##  PHILOSOPHICA E


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 movements of lecturers and medums, thterestinn tenc:counts of spifit phenomemena are a
e pubblshbel as soon as nosslbe.










The Dethronement of Death; and Resar. rection of the Dead

## by atexander wilder, m

 Aptiscourse by the Rev. Elijah Lucas, a of renton. New Jersey, appears in the localjourrals, and feemat $t$ have awatened
interemest. The topic was the certainty of hunerest. The tonic was the certainty of huand the recognition of friends and ancient
worthieg in the celestial world. The audience
was roofoundly interested, and the downpur was profoundyy intareated, and the downpur
of a heavy rain on a dark night kept few of a heavy rain on a dark night kept few
away. The topic is always attractive; the
craving to know what can be learned in regard to it will never be abated by any effort
of gophistry or other reasoning. It iy inhernt in orr nature and odder than the nnher-
tanding. To extinguish it would be to arihilate the man.
 "But I would not have you to be ignorant,
brethren, concerning them which are asleep, that ye sorrow not even as others that have
no hope. For if we believe that Jesus died
and rose again, even so them also which and rose again, oven so them also which
sleep in Jesus will od bring with him." The exegesis of the speaker was not alto-
gether consigtent with itselt. He declared
hat the followers of Christ to whom hat the followers of Christ to whom Panl diWho had beliered that whon they died that
was the end of them. Yet immediatylater aft show that "heathens" cherlished the hope
and confidence that those who dis will meet fore them. Tot only so, but he makes it the principal topic or hig discourse that such recognition
is a prominent doocrine of the Chrigian faith
and gitaches to it the dogma of the resneita"The text teaches," he says, "that there does not sleep. The body gets weary and
does sleep in the gravo beantifal, veace
fal sleep. The Bible tellis us that he will ful sleep. The Bible tells us that he will
raise up our sinfal bodies. There will be a cecogne. Our bodioes. too, will rise. They will
be the very same bodies, or else it would not boay, which win not be affected by dilesease
and over which death will not triumph." I do not care to cavilover the minor propo-
sitions of this decluration, in regard tot the
bod utes the Bameness in the corporeal itructure The preacher would denouncee mas if should
represent him as a materialist, and I certainy am unwiling to do him any injustice.
Vevertheless he seems to have interfused ino hil reading of the words of Paut certain the tasehnges of Huxley and Tyndall, as ocom-
pared with them, the very sublime of apirtainty. I may not here call attontionto the iterancess, according to a very common praceerted his mesining. Tt is evident that a carehe several episties, as well as the other ut Grances which appear to allude to the maihe aetual doctrine whieh was inculeated



 $t=0$ on inheritanes it the efiestial woriad


 Soriecion oftre anf they that havation,










 it but teat oflerinhinot notion or phatatay
 against the dogma, and only a very gross or



 Ienemed puastion of ther ha arteries and stifimit



 to he true ematril ilite:


 sion of timo fight tho efiky yand shatow, hnd is but the apparition and dream. of this resur-
rection as having hatededy treaty of aceady accomplished. rection as having been already accomplished.
Writing to the Roman discipleg he ntiters
these


 to the ingiom ot hid daer son, "oil hath











 sircecition from among the dead. ier Hiving

 ${ }^{2}$




CHICAGO, JANUARY 17, 1885.


 trith orought tagain uth ine prepeption ot thi

 kill. Thus the corraptible pats on inco aeth is swallowed up unt victory,
The truwe oum has its citizanship in Vry important to a man in the Ancien
World wa the right of a citizen. An exil his to ootiaw; whoever found him might pu
hind oeath the common enemy of man-
kind Romau citizen, too, was nohle nd wherever he might suijourn, he was hob hon ored and protected by the commonwealth
The realm of heaven is niversal this sub
luary sphere is but a colony, an outpost nd eidolon of the eternal world. The home if morany importatity or or imeadrupt thisitity the the
hey enjoy, for whom death has heen abolish eag Mith the dethroning of teath comes the
establishment of the supromaye of eternal
Iife, the life that is lived in the Foreworld and eternal region.
The princtan feat of the lecture unider
notice is the stress laid npon the recegizine

 atriarchs."
It sis somathat unfortunate that these in Jastrations have been emploped.d. It woul
be hard to show that bel we first to tast
leath, when he tia represented as having him silf killed a lamb, and we have jast read
that Adam and Eve had been cothed with weening at the grave of Adam is hardily more
absurd. I must be permitted to declare my
attur diandit
 the numerous other intelliginent ment who
have trated of the snbject. As having an esoteric meaning I will accept it, but not as
beeng veritable history of occurrences in the
external worle external worr. of is evident and has been in
Nefry, more. it
refragaly shown that the earth has stoo for an infinite term of years, and that it was forphed with human beings like aurse before the country and
Garden of Eden were ever known or ever ex
istell,
The faith, the hope and expectation of an
unending hife have been eherished by man The lust for immortality is strong and anthe intaitive conception, which not to saracter izes us as human and not, bestial. The mos
ancilent nations and tribes of men, even when
the there were not saces and philosophers to
teach them, were zealoun in their belief specting the axiatence beyond the pressen
life. It was an eager and passionate faith
which took form as accoried with the genit Which took form as accorded with the genius
and mental development of the respective
peoples.
In one condition or stage of advancement
Death was deified as the power that set men Death was deifed as the power that set men
free from conditioned oxistence add gave
them admission into the everlasting habitaregard to the soul's actual abandoning of th hody; and they sought accordingly to pro
vide it a tomb for its permanent domicile This became their sanctuarrane to which the
resorted at stated intervals, usually on thi geventh day, with votive. offerings, supplica-
tions, and religious rites. So wead that
Theas worshiped at the monument of his Tineas worshiped at the monument of h
father Anchises and Laban the Syrian emi
invoked the God of Abraham, the God of N invoked the God of Araham, the God of Na
hor, and the God ot their father; while aco
swore by the Fear or rather the semeion o swore by the Fear or rather the semaion o
his fathor Iagac who was yet living. It wa
the soul that they revered. The mortuar remains which have been dresovered her
and there over Earope, exhibit the traces this archaic worship, The tombs were man
temples in that period.
Thes in that period.
There was also the consecration of em worghip, In the portrait or the keopsake o
a friend, we cognize a somewhat of tha a friend, we cognize a somewhat of tha
friend an aurs or attinit potency as well a
a recoliection; and so, men in their varion ideal representations and whatever brough
divine power vividy up in thought or gem ei to manifet it in zetion, acknowledge
the actal presence of Goo. In lite analog certain rites and ceremonies wero believed Prayer, music, the concentration of the at
tontion, and other mangs, have been employed in every world-religion for this very pur
pose.
It is faghionable to toelaim againgt this as
superatition. I would te ver)
tharefur abont

denoted the regarding of things from above,
from the heavenly side, as the one standing on a mountain-summit would view the cloni
heneath him into whieh the sui was shin-
ng. Ancient and perhaps modern smersiti ng. Ancient and perhaps modern supersti
ion will thas be sean to be the coneeption of thars perceive only clouds and darkness.
We of the later times have perhaps refined he old concept into an aeknowledgenent of
od as an inninite spiritt transeending all dea, but known to us as wisdom, justice,
oodiness and truth -not from evidence aft
orded by the sensea of understanding, but the siritual facalty of discernument; and
hence are not able to reander the idea into
into
ommon speech. In such a Being. holy. lovcommon sjeech. In sech a Being hiloly, lov-
ng, and personal becanso intellective aud
he source of energy, I fully believe. Neverhe source of energy, I rilly believe. Never-
heleegs. I am not bind to the fact that my
oncept is the same at hottom as that of the It is fally expressed by the Gayatri: the DiVine Sun that illominates all, that creates
all anew, from whom all preced, to whom
ani must retmrn; may it gride onr minds aright as we aproach his holy seat".
lestial world is salute one quither in the ee-


 gace ver which one may cast There maning no
line; amd hence no coming and going. We
lave no ocasion to look any one un. Wo are with every one on the ingtant with whom we
desire to be. Whoever laves nost will be
nearest. Jn our common ntterances we show
 Whistant and away ofir Saduees who denied
When the Hebrew sadection, ternal life, angol or spir-
nual being, accosted Jesus with their guir tual being, aceosted Jesus with their guib-
he, he made reply which hey could not ble, he made a renly which they could not
digallow: "Now that the dead risa again,
even Moses slowed at the bush when he callth the Lord, 'the God of Aoraham, and the
God of Isaic, and the God of Jacob,' for te is
hot a God of tie dead but of the living." hose who do not cognize any resurrection
xeept the same bodies are also resuscitated, will do well to ponder this argument. The
patriarchs still lived. They had atready atained the resarrection. They were coapplate n every respect, although their bodies had
ong ago melted a way. The same thing is
rue of others. "They who attain tho resnrrection from the dead die no more," said Jesus;
bot they are the sons of God, being the sons
of the resurrection." It is proper to writ9 this in our aceidental speech: "They are Heninion of death into immortality", nelent worthies are enumerated and declar-
id to be ar reat cloud of withesses compass-
ng about the Christian believers. The lanjuage is even more explicit: "We have al
eady come to Monut Zion, to the city of the eady come to Mount Zion, to the city of the
iving God, to the heavenly Jerngalem, to an
nnumerable company of angels to the gen. ral assembly and chnreh of the first-born enrolled in heaven, to God the Judge of all,
and to the spirits of the righteous made par-
The heavenly abode of spirits and divine nd distinet io means geographically ristan
nhabitants of this externas ocupoed borlat. Indeed tis more than probable that the dead, as
hey are usually designated in common peech, those who are disbodied, often cling
bnormally to the earth and its ways; and that they who have labored zeatosily for an
aim or enterprise, continue still thieir offort
and endeavors. Those who have their senses xercised to discern, will be able to perceive
tem. The demise of the body lement of the nature, eharacter, or acquired continues, whether unbodied or allied to the corporeal structure. The body is parely ad-
ventitious, assumed for a purporss to indi-
idnalize the soun for the sake of experience, liscipling and other uses, but to be discarden
like a broken implement ar a worn garment ke a broken implement or a worn garmen
when it no longer serves its end if equir-
a. The true resurretion, therefore, is not ed. The true resurrection, therefore, is not
a redemption or doliverance from physieal
acelident. Resiscitated fesh is not an enowment with immortality.
Thus death is to be dethroned. He may no
 only when we fear to look apon him; bot
there is no terror when the intropid sonl
calmily contemplates his face. Bulwer-Lhtwho feared her and sooght to patint hed those of
wind by feeing from the place or plunging presence of but she was powerless in the
thoble, the bold and pure. Death is die
hirme whind gonl.
There is no more that need telling. We
from the gross fancies and interpretations of
sensuous-reasoning men. We may respeo unhesitatingly the dignity of mar nemprea as
éssentiall divine and immortal. We may cling tenacionsly to our beliet in immortali
ty as the seal of our humanity and the gran mpeling incentive to goodranss and rright
action. We may cherish fondy the cond dence that the just and the good who once
abode on earth with haman shape, especially
those who are altiei to na arese will with allied to nis by kiddred nature
as ns in our mundane pilgrimager we We may
entertain confidently the assurance that we
are in communion with tho ing are in commminion with the inhabtants o
the celestial world, angels,
apirite the celestial World, angels, guardians and
giritit of the jat, as we are iving in neigh-
borhood and seciety upon the earth. And our gagurance of all this is and will be strong
and lear as we live in the exerise of that
charity which seeveth not ones own but the

> The Workman's Saturday Night.


 and



















 Eoin tataid in hasen hoom tall hotell






 read momat


 Guance.
Gight help the workman when this Saturday
nime to him.

SIVivia Dubolec, a negreas, who celebrated totion on the bleal summitor Lowlend Momn-
tain, in New Jersey, nad is beliered to bo the



From Puritanism to Spiritualism.
$1817-1884$.
by glus b. stebins. chapter IX.







































































 ten memorandia wall hown merchant, and anin
























 ing from the sheets written by Mr. Walker dur-
itivery.


 Joi woil remomat then?



## nother.








 mini.Fifarien not tere to toed the liove of the

 tor purios than the mere exthangi of eon-















 | workers undu |
| :--- |
| te continues: |

 grateduy areept such direction, hind ret

























methough Weife grily havo the fre from

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 bfluence on society. We are overghadowed
y ambitious interiors who know how to or. ganize the forces at their command, and to
train them for effective sorvice. our owa
reat want is a similar measure of common gense. We occapy immeanarable space, but
have no solidity Expanded to inconceevable
dimensions, we are yet withont either form or consionsteney; whe yet withont either form
are apparenty estlise eloments sion. We greatly need to be condensed by
the appication of some spiritual hydrostatie gressure. At present we are in an extremely
nebulous state, aud ag aboy exibit about
as much power in the Onited States as a dense fog might develop in Nova Scotia. We
munt make haste to gather ut the elements
of our thought, and the silent forces at our
disposal and disposal, and prepare ourselves to nse them
in the trial which is sure to come. We are
called ocontiond againt an inidios op-
position that does not hesitate to use unfair means in the contest. The eftortst to sectar-
manize the national constitution; the covert and cowardly anttempts of the the covert
School of Medicine to obtain special leatislative protection againt the progress of the
age, and at the sacrifice or the righte of the
citizen; and the vicious misrepresentation of orr principles and the character of our
poople, are amonz the facts that admonish
us to take coonsel tosether Trith- Hrive sword of the spirit"-the naked
heart, is keener than a the bamascuin and the tades and it only remains for us to organize our forces
and prepare for the battle.
 organizing apostle be kind enough to explain
the superior plan of salvation by leaving
everything at loose ends? it is not proposed
to inanguratat any system that hanll he of
higher authority than the people, whose ap.
 preeminent degree, all the elements, neces-
sary to at once enist the affections of tho
hamblest disciple and to command the hom-
 tide; to the materialist with the demonstra,
tions of the presence of a siritnal power to
the statesman whe casts thin horoscope of nahoav; to the philosopher who seales the very
to the devith his far-reaching induction; and
thatiper in every land whose mortality sy stems of theology are smitten
The ofd sys dro. The antisentic properties of
prayer will not save them, for they are dying.
 placed on a proper organic basis, with means
and methods adapted to is divine पses and
deathless issues, and it will speedily become
 overy newly discovered truth; cordially ac-
cepting the resalts of all scientificinvestiga
tion; truly reverent in spirit, but independent in the exercise of reason, why may it not
realizz the wants of all loving hearts and en-
lighten Other countries have contributed to the
power that has fashinoned the institutiono of
the world. It is not long since as a nooplo
 in history of a free representative govern-
ment. But we may render mankind astil
more umportant service. The opportuity is

 out of all systems, let as proceed, in the in-
terestit of humanity and for he honor of aliv.
ing Gospel-to fashion the new theology and
 Shall the told that the time for action is
not yet come? Wil it be said that we must
contine to dritt for another quarter ot
century This This is the sluggards logic and
the idler's commonplace. Is not thirty years,
 in the wilderness? It ls now time to pitch
our tenta and go to work, that we may do
something in the lifetime of the present generation lot is indulge the hope that the small
business of going up and down, and here and
there seok ing of preambles and passing resolutions to
be forgotten in a day; moding parafine
hands and tying np jugglersin a sack; watch-
 bad English;-in short, may we not hope that
all this uprontiable business, is -in the ex
pressivpariance of the street-fairly "play
ed out" No














The Vicarions Atonement.

































 coninty

## 1 Chinese War Vessel.









Horsford's Aeld Phosphate Imitations and eonnterfoits have again ap-
peared. Be sure that the word "HozgrorD"s"


## 

| THINK, SPEAK, LIVE TRU Thon must be true thyseif, Thy soul mest overflow, it thoue It neether the overflowing heart To give the lips full speech. Shall the world's famine feet. Spak truly, and thy word Live truly, and thy life shall bo |
| :---: |
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Not long ago the Intex contained a letter
from Virginia writer by Mrs. Elizabeth
Oakes Smith wich is so both writer and subjeet, that I venture to re
roonce as mmeh ofit as this column will Mllow. Miss Sallie Holley is the damgiter of men in projecting and building the Erie Ca-
nal; his offorts having been scareely second o those of DoWitt Clinton. Grandy endaw-
a with a quenchless love of ife Holley is a quenchless love of liberty, Miss
wanple of the law of "The wonn. Oakes Smith says: the Ime woman I Itall describs is not one of
thet She is not a woman to es strung on a string like a bead. She mast
be aceepted outside of all conventionilism, as we aecept Tharean. She is nuique in per-
son, in veice, in farge, open, propletie eyes:
fall of candor, fall of a penetrating, indinehigg purpose to do what she estems to be rightao matter what may be the consequence,
large clear cut feathres, over which brow and
eves 50 overlookt that you hardly note them, and yet they are of the fine, antinue mould,
sueh Ses Secrates might honor or men of the stically left to its own proportions, 1 iphtand ntensely active, responds obediently, healthHatchinson. In the dars when the Smithtol Anne Askew was burned at the stake hai his woman then lived, she, too, would have
ied for her convictions. At a period that tested The sincerity and courage of convietions, this
woman renouncel home, friends, stiocty, that che might create this oasis in the desert, and of whith she had atready sacrifieed mueh. rarien, doubtless rejected much, pot far from tenn resolve to work out fully her convic ons; made sacrifices for the promotion of the worlig from no necessity, bet because
like the great Elizabeth, she is wedded else Where, to no human sweetness of indiviaal
affection, but to that larger kind that em-
fraces human good in a godike sense, before Wheh individuals, prosonal likens and dis.
likes, loves or hates; dwindle into petty noth-
She is no contemuer of thiese tender affee
ions that mingle in tho sweenness of a honse-
oold, whose vines and
 Ties, but facts not to be rifiod with or pot
aside. any mort that we can put asido the
everiasting hills.
"I may see the homeliness of all about me Mahes sweepsa ratam, as thar Thy laws, a conscientions benting of every every trinid, is best promote the growsh of the orderiy and beatitul;
bhall most hetp on thepeople amid whom she das wast it in the heging. impoverish manee there is a touching signifeasce in the out no uneertain soundi, but speaks manfnlly
the neeted word of rebuke, or in subdued motherly wise the kind, sympathetic one
that talls a gente dew upon the sinking,
nearly famished heart for lack of human inddess. Verily, $1 t$ must be said, in the high-
est sense, in every way, she has nude her wilderness to blossom like the rose.
"I am not describing a model woman, one for the sex to take to heart and imitate. Few
of us would be equal to it; she is too large. o caanot puta a gallon inton quart measare. o be supremely herself, to obey her own in-
imations; whose impulses are good and true nd to be trusted; a woman to be held in all
onor, and whose example is worth more than any gold or silver to the world,--the example reverent listening for the divine voice,
Where art thon?" and she gathered up her hear was to obey. This human singleness, elf - consecration to to the ideal work of thif. are facts of character which all may strive to than the dreamy, pootic life of Thorean, becanse it is an acted heroism,-a a consecrated oing good is the great life
this secluded spot, and set rp her altar in a wilderness. She had lectured, and achírwell in behalf of equal humanrights, -the
njustice of slavery, and the turpitnde of yystem that oppressed
noralizel the master.
"The war was then at an end; and at the miliated by defast, impoverished by the loss of nd embittered at finding themselves placed gon a level with those regarded hitherto as ierr chattel property, placed side by sid at as heretotore the master ownimg five took two and a half of a slave to be equal ne man,--the master connted one vote,as man or woman should, despite of sex or ation was raised to the dignity of citizen itness to appreciate the solemn boon thriet
"Of courre, in such a atate of thinge, there Should come among them to teach the old
hattel the sense of manhood and the rights hatitizenshipe forgetting that every gtep Wholespome lan, wonld be a check to the nat

 enough that ghe took the unaccustomedi brain
of the colored child, void of all hereditary pro-
cliyities towaril the mysteries of a b, b, or or cliyities toward the mysteries of a, b, c, of
any written language, and sowed to his
poor, wondering eyes how these symbols conid be made the source of infinite mental growth
and the purest dellyht; it was not enough
that she brushed aside the thick films tha obsenred his moral sight, and showed him
the just relations of man to the social com-
paet: but she to paet; hut she took him under her own eye
and taught him the thest processeg of toil and
thrift and remunerative lator,--to ereatur now owning himself, and responsible to a
conscience to society, and to God. "For jifteen years, she has been doing this
work, and already may be witnessed the re ward of her toil in the neatness, good order,
intelligence and reliability of this class for WHith an eyess in her vicenity
progressive ideas of the pete all the great
lives lives, she conscientiously felt that the men
and women who trad songht to work out the
proble problems of the emanelipation of the slav
were merally bomid to continne their work
by so edneat a desirable e element in the new system of
things; be the the worman umon the ares on whicin he had
hitherto dome the work of a serf The final revered wy her sable followers, to whom she
has been sight to the bind; and a large fol lowing of the white population indicate a
respectul appreciation of what she has done
her tool by her teaching, not only for the colored peo-
pe, but for themestyes also.
and And how did Niss Holley She took the earnings of many years, the re
sultsof her public speaking, andecoming here
purchased three neran of purchased three aeres of unoccupisd land
Onee belonging to a Virginia plantation
Whis ored people elung around their old assoeiafions. while the former witnessed her ad yent with bitter jerlousy, the latter turne
instinctively to her as a helper. There was nueh hostility, many threats; but Miss Hol
ley is not a woman to flinch in a cours ey ts not a woman to innch in a course of
duty. She had a cear brain, an easy flow of
words pertaining to her knowledge fruman rixhts and responsibilities. she met threat
with a cool increlulity or danntless courage.
She went with he went with a negro disipery to see that and again; but her persistency finally con-
quered, and the eud was gained a step in
the path of freeten and bin cured by a woman no more to be pushed aside
than was Garricon or Philing "These three aeress of which. I tave spoken.
included a spared; and dit is the great clarmof her place spot,-the planting oftrees and wines and
shrubbery and the builing of a house for
herself and the frite women from the Xorth. Thess are airy and



"Miss Holley is now eating the rruit of
trees planted by her own hand,-apples and peaches and vears and cherries, Grap--vines
featooned over ruar arbors yield abudant-
Iy, and offer cool retreats that might set the hearts of lovers aglow. Strawberies
and caspberries and blackberries season her frugal meals, all of her own planting; whill every side. Truly, the place is a marvel of
beautyi but it is also a marvel of toil. she
has not stood aside, and main, Do this, and do $=5=2=5$ hands have wielded the spade, the rake, and
tha hoe, hard work to beautify a soot of
arth in the intervals of teaching the arth in the interva
ning of knowledge.
uThe school pect, covered as it is with rosers and, vines. It as
is vacation just and seats have an allonit pathotic aspect, as
figure to myself tho littlo the Ifyure to myself the little black heads, and
white-nailed hands striving to conquer the difticulties of learning.
On Sunday, I took a
school, and was I Interested to to observe the
cager desire to learn manifested by the pu-
pils In proof that Miss Holley has conquered
her way, that prejudice and hostility have yielded before her, allow me to say that yeserday (Sunday) I spose before a godly as-
semblage of white listeners who awarded me
and he grace of rapt attention. These were
mostly men, for it was raining all day; and there was the prejudice, strong in this region,
against the speaking of a woman in public "After years of toil and manly effort,Miss compatet fence her little eacrese of rgound, whith
a gate which comers may enter throngh the grove of pines. To ne like mysell, lean-
ing to the soial and family side olife, this
utter isolation of tiog utter isolation of Miss Holley, this quiet,
solemn, awe striking solitude which 1 note
nd realize and realize as I rise at night, and hear note of a startied hird, all deeponed by the
soft down look of the ceintillating stars, is
well nigh appalling; and Ifeel I shonld have to 'follow afar off'so conseerated a lender.
Partial List or Magazinesyfor Jamuary. Contents: Frontispiece, by F. H. Langren Peter; The Dream Peddier; Down the Ravine;
Light on the Hills; A Mercantile Tranace-
tion; "Ilappy Now Year, Grandpa," A non He Hapoy Now Year, Grandpa; A Alands Lazy Barborry's Ambi-
tion; Heroines of the Poets; A Sed Case; tion; Heroines of the pootg; A Sed Case;
Child-Lfo in Venice; Dorotiy's Drea; In
Lisiser's Times; Wago-Tire Camp; Namie's Anxiety; January; When I was a Boy in Vatural History; Tangles; The Children of Westminster Abbey; Souvenirs of my Mmee,
Entertainment in Chemistry Boy's Heraes;
See-Saw; The Making of Pictures; The Tem perance Teachings of Seience; Search-Qnes-
inosin American Literature; C.Y. F. R.U.
Post-0fice
 ies in all departments of tit Notetus and QuerBabyLAND (D. Lothron \& CO, Boston.)
A monthly magazine for the youngestradiers,
with pretty illastration and short storieg


| DYSPESSIA |
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Sick Headache
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Hood's Sarsaparilla
100 Doses One Dollar:
CAIN
Heath and Happiness.
 Are some kinay sion dered $=$ Are var neyes yak?
Hay zor Baits Disase

Suffaintion Diabtes?
Have yout Tiver Complaiat?
s your Back lame and aching?
Give

Aro you Bibues
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Laties aro yay sufering?
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SOLD Minch
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tues Nelicine tis World $\because=*=$ vav



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SARAH A. DANSKIN,
physictan or me "new schoor;
Once; $\mathbf{4 8 1} \mathbf{~ X . ~ G i a m o r e ~ S t , ~ B a t i m a r e , ~ M d . ~}$


 THe AMLHICAN LENG HLALER,



LAEIES

## 

DOMINOES

## ABSOLUTELY GIVEN AWAY!





 Berus or subiscription in odvance. TERus of Susbchiption II hovance.






spreial notices.









TERMS TO NEW SUBSCRIBERS. Rapidy inereasing interest in anjeects
within the scope of the Jornavis flefd has caused many friends to ask the pablisher to supply the paper on trial to those not hereto-
fore ankseribers. Yiediung to this request he Core subseribers. Vielidig to this request he hebraary yst, 1885 , send the Jovr.
 subseribers. This is a propitions time for continuong readers to axtend a knowledge
of the twumar among their Hbera-minted
 vonchat futerestid in its cirentation as the pab listifer If all whe express thir admiration Gor tho Jounsait will work kor its interesty nil oflitor labors the year round in the interests of his subberibera, its cirenlation will soon bo quadrapled.

## Kaman Leca.

A singalar tendency stll exists to people bingz anike any craature helow man, and nlitike him also. The dryals and nymphs of old Greece, and the gromes and fairies of
the Midale Ages in Earrope, are specimens of the Midaie Ages in Earope, are specimens of
these beings. The legions of angells, celestial
 high pewers are deseribed in the majestic
yerree of Milton's Paradige Lost, and the beauteotis-winged forms and seraphic faces
pictured on the glowing canvass of artists,
 hiways real, was probably an instinctive ye of recogninizus the exidentece of spiritian beve-
ings, of a future existence, and of the Creaings, of a future existence, and of the Crea
tive Soul in alt things. That the vast invis boe spaces around us should be blank and onely, and chilling feeling a aense of de pressing desolation, and therefore the poet sought relief in saying:
"MMlions of pipititual teings walk the earth.
The lore of old Asia was tall of like conpoemions. of Valmiki in in old Sanserrit days, is the story of strong angels and masignant demons gareiling and obstructing by turns the
patthe of Rama and of his beautitul wife Sita. pathis of Rama and of his beantith wite sita.
It is full, too, of recegnition of human beings once on earth, and still somotimes vis

## at mortais.

Ater years ago we had an irruption of
astral l yeings" and gnomes into our spirit. aal kingliam, some correspondents calling up these weird dereatures as real existenees.
rom whenco the come.
Lastly comess up the F Foterici Buadhism of fffort to give us the mystic side of that ancient religion--andg gives the Budahistic conception of man's fuat it, as wase condition; such conthe select few in the inner efrccle of the priesthood. Mr. Sinnett does not always agree with otheir authorities.
In the Thidex of Nov. 20th, W. A. Cram gives a lengthy siketch of some of these esoo-
teric views. In

## Incant he anys: <br>  <br> 



The animal soul having been on earth and aspects, can possibly, Mr. Cram suggests, personate that sool, speak, write, rap, move
tables, materialize, ete,; through sensitive jersons. In brief, the phenomena of Spirit revisiting ns from Kama Loca.
We can gee, in these intuitive conception, glimpse of the hodies celestial and terrestria of Paul and Wesley and the clairvoyant spir
it-seer of our day, but these "seven distine it-seer of our day, bnt these "seven distinct
elements or principles" and these two souls, one with an astral body and one with no body at all, show the mystic tendency of ancient thought and experience they are simply child ish and inconsequent. The spiritual philos-
ophy holds man as "an intelligence served by bodily organs;" as the ultimate type creative evolation, with capacity for eternal ing; as buith to last, and never to divide int two souls or mores as having the terrestrial
boty, visible, and for nse on earth, and the spiritual or celestial body within it, invisibl tact at death, to be the body of the spirit in Thus is beyond the grave.
Thas is man an indestructible personality ereafter.
Da a single spirit, through a mediam n any way ever tell us it was the "anima
soul "bat not the "haman soul," a seventh part of a man but not the whole man?
Those who come back represent themselves as the same persons whom we knew here, sid souls" or any other detached part of a hu
man spirit. Are they all ignorant, or all in of league to cheat as and palm themselves
of they are not? Ignorant or dolife beyond, and we are "to test the fom thits," but shall we charge the whole host of gaardian ang
ceit?
Kama lioca, with its animal souls in astra bodies coming hack to earth, is but a dim
cleam of broken lightstruggling through conbam of brokon lightstruggling.
The Summer-land, from whence our friends can come to us in their own complete and beand the thought of it, and of them, is far more rational and inspiring. We say with Whitier, in his protest against all dim an futare life:

##  <br> 

There is a singular and strong desire, in
ome minds, to so account for the facts o spirit presence as to role out the people from the higher life, and to ignore and deny their power, and even their existence. Such a conclusion would be a great help to that matericonstantly accumulate against it, and wait ing souls call for "more light" from the lif beyond. We do not say that Mr. Cram ha this desire, for his questions may be pat to
call out thought and inquiry, but the Kama Loca theory of Esoteric Buddhism is absuri inmortality, and peoples the unseen univers with fragmentary and anomalous creatures.
The angels or heavenly messengers are transated and glorilled human beings. The grea truth of spirit intercourse, the real presence
of our friends from the higher life, stands and will stand, confirmed by "a cloud of wit-

## An Ethical Teacher on Immortality.

Mr. W. M. Salter, the able lecturer and un firing chief-worker of the Chicago Ethica Society, spoke last Sanday morning on Im
mortality. As a whole his discourse was ad mirable, yet not equal to those we have heard rom him on sabjects to which he has given tudy.
He spoke encouragingly of the efforte Journal has been for years promoting an which are just now assuming more definite and active form. He referred respectfully to the affirmations of spiritualists, but eriticisen he bethos and weary, droary staff purport were among the most learned and eloquent
of men. He thought if such mesagges were
boma . Mde they indieated a deterioration more
oo be deplored than an endiese sleap. Had Mr. Sulter been more familiar with ould hay or majied his ntterance to the de gree of exempting them from belief in the
identity, in most instances, of the parported Hustrious splrits. Had he been acquainted with what little is known of the laws of spirit with, and realized that spirit messages almost
invariably take on more or less coloring invariably take on more or less coloring
from the medium, he would have been free to admit that only to the supericilal or antagthe messages ostensibly frow illustrious personages, tell against the probability of spirit return and commanion. The Journal and
its regular contributors have always held its regular contribators have always held
views on the point criticised by Mr. Salter, wich he would prono

## When Mr. Sitter

dide range of knowledge, the wide range of knowledge, that which is
nowable concerning the continuity of life ad spirit return, he will have comploted his mental and spiritual equipment. He will
then find himself wielding a power for good ow beyond his reach; he will feel a persistvoluntarily devotes his life to his fellow-man stands always in need. When, instead of
saying "I don't know," he is able to conf:ently affirm "I know", his intellectual and piritual horizon will at a single bound enmultiplied a thonsand fold.
May the good angels hasten that timet The world needs more such unsellish workers a W. M. Salter; it needs them supplide with all the world seen and the world unseen. It needs men and women of character; self-reliance and education; who, conserving all that an aid them from the spirit-worid and looking reverently and confdently upon a fature
iffe, are therely inspired with fresh energy nd to better this world, here and now

## A Week of Angels.

The holidays have just passed, and from gels. For a fortnight before Christmas indeed these celestial visitants were pluming Christmas day they came in countless numchildren, flating in the air which they made radiant with their glad faces; some were lovely and gracefat women, with a tender
nud heaveny sweethess in their beateos
features; a few were tall and noble nen, with eatures; a few were tall and noble neen, They were everywhere, in the homes rich and poor alike. Where children wer
hey seemed especially to gather. Perlia that blessed word of Theodore Parker about these dear little ones "with the fragranee of heaven in their baby breaths," had reached
ap into their celestial abodes, as well it naight, and led them to hover lovingly around crades and nurseries. But older people were
not left alone. Youthe and maidene, men and women in the full prime of life, and those
who wear the silver crown of age and begin Who wear the silver crown of age and begin eyes, all had gris their robes of gold nd purple, and the soft shades of fine color on their pure faces were plainly visible, fill-
ing all who saw them with surprised delight. hey are not gone yel. Leess numerous and conqpicuous than in the Grristmas days they of earth, and doubtless many will linger around us until the next holiday season, for thess celestial visitants seem drawn to as as
thongh there was tome close kinghip between mon and angels.
We would not mislead, or call out hopes truth to ay that all these were onl ares-chromos; Christmas carde ascountless as autumn leaves and as varied in brave beauty of colors and designs; oil paintings,
ongravings in books; all that the many deices of modern art can compass for Christas thes creations of the gentin on day, but copies of the old masters, reproductions of the works of Raphael, Murillo and ake their canvass glow with forms of celes ial grace and faces of divine benuty.
But what did these old masters do? the work of the modern artist? They all ought to realize on canvass their idealof the ife beyond, to pictare forth their conception nd intuitive and inspiring belief that the ary air of beaven and earth was full or hot heavenly homes hose on "To warth,

Chase on eart
Changing

Changing a little the verse of Whittier w The tisue of the Lite to obe
hhey wove with colors allt their own Often doubtless they were helped and gatd ho had gone to his higher bome
How old, how strong, how beautifal is this
Ieal of angelic life, thas wrought out by dana of angelic
reat painterra!

ive, and last, and inspire the most beant
work of man's heart and hand for sges! These myriads of pittared angels tol the immortal $11 f e$, and of the guardian care
and presence of the departed. The angels of highest heaven are only the translated and ransigared sons and daughters of earth, clothed apon with the new glory and finer
usefulness of their celestial and incorraptsble bodies.
These Christmas gifts-through the week of angels just past-are but the ideals of a
grand and inspiring reaity. Such is the gosgrand and inspiring
pel of Spiritualism!

## GENERAK ITEMS.

Mrs. H. N. Hamilton, Port Huron, Mich. ings every Sunday with gratifying resuits." Dr. Geo. H. Geer called at our office on his tured last Sumday. His health is better and we trast he will continue in the fleld. Giles B. Stebbins spoke at Almont, Mich, Church, Unitarian, East Saginaw, Mich,, Sun day, Jan. 18th. Subject: "Deity, Duty, Im
mortality. The foundations of Phiosophy and Religion."
The Christmas number of the Times-Mercury of Sau Jose, California, consists of twelve
pages, 18 x 28 inches in size. Its illustrations of the wenders of that region ex conntry and exhibiting the enterprise of the people there A large number of the friends of Warwick Vieto, Washington, D. C., a few days ago, and organized a meeting for the purpose of pay-
ing tributes to the memory of that great reformer and pure man.
The Peoples' Society of Spiritualists hold tine's Hall, 55 Ada St,, next Sunday at three oclock. The large choir will be led by Mrs,
Faust. Good mediums will be present. All are invited. Seats Free.
At the Antipodes our orthodor friends
seem to be very sensitive when the devil is ent tells in another column Liow Gerald Mias sey disgruntled bome of the good souls inAn inspirational address on "Cliristinas
and New Years," given through the mediamship of Mrs. Susan G. Horn, was read by Spiritualists, at Saratoga Springs, N. Y., Sondress was well received.
The Medium and Daybreal of London. Englaud, has showed marked improvements
of late. It has come ont in a new dress, and seemis to be imbues with a determination to faith in tatigable worker and has supreme faith in the
sustain him.
The First Spiritual Society of Tiberal, Mo.
hold their regalar meetings in E. M. L. Hall every Sunday afternoon at half-past two al and spiritual culture, and for the promulgation of the spiritual philosophy and phe nomena, for the benefit of its membera and the general public.
Jas. Guild, M. D., Tuscaloosa, Ala., in re-
mitting for the JourmaL, says: "I wigh to state to you that the people still ery for pheauggesting you to encourace pown mo diums who intend visiting the New Orleans Exposition,toadvertise their addresses in yo
paper, to make them readily accessibe." J. Simmons writes as follows from Strea-
tor. Ill, January 7th: "We leave for Wheaton o-morrow morning. Many more have apable to see. So far the best of satisfaction has been given. Many personal messages have been given containing abundant evi
dence of identity, on slates furnighed by the
Hudson Tuttle has been lecturing in the the following named places: Ai, Jan, 12th EP. M., snd Etna Grange Hall, at 7 P. M, Chesterligld Grange Hall, the 13th, 7 P. M.
Gorham Grange, the $14 \mathrm{th}, 7$ P. M.; Union Grange, the 15th, P. M.; Wauseon Grange Hall, the 16th, 1 P. M. He will lecture at ot-
tokee Grange Hall, the 17th, 1 P. M.; Delta Grange, the 19th, $7 \mathrm{R} . \mathrm{M}$. Sunday, the 18th he will
Ottokee.
Rev. James M. Pullman announced in the Church of Our Saviour, New York City, the nent tried by the children of the Sunday chool. Instead of receiving presents at the Man announced that there were $\mathbf{1 , 1 1 9}$ separate gifts to be distributed to poor children through the Tndustrial schois, The little
ones thought it the beit Christmas they had ever had.
Mr. F. Plumb, a leading eltizen of Streat-
III., writes: "Dr. Slade, the slato-woring nedinm, has been with us for one week, exhibiting to anxious inquirers the wonderfal phenomena that take piace in his preesence.
He gave sittings to fally filty persons while here, all of them going away impressed with Orm the wonders that are shown through his mediumahip. Spiritualism, nedioms, slatoriting and other kindred topics, are to-day he city talk. Many of cs feel thankful that F. Slade came, and a large number who taildo to a aitting with him, are sorry he is
one. The canes of Spiritualism has receiv-
a great impetushere. May he come again,"

On the last evening of the old year, sur-
runded by lovikg frtands, the beloped young wire of Mr. Iaaae B. Rich of the publisbing Conse of Colby \& Rich, passed to spirit life
from the Revere House, Boston, and joined from the Revere House, Boston, and joine
her dear mother in the summer-Lagn. A
devoted husband a aweet ititle daunhter of sin yeart of age, a father and five brothers and sisters, together with a wide circle of
friends, mourn her departure. The funeral services were held in the pariors of funeral vere House on the first Sanday of the new year. The floral offerings were almost un-
precedented in beanty and lavighness; and the exercises were led by Rev. Minot J. Savage and Miss M. T. Shelhamer. After the Weber Quartette had rendered "Nearer My
God To Thee," Mr. Savage read selections
from the "Miniterg Hand Rock" lowed with appropriate remarks. The JoviNAL quotes his elosing words as reported in He did not look nopon another gtage of bo-
ing as a land of ghosts. a land of sladows, a gha a and of ghosts, a ama of siadows, a
phere of illmigins; if there were any illusion
were surely here in this world since hia. it were surely here in this world; since hine-
man experionce was ever proving the flaer man experience was ever proving the nuer
and intangible forcees to be the most power-
fal, therefore the world which surrounded us mast be unspeakably grander than this. And
the way to best ot oters self for the enjoge
ment of that world was to follow the pathof ing a better world than by making our own
world aweet and beatifu. Tomorrow is the fruit of yesterday and to-day; there is no
better way of making to-morrow better than
to-day than by making to-day better than yesterday, and the tomgrrow of a highier life
onaturall the fruit of the seed we are plantag here and now. The important lesson of that they be inspired thereby to the making
of efforts to live in higher accord with the rue purposes of existence. Many years had
passed since death for him had had any terror save hesegaration from those he loved which
it entailed, such separation was trult the
sting of death, but we must strive to gather trust from experience, and patience with the lapse of time, and he believed that by and-by
we woald meet gagain those whom we had
loat here, and in that coutry where the
shadow shall have passed away, we would be able to solve, amid gladnessay, weternal joy,
the now inscruable mystery of death.
 with prayer. Miss Shellamer spoke the clozs with praye
ing word.
Friends: Overcoming the power and the
rrow of death in hourg of trilliko the peg


 aid











 and


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ment and expansion in all that is good and
beautral, all that was so dear to her in 117 ,
sre hers forevar beautifl, all that was so dear to her in ilfe,
are hers forever! Grand the gceenes surrounding her; grander stilit the things to come of but the prophecies. Yon may almoat set her,
radiant with supernal happiness, as the glad pefore her, and burning with the is ungire to red before her, and burning with ede desire to re-
turn aung ive to those hene has lef behind in
lonely soriow the story of her pulitting and oul-cheering experiences. Coull these marhe lips open once more in the language of
his earthly state, hhe would say regarding e's closing hours in her mortal home: "A
eep shadow fell upon me, and Ifelt the presence of death; but a great light suddenly
beamed upon me, and l beheld the glories of an immortal world outspeneading the gefories of me ternal lifot thare entered the domains of more separation, nare the no more death, no be no mone
moin pain to the spirit that understands that life
Isever uprarity expanding, and that the soul As you remember that this form that you remember that, while it is borne from your gight, the interior principle of intelligent
mad individualized being which gave it its radiance and its loveliness, its faithfolness
to doty and its blessedness in the quiet of the removed its chiefest star-still livesand ministers to your needs, and by-and by there will
bo a glad reunion of hearts in the land where Oh! our Father, thou who art ever loving
and ever kinf, we bear to the at this time itestation of thy love and thy tender care:
We bring to thee the hearts of these thy children now moirning the loss of wife and
mother zad sister and child: May they be ifted npward toward thy home of light and
of goodiess; oh give to each longing soul
the balm of healing which shall still every cry and ease every pain, Send to them thy
ministering angels with tidings of immortal Hifre, bringing such knowledge, such mani-
festations of power, that those who weep shall understand that thy digpensations sare
founded in kindness forevermore. We beseech thee bring to these wounded hearts the
enlightenment which they desire; bring to those who are sad and sorrowful that divine
light which shall ingpire then to press on-
ward to grander and better attainments even in these circumscribed fields of time-which
shall stimulate them to nohle aetions and efforts for a hligher life--so that whan they,
toos shall be called to enter into the eternal cross of pain, keowing that they are passing
onward to the crown of victory in the home
of the soul, the warm welcome of frient of the sonl, the warm welcome of friends
gone before, the splendors of thine eternal
years! Wears offer to the our praise even for death
itself, for it bringe to the weary rest, to the stricken sonl, louging in the mortal for that
which is unattanabo nuder present sarroundings, reeplom and an opportunity to
become all that intintinctively raches out
fors it bring to earh the auswer consonant On Father, we commend to thy eare the
coni of this sigteri we know thatin thy keep-
fing sho is safe. We know thou with bestow mon her every power and every oportanity
for the soury advancement, ihat she shall
indeed be rounded out into perfection, led by mideed be rounded out into perfection, led by
the fostoring hands of thine angel-minis-
trants. We trust her to thee; to thy care aud We commend also to thy loving guardian-
ship the hearts of those who mourn at this haur: May thy divine peace, which passeth
all niderstanding, be given to them now and
foreveet Ament forevef. Amen.
The quartette then sang "Shall we Meet Beyond the River?" and Mr. Savage prononne
ed the benediction. The body was lail to at the benediction. The bod
rest in Forest Hills Cemetery.
To the mourning hasband and relatives we
extend our sincere and deapest sympathy. We recall with plea3ure our brief interviews with Mrs. Rich whom we met as a bride bot age of thirty-two seems especially lament-
able, surrounded as she was by dear friends and possessed of every comfort and luxary whid possessed of every comfort and luxary
wher

## The Liberal of Sydney, N. S. W,, sayse "A the Theatre Royal on Sunday evening, a good deal of disappointment and regret were man-

 ifest, when it became known that the intended disconrse upon Robert Barns by Gerald Massey had been unavoidably postponed,owing to a rather serions attack of illness. On explaining the reason for his own re-apan expression of sympathy with Mr. Massey by remarking that he was sure all present
would be very sorry to learn that Mr. Massey was entirely unable to tullill his engagement. It was known that his health ha white here he had been very ill and weak." Holen M. Comstock writes: "Please intorm your little poem entitled "Dead", and print edin a late issne, that it can be fothd in compiled by G. B. Stebbins, where it is entitiled, "A Surprise," and credited to the au-
thorship of Mrs. Edna Hall, of Boston, Mass.

ve thousand patents on churns have been
ssued in this country alone. With the ex
extion of Hayes all the residents since Lincollu have been smokers. A vaupire bat meashiring been caught in Colorado. A silver halt thar New ory admission ticket recognizen Childs takes clioeolate ite cream just before Sacramanto County, California, elaims to hay
the only licorice plantation in the United States. George Bancroft still nccepts invita-
tons to bauquets, but requently drops asleep beveeat the conrses. The Sandwich 1slander
have their mony made in the United State,
and buy their whigkey in England. Cleopatra' nand buy their whiskey in Eagland. Cleopatrat
no be wasting atanay in Contral Park, is sid
to change of cil. nate. Steel needles, if delicately suspended
ven if not magnetic to begin with will be cene maanetic from the action of the earth General Drum says that during the last five
years 10,101 soldiers have deserted from the reqular army, or nearly every other man
Bishop Jackson, who died in London the oth rusbands in nine vicars of his own diocese Mr. Longfellow's birthday anniversary, Feb.
this tis to be observed in Portland, Me, next month, in the unveiling of a a usto of the next.
in Western Nevada prospectors pile up vast quantities of suow on the mountains and
cover it with brash, in order to provide a water supply for summer use.

## THE DOUBLE:

Washingtoin Irvigg Relates a Curious Inel-
dent.
Mn a work by Washington Irving entitled "Thaish historian, Fray Antonio Agapida:
"is chiefly memorable Fray Antonio Agapida,
alracle wishich occurred there, and which is recorded bhythe
good Friar with an unetion and perfect cre. ence worthy or a monkish chronicler. The de Gormady, which is near the banks of the
Douro. The Ioors had possegsion of the
fortress of Gormady about a league turther art the river on a a loty aty ant a reekg height.
"The battle commenced at the dawnot Count Feruan Gondyales, however, before caking the field, repaired with his principal
cavalifers to the church, to attend the first morning's mass. Now. at this time, there
was in the service of the count a brave cavalier named Paceual Vivas, who was as pious
as he war brave, and would pray with as
much fervor and obstinacy as he would fight. This cavalier made it a religious rule with
himsolf, or rather had made aolema vow,
hat whenever he entered a choreht in the norning, he would on no account leave it
 he count and his caaliiers rose and sallied
from the church in clanking armor and soon
fiter the trumpet and inick tramp of steed
old that they were off to the enconnter. dascual Yivas, however, remained kneeling all in armor before the altar, waiting qe.
cording tocustom, untilall the massessiould
be finishel. The masses that morning were nmeroug, and hour after hoar passel away;
et tstilt the cavalier remained kneeling all n armor, with weapon in hand, yet so zealous
in his devotion that he never turned his hous
sf
 rise the count and his warriors depart,
While his lord remained in the chapel; and, rom the height on which the chapel atood,
he could see the Chistian host encounter the
foors at the ford of the river, and could hear hor at the fordo the tiver, and coult hear ap his ears, snuffed the air, and pawed the
earth, and showed all the eagerness of a noble stead to be among the armed men; but
 ardice and not piety that he remained in the
chapel while his comrades were dgiting in
隹
" At length the masses were finished, and horsemen eame riding puthe thil with shouts
of victory, for the battle was over and the
Hoors completely vanguished. "When Pascual Vivas heard this he was so roubled in mime that he dared not leave the
chanpel nor come into the presence of the
count for he said to himselt: Surely, Ishall be looked upon as a recreant knight, who
has hidden myself in the hour of danger' Shorty, however, came some or his felew Che conit; and as he went with a beating isplayed and the great services he had ren-
dered, saying that tot the proweess of his arm
they owent the victory. The good knight, 1 m . gining, they were scoffing at him, felt, still pore cast down in spirit, and entered the
presenco of the count corver with confunion.
fere again he was received with praises and aresses, at which he was greatly ystonighed,
ut stillthought it all done in mockery. When the truth came to be known, however, all
present were filled with wonder, for it ap. ame motheiti, in the chapel, and in the field; or while he remained on his kuees before
the attar, with hls steed pawing the earth at he altar, with his steed pawing the earth at
the door, a warrior exacty resenmbing him,
pith the same arms, devicee. and steen, had with the same arms, devise, and steec, had ng and overthrowing whole squadrons of ard of the enemy, kined he standard-bearer,
and carried off the banner. in triumph; that
his porpoint.and coat of mail were ent to ieces and his horse covered with wounds; Yet still he foughts on, and through
hiefty the victory was obtained.
"What more moved astonighment whs that
or every wound recoived by the warrior and or every wound received by the warrifor and
is tsed in the felle, there appeared marks
 prem of the batili. The matter was now
readily pxplained by the worthy friars who
olitow the armies in those days, and who


 before gilatul men, an angel beari
form, and sembiance, hat taken his p
battie, and fought while he prayed.
battle, and fonght while he prayed.
"rhe matter
being thus explained, a Present were filled with phous admiration and
Pascaul Vivas, ffe ceasead to be extolled as
warior came near being canonled as a
Tant."
 angzon Irving treating of events of the ninth
contry, fappend the following words of $W$. "There are no faculties of human nature
enobling any goul to coneive of what thoes not exist, and it only needs the clear light of
a genuine spritua revelation surpassing
 basis of fact upon wifich all the myths of th
ages have ben buit:" Josmer Brext.
Genev,

## Gerese


 mistate him, or any one " but suggeste
"more thought on the subilie influences o
nature and the human temperament essary I did not make this water onding
mart of spiritailism. but plainly said that
had nothing to do with auy theorv only wit had nothing to do with any theory, only with
the facts. Spiritualism- that is the rea presence and power of spirits-and water
finding both pertain to the interior and sub
tile realm, and have this in common. One of course may bo trae, and in the othener. not, or
we may er toucing both. I did not mate
hem oue, and did uot mention Spiritualism Surely I would not misrepresenta man wian
has said and dote so much an so woll as
Mr. Powell. Mr. Powell
He says:
"Any parson well aequainted with lan
(and water) or any farmer or horticulturalis
can inform Mr. Stebbins that the sections of country are rare where water cannot he found
by digging in one spot as well as another." havave hived among farmers a good deal
Fork, have seen many wellis doyghoop, of farm work, have seen many wells dug without suc
cess as well as with, have talked with well
diggers as to the signs of enrface and location diggers as to the signs of gurface and location
bywhich they seek to fad water, and 1 tho
that, as a rule, water cannot be foumd in one phac, as a rule, water cannot be found in on
locality le names. another. It may be in the
lis not in this regien locality he names. It is not in this regien
I know too, that in several cases ,ersons in
this county have tried and failed, and then
and sent for Cyrus Fuller whi has foumd water
the first time. Inever heard an experionced
well-tigger say that he could "get water in one spot as well as in another," but have
heard them tall and seen them eo ver the
gronnd carefully to select the best spot for getting water.
Isimply tatand by the facts on this matter
not caling them either Spiritualism or
cheap materialism," and those tacts, certi
 who never stoped to fraud in a long and use-
ful life, and they prove, too that inding on
the first trial, atter others had repeatedy
failedith no wish for proloiged discussion or
Wispute, this muel seems neessary to siy.
G. B. Stebrys.









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The gardeners matily ani
homticeltrist.

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 Am urronimon on vapoos ssabiens.Hartiont © ©. Courant.




















 I wate with wiver yense



## 



## 

 Yet oobsidiv


$\qquad$ Amot tit very fact,

Thy Ploud etil held as dear

 That fateis h Top iogs thy hipes and feus,
Researcli. Art tion to

$\qquad$
 Their crowas afotore it while theegsweep theief yrees?
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$\qquad$
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#### Abstract

    


Stracis on Miscellaneon

 Northeastern Miunesta is trying to work ripa

 Athletes, profestiona

 Md all expenses.




















 The Chinese Consul in New Yors states that, de-
gite the aparent negelet by the Chineso of most
laws that to our way of thinking are altollutaly

















$=\frac{\text { Noblesse ollign. }}{}$
If 1 am weak and you are etrong,



Wo donot tait the hititle hrook The firger ftraam welloki


Tis wivalowts law, the pertect evide,


 The bextan itel ititatrength me
The Moon whentu Thirty wites








 mhereas sighty miles is thetimit of exising tete

An Ancient Fiction.











 hiim at once acrose the hail to the accieneti-romin
 loudly barked his graitulute till it haid totst turnet


## The Hath was Never Told





A Makot dietar faid be had rathor have the two cine in than a whole county in Dakota
Thare is danyer ahead tor yonin if you negleget the




 fact that whereas there are mays "rittrin" "and

 Far nearly 31 years Thave been a vicim of


 kraders in Englan


There way insurvered in Whited valley. Virginia, nine teet In gixth.
HiA Put of the Fine thit for faniles

 botie New Ort






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 lieft，surrounded by Agectarianibg sustained
 Copernicus，Bruno，Galileo or Kepler of for
 mantie but unike them－thatks to the pro that time－he is int subject to be summonea agonies．Such is the situation in which we find ourself to diay，and because we have dar－
ed to assert that we did not believe Gud to b word declare him to be，the garb of infidelit has bean irmiy setlie upou our shoulders． terror we feel of incurring further the dis－ knowledge of the truth is of paramonat im． partance，and we quietly sabmit，as we ever
shall，the penaly innitete ty the will of
the majority，trusting that at some time the the majority，trusting that at some time the
majiority will encourage and support the Eeeker the past fow months I－though not a
Fegurar subseriber－have been a constant reader of the ReLicio－PBLLOSOPBICAL JODR tikations and experiencees narraterd in its
columan，relative to modern Spiritualigm， and as a trath－seoker，having no reason to coubt what appears to be the honest convic－
tions and experiences of candid men and evident and nesire of on with，great pleasure the
orscientions Spir－ by clearly demonotrating their riberaility and entifically sifted town to absoluto fact wheth－ er the result or that investigation be benedi－
cial or otherwise their cherished belief
I am appalled at the magnitude of these phe－ others produced a great impression uponi $m y$ mind，buta a late experience of my own has
created a desire to be forther informed as to the canse of these strange phenomena．
Ahont two monthe ago，while visitin Iriends（Spiritualigts）in obion，I was enter
tained with narratives of their experiences tainea witt narratives of thenc experiences writing table moving．rappings，ete．，wer they topeched unon maxteriailization．and ton
wointerful tales of the dead or rather spirits of the deal returning in natural form， 1 at To imagination and promptey to ad
was at onee invite to attend a
neted by a materialiving medinm and being



 and asked permission to eramine their cabi－
netand rom in which the scance was to be
old，which was readily granted．A vary horough and careful examination of the dae to more thanynniag grat cauges and con－
 consisted of ten persons in all：Two from
Cleveland，three日 from Hiram and the others
from different At my requet we were permitrted to laugh
talk aud sing jubilee song．I was geate directly in front of the cabinet door an ed so that a person conld read a newspape with comparative eass，In about ititeen
minntes after the melium had entered the singing＂Old Black Joo，＂the cabinet cam－
menced to creak，the door opeued wide and forth，waiked up to a Mr．W．－，laid her head
upon his shoulder．He aid：＂Wel Mary， you are glad to see me，arn＇t you，dear？＂She
nodded gasent．All this time I conld plainly See the medium sitting within the cabinet to my side and motioned me to look into the
cabinet．．I did so and conld plainly soe the and see the lady at my side．In all ther ognized as $W$ ．－W．－a young gentleman
friend，who had died two years previonsly at Jamestown，N．Y．His form and features wer and made various familiar motions to con－
vince me it was really him．The seventh ap－ pearance was a young lady who came to the
window with a bound，her face all wreathed in smile a and her hair hangig in golen
curls about her head．Involuntarily 1 ex nized in her an old friend and former schoo ago．Every lineament of her conntenance
geemed perfect．Never while she lived di she appear more natural than nyon that oc Thus onded my cherighed＂exposare＂，
detailed account of all the wonderful phe nomona presented to my gaze that evening
is out of place and would ocenpy too mucil Stili I an not satisfied，it is all so strange． ough，honest scientiffe investigation be mad
and I predict the time will speedily con and predict the time will speedily come
When the brotherhood of man shall kneel in
common the the shrine of haman love，and big


[^0]Nolses Terrifying Timid People．
Ct．have an new benseation，and are tov－day taliking over the probability of a house on
Grown street．being hauntei．It is oceupied by Samuel Mann and is said to be tenantel in the probably be tenanted only by these latter in th is ature．gloony lookling aboode and mang
who haye heard the trange tories concern－ ing the hoase have a habit，If pasing along
Crown Street after dark，of taking the op posito side of the street．Mr．and Mrs．Mann as of a hase baiy falling on the fioor．Their
oomplaint of these diatarbances has Ted to
reminaigeonees frome others who have spent
nights in the gloony abode and who shodder
whan
that
thess
hink
the hey have eeen and hearad The interior or
 Som $A$ MYSTRRINES FoRY IN BLAck．





 lown stairs the ifure of taill man．clad in
 tiphitereer pon lodiging in the house．
 nd departed for home atter midnught a thor－ atghly frightened woman．These eircum
stancece
tan be proved by quite a number of

 mysterionsly barned during the night．The

orces．
For thes and kinded reasons there are
nany who believe that the hanse contains he y ysetery of some dark，unampiated trate－
 time to see whether it it posibe to lay this
unanay spiritual visitant．－New York Her－
ald．

Letter from New South Wales．
At the time ram writing，Synney is Ia －
rores with the presence of two very able ox－ Ionents of thie philospopy of Spiritualism，
who with many others inh ，











 to follow him trom the room．The hall was

 the lecture accorded Mr．Mrasey a hearty vote

of thanks．Theese petty outbreaks do much | towards formarding the eanae and lead many |
| :--- |
| to invesitigate who would otherwise in all | probabilititr Temain in the ond roove．is fast






Leprosy is increasing so rapidly in Hono ulu that government action is about to be cination with the microbe is to be tried．
The Theosophizt for Deeember is reeeived Ind contains mauy articles upon the sabject cultism，Mesmerism，Spiritualism and other sciences．Price，jo centi，a copy．The Sap． lement for December is also received；price，
25 cents a copy．For sale at this office．

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 reduced in prige．

## 

SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE BARTH．



[^0]:    Keports of Unearthy Yorms and stran

