men, women and children from disease and death.

#### Judge Tiffany-Spiritualism in Northern Ohio.

To the Editor of the Religio-Philosophical Journal:

I, too, have read the clear, able articles by Judge Tinany with both pleasure and profit. In the winter and spring of 1851, the Judge delivered in the Prospect Street Church in this city a series of lectures on Spiritualism. New and strange as it then was to me (I being a strong Methodist) the truths then, so clearly illustrated, found a lodgment in many minds that have since grown into a higher spirituality. Sixteen of these lectures were published in book form. I still have the book, as I presume many others have. The 14th lecture is entitled, "Christianity a System of Deception." He shows very clearly that Christ came to establish a spiritual government in man, and the present system called thristianity had fed and stimulated pride selfish. Christianity, had fed and stimulated pride, selfish-

ness and animalism, and was a counterfeit.

I was one of the getters up of the debate between the Judge and Professor Mahan, spoken of by one of your correspondents. I was glad to hear the truths then brought to light had done so much good. Prof. Mahan, Mr. Hurlbert who opposed us so strongly, and most of the actors have entered the celestial life, yet the truths are being constantly better un-

There are but few families in Northern Ohio but number at least one who has seen something of the angels. There is a very strong and good medium at Mantua, 30 miles from here. Several of our city officers have been there and seen their friends, I was there last Monday, and saw ten spirits very plainly; five of them were relatives; one was my wife, Carrie S. Lewis, who has been in the celestial life since May 14th, 1878. With these clear evidences of immortality there is little use for old theology; it is too much like the old fashioned mud wagons that were used to ride in before we had coaches and railroads. I have spent most of the summer in the vicinity of Chautauqua. There are many Spiritualists there; the sentiment has modified the clergy so that they teach progression or continued growth after death, as they call it. There is an earnest need for a spiritual camp meeting place on Chautauqua Lake; with a small outlay of cash and a little good sense, an excellent place with large attendance, could be secured. If any of your readers desire it, I shall be glad to have them write me. G. F. LEWIS. Cleveland, Ohio.

J. B. Stansell of Leadville, Col., writes: Spiritualism is having a healthy growth in our "city of the clouds." While we have no public meetings or assemblies, there are a number of private circles held each week in various parts, and a number of promising mediums being developed in the "home circles," and many are seeking a knowledge of the immortality of the soul. A good trance speaker or physical medium would find here a rich harvest. The dear old JOURNAL is a welcome visitor in many households. All, so far as I know, indorse its course in regard to cheate and frauds. Keep on in the good work, and angels speed the day when they shall be obliterated from the land.

Mrs. II. Alden writes: I could not afford to live without the Religio-Philosophical Journal, and do not intend to. I realize you are working for the right.

#### Letters from Lyman C. Howe.

To the Editor of the Religio-Philosophical Journal;

I thought I had finished my work here, and I do not know but I have; but have been held here by a series of circumstances, and yesterday I took a small part in the exercises at Steck Hall, as Bro. Davis was not well and needs a vacation. Bro. Davis looks se-rene and determined, and his discourse partook strongly of the critical, and drew lines of distinction strongly of the critical, and drew lines of distinction between Harmonial Philosophy and certain claims of Spiritualists. His lesson was suggestive and instructive, and I was profoundly impressed that very much of the misunderstanding among us, and between Bro. Davis and Spiritualists lies in a looseness of language and definitions; while we must credit a good deal to imperfect knowledge and illogical methods of thought among Spiritualists. Bro. Davis I think, is often misjudged by Spiritualists because they are not familiar with his life and writings, and they catch at a sentence dropped here and there and they catch at a sentence dropped here and there and interpret it as conclusive proof that he is not a Spir-itualist and that he would destroy all the means of

evidence through mediums.

Spiritualism as I received it through the early teachings of A. J. Davis and my own experience, embraces both phenomena which appeal to the senses, and philosophy illustrated by the facts. It may not be very harmonious in its present phase, but this is not the fault, either of its facts or philosophy; but of the angular nature and imperfect development of its

The Harmonial Association have very pleasant quarters, and the sweetness that breathed into my soul and seemed to light the air with reflections from celestial Edens and the true souls there convened was to be a tonic and a prophecy. It was my privilege also to listen one Sunday morning to Nellie J. T. Brigham whose gettle ministrations and high spirituality are so universally admired. She has been continuously employed by the First Society of Spirituality of this city for space or which the specific itualists of this city for seven or eight consecutive years, a term which I think has no precedent among us since the advent of modern Spiritualism. She is beloved by all who know her, and seems a fixture at Republican Hall, as Bro. Davis is at Steck Hall. There is much more to be said but I reserve for an-

and opinious slowly change and prejudices melt away as the horizon lights up with the dawn of rea-New York City, Dec. 10th. MEETINGS AND DOINGS IN NEW YORK. To the Editor of the Religio-Philosophical Journal:

other time. The JOURNAL is doing its work steadily

In a "little town" like this there are many and varied attractions to divide the attention and "kill time." But I never have any time to kill. With me the process is reversed. I want more time to learn and to do the work which every where challenges my aspirations. Among Sunday attractions here are Robert Collyer, Dr. Pullman, Rev. Heber Newton, Felix Adler, A. J. Davis, Nellie J. T. Brigham, Dr. De Aubin and Cora L. V. Richmond. Some of these pulpiteers may object to my classification. Well each is at liberty to pick him or herself out and stand aloof and frown upon all the rest in memory of him aloof and frown upon all the rest in memory of him who ate with publicans and sinuers. But people will follow the law of "Natural selection," and gravitate to their own. Accordingly I found myself at Republican Hall, Sunday evening, and I doubt if I could have been better entertained or even as well, at any other place. Bro, Davis does not speak in the evening and just now he is taking a vacation to require the eventual property of the staking as a vacation. cuperate his overtaxed vitality. But Mrs. Brigham is a constant worker and her endurance surprises her friends. Her inspirations do not weaken but improve. I have heard her many times within the past fifteen years, always with interest and edification, but I pronounce last evening's the climax. The audience was large and the interest was mark-

The audience was large and the interest was marked by attentive silence only broken by occasional demonstrations of approval. Her subject was "Spirit," and the power of spirit was very tangible in every sentence. There was a clearness of logical reasoning rarely equalled. She drew vivid pictures of the hidden life moulding the forms of Nature, and volcing the prophecies of eternal design, traced with vivid and delicate touch the causes ever active in shaping our lives from within. The brain, the "council chamber of the mind," holds problems no materialist cau solve. The yearnings for higher life and deeper knowledge forever unfulfilled are prophecies of immortality which no materialism can satisfy. "There is a spirit in man and the inspiration of the Almighty is a spirit in man and the inspiration of the Almighty giveth him understanding," and this spirit and un-derstanding finds no explanation in the gray matter of the brain. It forever eludes the chemist and mocks at the researches of the physiologist. Spirit alone can satisfy the phenomena of life, thought and affection. In the veretable kingdom the spirit behind the forms ever moulds them to its uses. The tiny leaf and beautiful flower are wrought out of Nature's fabrics from a spiritual pattern unseen. She quoted some striking and amusing passages from Dr. Talmadge, and contrasted his dismal theology and his grim sermon on the Judgment with some of his higher moods, in which he had caught the reflection of the spiritual gospel, and shone with the lustre of a reformed saint, groping among the lurid shadows of his deleful faith. At the conclusion of the lecture, which was replete with thought of a high order, clothed in poetical language, she recited a poem which was originally improvised describing the sensations of a new born spirit. This was a rare production, which I hope to see in print at no After listening to this remarkable lecture, it was

not strange to me that the First Society of Spiritual-ists of New York, should retain the services of this gifted speaker and exemplary woman year after year. They are satisfied to "Let well enough alone." Those who desire a change can at any time get all the variety they want by going to Frobisher Hall, No. 23 E. 14th St., where volunteer speaking and "home talent" under the auspices of Bro. Jones gives ample opportunity for all, and then it is easy to vary this by going a few doors west to No. 11 E. 14th St., and breathing the harmonies of Steck Hall, and learning the ways of wisdom as interpreted by the Harmonial Philosophy. I have not attended any of Mrs. Rich-mond's lectures as my mornings are occupied, and there is but one Sunday evening in a week down here, and I do not find any thing in the new system of time that helps the matter. Mrs. R. has been advertised for two or three Sundays to speak on the "Pre-existence of the Soul," "Re-incarnation," etc., and or this is necessarily faith incarable of proof as and as this is necessarily faith incapable of proof, as-sumption to be accepted on the authority of some unknown and unknowable agent, mundane or supermundane, and involves a system of reasoning or sophistry (which?) not at all clear or conclusive to my judgment, I am not so much interested in such themes as in the more practical and, (to me) rational teachings of Mrs. Brigham and A. J. Davis. Hence "natural selection" leads me to Steck Hall and Republican Hall and occasionally to Forbisher Hall, where many good things are said and good earnest people and mediums meet to instruct and learn of each other. If I am correctly informed Mrs. Richmond's meetings must be a financial failure a sacrifice to those who foot the bills, whatever may be thought of the intellectual vasce of the discourses. By the audience assembled at Republican Half last evening I judge that Mrs. Richmond's lectures do not take many—if any—from Mrs. Brigham. On the whole I think Spiritualism is making quiet headway, here, and I trust that all of the "divine fragments" will by and by be brought into a prepared state of harmony and united working power. Then let the

At the monthly meeting of the Lady's Aid Society at Bro. Henry J. Newton's, Saturday evening, I had the pleasure of meeting Dr. Beal, of Greenfield, Mass., President of the Lake Pleasant Camp Meeting. He seemed in good spirits and devoted to the cause

of truth.

The American Spiritualist Alliance holds regular meetings at Republican Hall every Sunday at half-past two P. M., and they are lively and interesting. Mrs. Milton Rathbun entertained them yesterday with an interesting essay, and Dr. McCarthy threw in his pepper sauce and dynamite to arouse the sleepers and provoke controversy.

Lyman C. Howe.

New York City, Dec. 17th.

### San Francisco Progressive Lyceum.

To the Editor of the Religio-Philosophical Journal:

For mony years the Children's Lyceum has been a marked feature with the Spiritualists of San Francisco, a few earnest workers working zealously in winter and summer, year after year, to keep alive the in-terest in this important work. While so many other cities have allowed their lyceums to droop and die, it is greatly to the credit of San Francisco, that its lyceum keeps steadily on without cessation of interest. As indicative of the feeling existing among the San Franciscans with regard to the continuance of the lyceum, it may be noted that a collection in its aid being taken up, without previous notice at Me tropolitan Temple last Sunday evening, after the con-

clusion of Mrs. Watson's lecture, some thirty-four dol-lars were handed in. Let us hope that this excellent lyceum may never die, but continue to increase in usefulness and numbers, generation after generation.
San Francisco, Cal. W. E. COLEMAN. San Francisco, Cal.

#### Cancers.

To the Editor of the Religio-Philosophical Journal:

In your issue of Oct. 13th, I find an article from the able pen of Hudson Tuttle on the subject of "Cancer Cure." I am thankful (as all should be) that he has deemed the subject worthy of his attention, for it is plain to the thinking mind that, unless there he some mode of arresting the onward course of this great destroyer, the whole human family will become extinct at no great distant, day,—millions, of become extinct at no great distant day-millions of years before the waters of the earth will have dried up, for if a human disease be hereditary and incureable, then it is only a question of time when the whole human family will have inherited its seeds. All history proves that cancer is hereditary. Statistics show that in England, Ireland and Scotland over 124,000 died from cancer in ten years, and that in America the proportion is very largely in excess of that. The number afflicted here with this disease has increased out of proportion to the increase of population, and it is not too much to believe that the percentage will continue to increase in a still greater ratio, so that in a few thousand years all will be afflicted with cancer unless its progress can be stayed. The knowledge how to do that is so circumscribed, that there is great danger of its being lost altogether, although the persons possessing it are making superhuman efforts for its diffusion.

Mr. Tuttle, while advising the afflicted to take counsel from the highest medical authority, admits

the fact, that that authority is not equal to the task of coping with this terrible scourge, and he counsels the abandonment of hope when the fact of genuine cancerous affliction is established.

While agreeing with Mr. Tuttle in many things, I must dissent from the hopeless views he entertains for those afflicted with cancer, or having the seeds of that poision in their organization. I believe the God of Nature has provided the means of arresting the onward course of such a calamity, for it is within my knowledge that genuine scirrhus tumor (stone) cancer is being cured by the hundred with some of the commonest herbs that grow, but the knowledge of their virtues is confined to persons whom Mr. Tut-tle designates as "quacks" and "Indian Doctors," for whom he entertains the most wholesome contempt, forgetting the bad taste of condemning what he does not understand.

It is, however, fortunate that opinions differ. Most persons have learned that although the quacks and Indian Doctors (so-called) may not all be able to give a learned description of cancer, or distinguish all the phases of an abnormal growth, they can cure, and that is the point of gracient interest.

that is the point of greatest interest.

There are very few persons afflicted with cancer, who do not consult the highest medical authority in who do not consuit the highest med ical authority in their reach, and refuse to adopt any treatment until they are satisfied beyond a doubt of the nature of their affliction; and when they learn to their horror that it is a genuine cancer, they look in vain to the high medical authority for relief, for they have none to give; but they can extirpate or cauterize, or use the ligature, and sometimes give temporary relief, but here often they aggregate a case.

very often they aggravate a case.

Now, if in the hands of the educated physician there is no hope of relief, that alone is the very best there is no hope of relief, that alone is the very best reason why somebody should experiment for a remedy in which there would be hope. The man referred to in Mr. Tuttle's article who had removed 600 tumors of some kind, without the knife, had at least relieved many persons minds from the prospect of a horrible death. The (so-called) "quacks" and "Indian Doctors," mostly use some constitutional remedy, intended to be an antidote for the poison that causes the cancer, and are fortunate enough to effect many cures, while the educated physician folds his arms in the assumption that cancer is incurable, and acting the assumption that cancer is incurable, and acting accordingly, he admits that the beastful medical sci-ence of the world is powerless to give relief from the most terrible disease known to man, compelling the victims to look outside of all medical schools for aid, and stigmatizing those who can give it, as quacks.

### Elsie Crindle-Reynolds-Her Tricks.

To the Editor of the Religio-Philosophical Journal:

I inclose an account of the fraudulent doings of the somewhat notorious Elsie Crindle-Reynolds, the substance of which I have gathered from her confederates and friendly assistants. I have used every artifice my ingenuity could devise to test the truthfuiness of this testimony, for nothing would tempt me to consciously "bear false witness" against any fellow creature, however debased. If any of these statements are false I have been unable to detect it, and though I am aware that on general principles most people are inclined to doubt the testimony of those who confess to having been confederates, I would remind them that many criminal cases in our courts are decided on the testimony of those who "turn State's evidence." Moreover, some of these persons are not Spiritualists, and had no idea of the sacreduess with which true Spiritualists regard spirit communion. Mrs. Reynolds talked flippantly to them of the "fun" they would have in seeing the open-mouthed credulity of her dupes; this induced them to assist in her mockeries. Others were neardesperate with poverty and accepted her proffers of money to avoid "doing worse," as they said. Still others were spies seeking to know "the ins and outs" of the business and thus, by personal observations, to

settle the doubts and disputations often arising. I found most of them reluctant to testify, thus implicating themselves and only by earnest appeals to their sense of truth, justice and duty, did I secure their evidence. Most of them are strangers to one another, so there could be no collusion, yet there is a remarkable agreement of statement relating to Mrs. Reynolds's methods, language, arrangements for de-ception, etc. I enjoined them by all that is sacred to tell me nothing but the truth, and by most critical cross-questioning tried the validity and coherence of their testimony. Knowing all the circumstances and particulars which for want of space and time I cannot here state, I believe that such an array of concur-rent and corroborative testimony fully convicts Mrs. Reynolds of profatting the gift of mediumship with sacrilegious mockeries; of prostituting whatever spiritual gifts she may have to her inordinate greed of gain, and of heartlesely deceiving all who have believed in the genuineness of much that has been witnessed at her seances. It is with great sorrow and regret that I feel compelled to record this testimony against her; but I cannot suffer such a travesty of the truth, and such a reproach upon the cause I love, longer to go "unwhipped of justice," while I hold the position long ago assigned me as a Spiritual Teacher, and an humble guardian of the sacred altars whereon, "pure and undefiled" Spiritualism offers its gifts to humanity. If I do not greatly err in judg-ment, such wicked deceptions should be exposed, that unsuspecting seekers after evidence of spirit presence and communion may be forewarned against being beguiled by "false prophets" and "wolves in sheep's clothing," that are becoming too numerous and audacious to be tolerated unbranded with the "earmark" of their true character. DEAN CLARKE. San Francisco, Cal.

### Letter from Florence, Italy.

To the Editor of the Religio-Philosophical Journal: On Wednesday last, the 20th of November, I in-augurated our new Psychological Society. About 40 members were present, seven of whom were ladies. In my speech I called the attention of our brethren to the Society for Psychological Research in London, which being composed chiefly of scientific men and headed by Henry Sedgwick of Trinity College, Cambridge, is the first that has undertaken to investigate the spiritual phenomena on a scientific basis, and bids fair to herald the way to the ultimate tri-umph of our scientific religion (as your journal called Spiritualism.) We hope to do some good, as Florence, though no longer the capital of Young Italy, politically speaking, is still the monumental and glorious town which morally attracts the highest respect and sympathy of the whole patients. spect and sympathy of the whole nation, being revered as a center of learning and refinement, and as still possessing the prestige arising from its having been the cradle of art and science in our modern era, besides being the birthplace of some of the greatest master-minds recorded in the annals of humanity. Dante, Leonardo, Michael Angelo, Galileo, etc. I shall let you know every now and then of the progress we are making. SEBASTIANO FENZL Florence, Italy.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable.

#### The Donkey's Dream.

A donkey laid him down to sleep, And as he slept and snored full deep He was observed (strange sight) to week As if in anguished mood.

A gentle mule that lay near by The donkey roused, and, with a sigh And kindly voice, inquired why Those tears he did exude.

The donkey, while he trembled o'er And dropped cold sweat from every pore, Made answer in a fearful roar: "I dreamed I was a dude!"

#### Geo. P. Colby at Granite Falls, Minn.

To the Editor of the Deligio-Philosophical Journal: Last week Goo. P. Colby made a flying visit to our town, and in the four days he remained with us, he gave three public lectures and some fourteen "private sittings." His lectures were excellent, and were well attended and his "sittings" were convincing even well attended and his "stitutes" were conversion in almost every instance. Having been acquaint. I with Bro. Colby ever since he was a little child, I can vouch for the genuineness of his mediumship, and know that he has "come up through great tribulation" to the high position he holds as a lecturer and test medium.

Exert County Fails, Minn. East Granite Fails, Minn.

President Arthur's Love of Music. You published some time ago that story about the weakness of the President for jig-dancing and banweakness of the President for jig-dancing and banjo-playing. Of course I suppose you were correct
in stating that he is the lignified to indulge in such
pastimes now, but let me tell you he has a great
fancy for music in any form, provided it is well rendered. Even a well-tuned hand-organ attracts his
attention. One day a few weeks ago he was driving in from the Soldiers' Home, accompanied by
Miss Nellie and myself. We had just turned into
Fourteenth street when a hand-organ was heard
playing a lively air near by. In an instant the President's face lighted up. He seemed immensely interested, and when we reached the spot where the
organ-grinder was standing the President ordered organ-grinder was standing the President ordered the driver to step for fifteen minutes. We remained there until the Italian had exhausted his repertoire there until the Italian had exhausted his reperione and his monkey had climbed into the carriage twice. Each visit of the latter was rewarded with 25 cents, which seemed to astonish his master when he received it, and then we drove on, and the organgrinder and the children grouped around never knew that the distinguished auditor at that singular musicale was the President of the United States.—Washington Sunday Pager. Washington Sunday Paper.

Luther. The historical church doors upon which Luther nailed his famous ninety-five theses at Wittenberg in 1517 are now to be seen at the chief entrance to the Church of St. Bartholomew at Berlin. Wittenburg was bombarded during the Seven Years' War, and the church being almost leveled with the ground, the doors were hadly damaged. They were, hewever, patched up and restored to their places when the church was rebuilt; but as they suffered a good deal from the effects of the weather, they were in time removed for safety to the Berlin Museum, where they remained until King Frederick William V. presented them to the Church of St. Bartholomew upon its completion. For the original doors, which are popularly known in Germany as the "Gates of the Reformation," new ones of bronze engraved with Luther's theses have been substituted at Wittenberg. These were given to the castle church in 1858 by King Frederick William IV. and are the finest things of that kind in Europe.

Haunted House. The "strange proceedings" in the haunted bouse in Shropshire, where boots, coal, crockery, bricks, kettles, clothes, stones, and panes of glass fly promisciously about the place, and bombard the household, the neighbors, the dector, and the police, still proceed merrily. The hewitched person on whose head, according to Shropshire love, the blame of all these proceedings is to heaped, is a young girl named Emma Davies. At least, a boot and a lump of coal heaped themselves on her head. and a lump of coal heaped themselves on her head, and wherever she goes she is accompanied by a whirlwind of miscellaneous articles of furniture. Two hundred years ago Emma Davies and a tar bar-rel might have illuminated the village green; to-day she may be hired by Farini.—London (Eng.) Globe.

Trout from the Clouds. A Port Hope letter to the Toronto Globe says: When Harry Shepherd opened his store—it was raining hard at the time—some of the drops that fell upon the sidewalk appeared to be pretty large. On examination it proved that five speckled trout between three and four inches long had fallen from the clouds. Mr. Shepherd picked them up and placed them in a pail of water, where they swam around as lively as if they had not taken such an aerial flight. Capt. Bobbins secured the finny strangers, and now has

them in a glass vase for the inspection of the curious. Here is another of the many reminiscences that are going the rounds of the press concerning So-journer Truth: At one time during the war she was in Washington, and called on President Lin-coln and gave him her photograph, saying: "The face is black, but it has a white back to it. Will you please give me the picture of your face with a green back to it?" Lincoln smilingly handed her a \$10 greenback, the vignette of which was the pic-ture of his face. ture of his face.

The Bacillus. The French physiologists, MM. Chambreleut and Macssous, have announced in a report to the Paris Academy of Sciences that they have at length succeeded in discovering in the milk of cows affected with inflammation of the spleen the bacillus of that disease. They have further succeeded in their experiments in the reproduction of this micro-organism and in inoculating animals with

The Tallest Bird Story. The tallest bird known to ethnologists was found by Professor Herbert in the lower eocene deposits near Paris, France. It was over twelve feet in helght, and could have bitten a man's head off as easily as a woodpecker can nip a cherry. The shell of the Madagascar bird will hold 240 hen's eggs.

Wanted Religion. London has 105 disused churchyards, which are slowly being adapted for purposes of recreation. Thirty-four of them have been fully completed.

A religious war has broken out between the Mussulmans and Christians in Cairo, and it is feared that bloodshed may follow almost any moment.

"Every epileptic sufferer ought to try Samaritan Nervine at once," says Rev. J. T. Etter, of New Glarus, Wis. "Its a never failing remedy."

"Analysis," says Russell, "is the grand instrument in all the operations of the perceptive faculties; and of all the implements of science, it is the keenest in its edge, the truest in its action, and the surest in the results which it attains. It is the key to knowledge in all departments of intelligence."

'in Three been afflicted with an Affection of the Threat from childhood, caused by diphtheria, and have used various remedies, but have never found anything equal to Brown's Bronchial Troches.—
Rev. G. M. F. Hampton, Piketon, Ky. Sold only in boyes.

Man and woman were made for, and not like, one another. One only "Right" we have to assert in common with mankind, and that is as much in our hands as theirs—the right of having something to do.—Mrs. Muloch-Craik.

Try Buckingham's Dye for the whiskers: it is an elegant, safe, and reliable article, cheap and convenient for use, and will not rub off.

The refinements and elegancies of life are not to be despised; they are to be received with gratitude to Him who has provided them for our enjoyment, but their possession does not insure happiness

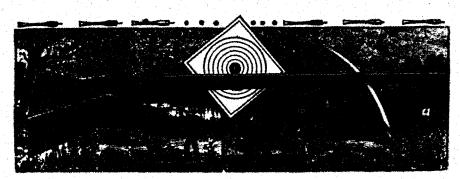
My Son aged nine years, was afflicted with catarrah; the use of Ely's Cream Balin effected a complete cure.—W. E. Hamman, Druggist, Easton, Pa.

Act well at the moment, and you have performed a good to eternity.—Lavater.

Emotions are stars that guide only when the heavens are clear; but Reason is the magnetic needle that directs when stars are hidden and shine no more.-

Say nothing respecting yourself, either good, bad, or indifferent; nothing good, for that is vanity; nothing bad, for that is affectation; nothing indifferent, for that is silly.

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low rates.
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Hin.

The Hon Maurice Thompson, author of that delightful book, "The Witchers of Archers," writes: "I know of one bright excelled whose of is for the time a glorious one, on account of sour gan. Sincerels, I think this gan of yours the BEST AND MOST EFFECTUAL TARGET AND HUNTING WEAFON EVER MADE FOR BOYS."

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Besides the above, hundreds of letters have come from young men and boys in all sections of the country, describing their good success in shooting pigeons, squirrels, gophers, &c., with this Gun.

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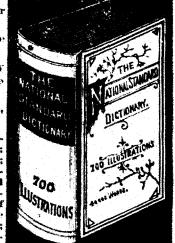
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## READ WHAT IS SAID

OF THE

## EGGLESTON TRUSS.

Ozark, Dale Co. Ala, Dec't 3rth, 1882 This may certify, that I Anthony Windham again 73 years, have been afflicted with foresteen years &. y a truis manufartured in Chicago by gratitude to Dr. Eggleston, and by him, I have had no use miraculous but true, thanks be stood, and to the doctor is due praise for his mechanical skills

Shoonto and · Subsendes before me e of Probate

Loseph A Adams believe Gisenist Leous Dace Co Al. W.P. Var Am Jax Collector Mourk A. Wooke Co. Theair Chucut M.

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pressions of comfort and consolation, even as the "spirit giveth utterance," as was predict-

ed, during our earlier experiences, when the

mind was being relieved of the burden of

I come now to the question of spirit prophecy, as favoring the advancement of our cause by material aid to be obtained from

the rich of this world, under the influence of spirits inspiring men to contribute of their wealth in its behalf. My opinion is, that the late Mr. Seybert was influenced by spirits to contribute as a legacy the handsome sum of \$60,000, to be used in the scientific investiga-

tion of Spiritualism. The truthful prophecies of spirits are more frequent in this direction

than formerly. My own personal experiences in my own interest as well as others,

confirms the claim that spirits have the pow-

er to foresee events in the history of men

personally, and of national events that inter-

The golden words of the inspired author,

We must search and question, that we

G. B. Stebbins, are far-reaching and applica-

may affirm and verify great truths of the

"For some grand object man appears to live;
To run his transient race while here,
Until he reaches that goal
Where drops the body to uplift the soul."

EXAMINATIONS

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Another writer and poet says:

**PENSIONS** 

old theology.

est all.

ble to all:

who love the high commission of mediating for truth between the worlds, and defending the sacred banner of her revelations to earth. to unite more promptly, energetically and ardently for the irresistible strength so much needed and which can only through union be acquired and perpetuated.

God bless you, my brother and co-worker, for the fearless, firm hand that you have laid upon the monster deception! May you not be called hence until you have seen the fields in which you so faithfully toil, white with the harvest of the true reformation!

MRS. F. O. HYZER. Baltimore, Md.

#### Departure of Dr. S. S. Lyon. .

To the Editor of the Religio-Philosophical Journal:

On the 28th of November, 1883, Dr. S. S. Lyon, a resident of Newark, N. J., departed to the Summer-land at a little past 75 years of age. Dr. Lyon was the magnetizer of A. J. Davis, when his first book, "The Principles of Nature, Her Divine Revelations, and A Voice to Mankind." was given to the world. \Dr. Lyon's acquaintance with Mr. Davis com-menced in February, 1845, and on the 27th of November of that year, the first lecture of the "Revelations" was given while the subject was in the clairvoyant state; it was repeated word after word by the operator, Dr. Lyon, and written by the scribe, Rev. William Fishbough. It was in this slow and careful manner that the entire book of 782 pages was transcribed from the lips of the youthful clairvoyant, who remembered not a syllable in his waking state of his utterances during the magnetic sleep.

A friendship was formed between Dr. Lyon and Mr. Davis at that time, which outlasted the changes and trials of subsequent years; and it was Dr. Lyon's wish that, should "Jackson" survive him, he might speak the last words beside his coffin. Mrs. Lyon, his brave and faithful companion, not only carried out that desire by at once securing the ervices of Mr. Davis, but also seconded another strong wish of her husband's heart, 'el was, that the utmost simplicity and aosence of parade should characterize the funeral obsequies. The Masonie Fraternity, to which the Doctor belonged, quietly and in good taste, made all needful preparations in the pleasant home, where friends gathered to greet the wife and children of the departed. and to bid a silent farewell to the venerated form, and there was, "not mournful and wordy prayers and tearful discourses, but a quiet and 'holy passover.' "

Mr. Davis gave in his discourse a brief ac-count of the marvelous experience that marked his early acquaintance with Dr. Lyon. and noted the fact that so strong was that good man's love of truth, and so fearless was he in its promulgation, that when chosen to act the part of magnetizer during the delivery of the promised volume, he immediately relinquished a remunerative and increasing practice in Bridgeport, Ct., and removed to New York, sacrificing a fine social position withal, and devoting himself, in prospective poverty and obscurity, to any service he could render. From the first, said the speaker, he was a quiet, unobtrusive man, so opposed to shams of every kind that he was wont to conceal many of his own good qualities, lest they should be overdrawn. He covered up a warm and sympathetic heart under a frigid exterior, and it was only when a friend suc-ceeded in gaining his utmost confidence that the thick coating of ice melted and the genial arrival and departure of all the principal flow of his laving, brotherly nature came like passenger trains of the forty railroads, to waves of sunshine to baptize and bless the raceptive Heart.

Mr. Davis spoke of the effect of interior teachings, as given at the lectures, on Dr. Lyon's own belief. From a practical skeptic in regard to a future life he became a happy believer in the unending existence of the human spirit, and a devout, though silent, worshiper of the Divine Being. He came to feel that a new dispensation is in process of establishment upon earth, and that as the arts and sciences are advancing the material prosperity of mankind, so the incoming of moral and spiritual truth will bring in process of time such advancement in the higher and diviner qualities of human nature, that the unity of the race may blossom on the summit of civilization, and the nations of the world

combine in the Brotherhood of Man. The speaker proceeded to give once more the beautiful philosophy of death—that when the bodily powers fail, the spiritual forces take supremacy and gather from all the organs of the body, and from the minutest part of every organ, the elements that go to the formation of the spiritual body; that this body is formed during a process that is called death, sometimes in the room where lies the worn out form, sometimes in the upper atmosphere, and then by a law of attraction as unerring as that of gravitation, it is drawn to the far divine atmosphere, the limitless golden continents, and the "beautiful hills" of the Summer Land. And this is The Resurrection.

MARY F. DAVIS.

### The Champion Bird Story.

A remarkable bird story is related by Thos. Prince, of Carson River, Nev. A pair of robins built a nest on a fence near his house. and in a bush not far away a pair of catbirds had their home. The young in both nests were hatched about the same time, but after several days the catbirds were seen no more, having probably been shot by boys. The young catbirds were evidently starving. When the robins came with a worm or beetle for their young, they always alighted on the top rail of the fence before hopping down to their nests. Every time the robins thus alighted the little cathirds opened their mouths, thrust up their heads, and made an outery. They were begging to the best of their ability for food. The robins appeared to understand the appeal, and began feeding the hungry little catbirds. They did not do what they had undertaken by halves. Every evening the female robin sat on her own nest and warmed her young, while the male robin took the nest of the catbirds. In this way both broods were reared, the little orphans growing up as strong and lively as though they had been cared for by their own par-

WHY THEY CLINCHED .- According to F. C Smith, the custodian of the British Museum. the driver (Anomma), an ant of South America, when overtaken by a flood, was observed, as by a preconcerted signal, to rush to a certain place, where thousands met, clinching each other until a ball of living ants was formed a foot in diameter. The intelligence of this action was evident when the water floated the ball away down the stream, finally striking against a tall tree, to which the outside ants clung, the entire colony escaping safely to the upper branches. One of these balls can be seen in the British Muse-



Niagara Again Spanned.

The Michigan Central Does it with a Steel Cantilever.

Every invention or improvement which facilitates intercourse between different sections of this vast country, makes for the common good, tends toward homogeneity, causes better acquaintance and serves as one of the mighty causes steadily and irresistibly pushing the race forward to a higher intellectual and spiritual development. Hence the illustration herewith shown of the Michigan Central's new cantilever bridge across Niagara River, will be inspected with interest by the Journal's readers; and at the earliest opportunity they will take occasion to see and cross the novel structure.

The design is what is known as the cantilever bridge, the principle of which is that of a trussed beam, supported at or near its centre, with the arms extending each way, and one end anchored or counterweighted to provide for unequal loading. It is in practice an entirely new design, no other bridge as yet having been completed upon this principle. The Frith of Forth bridge in Scotland, with nadian Pacific, is now being constructed on ten engines and twelve gravel-loaded flat the public.

or's Public Spirit and Benevolent Heart

Among the multifarious duties assumed by

welcome visitors to the hospitalities of the

city or to bid them an affectionate farewell.

as the case may be. At 4:25 P. M., on Friday of last week, he might have been seen stand-

ing beside the magnificent train of the Michigan Central's "limited express." The win-

dows of the palace cars were filled with ex-

pectant listeners as Mayor Harrison, doffing

citizens of the most promising city in the

world, I am here to bid you adieu. You have

been entertained in our huge and royally

through the labyrinthian passages of our

stupendous retail and wholesale stores, and

you have cheerfully exchanged money for

such valuable articles as were needed, happy

in the knowledge you were buying every-thing below cost of manufacture. You have

visited our tremendous packing houses, where

you saw the fractious, long-horned, Texas

steer at the north door, and jumping upon a

softly cushioned car propelled by electricity.

you were quickly carried a mile to the south

door, reaching there just in time to see that

native of Texas, now beautifully dressed and

quartered, being hung in a refrigerator car

and destined for New England. One minute

your ears were assailed by the unearthly

squeals of a huge swine and then you saw

something that looked like a streak of greas-

ed lightning, and, going to the rear of the

building, you saw the squealing animal of a

moment before, thoroughly cooled and quiet-

ly resting in a bed of salt surrounded by a

barrel, bearing the legend, 'Prime Mess.'

You have been jumped from the basement

floor to the twelfth story of our office build-

ings, and then dropped to the bottom in the

twinkling of an eye, in one of our perfect-

ly safe water elevators. You have drank-

the gentlemen I mean,—or might have done so, in one or more of my five thou-

sand saloons. You have gazed upon the

handsome form of Chicago's best Mayor,

and heard his inspiring, sympathetic voice.

You have --- . But why need I worry you fur-

ther. You have staid with us so long as

your money held out, and but for this, my

fellow-citizens would not hear of your de-

parting. Now go, and may you soon return

with purses replenished. I need not wish

you a safe and pleasant journey; having

placed yourselves in the care of the Michigan

The last word was uttered, the train started

on its thousand mile fly and Mayor Harrison

turned to depart. As he approached the south-

west door of the fire-stained relic of a once fine

depot, his benevolent eyes saw seated on the

cold stone, a seedy but respectable looking

man; his dress suggested his connection with the clerical profession, and he was evidently

dving of a broken heart. Calling patrol-

man Fogarty, the mayor placed the poor suf-

ferer in a carriage, disdaining to await the

arrival of the patrol wagon, and supporting

the stranger in his arms ordered the carriage

driven to Harrison St. Police Station. On

arriving there it was found the man could not

speak. Under the kindly care of the authori-

ties the stranger's bodily health is, as the pa-

per goes to press, said to be improving; but the

suspicion that he is a victim of disappoint-

ment in trying to deadhead his way on the

M. C. R. R., has deepened into sad conviction

by the discovery of two essays in manuscript

carefully wrapped in a faded yellow silk

handkerchief and concealed in an inner pock-

et of his vest. From certain marks on the

Central, this is already assured."

managed hotels; you have been chaperoned

"Ladies and Gentlemen! On behalf of the

his soft hat with inimitable grace, began:

-Information Wanted.

is such that after the shore arm is completed and anchored, the river arm may then be built out, one panel or section at a time by means of great traveling derricks, and be panel of twenty-five feet is built and has its bracing adjusted, the traveling derrick is moved forward and another panel erected. Thus the work progresses section by section until the ends of the canti-lever are reached. when there still remains a gap in the structure herewith illustrated, of 125 feet-to close. Into this is swung and suspended from the cantilever arms, an ordinary truss bridge forming the connecting link and completing the structure.

A study of the following figures will aid the reader in understanding the dimensions

cars, moved slowly upon the bridge, simultaneously, and after going a short distance, stopped for the test to begin. After frequent

There was first on each track an engine, then two flat cars loaded with gravel, then another engine and two cars, and so on to a third set. But the fourth engine was followed by three others. Then came the alternate flat car and engine style. 'This brought four engines on each track massed in the centre of the bridge. The structure settled perceptibly, but this was expected, and when the immense weight of twenty engines and twenty-four flat cars, amounting to 3,752,000 pounds, was removed, it returned to place so exactly that in some cases the level failed to detect any remaining deflection. The engineers report the deflection to be six and onetenth inches on one track and six and a half on the other.

Of the eight hundred trains leaving the city of Chicago daily, the Michigan Central a clear span of 1,600 feet, is being built upon after being put to the most crucial tests of sends its full quota, and with the completion this plan, and in this country the Fraser its strength. The test began at noon, on the of the bridge this always favorite passenger River bridge, 315 feet clear span, on the Ca- 20th, when two trains, each consisting of route will at once gain additional favor with

stops for levels, occupying seventy-five minutes, the foremost engines reached the Amer-The arrangement of engines was peculiar.

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An Incident of Our Good Samaritan May- | eate, and this causes the detectives to think the man may be some herefical Methodist .min-

The Religio-Philosophical Journal has been requested to publish the shorter manuscript in the hope that it may lead to the identification of its owner. Here it is:

An Allegory
Respectfully and hopefully dedicated to O. W. Ruggles, who in railroad struggles, never, never juggles.
There was a Man.
There was another Man.

nese men were ambitious. The Man was born with a German silver spoon in his mouth; he lived in York. The Other Man doted on ale and raw beef; he was

born across the channel from Cork.

The Man was industrious and Maud, S., he carned his bread by the sweat of his brow; it made him perspire to keep all his stock watered. He had a l-o-n-g three-tined fork with a crooked handle; the tines were a tritle longer than the handle. At the crook in the handle it was Albony; the socket was set in

Buffalo; water could not spoil the bandle. One tine was nickel-plate, one was steel and the third was C. S.—whatever that is.

The Other Man had a great big Trunk; it was a Grand Trunk, indeed! it was generously bonded and held much.

There was a Garden beyond the lakes. In that Garden were plums; many and big plums; they were rine all the year. The Man wanted this fruit; he wanted the best

and most of it.

The Other Man wanted plums too; he feared there were not enough for 2.

There was a struggle for the plums.
In this struggle the C. S. prong of the fork owned by the Man of York rubbed against the Other Man's

This created unpleasant friction and gave rise to robust diction.

The Man swore by the oath of a big Dutch drover he'd find a lever and cant the trunk over. Hearing this, the Other Man lost his spunk and meekly crawled into his trunk. Fearing his life in

langer would be, he turned the lock and swallowed

the key.

The Man, having succeeded in his plan, dispelled his fighting fever; and cooling himself with a Japhantia rode his Cantilever—on or anese fan, triumphantly rode his Cantilever—on or about the twentieth of December, 1883, as near as it can remembered be.

### Spiritualism and Mediums.

BY J. K. JONES.

To the Editor of the Religio-Philosophical Journal: "Beloved, believe not every spirit, but try the spirits whether they are of God."—1 John 4, 1.

As this eventful year is drawing to a close, with its conflicts, mighty achievements, fear, disasters, etc., and in view of your fearless efforts in defense of truth as manifested in Spiritualism, I am impressed to send you a few thoughts from experience and reflection. It is true that there is much that is mysterious and perplexing in modern Spiritualism. rendered more so by the imperfect methods applied in its investigation; added to this is the Atheism and indifference of those who hold the theory of man's immortality, yet reject the proofs in its support by returning spirits, showing that there is much work yet

to be done. We consider the educational prejudices at war with this great truth, and the wonder is that spiritual phenomena have reached their present popularity and become so universal. The prominent position the spiritual philosophy has attained, under the recognition and patronage of many of the most eminent scholars in science and philosophy, is a matter of deepest interest to all humanity. The philosophy so approved and sustained, teaches that man as a disembodied spirit retains his mental characteristics and moral qualities as known in this life, either for good or evil The common objection urged by many Christian people is, that communications purporting to be from returning spirits being often unreliable, that the merits of the whole subject should be ignored as diabolical; that if spirit messages were invariably truthful, as from God," they would accept the testimony. To apply this rule as a criterion by prefersheets it is surmised that the longer article ence, involves a difficulty, harder to reconentitled "Future Punishment," was rejected cile than the lying attempt of a spirit of by Dr. Edwards of the N. W. Christian Advo- such character.

How will we proceed to try the spirits? This question suggests a method. The irregularity so prevalent with those not familiar with the laws governing spirit control. reflects serious discredit upon the fact of spirit return, as well as the reputation of many of our reliable mediums, who have met the want of honest inquiry. The character of mediums (as essential to investigators) and their susceptibility to surrounding influences-that of the circle-being favorable or unfavorable, are important to the end in

Frequently the demands for spirit phenomena are unreasonable—beyond the power of spirits or medium to perform. Yielding to this pressure as a matter of interest. is a prevalent cause of disrepute and dissatisfaction. Upon this point we see the necessity of some method by which mediums are rendered less dependent upon public patronage thus curtailing the possibility of perversion under the incentive to meet their necessities. We advise all to work within the limit of their medial power; to hew close to the line of integrity, for by their good work will the dignity and power of our cause be known and

such as honesty of purpose, etc., necessary to the solution of this question, meets the ap proval of every reasonable mind and tending to remove the popular prejudices prevailing against it. But while these rules or conditions serve as methodical means to try the spirits, the superficial, credulous class of inquirers, ever ready to believe on the slightest evidence, indulge in the extremes of conclusion, ranking themselves with those of whom Solomon speaks, "The simple," who believe every word or sign that may be given, and have been forced to bear the result of their fanaticism in business and the social relations of life. Their weakness is strength to cunning impostors, who thrive in the ratio of simple credulity.

vention stands between these imperfect walls of hindrance, and seeks protection as it appeals to the senses for closer discrimination.

ment to the Christians, who are opposed to the fact of spirit return, we would quote the language of Bishop D. W. Clark:

dre"—our parents, our companions, our dear children, that ave passed from us in the bloom of life, a loved brother or sister—may revisit earth, and come to minister to us in that which is holy and good, to breathe around us influences that will draw us heav-

Again, we have the forcible language of Debrico, a distinguished Catholic author, as a rebuke to one who wrote against Spiritual-

'It is a truth, not only of the Catholic faith but of true philosophy, that the souls of the departed can return, and are in the habit of returning in the Divine power and

The significance and application of the appeal made in the distant past applies to this age and generation, and to all future time. Its importance is felt on every hand —in all that pertains to human life here and

I have moved in the medial sphere of action for many years past, imparting to others what I know of things spiritual; and by manifestation I have proved the power of spirits to heal the sick, describe those returning to their friends of earth, with ex-

the same plan. The design of the cantilever self-sustaining as it progresses. After one ican side, halted for the last time, and all set up a loud whistle.

ĵ	f the Michigan Contrar's bridge.
	Holght of abutments, 50 feet
	Height of steel towers, 100 "
	Height of clear span above the river, 245 "
	Total weight resting on steel columns, - 1,600 tons.
	Total length of bridge proper 895 feet.
	Length of canti levers, 375 and 395 "
	Length of fixed span, 125 "
	Length of clear span across the river 500 .
	The bridge was formally appeal last week

Their standard authority considered: We find written in 1 Kings, 22:23, as follows: "Now, therefore, behold the Lord hath put a lying spirit in the mouth of these thy prophets," etc. The right to question this authority, as being consistent with Divine attributes, is a prerogative that we enjoy and extend to others, perceiving its necessity in reason and in the adjustment of such objec-

The necessary conditions with regard to the formation of circles, so commonly known,

The fact of spirit communion and interand a just rendering of its claims.

As a matter of consolation and encourage-

"Is it not possible that our departed kin-

virtue.'

hereafter.