

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

VOL. XXXIII.

Readers of the JOURNAL are esnecially 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 organher alone. Sprittanism, nowever, dears in knowledge, and Materialism and Agnosticism in ignorance. Christians believe; Spiritual-ists know, and Materialists deny. Science is of necessity to-day materialistic, thus making great inroads into the old realm of belief, and by raising doubts in the minds of the votaries ization of new Societies or the condition of old ones; movements of lecturers and medlums, interesting incldents of spirit communion, and well authenticated accounts of splitt phenomena are always in place and will be published as scon as possible.

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OUR EVIDENCES OF A FUTURE LIFE?

An Address Given by Capt. H. H. Brown at the Neshaminy, Penn., Camp, Sunday, Aug. 6th, 1882.

CHICAGO, SEPTEMBER 9, 1882.

ation of an immortal hope. "To pronounce the word man, is to say immortality," says Emerson. Did you ever realize that Materi-alism has no poet, and I assert that it never can have one. It may have rhymsters and didactic philosophers who write in metre, but a Homer, or a Shakespeare, a Schiller or a Walt Whitman could never come from out that tomb of negation. "In Memoriam" and "To Mary in Heaven," look beyond the grave. "To Mary in Heaven," look beyond the grave. The poet is the true prophet, inspirational and intuitional, and listening nearer to the Spirit-world than the rest of earth's children he catches the coming thoughts which later are translated by others into sober prose. That evidence then that appeals to Reason comes next in value. Many are inclined to call her our highest tribunal. Extol Reason as high as you may, and I will endorse all you say, still I must reply with Tennyson:— "Let her know her place.

"Let her know her place She is second, not the first, A higher hand must make her mild, If all be not in vain, and guide Her footsteps moving side by side With wisdom like a younger child, For she is earthy of the mind. But wisdom heavenly of the soul."

Nevertheless he who has evidence that sat for man, and as fast as proofs come to the isfies his reason, should ask for none that appeals to his senses, *i. c.*, evidence upon the physical plane. Make future life seem ration-Thus as Spiritualists, we should remember al and no more should be asked. When a person says to me, "The arguments are all reasonable, but I want to see something before I accept the doctrines!" he then convinces settle, and by rational reaction drive. from our duty still further, and as fast as possible present to the world such evidences as shall me that either my arguments are not to him reasonable, or that he is not willing to he develop in their minds a realization of the fact of a future life, and while we encourage led, as he claims, by his reason, and that he Materialism and Agnosticism as worthy co-workers against theologic and dogmatic yet stands upon the lower plane of develop-ment and needs evidences upon that plane. authority, we should never forget that they For as I remarked above, the masses are not et sufficiently long emancipated from theodevelopment, and should seek to develop them logic paralysis to get along without physical phenomenon? Hence we must supply them Spiritualism has, therefore, by its evidences and the doubt raised in the minds of believers with these, and the domand will keep up the been necessarily a disintegrating force to old organizations, centrifugal power being most prominent. But the field cleared of er-ror, it will through its centripetal, crystalliz-ing power of love, weld all who are equally developed into hormonical bodies of comparison supply; though I do not myself need physical manifestations, far be it from me to discourage them, for until men are educated off the plane of the physical, they will need even the crudest evidence the Spirit-world can give them through physical phenomena. But I developed into harmonious bodies for common dq uphesitatingly condemn the use made of inv Spiritualists as a mere means of gratifying curiosity. I would co ndemn the degradation of the scance to the level of the show room and the medium ast he equal only of the stage performer. Let us consider scances for physical phenomena as the kindergarten of Spiritualism, and not as is too often the case, regard them as the acme of the cause. Whatever the character of the manifestation. let the scance be ever a sacred place; like the sacramental table of the church, a place of holy spiritual communion. Now, briefly, I will offer the evidence I have upon these planes, without seeking to carry the analysis so far or to draw the lines of demarcation so close, that it becomes tedious. And first I offer love! I can not conceive of a love that terminates at the grave. It reaches beyond, and by that law of nature that gratifies thirst, so must the love nature find its demand met beyond the grave. In the tragedy of Ion occurs this passage, the reply of a young man about to die, in answer to the question of his loved one, "Shall we meet again?" "I have asked that dreadful question of the hills that look eternal, of the clear streams that flow forever, of the stars among whose fields of azure my raised spirit hath walked in glory. All were dumb! But when I gaze upon thy living face, I feel that there is something in the love that mantles through its beauty, that cannot wholly perish. W shall meet again, Clemanthe." An old and prominent Materialist once said in my presence, as he spoke of his wife long since passed to spirit-life, "If I could only know she was alive, and that I should meet her," and as tears rolled down his cheeks I said. "Those tears are an argument that confutes all your reasoning and by the fact you love her yet, I know she lives to be loved." As the needle would not point to the North were the pole destroyed, for the attraction would then cease, so did she not exist the spiritual attraction would cease and there would be no love in the heart of the one that remained, for the destruction of its object of love would have destroyed the power to love. The intellect may hold to annihilation, but I cannot conceive it possible for one to stand by the coffined form of mother, wife, child, lover or friend, and not in soul cry for a reunion. Soul is not satisfied, and the desire which in defiance of the intellect will thus as-sert itself, is to me the highest intuitive evidence of the life beyond.

"E'en through our paltry stir and strife Glows down the wished ideal, And longing mold in clay, what life Carves in the marble real;"

and life, the sculptor, is eternal life, ever carving upon the marble of the spirit the de-sign of the angel of Aspiration! (), had I no other proofs of immortality than love and aspiration, calmly would I float down the stream of earth-life, sure that the veil ahead would by and by rise upon a fairer stream, where love would again clasp heart to heart, its own and subtribute aver healen convert its own, and aspiration ever beckon onward to grander endeavors.

All science to-day points to immortality and especially does the great law of evolution say "Life forever." It means upward forever. Life is an eternal progress. Before man brute was; after man something higher must be. Limit the law and you have a primal and a final result, and hence have creative power. Thus all law and all science is des froyed, and you live in the midst of miracles. But there can be no alpha nor omega to the alphabet of nature. Science, materialistic, says everywhere, "Evolution." Science, spiritual-istic, says, "Progression;" this meeting upon the same plane for the first time in history of these two, is the prophesy of a grand accelerated progress for man in the near future. For between the two all antagonism now shall cease. Science also tells me nothing is destroyed; developed matter even never loses its development. Energy can never be destroyed and energy developed into memory, love, will and the thou-and faculties that make up the human, can never lose that development, and where these are man must be, for these make him. The true deduction from these positions of science is, since life is one continuous line of existence, there is a link above man. and we call that link the angel. And thus it goes on forever. Says Festus:

"On," sold God unto the soul As to the earth "forever." On it goes A rejoicing nature of the infinite.

The universal belief in ghosts by the uneducated, or perhaps I better say the intellectually undeveloped, is strong evidence to me of its fundamental truth. Man gets all his ideas from phenomena. Intuitively thoughts ideas from phenomena. Intuitively thoughts the church. She came to him several nights come to him, but they take form and color and plead with him, and at last he did as she from the phenomena around him. Howe great a man may be, he can never create a thought. It took a divine Shakespeare to retell old tales to coming generations. How much greater than Shakspeare must he be who would obtain a thought that is not. Thoughts are things and because they are, they are parts of eternal energy, and as the constituents of the rose enable it to absorb all rays but the red ones, and reflect these, so do the surroundings and constituents of the brain enable it to absorb or reflect thought. Invention is only the rearranging of things that are. It takes a great development to invent a bow or spear. Can you conceive of the grand development it would take to create an idea of that which is not? What a development his was who created the idea of ghosts. if ghosts are not. "Truth is stranger than fiction." because truth ever sits as the model for fiction, and she is natural while fiction is for fiction, and she is natural while fiction is artificial. Now savage tribes who universally have tales of ghosts, must have had the nat-ural phenomena of a returning dead man upon which to found the tradition, or the tra-dition had not been. "Children and fools tell the truth," for they have never learned to de-ceive. It takes a deal of development to ren-der one canable of telling a lie particularly der one capable of telling a lie, particularly on an abstract subject. The Feejee Islander, who buried his parents alive before they be came decrepid, that they might have serviceable bodies in the Spirit-world, could not have originated that idea. It must have been the result of seeing some one from that world in a perfect body, hence his conclusion that if buried old they would be resurrected old. Said the old Indian chief at Fort Fetterman a few years ago, as he sat by the body of his son: "This is not my son; it is only the *teepee* in which he lived. He has gone to the happy hunting ground?" A sublime faith, the world says, but I would say, a glorious knowledge taught him by denizens of that same happy ground. In some tribes not till by long fasting, alone in the wood he has seen one of his ancestors, and from him taken his totem, does the boy become a brave, and the great change from boy to brave takes place in presence of that apparition. While I might doubt the tales of soothsayer, adept, prophet and ma-gician, while I might find exception to the tale of priest and historian, I cannot doubt the tales of the intuitive children of nature, any more than I could the evidence of the artless child in court, or that of the young Pawnee brought to testify before the Quaker Commission, of whom the old chief, his father, said when they were about to administer the oath: "He no lie; he never see pale face before!" I have many incidents of little children seeing spirit-playmates, and have one in my own household. I will narrate one told me by a lady in whose integrity I have perfect confi dence. Her little daughter has an unseen playmate, Lily, with whom she plays as freey and enjoyably as though she was in the form, but she complains occasionally to her mother that Lily don't play fairly, for while she has to go round by the doors into the parlor, Lily goes through the wall. While in Philadelphia a few days ago, a wine in Finadelpina a few days ago, a gentleman told me that his little son, aged nine years, who had passed to spirit-life last fall, told his mother one day during his sick-ness, that he would not live over three weeks. Of this he was warned by spirit friends, and he would probably generated the second he would probably go sooner. He passed away on the eighteenth day after. His little occasion said: "George is here," and her face

beamed with delight. Suddenly it changed to sadness, and she cried: "0, a man is taking to sathess, and she cried: "O, a man is taking him away?" Then again she smiled and said, "He is coming back to bid us good night," and then they both heard his voice in a "Good-by?" Use this as you may, I accept the evidence as conclusive that George was there, and if he lives we all shall. I have properly left till the last, the ordi-

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nary phenomena of Spiritualism as the positive evidence on the rational, and particularly on the physical plane.

Clairvoyance—clear seeing—has ever been one of the chief phenomena of Spiritaalism. and to those who have not lost all faith in the truthfulness of human nature, its evidences should be conclusive of a life beyond. Seers have been developed in every age and nation, and modern Spiritualism owes to seership much of its remarkable progress, and a large proportion of its most valuable philosophy.

Instances of clairvoyant sight are not rare We have the prophets of the Old Testament, and Jesus, John, Paul, Peter, James and Stephen, all clairvoyants in the New. The record of the Secress of Prevorst and the tales of nearly every fireside substantiate the truth of clairvoyance in modern times. I will give two instances, and neither of the persons who saw the spirits were Spiritual-ists; and every Spiritualist can readily give authentic tales of similar import:

A lady in a town in Iowa where I lectured, joined, after a long persuasion by her friends, the church, having previously declared she would not. When asked her reason, she rewould not. When asked her reason, she rè-plied that for three nights her mother's spirit came to her and urged her to do so, and though she would not accept Spiritualism, she was positive she saw her mother and talked with her, and it was evidently as real to her as the visit of her mortal friends. A gentlemon in that same town who had

A gentleman in that same town who had been a hard drinker, and had resisted all appeals for reformation, suddenly joined the Reform Club of that village and told them that he had promised his mother's spirit not to drink any more and to join the all and to drink any more and to join the club and

(Reported Specially for the Religie-Philosophi "If a man die shall he live again?"

This is an old inquiry. It comes into mod-ern thought in this form from the oldest book in the Bible, one probably older than the Jewish race, coming to them from the Arabic. And the inquiry now, as then, is like a sharp-ened sword, dividing the thinking portion of society into two divisions: those who assert and those who deny a life beyond the grave.

It is only when the reflective powers of man have developed, and we might say, not until he has crushed down his natural intultions, that he asks this question, and it certainly is not till he has lost the evidence of that life that doubt can arise and give birth to the question: "Shall I live after death? That there is no such doubt or questioning in the minds of savage or undeveloped man is evidence to us that he knows of that life. Prof. Huxley tells us that the belief in ghosts is universal among savage tribes, that though there are tribes so undeveloped intellectually that they have no word that can be translat ed "God" or "Deity," they invariably have words for ghosts or returning dead. They do not question the fact of a life beyond the grave any more than they do of fair weather after a storm, but are as equally ignorant of the philosophy of each.

Questioning, man begins to learn. The eternal "Why?" "How?" and "What?" have been the triune path to knowledge. The mo-ment a man asks a question, he passes the boundary line between brute and man. Unquestioning, he has been like the brute, the unconscious and ignorant servant of law; he has now, he questions, begun to be the conscions and intelligent servant of law.

And the moment he asks himself this question concerning a future life, he is destined to become, if he continues thinking, either an Agnostic or a Spiritualist. If he answer the question from knowledge, "Yes," he is a Spir-itualist. If he answer, "I' don't know," because he can find no proof, he is an Agnostic; if he dare deny, he is a Materialist. And thus the moment the first man asked this question both Spiritualism and Agnosticism were born. They are the balance of each other. Spiritualism is thus old as man and is the positive pole of knowledge, and Agnosticism, the neg-ative one of ignorance. Please understand me, I do not say Agnostics are ignorant, but I do say that the essence of Agnosticism is ignorance of the life beyond the grave. Ignorance on this point, however much it may seem a paradox, is the result of the general intelligence of the non-believer. As a class they average as high in intelligence and morality as any other class of people, but the fact of their being Agnostics, arises from the lack of knowledge on this point—i. e., ignorance of any proof of future life. Spiritualism asserts positively that there is a future life, because it has evidence. The two are as necessary to each other as heat and cold, odd and even, or any other of the bissextile facts of existence. Materialism asserting non-existance, asserts what is incapable of proof and hence is as dogmatic as theology and is only after all a belief.

All faith, hope and belief in every religious system is after all founded on the knowledge possessed or supposed to have been possessed by their founders. For instance, the Christian belief rests upon the testimony of those who saw Jesus. "Now is Christ risen from the

work for the common weal, and I believe we are now entering that era of crystallization. The first great work of Spiritualism then is

ligious systems, and centuries after, belief

faith and hope, flourish in the soil of the

real or supposed knowledge of the early pro-phets of that religion. Hence the theological

field occupied by these systems is that of he-lief alone. Spiritualism, however, deals in

that can stand the test, the ranks of Agnosti-cism are faster recruiting than ever before.

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ualism; and as general intelligence increases

the ranks of each must be recruited till belief

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nostics who don't know there is a future life

"don't knows," they will recruit our ranks

that we owe it to those whose belief we un-

dogmatic assertion into negation, that we do

are still our antagonists from their lack of

by improving the conditions for growth.

to present to the world the evidences of a future life. To do this it must give that which is satisfactory to all natures, and I believe that when men learn to rightly weigh evidences, all that is needed is to be found in modern spiritual phenomena, and when they become sufficiently intuitive, enough will be found in each individual life. To-day the masses are not a capable jury. Negative evi-dence, that would be refused in any court, outweighs positive evidence. Three witnesses testified that they saw Pat steal the boots, and he said when about to be sentenced: "An shure yer honor will not commit me when only three saw me steal, for I can bring many more who didn't see me." Those who have seen and heard in this universal court, are too often set aside for those who have neither seen nor heard, and the culprit convicted by their negations.

The only witnesses that can testify are those who know, and all the evidence possible, is to the fact of the existence of man after death. The testimony of a man who don't know is the testimony of the home-staying Spaniard in 1492, against that of the discoverer of a New World. One knew and testified to the fact. Scorn and the negative evidence of ignorance, with persecution and death, did not weigh with coming generations against Bruno's, Galileo's and Guttenburg's knowledge. Ignorance is the only witness against Spiritualism.

Again, the long disuse of any member of the body, renders it incapable of use, and only by a system of movement cure, that by will power compels the vital forces thither, can it be restored to usefulness. In like manner do the soul and mind suffer in the disuse of any faculty. Under the sway of theology, all man's reasoning on the religious questions has been in a circle and especially has he been interdicted from reasoning upon his premises and upon the evidences of another life. Not long enough has his mind been making efforts in that direction for the masses to yet correctly weigh or appreciate the evidences we have. The discussions we are forcing upon the world, and offtimes as much by fraudulent as we do by genuine manifestations, are a necessary school of discipline, and by and by reason will not be so antagonistic to intuition as it is to day.

In discussing the evidences of a future life they may be divided into the intuitional, the

rational and the sensuous or physical. The intuitional evidence is the highest man can have, and only a comparatively small number are sufficiently developed to possess this. It is of no value save to its possessors and to them, it is above all price. They know there is a future life, though they have not an argument with which to meet you, and may sit silently under any you may give; they eling despite of all the world may say or do to their interior evidence "foolishly, fanatically and insanely," in the opinion of those less fortunate than themselves, and living happy and in blissful assurance of reunion beyond, pass through the dark valley. These are the poets, religious enthusiasts, the fanatic and hungry-hearted of the world, the misunderstood and sensitive ones who blessed above all others, are often found in the lowliest places, where they sing songs that awaken the noblest aspirations in us and dead," says Paul. The Mohammedans rest their hope on what Mahomet saw. "We testify what we have seen," say the founders of re-held to Materialism. They all had the inspir-by day unfold the God in us.

"Tell me not that those we cherished In the happy years of yore, Who have faded like the flowerets, All the test that the now here no more. O, I cannot think them broken, All the tles that were so fond, For my heart e'er whispers softly, Hope beyond, there's hope beyond?"

Aspiration belongs to the same class of evidence as love. It is soul-hunger for more of "the good, the beautiful and the true, and because it is, the wherewith to gratify it must be. Never a demand without a supply. though in our ignorance we may be long in finding it. That "haunting dream of better forever at our side," our beautiful ideal. leads ns through life, dropping upon us daily some of her own beautiful raiment, but only to become more radiant herself, and when she has led us to the grave, she is yet the unattained, and our desire for her is as intense as ever. She passes on, and must we remain behind? Oh! no; still following that angel of our better life, we shall pass through "The covered way that leads into the light," and still day

The dying are clairvoyant and I am not disposed to doubt the evidence of those so near the other life, that they see and converse with those already there. I will nar-rate only one incident; In Fort Dodge, Iowa, a Presbyterian minister in a funeral discourse, told of a little boy who saw before he died his cousin come in at the door and he conversed with him, and the minister said, "I believe he saw his cousin,"

But any one familiar with the phenomena of Spiritualism knows that such scenes are common in the presence of our seers and they are of the surest proofs we have of spirit identity.

Clairaudience-clear hearing-has been an accompaniment of clairvoyance, and the voice that came to Moses from between the Cherubim in the holy of holies, to the priest at his oracle, to the Quaker as "inner voice," to the medicine man in his dance, is only the hearing of voices from out that Spirit-world that "lies around us like a cloud," and is like clairvoyance, convincing proof to those who possess those gifts, and also to those who have yet faith in the honesty of man. Many are the messages brought to us by our psychics who hear these voices and repeat them to us. Lost in a wood one day while waiting for the train at a junction, and anxious lest I should wander about and miss it, and consequently my appointment, in the midst of my anxiety I heard a voice say: "This way, papa Henry!" It was the voice of a little spirit-girl, and three times she called to me and led me out in time to reach the station for the train.

But still this fact remains, that it is the phenomena of mediumship that furnish the evidence that will save the world from Materialism. Most of the above, valuable to the sensitive and the reasoner, is like water on a duck's back to the average man who must himself see, hear and feel before he will believe. Thus to the great mass of humani-ty, evidence must come through manifestations. These have so accumulated during the last thirty years, that were society fully emancipated from those hereditary conditions which prevent a complete use of the reasoning faculties, very few would question the fact of a future existence. The range of the evidence thus obtained extends from a little rap to that of full form materialization, and from the simple quickening of the in-tellect to that of complete entrancement. Appealing to every one of the five senses comes the evidence to prove that "excels are comes the evidence to prove that "angels are hovering near:" and whoever will examine honestly will know that immortality is no dream. But those who think more of their own pet theory than they do of truth, and who to keep that theory from harm, shut their eyes to every thing which will not sustain it, will still cry, "It is all a humbug and a delusion."

I will not take up your time nor tire your patience narrating tales of phenomena with which our papers are full. Witnesses, whose characters are unimpeachable, live by hundreds in your city who can testify to their occurrence. They will tell you of undoubted communication through the entranced, through the hand of the medium by writing or by drawing, the answering of sealed let-tersand the translating of ponderable bodies, of writing upon slates by spirits with and without a pencil, of writing upon paper in locked drawers, of conversing with friends sister often sees him now, and on a recent | seen at cabinet doors and windows. They

Continued on Eighth Page.

Revivals.

BY D. M. COLE.

Regularly as the cold weather comes "re vivals" begin. It is quietly assumed that it is useless to attempt to save souls in hot weather, but as the days grow short the "evangelists begin to make applications to the churches for angroments" in some cases "evangelists begin to make applications to the churches for engagements," in some cases "guaranteeing conversions." The church en-gaging one of these begins at once a series of "extra meetings," filled with incoherent prayers, wild shouts, sometimes, and sensa-tional, exciting addresses, and if, under all these influences, any considerable number "are believed to be converted (and the evidence they require is exceedingly slight), it is chron-ieled as a "great revival."

icled as a "great revival." Moody and Sankey, the whales among the minnows, have visited almost all parts of this country and many parts of Great Britain on such errands-much to their own pecunlary profit, and much to the profit in other directions of those they have ministered to, we do not doubt. True, many, perhaps most, of those who come under their magnetic infinence, escaped from it after a time, but some continued, and became better men and women than they had been. Old preachers such as one we heard of in this city, who had not had a conversion to record for fourteen years, stand aghast at the result achieved by these bold innovators, who arrange details, study the sermons, sing the songs, produce the fever-heat by all arts known or discoverable, and then claim it is all done by the Holy Spirit.

It is done by spirit power, but not in the way they think. God does not revive, but man does. If you can stir a man's sympa-thies and imagination; if you can withdraw him from bondage to the earthly, even a little, you have lifted him nearer to the angels. Some whom the angels could not approach before can at these times be visited and impressed by good spirits. Prayer, med-itation, reverie-these abound in revival times, and these draw the angels. Doctrine does not trouble the converted ones-they are almost certain to accept that of the church they are converted in. Creeds are not examined; they would accept the most absurd one. They repent of—they know not what, though they call it sin—they are comforted by removal of disturbance in themselves. The snirit-indux absorbs are prover for its The spirit-indux absorbs every power for its manifestation, and they know nothing in the beginning—they only feel.

Because of this, the so-called "triumphs of Because of this, the so-caned trimps of the gospel" are most likely to be among, 1st, the sensitive and imaginative; 2nd, among strangers to church teaching and practice; 3rd, among fierce, bitter opposers. Precisely the same causes act among Spiritualists and among the same classes of individuals. We have a perpetual revival, not dependent on the weather. The sensitive and the imaginative find the magnetic influ-ence of our gatherings has for them strong attraction; makes them wish that Spiritualism were true, and its facts soon convince them. Those less sensitive, coming among us as strangers, trace a subtle difference in our processes of thought, are continually surprised by our constant reference to na ture, to what is or might he personal knowledge and experience, and they-are caughtno, catch the inspiration themselves. But the third class who come to our meetings, ie alous, watchful, eagerly looking for loop-holes in our armor—lunting for false phi-losophy, false mediums, seeking to "prove" all things, if they be honest, are sure in the end to be convinced, and not unfrequently in the new horizont. in the very beginning meet a positive dem-onstration, an unanswerable proposition, that "converts" the foe into the fast friend in an Instant. We do not shout and hurrah at cases like these-to us they are only phenomena illustrating what is to us a familiar well-known law. But in one point our "revivals" are better than those of our evangelical friends. Our converts endure-they never backslide. This is because they are converted clear through There is no conflict between feeling and reason, no necessity of denying, ignoring or ex-plaining away any part of our philosophy. A Spiritualist finds himself in harmony with all manifestations of emotion, all grades of thought, welcomes all facts of every sort utilizes everything. If his faith were bound to some other's definition, his thought nar rowed to some other's system, he might for get, might waver, falter and deny. But resting in the truths of to-day, the facts of to-day, the judgment of to-day, the Spiritualist has never been found, who, once convinced, ever retracted his profession. or denied his faith. So we are glad to see revivals in the churches. If not so effective as ours-not so persistent or so enduring, we believe they do some good, and we welcome that, while wait-ing for the good time coming, when they shall awake to a larger perception of truth, use better processes, teach a truer theology-when they, too, shall "be converted" and teach Spiritualism.

is that the duration of this period of uncertainty varies greatly; but for ordinary people of average knowledge and a fair degree of moral worth, it does not exceed three or four weeks of our time; for old people who have had a long life-experience, it is not longer than a few days, but for those who are law-less and not willing, from long self-indulgence, to yield kindly to necessary discip-line, the time is indefinitely prolonged, even

to years and it may be to centuries. As the time varies with each, so also do the sensations experienced; for while some are comparatively easy, others suffer intensely, and increase in bitterness, until they at length perceive their own folly and aspire after that wisdom which brings rest and peace. But in the ratio of the length of time which their self-love and sensual indulgence lasted and the intensity of their demerits, will be the time and effort necessary to accomplish their good ends and win back their lost opportunities. These, how-ever, are extreme cases; it is seldom that a spirit possessing anything like a clear spir-itual perception is so besotted in his folly as to battle against the inevitable and continue a career of lawlessness in a sphere where authority based on justice is pre-eminently potent. I have learned through a long series of experiments in my own house, that the better class of spirits are obedient to authority and entertain the deepest respect for, and render the most implicit obedience to, the Great spirit; they will not even answer a question which touches upon a subject which they deem beyond their province. I have also learned that those who possess

the most volubility, or have most to say for themselves, are the least reliable. Those of the hetter class will frequently pause and think, or await advice and instruction, be-fore answering what often appears a simple question to us, but which doubtless had bear-ings not perceptible to the questioner. It is not at all to be wondered at, that false and erroneous communications are received when we remember that this waiting sphere, in which the inexperienced and imperfectly developed are, is nearest to us and that it is subject to laws intermediate between earth and spirit-life and when we add to this all the imperfections on our side of life, the wonder to me is, that we are able to get reliable communications at all.

If our ability to fix the precise time at which a friend or relative obtained his passport to his true sphere, be questioned. let me say that in the correspondence of a physician of the State of Georgia (a gentleman of culture and an unceasing student of science with me). he mentions the precise day of our time at which two of his own spirit children were promoted, as well as the length of time spent in the intermediate sphere. I know spent in the intermediate sphere. I know almost to a certainty that my son, twenty years of age, was an occupant of that wait-ing land about three weeks. I do not depend upon any "spirit messages" for this, but hav-ing been *en rapport* with him, I think, I may afirm that I know it of my own knowledge. This sphere of uncertainty or preparation, in which spirits dwell on quitting the physi-cal, has been termed "Purgatory" by the

cal, has been termed "Purgatory" by the Catholics, and they seem to have a pretty correct idea of it; the pure truth in this matter, however, has been adulterated by super-stition like many others; so much so that it is now pretty hard to determine, where is the truth and where the error; but it remains for the spiritual philosophy of the 19th century to brush away the cobwebs which for centuries have obscured the light and entangled the limbs of the unsuspecting. Jesus is said to have called it Paradise, but what ever the name by which it may be distinguished, it is all important for us to gain at knowledge, we can of it, and acquired this information, to so apply it as to better fit us for our future. Perhaps I may be permitted to add that in my poor judgment the agitation of thought on this and similar subjects would be productive of better fruit than that labored defense of individual reputation frequently indulged in by those who suppose themselves assailed. Let us be willing to be of no reputation. If we can enlighten and assist one another, let us do it and allow our reputations to take care of themselves. It may be that in our anxiety to preserve a good name here, we may be neglecting vital interests and that, on our awakening in the "waiting land," we may find ourselves very disagreeably surprised. THOS. HARDING.

thing!' said the awed and devout Scotch nurse who stood by her bedside, and marked the astonishing transfiguration. Evidently Aside from this, however, there has been a she did!

A young lady, whom we married to her chosen husband, and buried in the short space of a year, whose death was momentar-ily expected, was resting on the bed, lifted up to give her relief, between her husband and father. Suddenly her head sank. Apparently it was all over, and rest had come They were just about to place her back upon the pillow, when her eyes started open with a wondrous lustre. "I have been there," she said; "it is beautiful. I have just come back to tell you, and I am going again. Good-by." And so

"Clapped her glad wings, and soared away To mingle with the blaze of day."

There is no doubt that sometimes, in a lelirious state of mind, rapturous visions are received: but in the case of the Christian disciple these often take on a heavenly guise. Who can say that behind the veil which separates them from rational communion

who was some time before his death suppos ed to be in a dying state, and was in such physical pain as to require very heavy doses of morphine, said to us that during this period he had the most wonderful visions of what, at the time, seemed to be the immor-tal world. This led him not to distrust other instances when no natural causes existed, but to inquire carefully into all the circumstances where these supernatural visions were vouchsafed.

Many persons in this city were acquainted with the incidents of a very remarkable case of anticipatory recognition. It occurred about twenty years ago. We were personally and happily acquainted with the family. The lady, the wife of a much-respected lawyer of the city, was of more than ordinary intel ligence; a woman of strong mind, well trained, and of devoted piety. Her only son died while in Harvard College, preparing himself for the Episcopal ministry. He breathed his last in his mother's arms, repeating the *Te* Last in his mother's arms, repeating the *Le* Deam. His death was a sore discipline, almost carrying the mother down to the grave. Grace, however, conquered. The lady became noted for her active piety, continued up to her last sickness. Frank's (the son) name was rarely mentioned in the family, out of deformed to the account his departure name was rarely mentioned in the family, out of deference to the agony his departure had cost his mother. To the astonishment of her husband, one day, as her last sickness during which she enjoyed an extraordinary spiritual elevation, drew to its close, she said to him, "My dear, if the Master should say, 'It is My will that you should never again see Frank,' could you submit to it?" The busband was silent, overwhelmed by the husband was silent, overwhelmed by the strange question and his own emotions. "I have settled that question, my dear," she said. "If this should be the Master's will, I can say, 'Even so, Father, for so it seemeth good in thy sight.'" Such faith never fails to be honored. Just as she was dying, her eye evidently caught sight of a familiar form. "Don't wave, Frank," she cried; "I am com-ing." And in a few moments she was with him and with the Lord in paradise.

Cleveland Spiritual Matters.

sad lack of support from those in the spirit-ual ranks abundantly able to place the Lyceum on a flourishing foundation. Even the professional mediums, to the number of at least a dozen, who are earning a livelihood from their spiritual gifts, scarcely donate a dollar a month, all combined, in aid of the good work. Nay, more, there are sev-eral who thus earn their bread in comfort and plenty from the cause, who not only never lend the support of their presence to the Lyceum, but send their children to the most bigoted sections of the orthodox church -as a sop to lard over their social standing.

The one hopeful sign in the future horizon. is the determination of a few faithful spirits, that there shall be a change for the better, if earnest, persistent effort can accomplish it.

In regard to the Spiritual Society, all movement for the future seems so shadowed over into death-like apathy under the absorbing influence of the great camp meeting, that no separates them from rational communion with us, the soul may not hold real com-munion with spiritual verities? "It is the light of His countenance," shouted a rapidly-departing friend, when communication with us by her bedside had ceased, as a window-blind was opened, and the morning sun streamed in upon her face. Sometimes, without doubt, under the in-fluence of strong opiates, the mind has ex-traordinary visions. A very intelligent phys-ician, who finally died of a violent disease, who was some time before his death suppos-

ndvantages of this popular resort, I do not propose to speak at any length on this occasion, though I have very clearly defined ideas on the subject. But it may be profitable to ask of its good to the welfare of Spiritualism here. It was confidently assured at the close of the Lyceum session, that at least two hundred Spiritualists here were purposing to enjoy the refreshing season at that camp ground, with a large portion of the Lyceum groups. In actual fact, the number dwindled down to less than a baker's dozen, and the Lyceum scholars to two or three. There was good reason for this. The great cost, in loss of time and necessary expenses, offers an effectual bar to all but those in favored pecuniary circumstances. Even if the good to cunlary circumstances. Even if the good to be gained was sufficient to repay the expense, a very large percentage of the Spiritualist fraternity cannot afford it. Then to the thoughtful mind the question will obtrude itself: Even if I can afford the trip, is it well to spend so much money, and endure the worry and discomforts inseparable from such a journey marky to anjoy what might ha worry and discomforts inseparable from such a journey, merely to enjoy what might be just as well presented at home; with this double blessing, that under the latter cir-cumstance, the large number of my poorer spiritual brethren who are enforced prison-ers here, could then join me in the good feast provided? Is it well, that the very cream of spiritual good gifts—a surfeit of the best sneakers and meduums, should be congregatspeakers and mediums, should be congregat-ed far off for the exclusive benefit of a favored few, while the large mass, unable to enjoy it, must for a space of two months remain in almost absolute starvation for need of the crumbs that might drop from the Cassadaga W. WHITWORTH. Cleveland, Aug. 26th, 1882. camp table?

Mr. Beecher's Theology.

half-truth in place of the truth. The Church has always met the advancing knowledge of the world openly and frankly because all truth is one and its several parts have a unity in the Divine Man and must always thus meet in him. It is ready to meet this knowledge, and in the reconciliation of the acquisitions of science with the truth as it is revealed on its spiritual side in and through Jesus Christ, we reach the point of moral and efficient progress in the world's life. But when one turns half-agnostic and then attempts, as Mr. Beecher does, to make the advancing knowledge of the world and of life accord with his own conception of what religion ought to be, the confusion is like that of the person out of whom one devil escaped only to send seven devils back.—JULIUS H. WARD in The Churchman.

A Strange Life History.

A Lady Who Announced Her Own Death-Woman's Blighted Love.

Two weeks ago Miss Abbie Taylor returned to Newport from New York, where she had gone to bury her aunt, whom she had tender-ly cared for at her home in the former city. She returned from New York on Thursday, May 11, and a few hours afterward she was stricken with pneumonia and died May 13. A few hours before her death, says a correspond-ent of *The New York Herald*, the attending physician sounded her lungs and told her that there was no hope of her recovering. The doctor, when leaving, stated that he would return at 8 o'clock in the evening. At half-past 7 o'clock she requested to be raised in bed, and then, noticing that the flesh under her noise was timed with blue, and

under her nails was tinged with blue, she said: "My nails are turning blue, and I can plainly see that there is no hope. I will sure-ly die. Hand me paper, pen, and ink. I will write the names and addresses of those whom I desire to be acquainted with my decease, and when I am dead I desire that they be forwarded." She then called for the keys to the drawer containing her papers, money, etc., and counted the money in a business-like manner. The deceased lady had always expressed a desire to retain possession of her senses before she died, and was determined to use her pen, as she wanted to write the announcement of her death with her own hand. Her wish was fulfilled to the letter, and she breathed her last just after she had perform-ed the final act of her life. Her face and hands were cold in death, and she knew that the end was at hand. She then quietly laid down the pen and, with a smile, recognized the grim messenger of death.

A sad romance in connection with the de-ceased lady was brought to light this evening, which in a great measure shows the constancy and devotion of woman. Miss Taylor was reared in luxury in New York, and was brought up as a gentlewoman in every sense of the term. Forty years ago she accidentally met John C. Phillips, a noble specimen of man, who was poor and who followed the sea for a living. The acquaintance soon ripened into love, and in due time the engagement ring was placed upon her finger by young Phillips, who was in command of a ship. Their vows were plighted, and the hopeful couple looked forward to a happy The recent paper from the pen of Mr. Beecher in the North American Review on the "Progress of Thought in the Church," though in the main correct as a statement of the changes in thought and life which have come with the use of the scientific method, has a significance quite apart from the value which may be attached to his opinions. Mr. Beecher declares that the Calvinistic theology union. The gallant skipper, on a return voy-age, was taken ill, and was brought to New-

Purgatory or Paradise.

To the Editor of the Religio-Philosophical Journal:

The issue of the RELIGIO-PHILOSOPHICAL JOURNAL of July 15th was exceedingly interesting and instructive. The article on the 8th page of that number, entitled "Phenomewas provocative of thought on a very important branch of the all-important subject to which the JOURNAL is principally devoted, namely, the condition of the spirit im-mediately after death.

It will be remembered by those who have read that article, that the spirit on his first appearance used these words, "Be not sur-prised at my appearing thus; I know not yet whether happiness or misery will be my por-The narrator's fears on beholding a tion." spirit for the first time, we may readily suppose, caused him to exaggerate the dark aspect of the apparition, but the words used on such occasions are generally unmistakable. I should, probably, permit the matter to pass from my memory, were it not that the im-mediate condition of spirits after passing over, has occupied much of my attention, and in my endeavors to secure information on the subject, I have, by letter and otherwise, obtained the opinions of other students of this interesting and very important matter, and I find that all spirits, good, bad and indifferent, have to pass through a waiting or intermediate time, be it long or short, which to them is frequently a period of anxiety, though not necessarily a condition of suffering, before their standing is determined and they take the place or enter the society for which past experience or intrinsic worth has fitted them.

I have also, I think, reason to conclude that while occupying that uncertain condition, they are still largely subject to physical laws, particularly those which relate to time, space and such like. My opinion de-rived from my own experience, as well as the glow upon her face. "She saw some that of others, who favored me with theirs, the glow upon her face. "She saw some the tremendous importance of their children's for the tremendous importance of t

Heavenly Recognition Anticipated.

Sturgis, Mich.

The following is from a late number of Zion's Herald, a leading Methodist journal:

An English exchange refers, in an editor-ial note, to a new book by Miss Frances Power Cobbe, which has not been republished in this country. The work bears the title of one of the essays, which, while it does not suggest the nature of the article, becomes very significant when its subject is known It is called "The Peak in Darien." In 1513, Balboa, the Spanish commander, from a mountain peak on the Isthmus of Darien, caught the first view of the great Pacific Ocean, and shouted and worshiped God with his astonished companions. Miss Cobbe treats of the visions of the spiritual world, often caught by dying persons while still remaining upon the isthmus of life. The article referred to quotes a number of the instances mentioned in her book; none of these certainly more striking than those which have come under the observation of our readers. Many whom we have known, before the

pulse has ceased beating, as from a distant height, have caught sight of the celestial city, the face of a well-remembered but long-deceased friend, or of the broad Pacific of immortality stretching in its calm and crys-tal surface illimitably before them.

Miss Cobbe refers to one dying of consump-tion, who, while talking quietly on other matters, suddenly declared that his little lame boy Jim, who died a year before, was in the room, and soon expired himself. She mentions, also, the instance of a dying lad, who suddenly turns away from the window, with a wondering rapture, and to his moth er's question whether he saw something from the other world, replied with a significant pressure of the hand, and was soon gone. We well recollect ourself, years ago, hearing a touching incident which occurred in the family of John Sunday, the eloquent Indian convert of Canada. His little boy was rapidly approaching the verge of life. His mother was watching by his bedside, during the last night. "Blow the light out, mother," he suddenly whispered. "Why, my child?" she asked. "It is night now." "Blow the light out, mother," he repeated; "the room is full of light. Don't you see those little boys? They have come for me!" And thus, in the ecstasy of the glad vision, he died. A dear friend, who died of a cancer, and was in her last hour a terrible, but a patient, sufferer, her face at times distorted with agony, just

Condition and Prospects of our Lyceum and Sniritual Society-Cassadaga, its Effect on the Welfare of Spiritualism here, etc.

To the Editor of the Religio-Philosophical Journal:

The time is now so near at hand--Septem ber 3rd-when our Progressive Lyceum will resume its weekly session, that it will be pertinent to ask of its present condition and prospect for future development. So far as its condition is concerned not much can be said, not one Leader's meeting has been held since the close of its last session, two months ago. This does not speak cheeringly of en-thusiasm felt in its advancement. If these gatherings of the Leaders lack interest in the noble work of educating the children under their charge, what but apathy and discouragement can result? The Leader's meetings are an excellent barometer to gauge the condition of the Lyceum. Where the members feel it a task to attend, taking slight interest in the discussion of vital ques-tions touching the children's advancement, the meetings will grow wider and wider apart, become more and more slimly attended, until, as was the case towards the close of our last session, a quorum could not be had for the most trifling transaction of busi-

The cause of this may well be asked. The Conductor, Mr. W. Hatcher, a good and true man, has his whole heart and soul in the work, and with him are other noble workers anxious to aid in building up a school that shall be a credit to the cause of Spiritualism. But the sad truth must be said, that there are others, whose vain desire to gain self-glory have infused a spirit of discordant bickering and disintegration that constantly saps the foundation for good. Incalculable mischief has been wrought by some whose desire to fill ruling office was so selfish, that the failure to attain it was resented by ceaseless efforts to ruin what they failed to control. Undermining cabals, instilling discord and enmity where all should be brotherly harmony, have been spread even into the ranks of the children, dividing the Lyceum into little knots of this and that, one's adherents, each one bent on the destruction of the other, and especially fanned into tools for the purpose of controlling the coming change of officers.

Almost as deleterious has been the foisting into controlling positions in times past, of persons whose lack of moral probity should have kept them in merited obscurity. This has caused a great many of our very best Spiritualists to rigorously keep themselves and families from the Lyceum. Indeed, there have been altogether too many officers elected, pertaining to the class of people whose highest conception of life's duties, is to dance their way in gay-hearted frivolity. These have fostered a spirit of dance, song, picnic and variety-stage performance, until it has seemed as if the best Lyceum scholars should excel in just such qualities as would recom-mend them to the stage of a Tony Pastor. Is it any wonder that prayers to the angels and Great Spirit over all have been utterly banished, in opening the sessions, all form of thankful benediction at the close, and that when the present Conductor did institute the latter, he was sneered at as an old fossil who

is rapidly going out of use, and the interesting point in his essay is where he attempts to show what is to be put in its place. The Plymouth preacher is evidently working up-on the theory of evolution as the first principle of the universe, though he is hardly yet ready to surrender himself to the doctrine, but in ethics he takes essentially the position. of the teachers who have attempted to solve the problems of faith and duty by the evolutionary method. For instance, he says: "The creeds of the future will begin where the old ones ended: upon the nature of man, his condition on earth; his social duties and civil obligations. the development of his reason, his spiritual nature, its range. possibilities, education—the doctrine of the human reason of the emotions, of the will—man as an indi-vidual, man social and collective; and from a sound knowledge of the nature of the mind, developed within the scope of our experience and observation, we shall deduce conceptions of the great mind-the God idealized from our best ascertainments-in the sphere within which our faculties were created to act with certainty of knowledge. Our creeds will ascend from the known to the unknown. which is the true law and method of acquiring knowledge." This is correct, in a sense; it is the ethical teaching of Herbert Spencer and Matthew Arnold and Dr. Bain, admirably summarized; and out of this Mr. Beecher is to frame "a theology consistent with the life and teachings of Jesus Christ." Jesus is to him "God in human form," but he fails in this essay to go beyond the position of those agnostics who stop just short of the belief in revealed truth and spend their whole strength in idealizing the "Man Jesus" into an imagination of what God may be. Mr. Beecher is indistinct in his statements. He has not worked out the logical bearings of his thought. In his desire to escape from "the theology of absolute monarchy" he bounds to the opposite absolute monarchy" he bounds to the opposite extreme of the defication of the concrete man. His present speculative beliefs are those of the agnostic philosophers and scien-tists; and nothing in his opinions of religion indicates that it is anything more to him than the attitude of the mind and soul in this world. The painful conviction is forced upon Mr. Beecher's readers that in abandoning Calvinism he has also abandoned Christianity as anything more than an ethical system. He complains that "the Church, the Bible, the Creed, have been confounded with Religion." So they have, but that does not make them identical with religion. They are instruments, agents, waymarks. They are behind religion as the human witnesses of its divine content and scope, and the point where Mr. Beecher makes his second mistake is that he does not recognize them as the channels of the revelation of the divine personality of Jesus Christ to mankind. He is as badly off as the Romanist who, giving up the infalli-bility of the pope, loses his belief in the divine authority of Christianity. He has dis-carded those fundamental institutions and facts upon which Christianity is based as a system adapted by a Divine Teacher to human needs, and in resouncing thus much he has gone beyond the point where the proved facts of science and the growing outreaches of the mind can be reconciled with institutions which contain God's special teaching in Jesus Christ to the human race. Mr.

many weary months, and doing all that was possible to comfort and console him. She watched, hoped, and prayed for him, but the seeds of the disease were too firmly rooted. and, after a long and weary struggle, the spirit of her lover departed. The blow came with peculiar sadness. For weeks and months she was in a critical condition. She did not return to her home, but remained in the city, and that, too, within a few rods of the place where her fondest hopes had been blighted, in order that she might daily strew his grave with flowers and drop a silent tear on the marble which marked his last resting-place. For fifteen years after the death of Capt. Phillips she lovingly and tenderly showed her devotion to the dead by personally nursing an invalid sister of her dead lover. She devoted the remainder of her life to the welfare of others, and daily proved herself a friend to the poor and unfortunate of the city, in which he had not a single relative. She worked in the "Master's vineyard" in that quiet manner which is so peculiar to those who are in earnest and have a mission to perform. Strange as it may seem she was not known outside of the section of the town where she resided. She kept herself aloof from all social festivities, simply attending service at the Episcopal chap-el, which was built for those who could not afford to worship elsewhere, it being a branch of Trinity church. It was among this class that she preferred to labor, for in addition to the consciousness of doing good she had the associations of her lover ever about her, and she never manifested a desire to reside in any other part of the city.

Her funeral was largely attended by those whom she had befriended, and her remains, when taken to the silent city of the dead, were laid by the side of him whom she had loved and for whom she had left home and friends. Here, in sight of the spot where he had died, she lived for upward of forty years, and it was fitting that in death she should occupy the place which had been reserved for her. and where she longed to lay her weary head.

Her wishes were complied with to the letter. She leaves the main portion of her property to her nephew, John C. Taylor, of Asbury Park, N. J., whom she deemed most deserving of the bequest, he being a young man in moderate circumstances. Her other relatives, who reside in New York, Brooklyn, and in Jersey City, were not remembered, as she knew that they were in comfortable circumstances. She wrote her own will, and it is now in possession of her attorney, Col. Wm. Gilpin. To her patient nurse, who was in delicate health, she was devotedly attached, and just before she died she said to her physician: "Doctor, keep Abbie np; 1 can't carry her with me; charge the expense to me, these words being uttered in a voice so low as hardly to be heard.

The largest sailing vessel afloat was launched at Belfast, Ireland, July 6th. She was built by Harland, Wolff & Co., and was nam-ed the Walter H. Wilson. Her measurement is 300 feet by $42\frac{1}{2}$ feet by 25 feet. She is built of iron, has four masts, three of which are square rigged, and is capable of carrying 4,000 tons dead weight.

Horsford's Acid Phosphate

Makes a cooling drink. Into a tumbler full of ice water put a teaspoonful of Acid Phos27

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

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

"HOUSE AND HOME."

What's a house? You may buy it, or build it, or rent, It may be a mansion, a cottage, a tent; Its furniture costly, or humble and mean; High walls may surround it, or meadows of green; Tall servants in livery stand in the hall, Or but one little maiden may wait on you all; The table may groan with rich viands and rare, Or potatoes and bread be its costlict fare. The inmates may glitter in purple and gold, Or their raiment be homely and tattered and old. 'Tis a house, and no more, which vile money may

buy: It may ring with a laugh or but echo a sigh.

But a home must be warmed with the embers of love. Which none from its hearth-stone may ever remove, And be lighted at eve with a heart-kindled smile, Which a breast, though in sorrow, of wee may beguile,

A home must be "Home," for no words can express 17---

Unless you have known it, you never can guess it; 'Tis in vain to describe what it means to a heart Which can live out its life on the bubbles of art. It may be a palace, it may be a cot, It matters not which and it matters not what; Tis a dwelling perfumed with the incense of love, A beautiful type of the home that's above. -Labor World.

The story of the family and the fireside is the story of the civilization of a people. Only by pictures of these inner circles of nations, can we realize their spiritual, as well as material, development. The following reports are given for that purpose. The first is from the pen of a traveler in Turkey:

What you demand for your own comfort in life, moral, intellectual and physical, you miss; much that you would not necessarily exact, you find. Having learned of one woman that she was a slave in the most important harem of the country, and was bestowed by her vice regal possessor upon her present husband for political reasons, you meet her, expecting visible traces of that coarseness and degradation which such experiences might engender. You find her graceful as any duchess, full of thoughtful little womanly attentions, with a tender solicitude about her little ones, their health, manners and education, and with a mind for the acquisition of those very domestic and social arts from which she is debarred, except in her dreams of them. In the house, where there is neither book nor picture, nor piano, nor any thing to grace life or interest the mind -nothing absolutely but cushions, carpets, shawls and bangles with a few of the strictly needful clothes and utensils; which is more barren of every real convenience and means of progress in any occupation or pursuit than of progress in any occupation of pursuit than the poorest farm cottage of New England, you are yet received as at a little court, and are obliged to feel the respect that instinc-tively you show for some hidden excellence of nature that these people own, and that has from the custom of their lives so little mate-nel whereas the work and the developed rial wherewith to work and be developed. There is no regret, I suppose, but has its trace of consolation, too; and as I send in thought a pleasant greeting to many friendly beings in whom I have felt a passing interest, that does not entirely pass, I remember that behind their lattice screens, they are protected from many of the most serious developments of more brilliant but harder char-

Mary Hallock Foote, who uses the pen and the brush with the same freedom, skill and grace, is writing and illustrating a descrip-tion of "A Diligence Journey in Mexico," for the *Century* magazine. Mrs. Foote, who is her husband's relatives, lest the family be a niece of Dr. R. S. Hallock of New York, (whose genial memory is so kindly cherished in liberal circles), received her art training in the Cooper Union, which has developed the capabilities of so many of our young women during the last twelve years. Here is a specimen of her descriptions of that strange, half wild southern life, during her journey from the City of Mexico to an important interior city: "In each inclosure we saw blossoming plants ranged along the railing of the gallery which surrounds the stone-paved court which is in the center. Sometimes there was a staircase, or a glimpse of an inner court with a stone fountain and women at work, or gossiping, babe on arm, or with a water jar poised on the shoulder and a backward turn of the head. 'The intimate life of a Mexican house, centers in the patio or court. Through the deep arch of the portal you look in upon its domes-tic economies, its dignities, its social life, its charities; you behold the common fireside, where it seeks the sun's warmth on chilly mornings; you see the family carriage and the horses, the fetching and carrying of the servants, the dogs and parrots and children, and the perpetual 'beggar at the gate.' The costumes of the Indian women delighted us. The perticeat of wool, woven with fine horizontal red stripes on a dark blue ground, is of their own manufacture, coarse, but of exceltent fexture and colors; it is merely a straight breadth of the cloth, girded about the waist with a scarf of rich colors. The short, square mantle which covers the shoulder and bosom, is of a darker, finer material than the petticoat. They use a head-strap which protects the head from the wearing of the leather strap which supports their burdens. Without this, they are much wilder in appearance, their black masses of hair almost covering the low, retreating forehead, and hanging in a rough braid at the back."

domestic. Among the country people of En-gland there is absolutely nothing that de-serves to be called a *cuisine*. The Sctoch and Irish have their 'dishes,' some of them appetizing and excellent; but with the English it is roast or boiled, chop, steak, and rasher of bacon—nothing besides.

"As already said, the farmer ordinarily keeps only one female servant, a rough country girl, little trained, and having slight knowledge of household duties in the 'genteel' way. Where there is a large family of children there may be a second, half house, half nurse-maid. Of men-servants, who eat and sleep on the premises, there are none save sometimes a lout of a boy, who has his bed in the 'tollet,' or some such roost over barn. stable or granary. All man service about the place is performed by the farm laborers, who being on board wages, have no residential footing in the establishment. They come to It at 6 A. M. and go away at 6 P. M.; these be-ing their hours in most districts. And as the greater part of the work is done by horses, the men laborers are few; three or four, with a wagoner boy, being thought sufficient for a farm of 200 acres, even with half a dozen milch cows and a flock of sheep on it. In England men do the milking, and though the dairy or butter maid may still exist, the poetical milkmaid, pretty or plain, is obsolete."

The following is a summary of the restrictions which are placed about the woman of Japan, condensed in the Sun from the inter-esting book of travel by Miss Isabella Bird. No sadder story could well be told of our amiable sisters in the antipudes:

"In Japan, as in other countries, a key to many distinctive features of its ethical code and social system may be found in the position of women. Perhaps nowhere, and certainly in no land which has developed an equally advanced and elaborate civilization, has woman heavier burdens and fewer privileges than in the island empire. She has, indeed, a happy childhood, since, although for some reasons the Japanese prefer boys, their girls are equally petted and beloved. But from the date of her marriage, which usually takes place at the age of 17, her lot is peculiarly narrow, bleak and joyless, one full of heartburning and hardships. She must not expect fidelity from her husband, but she must be ever loyal, sweet and serviceable to him. That a wife should be mistress in her own household is a conception altogether foreign to the Japanese mind. From the moment she leaves her father's house a bride becomes a slave, and the servitude is the more bitter, because it is pre-eminently due, not to her husband and children, but to her husband's mother. Full of sad suggestions are the details of the Japanese moral lessons for women, which are enforced upon all girls from infancy, and of which literal translations are given in these volumes. According to this code parents must be more careful of a girl's education than of a son's, seeing that she must be subject unto her father-in-law and mother-in-law, and serve them. If she has been spoiled, it is added, she will quarrel with her husband's relatives. When a woman is married, runs another lesson, she shall seldom pay a visit to her own parents—only a messenger shall be sent. Neither shall she pride herself on her own descent. After marriage she must reverence her father and mother-in-law, and be kinder to them than to her own parents. "Morning and evening," we are told, "she shall inquire after the health of her father and mother-in-law, and ask if she can be of any service to them, and likewise do all they bid her. If they scold her she must answer not again, for if she shows an amiable disposition, finally the household

ments;" "Immortality—its Pursuits;" "Deeds versus Dogmas;" "Spiritualism—its Conso-lation;" "Concerning Angels;" "A Coming Creed;" "The Day of Judgment," Each of these lectures will prove a fruitful source of profit and placeure to those who used them profit and pleasure to those who read them. Mr. Morse has done well to embody these eloquent discourses in pamphlet form.

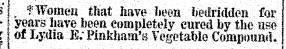
A PHILOSOPHY OF IMMORTALITY. By the Hon. Roden Noel, Author of the "House of Bavens-burg," "A Little Child's Monument," etc. London: W. H. Harrison, 38 Museum St., 1882.

The principal object of the author of this work, is to furnish some argument for what is denied by Materialism, and doubted by Agnosticism, the permanent reality of human personality. His attention here has been largely directed also to that branch of the evidence derived from the phenomena known in England as Spiritualism and on the Continent as Spiritism. Speaking of Spiritual ism the author says:

"But we are told that certainly the spirits of the departed are likely to be better employed than in hauling chairs and tables about a room: that the occupation is so intrinsically absurd and useless, that on the face of it we cannot attribute any such antics to the dead. Now, in the first place, only ig-norance imagines that these rule and elementary phenomena exhaust the multiform and subtle mysteries of Spiritualism; and in the second. I confess I do not feel the force of this objection very strongly. The average of one's own acquaintances are scarcely of so very elevated a character, and their habitual occupations hardly of so transcendent a sub-limity here, that they need think this sort of thing so very much beneath them in the next world--to be hewers of wood and drawers of water over there! If, as these intelligences allege, they are employed by others set over them to do this kind of drudgery for a good end, there is no particular reason why they should not do it cheerfully enough. It may be the most accessible and ready means of convincing us that they are indeed round about us, that our normal senses are not sole criterion of all possible reality, that there is a world within and about us, encompassing us on every side. And if we are dense and pig-headed enough not to believe in it, we need not be so high and mighty when obvious, vulgar means are used now and then to wake us up to the fact. But we resemble Naaman the Syrian, who 'turned and went away in a rage,' because the Prophet bade him do a very simple, trivial thing in order to be cured. There is indeed nothing common or unclean, nothing vulgar or trivial, except as our own private vulgarity and triviality cause us so to regard it-save as our 'thinking makes it so.' But looked at from the right angle, a chair or a table is quite as dignilled as anything else. The lid of Watt's mother's old tea-kettle bobbing up and down with the steam under it was trivial enough, and the boy supposed to be a fool for gazing at it so abstractedly; but out of it came the at it so abstractedly; but out of it came the genii of the steam engine, and the system of modern commerce. Nor had Newton's apple as it fell in its orchard a very pretentious and solemn appearance beyond other apples. Why, Zöllner has already drawn scientific inferences of momentous import from these very conjuring feats, as they appear, of tricky spirits, elves and goblins. For my part, I am thankful for what I get, and will look no gift horse in the mouth. But the self complacent stolidity of incredulity is invincible."

THE NEW VERSION. Lectures by George Chai-ney, 51 Fort Avenue (Roxbury) Boston, Mass. 1882.

This work contains 20 lectures delivered by this eminent free thought lecturer, and they are well worthy of careful perusal. The sub-



The annual meeting of the American Asso-ciation for the Advancement of Science, was opened in Montreal, August 22rd., with an attendance of seven hundred delegates, chiefly from the western section of the United States. and was well represented be college principals and professors as well as other eminent cholars, lay and clerical.

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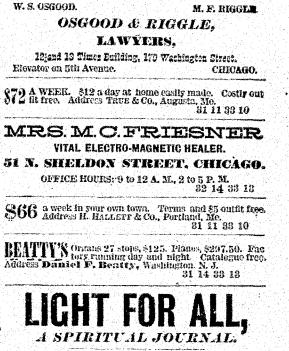


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THE SHAKER MANIFESTO. A neat, tasteful magazine, illustrating the

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Captain Mayne Reid gives this description of the English farmer's home:

'In the midst of the farm buildings, or a little to one side of them, is the dwelling itself, inconspicuous, and generally of mean appearance. Enter it, and if a stranger you will be ushered into the parlor, small and fairly well furnished, though with a somewhat cold, uncomfortable aspect, fires being only kept up in it when there is a guest. But the real abode and common sitting room of the family is the kitchen, a more ample apartment, with tiled or flagged floor, covered by a spread of cocoa-fibre matting. A high-backed arm-chair the other. The common culin-'settle,' slightly curved in shape, occupies one side of the fire place, and possibly a stout, heavy ary utensils will not be seen here, but in a scullery or smaller kitchen at back, where most of the cooking is also done. Meals are served in the cocoa carpeted sitting room, on a table neither splendidly appointed nor luxuriously spread. The American who has read Harriet Martineau and the Howitts (William and Mary) will no doubt imagine that the English farmer fares of the best-old yeo-manry style—grand joints of roast beef, ven-ison pasties, plum puddings and the like. All fancifur—authors' fancies. Never was their description of life more unlike its reality; or if it ever was real I can emphatically affirm it is not so now. The farmer's fare may be plenteous, but it is aught but nice, and barely palatable. Plain roasting and boiling are all of the culinary art known to his wife and

made unhappy. It is further enjoined upon her that no matter how many servants she may have, she shall sew the clothing and cook the food of her father and mother-inlaw. In general, it is laid down that she shall live within the house, go forth but seldom, and never, before the age of 40, to public places of interest or amusement, such as a theatre, temple, or shrine. She must rise early, never sleep during the day, and work till late at night.

"As regards her specific obligations to her lord and master, the code lays down the fol-lowing rules: When the wife converses with her husband, she must do so with a smiling face and humble word, and not be rude. This is the principal duty of women, viz. that the wife obey the husband in all that he orders her to do, and, moreover, when he is angry she must not resist, but submit. The precept touching obedience concludes with these words: 'All women shall think their husbands to be heaven; they must not, therefore, withstand their husbands, and incur the punishment of heaven.' Concerning jealousy, a passion for which too much fuel is afforded in Japanese households, very stringent in-junctions are laid down. The wife, it is averred, must not be jealous of her husband when he is unfaithful to her, but may admonish him in a mild, affectionate manner. 'Of course,' says the Japanese moralist, 'when she is jealous her anger will appear in her face, and she will consequently be disliked and abandoned by her husband.' In all stations of life, therefore, the wife must stand behind her husband. Though she may have done good deeds, she must not be vain of themthough it be said she is bad, she shall not resist. 'She shall continue to improve herself. and be careful not to repeat the same fault, and when she comports herself wisely the intimacy between herself and her husband through life will be a happy one."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURNAL.]

IMMORTALITY—ITS PEOPLE, PUNISHMENTS and Pursuits, with five other Trance Addresses, being a course of eight lectures, through the mediumship of J. J. Morse, delivered at Goswell Hall, London, during January and February, 1882. Lon-don: The Progressive Literature Agency, 4 New Bridge Street, Ludgate Circus, E. C., 1882.

Mr. Morse is one of the ablest trance speakers now before the public, and his utterances always carry great weight with them. He well says: "There must be points of contact between you on earth and the people of im-mortality, if it is possible on your part to un-derstand these people. If there is no point of contact between you, there can be no comprehension upon your part of these folks that lie beyond. They will be separated from you by impassable barriers; there will be no bridging the chasm; there is no point of contact, therefore there can be no connection." The speaker, however, plainly demonstrates that there are points of contact between the denizens of earth and those of the spiritual realms, and, that the latter are spiritual counterparts of their former selves, and that the importal home is peopled with the departed (men, women and children of human life. The five remaining lectures are on the

her one-there is usually only one-female i fellowing subjects:"Immortality-its Punish-i highly esteemed for its perfume and purity.

jects selected are as follows: "The New Version," "Nothing," "Utopias," "The De-scent of Man," "The Wandering Jew," "Fair Play," "A Biblical Romance," "Bricks without Straw," "Celestial Barbarism," "Divine Brig-Straw," "Celestial Baroarism," "Divine Brig-andage," "Extraordinary Saints," "Priest-Craft," "The Heart of Yahrweh," "The Folly of Solomon," "Self-Respect" "Priest and Prophet," "The Hope of the World," "Icono-clasm," "The Man Jesus," "The New Religion.'

Magazines for September Not before Mentioned.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece, "What Makes it Go?" The Doll that Could n't Spell her name; "My Uncle Aurelius Wellington Wilks;" The Cock-atoos; Eleven or None; Our Largest Friends; Nonsense Song; Little Brown Betty; A Dozen Squirrels; Jiro—A Japanese Boy; John Thomas de Spinnet; Stories of Art and Artists; Seven Idle Little Men; The Story of the Arbalist; Do You Know Such Boys? The September Number.-Just Out; Laughing Lill The Land of Noddy; "The Sail-boat and the Catamaran;" September; How the Children Earned Money for Charity; In School Again; Young Wolves at Play; Stories from the Northern Myths; A Private Rehearsal; Long Ago; Donald and Dorothy; Dandelion; For Very Little Folk; Jack-in-the-Pulpit; The Letter-box; The Agassiz Association; The Riddle-Box. This is an interesting number, filled with bright and short stories, pretty verses and beautiful pictures.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Rudolph Virchou; Fishing for Men; Education the True principle of reform; The True Wife and the Usurper; Guiteau's Brain: Woman in Flood and Fire and Field; "Her Little Beau;" A Remarkable Geyser; Poetry and Poets; Are House Plants Unhealthful? Improved Health of American Women; Things out of place; Kitchen Leaflets; Notes in Science and Agriculture; Poet-ry; Editorial Items; Answers to Correspondents; Personal, Wisdom, etc.

OUR LITTLE ONES AND THE NURSERY, (The Russell Publishing Co., Boston.) This number is filled with pretty stories and illustra-tions for the youngest readers.

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Spirituation, the author houds, toes not stex to make claim is a salvatory agent "upon which we can cast the burden of our sins; it only enlightens our minds, makes clear our duty, and points us to the way in which we can elevate ourselves; and if, with this knowledge we fail to walk righteously, the greater is our condemnation."

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

CHICAGO, ILL., Saturday, September 9, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.



The Publisher and Editor of the Religio-Philosophical Journal Makes the Acquaintance at Cassadaga, of a Professor of Materia Medica and Therapeutics; Meets him again at Lake Pleasant Camp Meeting; Attends two Scances with the Professor as Medium, and at the Second Scance Detects and Exposes him in the act of Personating room was completely filled, the chairs being y Spirit. A Plain, Straightforward Ac-

any thing requiring delicacy of touch, skillful, rapid and exact manipulation; intellect very active within the limits of its powers; be present. We care very little for the usual the whole "not a bad fellow as the world | of John Bundy will live and he will in the goes;" has an ambition to rise in the world, | future be thanked by all for his work in elebut the lack of proper balance prevents this from holding him steadily to a straightforward manly endeavor; likely to be influenced by unwise friends, but not likely to have bitter enemies; has not the strength or qualities to engender hatred, though they might induce pity and if earried to the extreme a sorrowful contempt. Would not be likely to | ions of good will between Mr. and Mrs. Sour practice deception merely for the fun of it, as does C. E. Watkins at times, but has not strength to resist the temptation if the necessities of the case seem to require it in order to gain his point. He is a man who in some quiet walk of life, free from great temptations, would be considered a goodnatured, well-meaning citizen, a pleasant | had resisted their efforts, the words of apprecompanion, but exercising no weight in publie attairs. Already by the circumstance of his mediumistic gifts driven beyond his depth upon the sea of public life he is in great danger of being wrecked.

This, in brief, was my reading of the man on first acquaintance, and it was confirmed in important particulars by those well acquainted with and very friendly to him. One of those most prominent at Cassadaga, a man of experience and standing, informed me he had not very long before advised Mr. Sour to cease the practice of his mediumship as a business and earn his living in some other way, or he would "go to the devil." Mr. Sour told me several times that he was on a pleasure trip and did not wish to sit for phenomena at the camps. Indeed, I inferred from the general tenor of his conversation, that he intended to take the advice to support himself by other business. His unreserved and correct opinions concerning those arrantfrauds, Rothermel and Keeler, together with his general sentiments concerning men and things, and his cordial manner entirely gained my good will, and when I met him later at Lake Pleasant, it was with real pleasure. On Sunday, the 20th, Mr. S. B. Nichols, of Brooklyn. informed me that a scance had been arranged for with Mr. Sour, to take place at the cottage of Mr. A. T. Pierce, a member of the Board of Directors of the camp meeting Association, on the following Monday evening, and invited me to attend. As it is contrary to my custom to attend a scance unless there is to be an opportunity to verify the results by further sittings, I hesitated about accepting, but finally as a matter of courtesy and at the last moment decided to attend. At the appointed time, twenty persons, all Spiritualalists. I think, and most of them of long standing and great experience, assembled to witness what might come. The little sitting placed in three or four rows diagonally across the room, facing the cabinet, which was made by suspending dark cloth curtains across one corner. Mr. Sour sat in the front row, immediately in front of where the curtains joined and within eighteen inches of them: the rest of the company took seats as best they could find them and were requested by Mrs. Sour to join hands. The light being extinguished, several verses were sung at different times. Mr. Sour did not become entranced as was seemingly expected, and shortly complaining of the heat, asked that a door into the hall be opened, and also requested the company to make themselves comfortable, stating further that they need not continue with hands joined; that formerly he had supposed it necessary for sitters to observe the conditions usually insisted upon in such séances, but of late he had found out it made no difference; so that the company was comfortable and harmonious, it was all he wanted. After the lamp was lighted, Mr. Sour repeatedly asked for more light, to which Mrs. Sour usually demurred, but a fair light was had. The manifestations were very scant; near the floor there was shown several times a white object, not larger at any time than a handkerchief. One lady sitting next to Mrs. Sour exclaimed several times that she saw faces as the curtains slightly parted. Upon one occasion a face and most of the head were projected through the parting in the curtains; the lady before referred to, declared it to be the face of her mother-in-law. From my position, to the left of the curtains I had a good profile 'view and quite distinctly saw the features of Mr. Sour, especially noting his moustache, but even this did not excite my suspicion, as I thought it likely that in accordance with a quite generally accepted assertion, the face might resemble the medium's without being his, and when after the scance, Mr. Sour laughingly called my attention to the episode, said the lady was mistaken, that it was the head of a man, whom he saw standing there, I thought no more of it then, except to still more strongly than ever before, realize how easy it is for some emotional natures to be self-deceived in such places, as was Mrs. II., who sitting not more than eighteen inches from the curtain, saw, in the moustached and masculine face, the features of her mother-in-law. After further waiting, the medium still unentranced, the room being oppressively hot. I quietly arose and passed out of the room without disturbing the proceedings. From others present I learned that soon after my exit Mr. Sour seemed to pass into the trauce state and what purported to be one of his spirit guides spoke in substance as follows: "The medium has been in such a nervous condition owing to his surroundings dur-

alized forms, but we will do so on the first vating mediumship. We thank the friends them again during the week."

Friday evening the 25th, was agreed upon for the next scance, and the sitting terminated with the most pleasant and hearty expressand the company. After leaving Mr. Pierce's, Mrs. Sour and Mrs. Bundy and Mr. Sour and I walked about the camp in couples for an hour; during this time I learned of the efforts made during the day by a faction to prejudice was to sit that evening. The fact that he ciation for the work I am striving to do, purporting to be from his control, and his genial manner, produced both in me and my wife the most kindly feelings for the medium, and I feel sure we parted for the night with mutual good will.

During the next four days I was daily approached by numbers inquiring as to Mr. Sour's mediumship. To all of these inquirers I stated that the testimony in favor of his mediumship seemed conclusive. I also endeavored honestly and earnestly to prevent unfavorable prejudgment, as there seemed, some of the New England Spiritualists, including mediums. Not an hour before the I talked of him to Dr. Beals, and I give that gentleman authority now to state, if need be, all I said, and to bear me out in asserting that that conversation was a careful, friendly analysis of the man and his gifts, showing that I knew his weaknesses and his merits, and desired in every way to strengthen and assist him in keeping in the path of rectitude. I had arranged to leave the camp on Wednesday, but so many kind friends importuned us to remain longer that I put off the time to Friday, and then the solicitations to remain until the close of the camp were so numerous and pressing that I felt it discourteous not to heed them and so decided to remain. In the meantime amid the whirl of the camp, I entirely forgot the appointment with Mr. Sour until it was called to my attention. less than two hours before the time. I also found that President Beals had forgotten it. Mr. Nichols who was instrumental in making up the company for the scance, exhibited great enthusiasm in favor of Mr. Sour and his medial gifts and evidently had the most implicit confidence in them, looking forward with great faith that remarkable spirit phenomena would be witnessed. This feeling appeared to be largely shared by those who were so fortunate, as they thought, in being among The second scance, at Mr. Sour's request, was to be held at Mr. Dillingham's cottage where Mr. Sour was located. On Friday evening, August 25th, those who had attended the first scance, except three or four who had left the camp and whose places were filled by others, assembled at eight o'clock and were seated in the order named; beginning on the right of the cabinet curtain, in the first chair, being about one foot therefrom: Dr. Joseph Beals, of Greenfield, Mass., President of the New England Spiritualists Camp Meeting Association; Mrs. Stevens, mother of Mrs. A. T. Pierce; Mr. O. J. Willard, of Maysville, N. Y.; Mrs. J. C. Bundy; Mr. J. C. Bundy; Mrs. Mary Hawkes, daughter of President Beals; Mr. Rhynus, Brooklyn; Mr. Newman Weeks Rutland, Vermont; Mrs. Newman Weeks Capt. Baldwin, Brooklyn; Mrs. R. W. Sour Mr. A. T. Pierce, member of the Board of Directors New England Spiritualists Camp Meeting Association, Providence, R. I.; Mrs. A. T. Pierce; Mr. J. B. T-, Brooklyn; Mrs. J. B -; Mr. Thos. Tice, Brooklyn; Mrs. Herty, Elmira, N. Y.; Mr. Herty; Mrs. O. J. Willard Mr. L. L. Whitlock, Providence, R. I.; Mr. S B. Nichols; Mrs. Griswold, an aged lady using an ear-trumpet and mother of Dr. E. A. Smith, President of the Lake Champlain Spiritualists Camp Meeting. Mrs. Griswold, it will be noticed sat next to the cabinet on the left side, where she was seated by direction of Mr. Sour. I may have incorrectly stated the order of seating between Mr. Tice and Mr. Nichols. but it is not material. The size of the room in which the scance was held is fourteen by nineteen feet. We found the curtain cabinet suspended in one corner and the chairs already placed around the room in a single row and in the form of an elongated horse shoe, the line on the right side being straight, that on the left curving outward in the vicinity of where Mr. Whitlock was afterward seated. The usual furniture of the room was placed along the sides and the chairs arranged in front, making a long narrow passage way through the center of the circle, probably about eight feet at the widest place and five at the narrowest. My knees were probably about six feet from those of the person opposite, possibly less. The company as seated were uncomfortably crowded and some one suggested that two should sit inside the circle to which Mr. Sour objected. As first seated Mr. Rhynus, a large muscular man weighing over 200 lbs., was at the extreme left, next the cabinet, but by direction of Mr. Sour gave his seat to Mrs. Griswold. Owing to the crowding of the chairs it was impossible for Mrs. Sour, who had charge of the lamp, to get her chair into the line, whereupon I suggested that there would be no harm in her sitting outside of and back of the circle.

Sour again objected and directed that she sit | dark and been imposed upon by the medium, was made. The evening was quite warm deficient in strength of character, and likely | conditions. The spirits could show themselves | and Mrs. Sour in common with other ladies wrap. When we gathered in the cottage and closed the doors the temperature was oppressively hot, so much so that most of the gentlefor their kindness this evening; we feel great | men, by consent of the ladies, removed their pleasure at their presence and desire to meet coats. Mrs. Sour whom I had seen only a short time before on the street without a wrap, now wore a long, loose wool ulster, with large sleeves, known as a "Mother Hubbard Cloak," which in spite of the heat she did not remove. She was seated on the curve of the circle which, owing to the crowding of the company, pushed Mr. Pierce slightly to the front, so that later on after the light was extinguished, in changing his position slightly and without intent on his part other than Mr. Sour against the company for whom he to get into a more comfortable position his lower extremities were brought in front of those of Mrs. Sour. When Mr. Sour entered the room he shook hands with me and immediately took his position in the corner requesting that we get to work as soon as possible. to which all gave a hearty assent. He offered to have his person searched, as he had offered to have done at the first scance.

No, one desiring to have the search made, Mrs. Sour requested the company to join hands and keep their feet square on the floor. These demands were several times repeated with earnestness and not objected to by Mr. Sour. After the experience of the previous sitting as herein before related, this request and Mr. I thought, to be a tendency that way among | Sour's evident desire that it be complied with. struck the sitters as rather strange and yet I hardly think it excited suspicion. All scance which proved so disastrous to Mr. Sour | being ready Mrs. Sour extinguished the lamp and the room was in darkness; those who sat offering to be carefully searched, when of upon the side with me could see a streak of | course nothing would be found: the darkness light over a door opening into another room; | of the first part of the exhibition affording some one called attention to it but I said | him in the average scance, complete immun-"Never mind that." Later on an opaque body | ity from detection in approaching his wife was seen by some to pass between us and this | and securing the needed articles. Indeed streak of light. A dark circle was to be held before the time for form-materializations from the cabinet in order that the medium might become entranced and the spirits have an opportunity to prepare for the work. When all was ready on the part of the spirits then the lamp was to be lighted and the materializations to be seen thereby. Immediately upon turning out the light Mrs. Sour requested that "Nearer my God to Thee" be sung, saying that---, calling a spirit by name, would always come if present when that hymn was sung.

With commendable promptness the manifestations soon began; phosphorescent lights being seen and different sitters exclaimed that they were being touched by hands. About this time I began to hear the boards of the floor give, as though some one was stepping on them. In a few seconds Mrs. Bundy | he held on Friday evening had waited to see was touched upon the shoulder farthest from | what our verdict would be. Mrs. S. S. Brown, me. Again I heard, and this time felt, the board of Burlington, Vermont, attended on the Sununder my feet give way and come back to its place, and instantly some of the sitters to my right were touched. Again I felt the board move and Mrs. Hawkes, whose left hand was resting on my right hand was touched upon the shoulder farthest from me. I was now morally certain that Mr. Sour stood in front of us; the full sense of the sacrilegious outrage which was being perpetrated upon a company of earnest Spiritualists came over my mind. and I determined in an instant to prove to the company what I felt was the truth. I sensed his exact position on the floor, and releasing my left hand from Mrs. Bundy's right, I thrust it forward and with a spring threw it around the trunk of a human form; in the mean time the leap had released my right hand from Mrs. Hawkes's left, and I threw that arm around the form and held the strugling figure. The arms of the figure being extended at the moment I gave the spring, gave me the most fortunate opportunity to get a hold from which I could not be shaken. The man struggled and attempted to move oward the cabinet, but I had swung around to his back and fearing he might drag me too dangerously near the cabinet before a light could be struck, for which I was vigorously calling, I settled back and dragged him to the floor with me where we lay struggling, with my right arm and leg over my captive. All this of course occupied but an instant of time, and with the first sounds of the struggle and my demand to "strike a light," Mrs. Sour sprang like lightning from those holding her hands, and with a loud shriek, "They are killing my husband," she grasped me by the shoulders as I lay upon the floor, partly covering the form, which, when the lamp was finally lighted, proved to be Mr. Sour. In view of further developments herein after mentioned, her conduct tends to prove that when Mrs. Sour's quick ear caught the first sound of the struggle, she was in pos-

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evening this company will arrange to again | in line; with some difficulty room for her chair | turned to leave at once; so daze d and dumbfounded at the audacity of the attempt as to be unable to give expression to their feelings.Seeto be governed in his acts by his necessities were the medium in good condition, and will had been perambulating the camp only a ing them about to leave, and seemingly with rather than by any moral standard, but on yet, so that all will be satisfied. The name short time before the scance without any the belief that the man was an unmitigated fraud without any real medial power. I called them back and said substantially: "Notwithstanding the deception which this man has attempted to-night, I still credit the evidence that genuine form materializations have been witnessed in his presence, and must do so until that evidence is found to be untrustworthy. Every scance must stand on its own merits, as I have been declaring for years. Whether this man was entranced and unconscious as claimed, or in his normal condition matters not, so far as my position is concerned; which is, that every sitting for physical phenomena should be conducted under such conditions as to render deception by mortal or spirit impossible. I insist upon this as much for the protection of the medium as for that of the public."

During the molee Mrs. Sour declared that some one had dragged her husband from the cabinet, but the statement was too absurd for credence as he was found in my arms, and Mrs. Hawkes as well as Mrs. Bundy declared I had not stirred from my chair or released their hands until the moment of canture.

Upon comparing notes later in the evening, Mr. Pierce stated that shortly before the seizure he had felt hands fumbling about his pants' legs, his limbs being in front of Mrs. Sour. There is strong circumstantial evidence tending to establish the theory that Mrs. Sour had, concealed on her person, the paraphernalia necessary for the performance, thereby allowing her husband the chance of she often sits so near the cabinet that the toggery could be taken by the operator behind the curtains by simply reaching for it.

When the struggle on the floor began and I cried for a light, Mr. Thomas Tice who had ... up to this time thought the manifestations genuine, took in the situation at once and rising placed himself between us and the eabinet; Mrs. Sour continuing to repeat, "Your are killing my husband." After the light was struck, Mr. Tice replied: "He ought to be killed if he is trying to deceive us in this manner."

Tremendous excitement at once prevailed all over the camp, as soon as the scance broke up, the news of the exposure flying on the wind. After the expose it came to be known that attendants upon other nights had deteeted fraud, but knowing of the scance to day evening preceding our first scance; she sat next to Dr. Walker, of Cincinnati, he sitting next the cabinet. Dr. Walker is known to those familiar with published accounts of Mr. Sour's mediumship, to be an enthusiastic patron of this medium. Upon this Sunday evening Dr. Walker recognized his daughter in a figure which showed at the side of the cabinet and very near him: Mrs. Brown declares she reached behind and over Dr. Walker's back and taking hold of the curtain drew it a little so as to get a better view of the beautiful spirit which was making Dr. W. so happy; and to her intense disgust she distinctly and unmistakably saw that the "lovely spirit" was nothing but a white handkerchief around the hand of the medium and she followed the arm with her eve. to the body of the operator standing close to the curtain. When the sitters were asked to see the medium sitting in his chair, Mrs. Brown declares she saw that no one was in the chair, but Mr. Sour's coat was arranged to give, in the shadow, an impression to the audience that it was the medium. Mrs. Brown relates other incidents almost equally as important. From another trustworthy and experienced Spiritualist, whose name I withhold by request, who attended Mr. Sour's scance the evening before the expose, I learn that the same creaking of the floor boards was heard, and the odor of cigar smoke pervaded, the hands which caressed my informant-Mr. Sour smokes. This witness says: "I left unsatisfied with results." A highly respected and credible person who attended the circle held the evening following the exposure, says: "There was no change in the form of the circle, and in seating, the medium's wife was so stationed as to sit with her dress fairly hitting the curtain (of the cabinet) on the right hand side or longest end of the horse shoe. The medium showed a cheerful willingness to be examined, taking off his coat, also his collar and cuffs with the laughing remark that he wished 'to save his linen.' He requested that if the 'Judge' (one of his spirit controls) took him out in the dark circle, no one would grab; then asked his wife to inquire of the 'Judge' who stole his money." Here I will say, that after the company present at the exposure had dispersed, Mr. Sour claimed he had lost during the time of holding the circle, about \$190 in money. The story of his loss met with no credence so far as I could learn. I again quote from the last witness:..... "Some five minutes elapsed before the 'Judge' controlled the medium, when he was quickly questioned by some present, 'Was the medium out of the cabinet?' Answer, 'No! he was dragged out by Mr. Tice.' 'Was it a prearranged plan?' Answer, 'Yes, it was.' But

count of the Afair. .

In pursuance of duty to the truth and obligation to the readers of the JOURNAL to give them the truth however unpleasant it may be, I am obliged to announce that during the last week of the Lake Pleasant Camp Meeting, a medium whose professional card reads: "R. W. Sour, M. D., Professor of Materia Medica and Therapeutics. American Eclec tic Medical College, Cincinnati, Ohio," was detected and thoroughly exposed in the act of simulating spirit materialization; this in the presence of twenty-one Spiritualists who had assembled in good faith to witness the phenomena which reports from seemingly credible sources, warranted them in anticipating as likely to occur. In order that the readers of the JOURNAL may be able to judge of the various issues likely to arise from this affair some preliminary remarks are necessary, also an account of the circumstances preceding the finale. Mr. Sour's name as a medium was first brought prominently before the public some two or more years ago by accounts published in the JOUR-NAL and elsewhere of successful experiments made with him for independent slate-writing by Prof. Denton, Giles B. Stebbins and others. Prior to that time Judge McCormick and others were familiar with various phenomena occurring in his presence, and subsequently from time to time accounts of most remarkable manifestations through his mediumship have been published. One of these recorded experiments of form materialization, occurring in Cincinnati, seemed to have been made under such conditions as to render the account of scientific value. Along with these favorable reports there came to me statements from equally credible sources that he would at times practice deception; notably so in one case where I was informed by a credible person well-known in Cincinnati as a fine medium, that Mr. Sour had been seen to trick in the slate-writing by my informant, who, upon informing others of what had been witnessed, was met with expressions of incredulity and vigorous assertions that the witness was mistaken. Whereupon the process was explained and the advocates of the improbability of deception on the part of Mr. Sour were advised to make their own observations; adopting this advice they were soon satisfied by ocular demonstration of the correctness of my informant's claim.

I met Mr. Sour at Cassadaga Camp and held conversations with him on the sixth, seventh and eighth of August. He has a slight, lithe, wiry frame; is vivacious, active, rather loquacions but not offensively so; is impulsive and emotional, loves approbation and prefers that of people above his own station in life: nervous-bilious temperament; | ing the day, that we have been unable to con-

those who were to attend.

was that I held him in my arms. We were found directly in front of my chair and about nine feet from the cabinet; all present having viewed the spirit "remains," I released my hold, and his wife conducted him to his chair, beside which Mr. S. B. Nichols and several others saw his boots, where he had placed them before leaving the cabinet in his stocking feet. As soon as the lamp was lighted he ceased struggling and was apparently in a trance, whether assumed or real, I am unable to state: the general feeling of the witnesses, with three or four exceptions, was that the trance was a sham.

session of knowlege which made her as cer-

tain that her husband had been caught, as I

Most of those present, full of disgust. sorrow and chagrin at the disastrous and unlooked for termination of their hopes, and has quick perceptions and would excel in | trol sufficiently this evening to show materi- | where she would be more comfortable; Mr. | ashamed to think they had sat there in the | before the money question was referred to.

* the 'Judge' said: 'I heard the request of my medium to tell him who took the money, but I will not tell, for to him that took it shall come a constant reproach, while to our medium it shall be a crown of glory.' I quote from memory and may not give the exact language. The 'Judge' then took the medium among the sitters and talked to several; after his return to the cabinet, what purported to be spirit forms again came out, touching several but having the odor of tobacco. . Several forms appeared, among others after some delay, a tall female by the name of Juliette T. Burton, who pushed aside the curtain so that people might see the medium. I saw the boots, legs to the pants, vest, and something leaning back, which others in the circle said resembled a head [but to this witness it did not]. After the season for full-forms was over the 'Judge' again controlled and said he would like to talk. The curtain being drawn back, the chair was still in the same position, the light the same, but the pants' legs above the boots were expanded and the head of the medium was plainly seen by me."

Mr. King, of Rochester, N. Y., also attended the scance on Saturday evening. He told me that "before attending he had thought the medium a persecuted man;" but he evidently had completely changed his mind for he said: "If Mr. Sour should come to Rochester I should advise the people to keep away from him and his scances." On Sunday evening another scance was held and the results were equally as valuable and reliable as those during the week. The last two were attended. I understand, by a Philadelphia man whose certificate of character as furnished by the Directors of the Camp in their resolutions concerning him, will no doubt inspire him to give his usual characteristic report with some additions to emphasize it.

A careful analysis of the career of Mr. Sour at Lake Pleasant, covering a large amount of evidence that I have not the time to present, and the JOURNAL not the space to print, I am forced to the conviction that whatever may have been his medial power in the past. or however satisfactory it may be in the future, his exhibitions at the camp were fraudulent from first to last; and I say this well knowing the tirade of abuse which will follow this declaration from those who can see loved spirit friends in fists covered with handkerchiefs, who mistake a moustached masculine face for that of an old lady, or who go into raptures over the "sweet baby hand," composed of two of the medium's fingers duly scented with tobacco smoke. JNO. C. BUNDY.

New Ipswich, N. H., Aug. 30th.

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.] Sunday, Sept. 3rd., J. H. Harter lectured at

The fifth lecture session of the United States Medical College, New York City, will begin Wednesday, September 27th, 1882, and continue until March 10th, 1883.

Mr. Walter Howell, whose lecture we published last week, has been engaged to speak for the First Society of Spiritualists of Brooklyn, N. Y., during the Sundays of October.

Mr. Colville's subject on next Sunday morning will be, "The True Gift of Healing, and how we may all Possess and Exercise it." In the evening the subject will be chosen by the audience.

Dr. Alice B. Stockham has returned from a five month's trip to Kansas and Colorado where she has been giving popular Medical Conversations. She will remain in the city a few weeks.

The Boston Herald of August 29th., says: ' Eva Briggs, who was claimed to have been relieved of hip disease recently, by the faith cure, at Old Orchard, Me., was taken to the Danvers insane asylum to-day in a crazed condition, owing to religious excitement."

The sale of seats in the People's Church (Hooley's Theatre), the Rev. H. W. Thomas, pastor, began on the 15th ult., and already some \$2,500 has been realized-about twice as much as last year. This indicates that the popularity of the Doctor is increasing. But this is the first year when there was no uncertainty in regard to his preaching. Two years ago, it will be remembered, he sustained a supernumerary relation to the Methodist Church, and last year he was under charges of heresy, and was compelled to suspend preaching until they were disposed of. This year he is free of all complications, and will occupy the pulpit every Sunday from Sept. 3rd until the last one in June of 1884.

Roberts Playing Bluff.

In order if possible to lessen the tremendous force of the resolutions adopted by the Directors at Lake Pleasant Camp, and also that he may have a color of plausibility for the vicious slang-whanging and bravado which he is sure to indulge in, Roberts, last week, swore out a warrant at Greenfield, Mass., and caused the arrest of President Beals and five Directors, on the charge of causing to be published an alleged criminal libel-meaning the resolutions. As the facts set forth in those resolutions can be substantiated, and as the publication was made without mulice and for the public good, the action of Roberts in bringing complaint will result in nothing. This he no doubt realizes, but it will, he probably hopes, answer the temporary purpose of distracting attention from his vile conduct.

The parties were brought before Justice Williams, of Greenfield, on the 29th ult., and by agreement of counsel the case was continued to the Superior Court on the second Monday in November next. In the interval Roberts will have the opportunity to bam-

Congress has appropriated \$20,000 to erect electric lights at Hell Gate. There will be two skeleton iron towers 200 feet high, and each tower will have a light of 20,000 candle

An addition has been made to the list of long bridges in the bridge of the Pensacola and Atlantic Railroad across Escanaba Bay, Florida. It is five miles and a quarter long, and was opened for use August 5th.

The ladies of Thibet before appearing in public, make themselves hideous by daubing their faces with a mixture of various colors. The custom was established by royal decree about 200 years ago. Most Oriental women cultivate fatuess.

The arrival of emigrants during the fiscal year ending June 30th, 1882, were 789,003. which was 119,572 more than the previous year. 249,505 were from Germany, 85,175 from England and Wales, 76,432 from Ireland, 64,607 from from Sweden, 39,579 from China.

Harry V. S. Seymour, the venerable artist of Buffalo, has discovered and restored a portrait of Peter Stuyvesant, painted in Holland on a block of wood in 1613, and colored over to avoid the English import tax of 250 per cent.

The MSS, of the physician Galen, which were Supposed to be lost, have been discovered in Salonica by a M. Papageorges. They date from the lifteenth century, and appear to have originally formed 284 sheets; 141 are in good condition, 24 are mutulated or worm-eaten, and 80 are missing.

Recent experiments at Havre, France, with submarine telephones laid from the shore to a ship have been entirely successful. Cables were laid to a vessel a mile distant from the shore, and the communications were distinctly conveyed. The wind was strong and the essel rolled considerably, but the voices were plainly heard.

The Senate passed. July 28th, the joint re-solution introduced by Mr. Flower, authorizing the President to invite delegates from all nations to meet with American delegates in Washington, for the purpose of fixing up on a meridian proper to be employed as a common zero of longitude and standard of timereckoning throughout the world.

The statement that grain absorbs enough moisture in a sea voyage to pay the freight charges has been to some extent confirmed by experiments made at the California Agricultural College. Various kinds of grain were placed in a moist atmosphere and the increase in weight was noted. The greatest increase was during the first twenty-four hours.

Miss Marienne North has recently presented to Kew Gardens a gallery erected at her own expense and filled with her own paintings of rare flowers from almost every part of the globe. There are representations probably of not less than a thousand species, and include members of nearly every natural order in the vegetable kingdom. In dealing with trees and shrubs, the artist has usually painted a flower-bearing or fruit-bearing branch, or both, in front, and given the habit of the tree or shrub in a landscape behind.

The manufacture of peach baskets has become an important industry. Years ago the baskets were made by hand, costing from 25 to 30 cents, and the loss of any considerable number of them was a serious matter. But the establishment of great factories, required by the growth of the peach trade, has reduced the price to a moderate figure, varying from \$6 to \$8 per 100. Along the Maryland railroads there are now eign nine basket factories each making from 2,500 to 4,000 baskets a day during the busy season. The bottoms and hoops are made of Maryland pine, and the staves from the Delaware gum tree. The enormous glacier, Fon or Svartisen (69) degrees 25 minutes north, 35 degrees 15 minutes east), on the Senjen island in Norway, 15 the northernmost of the kind in Europe. A number of speculative merchants in Bergen have obtained the right of cutting block icc for export from its surface. The quality of the ice is good. The glacier is about 120 square miles, and the distance from its border to the sea is only a couple of miles. A similar attempt to utilize the glacier Folgefonden was made some years ago, but failed owing to the blocks in their downward course breaking through the wooden conductor in which they were slid down to the sea .-- Nature. George William Curtis in 1855 became a silent partner in the business firm of Dix, Edwards & Co., the publishers of Putnam's Monthly. He invested \$10,000 in the concern, but had no part in its management. Two years later, the firm failed; and Mr. Curtis, through some informality in drawing up the articles of partnership, was declared to te legally responsible for a portion of its debts. Many of his friends held that he was in no way bound beyond the \$10,000, and urged him to test the question in the courts. Mr. Curtis refused, although his decision involved the assumption by him of a debt of \$100,-000. He surrendered all his property. In sixteen years, by most arduous labor, writing and lecturing, he paid the last dollar of his debt.-Ex. Mr. C. S. Watkins, Davenport, Iowa, read an interesting paper before the National Conference of Charities and Correction, at Madison, Wis., on Pauperism and its Prevention." He stated that the street children contributed a large percentage of the material of adult pauperism. Wealthy households where the children grow up in idleness do'their share also. The first step for the prevention of such development is the enactment of legislation for compulsory education. The public school system should, he thinks, be made to include some form of industrial training in every class grade throughout the entire course. The proper care of destitute, friendless or ill-trained children is the best prevention of chronic pauperism in adults.

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Spiritualist Camp Meeting.

The 5th Annual Solomon Valley Spiritualist Camp Meeting will be held under the direction of the Delphos Society at Del-phos, Ottawa County, Kansas, from September 22nd to Octo-ber 1st Inclusive. The Camp will be in Kiser's Grove, within 40 rads of the railwood depot and village common. Accounnotations in town will be privided in case of storm and the comfort of all who attend will be attended to as far as pos-sible. Those who can, will bring their tents or covered wag-

sible. Those who can, who oring that the reactive Railread gens, We are 35 miles from the main line of the Pacific Railread at Solomon City, where persons will take the Solomon Elver Branch Railread. Reduced rates have been promised. We hope all our friends who anticipate visiting Kansas, will do so at our meeting. Will our friends who expect to be present write us at once. Our crops promise an abundance, and we anticipate a glorious meeting. J. N. BLANCHARD, President. GEO, KNOWLES, Secretary.

Spiritual Meetings in Chicago.

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

The Chicago Progressive Lycoum convenes at 12:80 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, ach Sunday at 3 o'clock P. M.

Spiritual Meetings in Brooklyn and New York.

NEW YORK .- The New York Spiritual Conference, the oldest Association organized in the interest of medern solutions ism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Revervalr Square, every Sunday from 2:30 to 5 p. M. The public invited. P. E. FARNSWOLTH, Secretary. Address Box 777 P. O.

THE FIRST SOCIETY OF SPHRITUALISTS holds services at Republican Hall, No. 53 West Bard St., mear Broadwayy every Sonday at half-past too. A. M. and hulf-post seven P. M. Children's Progressive Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

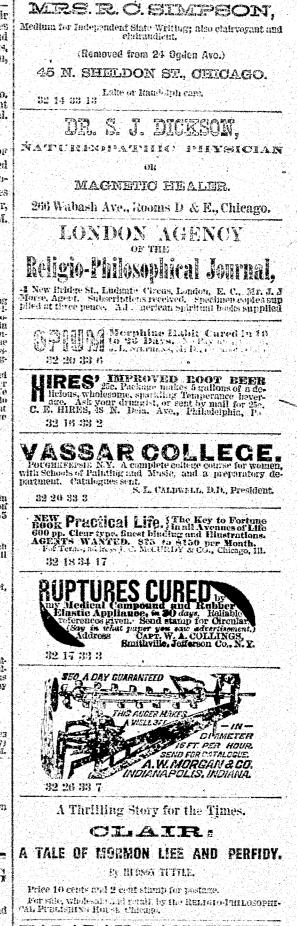
Conference Meetings held in the lower hall of the Brooklyn Institute every Friday évening, at 715 p. M., Sharp. All Spiritual Papers sold at all our Meeting . S. B. NICHOLS President.

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Each line in Agate type, twenty cents for the first, and liteen cents for every subsequent insertion.

NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each

insertion. Agate type measures thirteen lines to the inch.



CAVEGA LARE MELECARY ACADEMY

02 21 30 g

Community, N. Y.

A reception was given at the residence of Mr. Harmount, 23 Bishop Court, last Tuesday evening, in honor of Mr. Colville's 25th birthday.

Saturday, the 9th, the Children's Progressive Lyceum have a picnic at Garfield Park. A very enjoyable time is anticipated.

Mr. Colville's lectures on Sunday last, both morning and evening, were well attended and listened to with profound attention.

Independent Congregation of Truth Seekers meet at 3:15 P. M. in Martine's Hall. Addresses by W. J. Colville and Mrs. Fellows. Subject: "The Positive Affirmations of Un-Sectarian Truth Seekers."

The Graphic, 190 Strand, London, Eng., has issued a summer number, and all the illustrations are printed in colors, well done, and showing the wonderful advance that has been made in the art of color printing.

Dr. D. J. Stansbury, of New York City, medical, clairvoyant, psychometrist, and eclectic physician, en route to the Pacific coast, is stopping temporarily in Cleveland, O., and may be addressed at 71 Rockwell St., in that city until the 20th inst.

W. J. Colville was announced to speak in Apollo Hall, 2730 State Street, Chicago, Thursday, Sept. 7th. He desires engagements in or out of this city for week days. Address him at 23 Bishop Court.

Rev. Samuel Watson, of Memphis, Tenn., addressed the Union Spiritualists of Cincinnati at Odd Fellow's Hall, September 3rd. He will lecture there again the 10th and 17th. Hours of meeting for Children's Lyceum, 91/2; for lectures 11 A. M. and 8 P. M.

W.J.Colville lectured in Temperance Hall. Waukegan, Ill., to very large and appreciative audiences Tuesday and Thursday, Aug. 29th and 31st. He also held a reception Wednesday, Aug. 30th, at the residence of Mr. and Mrs. Dinning. The meetings were pronounced very successful and quite an interest has been awakened in Spiritualism among the citizens of this pretty place.

We are sorry to learn that Dr. J. K. Bailey has been in poor health during the summer, preventing him from attending the camp meetings, as he had intended to do. His last lectures were delivered at North Cuba, N.Y. He is now in Jefferson County, N.Y., and hopes to be able to resume his labors as lecturer, by the 15th inst. Address him at Sterlingville, Jefferson Co., N. Y.

On Sunday last at 3:15 P. M., a very interesting and well attended meeting was held in Martine's Hall, when addresses were made by Mrs. Fellows and W. J. Colville in answer to the query, "What is Truth and how may we Obtain it?" A similar gathering will take place next Sunday, September 10th, at the same hour. All scats free, everybody welcome; expenses paid by voluntary contributions.

boozle his camel-swallowing constituency with accounts of the dreadful calamities about to befall all who oppose him.

The publication of the official action of the Board of Directors of the New England Spiritualists Camp Meeting, in the shape of the resolutions referred to, is an act of justice to the Association and for the public good, and it is the duty of every Spiritualist paper to publish them.

The Exposition.

The Chicago Exposition opens Wednesday evening, Sept. 6th, and continues till Oct. 21. This season's exhibition promises to be the best one ever held in the building. All the space allotted to the exhibitors has been taken, and the managers have been unable to fill applications for room from over 250 firstclass parties. The Exposition Building itself has been repaired and newly painted at an outlay of \$28,000. On the art-hall alone the repairs and modifications cost nearly \$6,000. Important changes have been made in the dining room and conservatory, the orchestra gallery has been freshly decorated, and a new fountain has been placed in the south end of the building. The art gallery has nearly twice as many pictures and paintings as last year, among them the famous Claghorn collection of etchings and drawings. In the gallery collections of Chinese and Japanese bric-a-brac will be displayed; and Bohemian glass-blowers from Boston have taken a

Current Items.

booth.

The King Oak in Windsor Forest, is over a .000 years old.

A large deposit of nickle ore has recently been discovered in Southern Oregon. China has had a very hot summer, the thermometer reaching 108 degrees in the shade

at Pekin. General Hazen states that the postoffice department will turn into the treasury a surplus of \$1,000,000 for the fiscal year.

1,149,000 bushels of wheat were shipped to Europe August 5th from the three ports of New York, Baltimore and Philadelphia.

All the stars and insignia of the decorations bestowed on Napoleon III by other sovereigns are about to be sold among the French crown iewels.

The revised returns of the Indiana wheat crop show it to be the largest ever raised by any State in the Union-47,000,000 bushels being the figures stated.

"Papa," said an inquisitive boy, "this morning the domine prayed for more rain, and this afternoon Deacon Bixby prayed for dry weather to get his hay in. Now, if the Lord loves the Deacon and the Domine just the same, what do you suppose he'll do about it?" "My son," answered the old gentleman, sternly, "whenever you want to ask foolish questions, go to your mother; don't come to

As it is quite popular to quote the remarks of noted men for or against any particular enterprise, it will be quite in place here to say that that much traveled, observant and skillful officer of the United States army, Major General Irvin McDowell, in passing over the CHICAGO & NORTH-WESTERN RAILWAY, ON his way to San Francisco, was pleased to say "It is the finest road I ever traveled on, either in Europe or America."

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FROM THE BOSTON TRAVELER.

Amor remeasure is oun or vagaries there is no question of doubt; with some it is as shubborn as Mr. Maloney's plg, with others it is docide and quick to answer questions, interpret the thought of lookers on, and not only tell of past occurrences unknown to the operator, but will also give the inte of warn-ing for the future. All in all, Planchetto is a wonderful institution, full of fun, puzzle and mystery, and a pleasant companion in the house. Have Planchetto in the family, by all means, if you desire a novel amusement. That Planchotte is full of vagarles there is no question of foulst; with some it is as stubborn as Mr. Maloncy's plg, with

FROM THE BOSTON JOURNAL OF CHEMISTRY.

From Frace Frace Sources of Contents of Contents Frace Usually when two or more persons rest their fingers lightly upon the instrument, after a little while it begins to move, and, by placing a sheet of paper beneath the pencil, it will write sentences and answer questions, and move about upon the paper. The answers to questions are written out with great rapidity; and, as dates are given and incidents and dr-cumstances related, entirely independent of the knowledge of these operating the instrument, it has become a pursic and a wonder to thousands.

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AND INFORMATION ON VARIOUS SUBJECTS.

Our Ways.

BY JULIA H. THAYER.

We wearily toil up the hillsides, Forgetting the sweet vales of rest; We plunge into dense, tangled forests, When the plain narrow way is the best.

We pass half the dew-laden roses That bloom by our path every day; We see not the beauty beside us With eyes on the fields far away.

We venture through deep, foaming waters, When lo! there's a bridge plain in sight; We stumble and grope in darkness, When God blds us walk in the light.

We foolishly turn from the sunlight To watch the long shadows we cast; Wo fly from them, still gazing backward, Then weep that they follow so fast.

Our ways are not Thine, O our Father! They lead to wild depths of unrest; They lead us far out of our journey; They lead us to raptures unblest.

Have mercy, compassionate Savior, And open our sin-blinded eyes, And show us how full of Thy glory Are even the grayest of skies.

THE DUNKERS.

Litization between the Orthodox and Progressive wings of the Church.

There is now pending in the Equity Court at Chambersburg, Pa., a controversy between different factions of the sect of Dunkers, the determination of which will be of interest to this branch of the Chriswhich will be of interest to this branch of the chills tian church throughout the country. Of recent years many innovations upon the old-time customs have crept in among these people, the younger por-tion of the church insisting upon education and a paid ministry, the establishment of Sunday schools, and the like. They have also insisted that they have do a school to the guistern should be allowed to dress according to the customs of the times and be allowed the use of musical instruments in their homes. At a meeting of the an-nual conference, held at Lanark, Ill., in 1880, a reso-lution was offered condemning these practices, but so far had the progressivists advanced that the reso-lution failed to carry. Meanwhile in many of the congregations of the church there are serious dissensions. So hitter has the fight grown in this county

sions. So bitter has the fight grown in this county that they refuse to worship together. A bill in equity was filed by the progressive party, in which they ask the court to determine that they are those who practice the faith of the church and that they shall be put into uninterrupted possession of the church property. They assert that their ac-tions are in accordance with the rules laid down by the annual meeting, which they claim is the only court of judicature in the church. The defendants claim that the plaintiffs have departed from the faith of the fathers. They deny the authority of the annual conference and insist that the Bible is their only guide. Four days have been already consumed in taking testimony and the case is likely to occupy in taking testimony and the case is likely to occupy many weeks. The town is full of Dunkers, among them being many of the most prominent men of the church. The best legal talent in the county has been secured, and the final settlement of the contro-versy will doubtless be by an appeal to the court of loct recent

Voudcolsm in Washington.

Martha Harris, a sable-hued female, possibly 40 years of age, who lives in East Washington, was visited by a voudoo doctor several nights since, and told that by the wish of her husband, with whom she recently had trouble, and who, by the way, paid liberally for the service, he had come to conjure her. Martha protested, but the operation was quickly per-formed by the voudoo, who burned a package of red fire, pronounced a lot of jargon, and after calmly tell-ure morthe the head circon her confice remarked ing Martha that he had given her snakes, remarked before leaving that he would remove them if she could find it convenient to pay him \$5, "which," he added confidentially, "is more dan de old man paid me." The theory of voudooism is that if the victim men can muster more money than the instigator of the conjuration, the effects will be removed by the doc-tor. The voudoo thereupon left, stating that he would call again. Martha, whose imagination and ignorance had been torn all to pieces by the doctor's divider of purchashing and increase by the doctor's display of pyrotechnics and jargon, became firmly convinced that her interior was alive with snakes and creeping reptiles, as is the case with victims of dog bites, whose imagination carries them into the depths of hydrophobia, and as physicians have fre-quently declared, the dread disorder results mainly from great fright and imaginative effects, when the youdoo returned, Martha was sick, the snakes disvoudoo returned, Martha was sick, the snakes dis-turbing her inwardness, and she readily consented to scrape together the required amount and have the slimy reptiles removed. The trick of removing the reptiles, for it is a trick, was performed as follows: The voudoo administered a strong emetic to the woman, and while she was engaged in vomiting co-piously into a basin he adroitly dropped a small moc-assin snake into that vessel, and as the reptile glided about from one side to the other, he exclaimed; "Dar I dun bring him. Look at dat," The effect can be easily imagined, and the woman at once felt relieved. The snake's sting is removed in every case, and the snake's sting is removed in every case, and the The voudoo drops it into the vessel from his coat-sleeve. The operation is generally witnessed by a number of people: and the result is that the voudoo manufactures material for future operations.-Washington (D. C.) Critic.

Tests of Immortality.

To the Editor of the Religio-Philosophical Journal:

I will give you an account of some manifestations as they appeared to my wife and me, at J. H. Mott's, Memphis, Mo. We arrived there on the 27th of Sept., 1881, and engaged a scance for the evening, at which seven persons were present. The manifestations were not very satisfactory to my wife, the room be-ing rather dark and consequently it was difficult to recognize materialized forms. I saw and easily recognized my father and mother. Two sisters and a brother appeared and told us many things which conclusively established their identity. My wife's father, Mr. Carper, came but could not be fully rec-ognized by her. A nephew and niece of ours greeted us, and gave us many satisfactory tests. With this ibe furt science and ad the first scance ended. The second scance was almost a repetition of the first, except there seemed to be more harmony in

the circle, and forms appeared more distinctly than

the circle, and forms appeared more distinctly than on the previous evening. I engaged a private scance for my wife and me, which commenced at 8 o'clock, on the morning of the 28th. I have attended a number of scances within the last five years, but none others so good as this one. All being ready, Mr. Mott entered the cab-inet and Mrs. Mott commenced playing an air. We were soon called by General Bledsoe, the control, who informed us that many of our friends were waiting to greet us. The first to speak to us was our nephew, Dr. Roland Moffett, who asked for more light in the room. Mrs. Mott opened the window blind, and the room became so light that one might easily have read. Our niece, Dora Carper, then came and could be seen so plainly that my wife exclaimed, "Why, Dora, this is you, sure!" "Yes," said Dora. "We are determined to convince you to-day. Isn't this nice, Aunt. Fun so happy that I scarcely know what to do." what to do."

She appeared several times, looking so natural that we could not possibly have been mistaken, and had we could not possibly have been mistaken, and had we not seen her, we certainly would have recog-nized her by her voice. A friend of mine, Charley Walker, parted the curtain and commenced talking, when Dora said, "Uncle Jake, this fellow is bother-ing us." The curtain dropped and we heard "Char-ley, you stay away, we have the best right here." I then said, "Dora cannot you and Charley come to-gether?" She replied, "Yes." The curtain parted and then they stood side by side, in plain view, so ulain that we could not have been deceived.

and then they stood side by side, in plain 'new, so plain that we could not have been deceived. Dr. Moffett came again, and my wife gave him a preture of a lady friend of his, which he recognized, giving us her name. He pulled each of us by the hair, saying, "Uncle Jake, I've a notion to kick this institution down and come out, I'm so happy." My fetter each methor approximately for

My father and mother appeared and conversed fa-miliarly with us for some time. My brother John, who was a Methodist minister, came and made us a who was a Methodist minister, came and made us a touching prayer couched in superb language. Lu-cinda and Delilah, my sisters, chatted pleasantly with us, telling us who they were and of the happy times they were having. My wife's father conversed with us for some time. He showed us a crooked finger which had been made so by affliction. From the time this occurred we had never seen him and knew nothing of it. We found upon inquiry among our friends on returning home that he had such a finger at his death. He materialized a beautful illy for us, and in matchless language, explained its sig-nification in spirit life. nification in spirit life.

Our little girl who passed to spirit life some twen-ty-four years ago, greeted us with, "Mamma! don't you remember my nice bluedress, and also the neatly embroidered red one in which you buried me; and not I look sweet in my little coffin, with the magnifi-cent flowers, which your loving and gentle hands had placed on my bosom?" She then materialized a snow-ball flower and held it out to us, saying, "I have one sister and two brothers in earthly life. ly embroidered red one in which you buried me; did have one sister and two brothers in carthly life. Mamma, I am now as large as sister Dell is." She also gave us the names of her brothers. These have All been born since her passing over. After this an old and intimate friend of mine ap

After this an old and intimate friend of mine ap-peared, looking so natural that I exclaimed, "Great God! Dr. McLane is that you?" He replied in his familiar way, "You bet it is, Jake, and my wife trav-eled a part of the way with you, as you and your wife were coming here. She and you were talking of me." That was true to the letter, as she was in our company for a portion of the trip. He then gave us a private message to convey to her. That these occurrences are frue in every naricular.

That these occurrences are true in every particular, I have neither a misgiving nor a doubt. Upon their reality, I would stake every hope, every prospect and every ambition that I may have. Dallas City, Ill. J.G. WELKER.

Spiritual Phenomena

Glimpses of the West.

To the Editor of the Religio-Philosophical Journal:

On leaving your cool and delightful city where the On leaving your cool and delightful city where the kindly hospitality of many friends and mediums made bright my pleasant visit to Chicago, I proceed-ed to Marion, Iowa, where the noble cham-pion and faithful friend of harmonial religion, Maj. J. B. Young, had so admirably pre-pared the way, that my evening lecture (Sunday, Aug. 6th.) was received by the good people of Marion in a most remarkable manner. Our notice was read at morning service from every pulpit in was read at morning service from every pulpit in town, I think, affording a rare instance of the growth of fraternal feeling in churches toward those of lib-eral spiritual tendencies. The Methodist society not only accorded to us the courtesy of occupying the church edifice for the lecture, but the minister kind-ty conducted the courtesy are adding any the ly conducted the opening exercises selecting appro-priate hymns which the choir rendered in excellent taste. Though rain had fallen in copious showers till a short time previous to the meeting the beauti-ful church was filled with earnest, attentive listeners. ful church was filled with earnest, attentive listeners. Marion is a charming city and her people evince a spirit of true reform, not only in their recent noble record for temperance work, but in thus generously opening their hearts and minds to the light of spirit-ual truth concerning the ministry of angels in our present age. Maj. Young and his lovely wife have lived so nobly before the people in their transition from the old religious faith to the broader realm where howkedge crows their heliof in a continued vhere knowledge crowns their belief in a continued life beyond the grave, that Spiritualism has walked in their midst clothed in bright raiment, tenderly ministering to the grief-stricken hearts, revealing the true path toward a life of harmony, use and beauty, which foreshadows the ultimate of human attainment, happiness.

Such is the value of a well-ordered life, and such the power of spiritualistic teachings guided by reason, intelligence and a pure morality. Strengthened by the genial hospitality of my friends, I proceeded westward to Council Bluffs, where I was kindly enby the genial hospitality of my friends, 1 procedula westward to Council Bluffs, where I was kindly en-tertained by the vetoran workers for spiritual free-dom, Mr. and Mrs. A. J. Bump, at whose residence I met a goodly circle of sincere firends of the cause in a parlor lecture. Pleasant and profitable interchanges of sentiment blessed the hour and the warm con-gratulations of those zealous hearts will remain gold-en memories to cheer in the coming years of toil. My hostess in a delightful drive to Fairmount Park, presented the initial to a series of magnificent views of grand scencry which I hope will culminate in the Bocky Mountains of Colorado. As I looked over the broad valley where the mighty Missouri like a silver braid wound its way along between the imposing bluffs that defined the valley, I was charmed; few more lovely scenes are sketched by the enchanting pencil of nature. The wide-spreading city of Omaha, like rare mosaic, beckoned me westward, and though I was kindly invited by Mr. H. E. Paine to visit that city on my return later in the scason, I was informed that the once flourishing spiritual society for public lectures had fallen to decay and the old for public lectures had fallen to decay and the old workers were content to receive occasional glinipses of angelic presence through private circles, or from chance opportunities when visiting various centres where the work of spiritualization is carried forward

by local media. Friday the 11th I resumed my journey to Lin-coln, Neb., where I was to speak to the people of the higher life, on Sunday Aug. 13th. Mr. and Mrs. S. McConiga welconied me with good cheer, where I met a genial circle of friends on Saturday evening. Though the heat was oppressive at that time a good Though the heat was oppressive at that time a good audience greeted me at the afternoon service in the pleasant church kindly opened for our meeting by the Universalist Society, but the numbers that gath-ered at the evening lecture must have delighted the Spiritualists of Lincoln, for the church was filled to repletion, and many eager listeners occupied the vestibule during the entire service. Monday A. M., I attended the funeral of Mrs. F. Marsh, a devoted Spiritualist, who passed to the angels' home on Sun-day morning. As her remains were, to be taken to day morning. As her remains were to be taken to Kearney for the final services, I consented to stop at that place. The public funeral was held on Tuesday, 15th, in the M. E. Church, most courteously opened Joth, in the M. E. Church, most controlously opened for that occasion and a good congregation gathered to listen to the tender words of consolation offered by my angel guides. The beraved family expressed great grafitude for the opportunity my presence gave them, to illustrate to their sympathetic and reverent neighbors, the beautiful philosophy of continued life and knowledge of the spirit's destiny beyond the tomb. At the earnest solicitation of many residents of Kear-ney L gave a beckure in the ball on Thesday evening. At the earnest solicitation of many residents of Kear-ney, I gave a lecture in the hali on Tuesday evening, and took the early morning train for Denver, this beautiful city queen of the plains. I arrived safely and shall rest for a time with relatives to whom a propitious journey has reunited me after long years of separation. Till I resume my labors, adien. . Denver, Col. E. F. JAY BULLENE.

Mental Impressions as a Means of Cure.

I am very glad to read the articles of both Mr. Con-nor and Dr. Dixwell in regard to the late alleged faith cures at Old Orchard Beach. Whatever opinion we may hold of Dr. Cullis or any other person pro-cedent to particular any in this meaner it is marked. fessing to perform cures in this manner, it is very im-portant to recognize the value of mental impressions as means of cure; and that is the secret of the effect in all these cases. We need not suppose intentional hypocrisy or deception on the part of any one. The late Dr. Littré, in an excellent work,—La Medecine et les Medicins,—has an essay which treats this subject very carefully. He analyzes the reports of celebrated miraculous curves performed at a certain shrine in France (I write from memory.) and shows that there is every reason to accept the accounts as sincere and trustworthy. He describes the class of diseases relieved and the amount and permanence of the good effect produced, and shows that both are precisely what might be expected from a sudden and strong mental impulse, whose effect is well known to sci-ence. In the New England Hospital for Women, there have been several cases of patients, who sup-posed themselves to be utterly unable to rise from bed, who have been cured only by the simplest hygi-enic care and a proper exercise of authority or in-fluence in persuading them to use their own muscles. They seemed to be cases not of imposture or laziness, but of incapacity of self-control.

Now there are great evils in such a display of su-perstition as that which took place at Old Orchard, and great harm is done by reliance on miraculous help to the neglect of reasonable means of cure; but yet who would scruple to have recourse to them, when other means failed?

The practical question I would like to ask is, How can science produce the benefit without the evil? Dr. Dixwell reports the success of the administration of pure water. Can he tell when it would be safe to trust to that alone? Is there, in short, any test or measure of the influence of such mental impressions, and can they be produced in any rational way, so as to relieve the community from dependence on the accidental and perhaps intentionally false influences which may produce such benefits? Very great moral evils are often connected with such excitements.

We all know the story of the bed-ridden woman, who rose and walked when the house got on fire. Must we burn our houses down to cure our patients, or can science and reason show us how to exercise a control over ourselves and others which will cure our diseases?

This is especially a Free-Religious question, for we can discuss it without fear or favor—E. D. C. in the Index.

Wm. Fraser Tolmie, of Victoria, British Columbia, writes: Most heartily do I approve of the course you have adopted towards impostors of every description. They would soon ruin our great and holy cause, if allowed to proceed unchecked. Henry Slade is evidently not made of the same material, as the martyrs of old, and of modern times.

L. P. Wheelock writes; I hope you may live to spread the gospel of truth and life, till the whole world shall recognize it and profit by your teachings.

Notes and Extracts.

Woman-the crown of creation.-Herder

Woman is a miracle of divine contradictions. ichelet.

All that I am my mother made.-John Q. Adams. Shakespeare has no heroes;-he has only eroines.-Ruskin.

Narrow waists and narrow minds go together .hamfort.

Woman is most perfect when most womaily .-

In wishing to extend her empire woman destroys -Cabunis.

If woman lost us Eden, such as she alone can retore it .- Whittier.

I wish Adam had died with all his ribs in his body--Boucicault.

To a gentleman every woman is a lady in right of her sex.-Bulwer.

What is woman? Only one of nature's agreeable blunders.-Cowley.

A handsome woman is a jewel; a good woman is a treasure.-Saadi.

A fashionable woman is always in love with her--Rochefoucar All women are good-good for something or good for nothing.-Cervantes. Women detest the serpent through a professional jealousy .- Victor Hugo. A woman changes oft; who trusts her is the soft-est of the soft.—Francis I. There was never yet a fair woman but she made mouths in a glass.—Shakespeare.

Eliza McLaughlin writes: I always have Eliza McLaughlin writes: I always have an open door way for spirite to come; they often come in the still hours of evening and in the early moments of morning. As to the raps I never could get any intelligent response from them. Spirits con-trol my hand and answer questions and give dates and names. I can see clairvoyantly and give deline-ations of character and sometimes I can tell where lost things are, but not always. To each one the spirits give the sound of telegraphing, so natural, you would think I had an instrument They personate through me. I can cure by the laying on of hands, and can tell the past and future, and describe persons dead oralive.

dead oralive.

A. C. Doan writes: I see the marks of progress A. C. Doan writes: I see the marks of progress caused by the course you have taken. The truth is mighty and will eventually prevail. Henry Ward Beecher, in the August number of the North Ameri-can Review says, "Between the heaven and the earth there stands God." Now if Mr. Beecher will tell us where heaven is, we can perhaps find out where God is located. It is highly necessary for the human fam-ily to find out something more definite. ily to find out something more definite.

E. S. Edmunds writes: I an glad that I am a Spiritualist. I rejoice in the idea of spirit commun-ion, and shall ever try to uphold its truest, purest and most ennobling principles. In the light of what it is doing for the benefit of the human race, I regard it as the imprediated light of the area? it as the "revealed light of the ages."

Samuel Byrne in renewing his subscription to the JOURNAL says: Your course with regard to me-diums meets with my approval.

The RELIGIO-PHILOSOPHICAL JOURNAL, of July 22nd, has an admirable address delivered before the annual meeting of the Iowa State Association of Unitarian and other Christian Churches by the Hon. J. B. Young. He says, "Communion between the world visible and invisible, as illustrated in the ex-perience of Spiritualists, is one of three gigantic forces now marching against the embattled ranks of bigotry and superstition, and preparing the way for the triumphal entry and glorious reign of truth and goodness.³⁷ The lecture is a very interesting and valuable one.—*Progressive Age*.

[From the Springfield Republican.]

A GENEROUS ACT

That Will be Appreciated by All Who

Care for Their Complexion and Skin.

It is not generally known that the nervous system has a wonderful influence over the skin, but this is a fact known to medical men who have given much of their time to the study of discusses of the skin. No one can have a clear and fair complexion unmixed with blotches or pimples who is very nervous.

Whatever tends to a healthful condition of the nervous sys tem always beautifies the complexion and removes roughness and dryness of the skin. Some skin diseases are not attended by visible signs on the surface, but an intelerable itching that renders life miserable.

We copy the following deserving and interesting compliment from the Tribune which says: "Dr. C. W. Benson's New Remedy, 'SKIN CURE,' is received by the public with great confidence, and it is regarded as a very generous act on the Dector's part to make known and prepare for general use his valuable and favorite prescription for the treatment of skin diseases, after having devoted almost his entire life to the study and treatment of nervous and skin diseases, in which he took great delight. He was for a number of years Physi cian in charge of the Marviand Infirmary on Dermatology and apything from his hands is at once accepted as authority and valuable. The remedy is fully the article to attack the disease, both internally, through the blood, and externally. through the absorbents, and is the only reliable and rational mode of treatment. These preparations are only put up for general use after having been used by the Dector in his private practice for years, with the greatest success, and they fully merit the confidence of all classes of sufferers from skin dis eases." This is for sale by all druggists. Two bottles, internal and external treatment, in one package. Don't bo persuaded to take any other. It costs one dollar.

SEPTEMBER 9, 1882

The Gallows.

W. H. Yeatts was executed last week at Chatham, Va., for the murder of his friend John Thomas. Yeatts killed Thomas for money. He was a bad man, a desperado who had, for years been known as a depraved character. Like hundreds of other criminals, when he found he must die he professed religion and was baptized, and on the scaffold harangued the audience on religion, saying his sins had all been par-doned and he was going to Jesus and glory. Like Guiteau, he composed some verses which he read on the scaffold, the two first being as follows.

GOD WILL CARE FOR THE PRISONER NOW. Soon with the angels I will be marching. With bright laurels on my brow: I shall not dream sadly of to-morrow, For God will care for the prisoner now.

He it was who gave and took me From the list of those I love; And he has promised to restore me In his mansion far above.

Such exhibitions as this, encouraged by ministers of the Gospel, have an immoral and criminal tendency. The lesson as learned by the victorial interaction that men can commit all kinds of crime for a lifetime, can develop themselves into brutes and monsters, and then escape the results of such lives, dodge the penalty, cheat justice, and by accepting certain theological dogmas, go to glory and wear an angel's crown. Thus they learn to believe that they shall not reap as they have sown. Let such public exhi-bitions be discontinued.—Osceola Sentinel.

Independent Slate-Writing.

To the Editor of the Religio-Philosophical Journal

Permit me through the JOURNAL to give an acsount of a private sitting with Mr. J. K. Perkins for count of a private sitting with Mr. J. K. Perkins for the purpose of obtaining independent slate-writing. I had purchased a new slate. We went into a room and closed the blinds. Mr. Perkins picked up a board about fourteen inches wide, and three feet long, holding it by the ends. A small bit of pencil was put on the slate by myself. I then placed the slate underneath the board and held it there firmly pressed against the under surface. I then placinly slate underneath the board and held it there tirmly pressed against the under surface. I then plainly heard the pencil writing. When through, I with-drew the slate, and found written on the top side a message, the facts of which Mr. Perkins knew noth-ing, but which I knew to be true. I have never called myself a Spiritualist, but this I do know, that no human being produced that writing on the slate. RANSELLER WADE. Mt. Clemmens, Mich.

To the Editor of the Religio-Philosophical Journal:

In your-issue of July 22nd, I noticed a communication from W. Whitworth, in which he furnishes an account of phenomena that he regards as of spiritual origin and constituting death warnings, one instance of which was the rocking of a cradle by an invisible force. I, too, with your permission, would cite one instance. I would begin, however, by stating that in 1866, I was taken possession of by an invisible and mysterious force, by which I was enabled to do many things I had never before been able to do, among which was that of healing the sick without the use of medicine. But it was not long before this power, for a cause that I may not here explain, (admitting that I myself understood it) forsook me, and I felt that I had been deprived of one of the grandest benedictions that ever falls to the lot of mortals (save that of the personal experience of be-ing made sound, both in body and mind), the gift of healing. For eight months I was left to mourn this loss, when one of my children was taken violently ill with fever. At a former period in life I had had some experience in the use of medicine, (having made a profession of it) but now the bare though of giving my child any medicine was attended only with the idea of death as a consequence. She had a scorching fever with great distention of the stomach and abdomen, and was continually tossing from side to side of the cradle wherein I was rocking her, when a strong mental impression seized me that the rocking motion that she was receiving at my hands was injurious to her, whereupon I stopped the cradle; but my child then fretted, and I resumed the rocking, when a mental impression again canie upon me still more forcibly, that I must not rock it, for in so doing I was periling the life of my child. Here it was that I found myself in that condition which pro-

vokes unfeigned and devout supplication or prayer, and to the powers unseen I poured forth in bitter an-guish the cries of a soul filled with the fullest sense of dependence and want, to the end that, if it was wrong for me to rock my child, I might have an un-mistakable evidence thereof in the form of a physi-cal manifestation that I could not mistake. Then the cradle, without any visible means of producing such movement, swung one-quarter round on the floor. Thomas like, I still doubted, when back went the cradle to its original position on the floor. Still I feared delusion, but prayed for the truth, when the cradle, with a jumping motion, in which it was raised several times clear of the floor, moved endwise a distance of nearly twenty-four inches, and was propped against the bed-post in such manner as to prevent its being rocked without being removed from the position it had assumed, seemingly of itself. It is useless for me say that I was overcome by emotions that were unutterable. Suddenly my hands were controlled to manipulate my child and she soon fell into a sound and refreshing sleep from which she arose well. From that day to the present, the spirit of life, health, and peace, has ever been present with me when occasion has demanded its benign influences. J. B. CONE. Rancho, Texas.

S. McComga. of Lincoln, Neb., writes: Mrs Emma F. Jay Bullene was with us on the 12th, 13th and 14th of August. On Sunday afternoon and evenshe lectured in the Universalist Church on Spiritualism. Quite a good audience was in attend-ance. Two orthodox ministers were present. One returned in the evening, the other did not, but in his place was a good Campbellite minister who occupied the front seat with his daughter, and gave very careful attention. The house was crowded, and many went away not being able to obtain seats. Mrs. Bul-lene is a fine speaker and a noble good woman. She took the train for Kearney, where she expected to remain a day or two, and then on to Denver.

Hattie N. Hamilton, of Port Huron, Mich. writes: I am still located here, own my home and hall, earn my living by my mediumship, hold regular meetings on Sundays, 83 Huron St., lecture, answer questions, give psychometric readings and tests of spirit presence in unconscious trance. I receive no help from Spiritualists, but depend entirely upon the spirits, and they never fail. The longer I read the JOURNAL the better I like it, and if my mediumship cannot bear the light, let me be condemned.

Our Spiritual Conterences.

To the Editor of the Religio-Philosophical Journal:

It is a fact that the remarks at conferences are truer index of our relative advancement than the lectures so deservedly praised, for the conference shows what the people are thinking of, and, besides this, there can be no more effective mode of educa-tion, than getting men and women to put a new thought into their own words. In fact a thought is never really ours till we have so digested it that we can speak it in our own words.

There are not conferences enough. Every city ought to have several, and no place should be with-out them; yet there are very few in the whole coun-try, scarcely to be met with at all, except in the larger cities, and the indifference we complain of does not relate to those now existing, but to the want of effort to start new ones. If our societies in these cities were, as they ought to be, missionary societies, and would take pains to start conferences every-where, sending help in the shape of organizers and speakers to all points accessible from their headquart ers, Spiritualism would grow rapidly, and very solid-ly, too, for the conferences would develop thinkers, who would themselves become organizers and mis sionaries.

Conferences cost little. Rent of a suitable room and occasional advertising, are all the items, and these can usually be met by collections. The organization is of the simplest, in fact only a presiding officer to keep order is necessary, and he or she may be chosen by those present each night if they so pre-

In smaller places, where conferences would lack members, conversational meetings at private houses are a good substitute. These can be held anywhere where three or four can be gathered together to dis-cuss spiritual themes selected beforehand, under direction of a chairman who should be the most silent one of the party, but who vigilantly sees that every-one takes part, if it be only to say yes or no, and to keep the members to the question. I cannot plan these in detail now, and can only state that such meetings were long sustained in Brooklyn, and in a few places in New York, in spite of the numerous other attractions to be found in lorge citigs attractions to be found in large cities.

In our lyceums, at present too much devoted to exhibition, recitation, etc., there should be in each one at least two classes of older pupils who should one at least two classes of older pupils who should discuss some chosen theme, not loudly nor long, but each member should be incited to think and speak his or her thought; not for debate, but for presenta-tion of different views, so that a subject would be examined on all sides, thus training a body of think-ers, furnishing a perpetual supply of teachers for the lyceum and the people, a number of missionary con-ference and society builders who have thought out the reasons of the spiritual philosophy and know the truth which they proclaim. truth which they proclaim.

Books, newspapers, lectures, all are good to set men thinking, but none of these are equal to a well-man-aged conference or conversational meeting, in developing ability to think. The former are powers with-out, acting upon the individual; the latter bring out the individual's own powers, is an education in the it is sense of the word. Nothing so practical, nothing so sure of producing great and lasting benefit and growth to Spiritualism and Spiritualists as the mat-ter of meeting together and telling and comparing our own thoughts and impressions with those of others. Will not overs of truth, believers in Spiritu-alist facts and pilosophy are in the fact and an alist facts and philosophy, see to it that so potent an agency for good be no longer neglected? D. M. C.

W. R. Righter writes: I observe a gradual falling into our ranks, chiefly from the churches; quietly and almost stealthily they come. The leaven is at work and is surely the bread of life, when kneaded and made ready by the powerful strokes of the JOURNAL. Your resolute course in the management of the JOURNAL meets the unqualified endorsement of the friends hereabouts.

J. Chapman writes: The JOURNAL is the only paper I have ever seen devoted to Spiritualism and reform, that I care to read.

A passionate woman's love is always overshadowed by her fear.—George Eliot.

Handsome women without religion are like flowers without perfume.—Heine.

Between a.woman's "yes" and "no" I would not venture to stick a pin.-Cervantes.

Earth has nothing more tender than a woman's heart, when it is the abode of pity.-Luther.

Trust not a woman when she weeps, for it is her nature to weep when she wants her way.---Socrates. O woman! thou wert fashioned to beguile; so have

all sages said, all poets sung.-Jean Ingelow,

Ideas are like beards-men never have any until they grow up, and women none at all.-Voltairc. Often the virtue of a woman must be very great, since it has to suffice for two.-Elizabeth of Roumania.

Friend, beware of fair maidens! when their tenderness begins, our servitude is near.-Victor Hugo.

Unhappy is the man for whom his own mother has not made all other mothers venerable—Richter At present the most valuable gift that can be bestowed upon women is something to do.-James A. Garfield.

A woman would be in despair if nature had form-ed her as fashion makes her appear.—Mile. de Lespi-

A man never so beautifully shows his own strength s when he respects a woman's softness.-Douglas Jerrold.

A beautiful woman is the hell of the soul, the purgatory of the purse, and the paradise of the eyes. -Fontenelle.

A woman set on anything will walk right through the moral crockery without wincing.—*Charles Dud*tey Warner.

The most fascinating women are those that can most enrich the everyday moments of existence.-Leigh Hunt.

A beautiful woman is a practical poem, planting tenderness, hope and eloquence in all whom she approaches.-Emerson.

They govern the world, these sweet-lipped women, because beauty is the index of a larger fact than wisdom.-O. W. Holmes.

One can, to an almost laughable degree, infer what a man's wife is like from his opinion about women in general.-J. S. Mill.

There are only two beautiful things in the world, women and roses; and only two sweet things, women and melons.-Malserbe.

It goes far toward reconciling me to being a woman when I reflect that I am thus in no danger of ever marrying one.-Lady Montagu.

The only thing that has been taught successfully to women is to wear becomingly the fig-leaf they re-ceived from their first mother.—Diderot.

A young man rarely gets a better vision of himself than that which is reflected from a true woman's eyes, for God Himself sits behind them.-J. G. Hol-

The divine right of beauty is the only divine right a man can acknowledge, and a pretty woman the only tyrant he is not authorized to resist.—Junius.

The soul's armor is never well set to the heart unless a woman's hand has braced it; and it is only when she braces it loosely that the honor of manhood fails,-Ruskin.

Sinc was of that light, unreflecting class; of that light, unreflecting sex—a Woman. Reader, for thy sins thou must have met with such fair Irrationals; fascinating, with their lively eyes, with their quick, snappish fancies, untamable as flies!—*Carlyle*,

OH, MY HEAD!

WHY WILL YOU SUFFER?

Sick headache, nervous headache, neuralgia, nervousness, paralysis, dyspepsia, sleeplessness, and brain diseases, positively cured by Dr. Benson's Celery and Chamomile Pills. They contain no opium, quinine, or other harmful drug. Sold by druggists. Price, 50 cents per bor, two boxes for \$1. Six boxes for \$2.50 by mall, postage free.- Dr. C. W. Benson, Baltimore, Md. C. N. Crittenton, New York, is wholesale agent for these remedies.

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LYDIA E. PINKHAM'S

VEGETABLE COMPOUND

Is a Positive Cure

For all these Painful Complaints and Weaknesse so common to our best female population.

A Medicine for Woman. Invented by a Woman. Prepared by a Woman.

The Greatest Medical Discovery Since the Dawn of History. trit revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the natural lustre to the eye, and plants on the pale check of woman the fresh roses of life's spring and carly summer time.

Physicians Use It and Prescribe It Freely It removes faintness, flatulency, destroys all craving for stimulant, and relieves weakness of the stomach. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. For the care of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of Humors from the Blood, and give tone and strength to the system, of man woman or child. Insist on having it.

Both the Compound and Blood Purifier are propared at 233 and 255 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. Sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Hrs. Pinkham freely answers all letters of inquiry. Enclose Sci. stamp. Send for pamphlet.

No family should be without LYDIA E. PINKHAM'S INVER PILLS. They cure constipation, billourness, and torpklity of the liver. 25 cents per box.

AT Sold by ull Druggists. WA 81 4 38 3



Science and Art.

To remove smoke stains from ivory, im-merse the pieces in benzine, and go over them with a brush.

Usually the Atlantic ice fields have ceased to be a peril to navigation before midsum-mer. This year is an exception, not less in the long continuance of the ice floes and icebergs off Newfoundland than in respect to their early beginning and abundance.

The Senate passed, July 28, the joint reso-lution introduced by Mr. Flower, authorizing the President to invite delegates from all nations to meet with American delegates in Washington, for the purpose of fixing upon a meridian proper to be employed as a common zero of longitude and standard of timereekoning throughout the world.

The Willimantic (Conn.) Linen Company has posted the following notice in its mills: "No person now in the employ of the Willi-mantic Linen Company will be continued in their service after July 4, 1883, unless they can both read and write. And on and after this no person will be hired by the company who example the both work of ord write." who cannot both read and write."

During a recent heavy thunder-storm in the Shetland Islands, which lasted several hours, a hill three miles from Lerwick was struck by lightning, and large masses of Six months, rocks and *debris*, estimated to weigh 400 tons, Taree months. were thrown down on to the public road im-mediately below and stopped the traffic. At the spot where the lightning struck there is a deep rut extending down the face of the hill.

The judgment of American engineers with respect to the superiority of earthworks over masonry for defense, as demonstrated during our late war, has been confirmed by the bombardment of Alexandria. A council composed of Admiral Seymour and the leading English military authorities at Alexandria, after a careful investigation of the effects of the bombardment, decided that masonry is useless against modern guns, while earthworks turn every shot.

AND A COM

At a recent scientific meeting in San Fran-cisco announcement was made of the discovery in Southern Oregon of a large deposit of nickel ore, resembling that discovered in New Caledonia in 1861, the development of which by the French has so greatly extended the economical use of this metal. The New Caledonia minerals are known as garnierite and nonmeite, both hydrated silicates of nickel and magnesia, occurring with chrome iron, steatite, and other minerals found only in serpentine. There are, likewise, two of the Oregon minerals, one dark, the other pale apple green, like those of New Caledonia, and closely corresponding with them in hard-ness and specific gravity.

Arrangements have been completed for furnishing the American Museum of Natural History in Central Park, N.Y., with a com-History in Central Park, N. Y., with a com-plete collection of the mammals and birds of North America, and of the quadrumana of the world. The mammals and birds will be the gift of Mr. Morris K. Jesup, and the speci-mens of the monkey kingdom that of Mr. Robert Colgate, both well-known as public-spirited residents of New York. Prof. Henry A. Ward, of Rochester, has taken the contract to secure the specimens and ship them. A. Ward, of Rochester, has taken the contract to secure the specimens and ship them, mounted in the best manner, to the museum. The Jesup collection will include seven or eight hundred specimens, to cost in all \$10,-000. The Colgate collection will include about three hundred monkeys, apes, baboons, and lemurs, to cost \$7,000. Prof. Ward thinks that the collections can be completed in three years years.

In the Scientific American of December 20, re was figured for t large lizard known in Arizona as the gila monster, and to science as Heloderma suspectum (Cope), or horridum. Among the Mexicans this reptile is supposed to be venomous, and marvelous stories are told of its pestilent breath. Our naturalists, however, declare the animal to be harmless. From the account of the specimen that has recently reached London it would appear that the naturalists of the Zoological Gardens there are satisfied that the reptile has a mouthful of teeth all supplied with venom. The evidence given in support of that view, however, is not at all convincing. It is to be hoped that the matter will now be more fully investigated. It is barely impossible that our American naturalists have prejudged the case. It is said that Arabi, the General of the Egyptian revolutionary forces, is going to be very circumspect and hold his ground quietly, expecting that the English army will soon be disabled by ophthalmia, without the need of fighting. The glare of the sun and the fine sand that floats in the air have been found to play the mischief with foreign soldiers. It is affirmed that during the Egyptian campaign of the great Napoleon two-thirds of his men were at one time distressed with eye diseases. According to the English papers, every precaution is to be taken to save the British troops, now pouring into Egypt, from such maladies; and among other speculations, 25,000 pairs of blue spectacles have been purchased at five cents per pair. Probably Arabi will laugh at the spectacle of an army in specs; but blue glass is held to possess various healing virtues, and if the British expectations are realized, they will yet laugh at Arabi. The vestry of Clerkenwell have decided to give trial to a new system of gas illumina-tion, introduced by Mr. J. Lewis, of 12 Clerkenwell Green. In this system the old gas burner is discarded, and its place is taken by a thimble or basket of platinum wire gauze inverted over the end of the supply pipe. The coal gas is mixed with compressed air by means of an air-pump, and the mingled gases pass to the platinum gauze, and escape through its meshes. They are lit on the out-side, and the wire speedily becomes whitehot. The total combustion of the gas is further assisted by the draught up two side pipes branching from the main supply pipe below the burner and curving downward. The appearance of the incandescent thimble is very pleasing, and the light is brighter, softer, and steadier than a gas flame. No flame is seen above the incandescent wire, and there appears to be a total combustion of the gas. The lighting power of the system is said to be 514 candle power per cubic foot of gas consumed.



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Naty, a Split. A. Fatnan Old Theology Turned Upside Bown. T. B. Taylor Orthodoxy False, since Spiritualism is True. Wm. Denton 1.00 05 10 02 Orthodox Hash with Change of Diet. W.S. $10 \\ 25 \\ 02$ Barlow. Pre-Natal Culture. A. E. Newton Pre-Natal Culture, A. E. Newton Philosophie Ideas; cr. The Spiritual Aspect Nature Presents to J. Wilmhurst Psalms of Life, J. S. Maans Philosophy of Creation. Thomas Paine, through Horace Wood, medium Pentateuch, abstract of Colenso. Proof Palpable Parker Memorial Hait Lectures, J. M. Peebles Philosophy of Snedal Providences A. I. Decides $35 \ 00 \\ 75 \ 04$ $\begin{array}{c} 35 & 04 \\ 25 & 00 \\ 75 & 00 \\ 25 & 00 \\ 30 & 03 \end{array}$

Parker Memorial Hait Lectures. J. M. Peebles Philosophy of -special Providences, A.J. Davis Report on the Health of Children in the Onel-da Community. T. R. Noyes Review of Clurke on Emerson. Lizzie Doten. Rules and Advice for Circles. J. Young. Helgion of Spiritualism. E. Crowell.... Spiritual Harmonies. J. M. Noyes... Spiritual Harmonies. J. M. Peebles. Board, 25. Paper. Spiritualism and Insanity. E. Crowell Soul Affinity. A. B. Child. Satan, Biography of -k. Graves... Sermon from Shakespeare's Text. Wm. Den-ton... $\begin{array}{c} 10 & 02 \\ 15 & 02 \\ 15 & 00 \\ 15 & 00 \\ 25 & 02 \end{array}$ $\begin{array}{c} 20 & 00 \\ 03 & 00 \\ 20 & 02 \\ 35 & 00 \end{array}$ $\begin{array}{c} 10 & 02 \\ 10 & 02 \\ 25 & 02 \end{array}$ ton Sabbath Question. A. E. Giles Sunday not the Sabbath Spiritualism, Defined and Defended, J. M. Peebles. Spiritualism, a Volume of Tracts. Judge Ed-15 00 mends... Spiritualism. Discussion of J. C. Fish and T. 40 00 H. Duant. Discussion of J. C. Fish and T. H. Duant. Startling Ghost Storles from authents sources Self-Instructor in Phrenology. Spiritualism and Diabolism. Maria M. King. The Wonders of Light and Color. E. D. Babbitt The Day of Rest. W. McDonnell.... The Health Manual. E. D. Babbitt... The Rise and Progress of Spiritualism in En-gland $\begin{array}{r} 40 & 00 \\ 50 & 04 \\ 50 & 04 \\ 25 & 00 \\ 25 & 00 \\ 10 & 00 \\ 50 & 00 \end{array}$ gland The Present Outlook of Spiritual'sm. Henry Kiddle. The Hygiente Cook Book. Mrs. M. M. Jones, The Hygiente Cook Book. Mrs. M. M. Jones, The Relation of the Spiritual to the Material Universe, by the dictation of the late Prof. M. Faraday Tobacco and its Effects. H. Gibbons. 25 00 $\begin{array}{c} 05 & 00 \\ 30 & 05 \end{array}$ $10 02 \\ 20 03$ Tobacco and its Effects. H. Gibbons. The Temple; or, Diseases of the Brain and Nerves, A. J. Davis. The God Proposed, Wm. Denton... Three Plans of Salvation. True Spiritualism The Better Way; an Appeal to Men in Behalf of Human Culture. A. E. Newton... The Interpreter and Translator. James Mon-toe. ${\begin{array}{c}1.00&06\\10&02\\10&02\\25&00\end{array}}$ 25 00 $\begin{array}{r} 75 & 04 \\ 25 & 04 \\ 75 & 06 \\ 1.25 & 08 \\ 25 & 02 \\ 35 & 03 \\ 35 & 03 \end{array}$ The Vestal. Mrs. M. J. Wilcoxson..... The Vestal. Mrs. M. J. Wilcoxson. Tale of a Physician. A J. Davis. The Spirit-World. Eugene Crowell. Tipping his Tables. Underwood and Marples Bebate. Underwood and Marples Bebate. Underwood and Marples Bebate. Unwelcome Child. H. C. Wright Vital Force. How Wasted and How Preserr-ed. E. P. Miller, M. D. Vital Magnetism. E. D. Babbitt. Vital Magnetism. E. D. Babbitt. Vital Magnetism. E. D. Babbitt. Vital Score (Content of the State of the Stat $50 \ 03 \\ 25 \ 00 \\ 50 \ 06$

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Continued from First Page.

will tell you of Foster, Slade, Conant, Andrews, Phillips, Mansfield, and many more mediums where these things are of daily oc-currence and by visiting the media upon this ground you may be able to say with them and with Paul of old: "Our faith is evidence of the things unseen," and with Thomas, "I believe for I have seen and with and believe for I have seen the nail-print and spear wound.

To the bereaved, lovingly seeking to know if their dead yet live, a single rap, unexplain-ed by any other hypothesis than that of spirit power ontwaiches of the power, outweighs all the pompous theories of the M. D.'s, and a message, though spelled out by table-tipping, is worth all so-called revelation, and the voice of a loved one in the dark circle, or from the materialized form in the cabinet, is more valuable than all the consolations of the church, and in the presence of these manifestations love, recognizing love, flies from the cold negations of Materialism to the positive assertion: "We know, for we have seen, heard and felt our loved returned from the grave."

And mediums, co-workers, this is your mission: To make rainbows in the tears of grief; to lay your hand upon the harp of life and still its cords of grief and sorrow; to restore wasted hopes to life; to reknit broken ties and to refill the vacant chair with the loved and supposed lost one. O how glorious the picture, as these rainbows that sparkle in tears illumine your sky! How sweet the music, these sobs changed to singing! =

Nature everywhere supplies the needs of her children, and the demands of all classes are met in these manifestations. To many of us there are things that are puerile in the seance, and circles offtimes disgust us. But even so is it in the varied companies of mortals in which we mingle. But these puerile manifestations are the needed food to many, and the circles 1, have left in disgust, have caused tears to flow in the eyes of others. I have learned this valuable lesson: That each must be convinced upon his or her own plane, and that there are wise spirit-bands who will thus meet each, and since manifestations are thus granted, we should each seek those that meet our wants, leaving others to do likewise; and not till all are philosophers can only deep philosophy be spoken through entranced lips. While this gradation of phe-nomena exists. all who honestly seek shall find. "Lo, at this table all are fed," and whenever I am inclined to condemn, I ever remember the poor widow in the scance, whose son Tommy had died but a little while previously. Tommy came and spelled his name by raps, and the over-joyed mother seized the table in her arms, and weeping over it tears of joy, went home happy. You may smile but there were only tears in the circle. If I am inclined to smile at this manifestation of mother-love, I am stopped by the remembrance of a sainted mother, who clasped to her bosom the instrument that bore from the camp, march, battle or hospital, news of her boy in blue and I see the beauty of the love that kissed the table which brought the message from the boy in Summer-land.

Ah, how ever does love drive all cold negatives away when once we have the proof of the return of the loved one. I have "seen the hard man of business bow in tears as his wife returned and spoke to him words of comfort through some entranced medium, and the judge sit with radiant face as he communed with his child at the cabinet, and whole audiences have listened spellbound to the musical flow of words and the magnetic spell of the trance speaker. To each and all of these have evidences come that there is the instrument, the message makes it for the time being divine. This is the message of modern Spiritualism, "Man thou shalt never die.

"It falls on each heart with a 'Peace be still.' In joy we place our hands in yours, Dear angel friends, and with you sing, "The grave has now no victory And Jeath has lost his sting.""

The Neshaminy Camp Meeting.-Sixth And Last Week.

(Specially Reported for Religio-Philosophical Journal.) Sunday, Aug. 20th, was a beautiful day and the usual crowds resorted to the camp by car-riages and by rail. The addresses were given by Mrs. C. Fannie Allyn, of Boston. She requested questions from the audience, and during her two lectures she answered a great number. Real sharp wit, a great sense of humor, cutting sarcasm, practical common sense and philosophy, are the weapons she loves to deal in. Sudden bursts of eloquence hold you breathless and sweet pathos draws your tears. She held her audience long with her addresses, and then from subjects selected by the audience, she gave improvisations, some of which deserve to be called poetry, winning the applause of her hearers.

At the evening meeting, among other exer-cises Mrs. Freeman, of Philadelphia, spoke under control, and Mrs. Allyn gave some ex-

periences and a poem. Tuesday, Mrs. Allyn again answered questions, dwelling for a portion of the time upon psychometry, and urging all present to develop this power of their own spirit, and thus have in life a protection, for by this power they can come *en rapport* with the soul and know each other. Other questions were answered and among the several poems given was a very pretty one on "Love's Confession."

Wednesday, P. M., Mrs. Adeline M. Gladden, under the control of a wise spirit, "Hoolah," gave an address upon "What body shall we have hereafter?" He explained the effect of earthly, sordid, mean and vile lives upon the spirit-body, and said we could each have just spirit-body, and said we could each have just the body we wished, if we would only make it, either pure by pure thoughts, or vile by vile thoughts. He urged all to so live that their bodies might be the reflection of all that is pure, noble and good, Thursday, Mrs. Allyn gave an address from questions by the audience. confining herself

questions by the andience, confining herself mostly to the one of "Revelation," and drawing a brilliant contrast between "the thussaith-the-Lord revelation" and that of our present humanitarian revelation. She fol-lowed this contrast through the Old and New Testament and compared it with the revelations of science and that which come through the modern reformer, the Declaration of Independence and Proclamation of Emancipation and the improvement of social, educational, and religious life. She gave at the close a fine poem on "Our Boys" and some very satisfactory psychometric readings. Friday, J. M. Peebles, M. D., gave an ad

"It is dress in which he said substantially: as natural for man to worship as it is for water to flow or birds to sing. Every tribe of men has some conception of the future life. Those philosophers who tell us there are tribes of men who have no conception of God, do not tell the truth, for the lowest man in development has some conception of the Infinite. This belief springs up naturally in the human soul. The spiritual is the real, the abiding; it is the unseen and eternal force, and this principle he illustrated by light, heat, motion, etc. He then turned to emotion, the unseen man. The body was only the house; death the removal. Man he said was in earth triune, body, soul and spirit; in the future life, soul and spirit." Mr. Peebles located the soul in the pineal gland between the cerebellum and the cerebrum. Saturday, P. M., Capt. H. H. Brown gave an

no death, and why question the method? The great point is to get this truth—"If a man dies he lives again,"—and any source whence it comes is sacred. However humble in the camp of human life, spiritualizing the individual, and through this individual development redeeming the race from ignorance, want, vice and crime. Sunday dawned very stormy, and all day long it rained and great was the disappointment in camp. The hall was filled with an interested audience, and Dr. J. M. Peebles, the well known Pilgrin, gave addresses in the forenoon. In his morning discourse he reviewed the evolution of the world from nebulæ, and the development of life and ultimately man. Everything converges in man as the epitome of Nature. Humanity is one species, of many races. Man was not the body, but the soul. The soul builds the body. Death is only a new and second birth, and robes are prepared for us in the second birth by noble souls in that life. In the afternoon his theme was "Ingersoll's Mistakes," and he said, the most important question man could consider is. What is truth—truth in relation to Deity, future life and known destiny? Truth never persecuted and never brought sorrow; error did this. Every thing in relation to freedom, home humanity, charity, etc., that Ingersoll had so eloquently said, he heartily echoed; but when he comes to speak of God. Bibles, Revelation, Christianity and other sacred themes then the man descends below his proper dignity, for these themes are not to be treated with wit, sarcasm or ridicule. He then reviewed the remarks of Ingersoll upon these themes; and in closing he referred to his ignorance of the knowledge of a future life as inexcusable when so much evidence is at hand, and he pointed out the difference of Ingersoll's negations and the positive assertion of Spiritualism and the effect of the two as illustrated by examples upon individuals. At the close of Dr. Peebles's address Mr. Samuel Wheeler, in behalf of the campers and visitors, made an address to Capt. Brown in appreciation of his services as Chairman of the meetings, closing with two poems pur-porting to be from Alice and Phœbe Cary through the mediumship of Mr. Beach, rec-ognizing the value of his work from the angel side. The Captain was so full of emo-tion that he could scarcely speak, but made as fitting a reply as he was able. In the evening a meeting was held at which songs were sung by Miss Lena Whitkon, Miss Love, of New York, Miss Fritz and Mr. Kay; recitations given by Capt. Brown, Miss Fritz and Miss Sheffer; remarks by Capt. Keiffer and Mr. Gardner; a resolution of thanks presented through the Secretary of the Society to Capt. Brown, and a resolution of thanks presented by the campers and visitors to Capt. Keiffer, Superintendent, and Mrs. Lynch, Matron, for all they have so cheerfully done to make the camp pleasant, and at a late hour the meeting adjourned, and thus closed Neshaminy meetings. The Fancy Dress Party of Thursday evening was the greatest success of any ever held on the grounds. Large excursions came from Philadelphia and Trenton and the campus. was filled with country teams. The pavilion will go, and the grounds will be left in the was crowded and a large sum added to the care of the squirrels and the birds. But funds of the Society. The costumes were dwelling here almost alone is by no means as many and fine. I can only note a few of unpleasant as it might appear. To many it them. Mr. James Shumway, Secretary of the is the most enjoyable part of the season. The Society, appeared as a Continental; C. Fannie crowds, the noise and excitement are all Allyn as a Russian Princess; Capt. H. H. Brown as a Turk fresh from the Egyptian-war. Three characters from Patience, Bun-thorne, Lady Angela and Archie Grosvenor, you meet you know and greet, and the little

were taken by Mr. W. W. Mayberry, Jr., Miss Gertie Mayberry and Mr. W. Oertelt. Mrs. Newcomb, of Baltimore, appeared as an old Salam with Bhartone by Mr. Samuel Newcomb, of Barlimore, appeared as an old Salem witch; Phantoms, by Mr. Samuel Wheeler and Mrs. A. M. Gloding. Barber's pole, Mr. Gloding. The mediums in camp all took part: Mrs. George as Topsey, Mrs. Ball as a washer-woman, Mrs. Walters as an Indian, Mrs. Williams as America. Mrs. Lynch Was a Corman procept Miss Baily a Lynch was a German peasant, Miss Baily a Spanish, and Miss Bronson, Hungarian. Mr. Cornell was Pat and Mr. Hyman J. Levy was a fine young sailor lad. Miss Odenath was Queen of Folly and Miss Laux an Eastern Princess. One pleasant feature was the chil-dren in costumes: Little Miss Du Boise was attired as Flower Girl, and the little Misses Scarborough and Myres attracted much attention as little Quakeresses.

Miss H. H. Lane of New York City, an excellent medium, passed the last week with

The Neshaminy Boat Club gave a reception to a few of its friends Thursday evening, which is reported as a very enjoyable affair. Mrs. C. Fannie Allyn made many friends in camp and was missed after her departure. Mrs. Allyn possesses rare qualities for en-tertaining people. Strongly marked in her individuality and apparently as free to act as think conservation to be a strong to be strong to be a strong to be think, consequently she must pay the penal-ty by being misunderstood; but never mind, Fannie, angels look to the heart and yours is open to them.

One recommendation of our camp is, boys and youths like it; and we notice that Capt. Brown's tent has seemed, by common consent, a kind of headquarters for them, and that he has oftentimes shared in their sports, and we have heard one of the boys say a few days ago, "If you are not here, Captain, next year, we will not have a good time." The The Captain bids us say that he carries from Neshaminy no sweeter memories than that of hours passed with "the boys," and that if they continue to be as gentlemanly and kind as they have been in camp, he will be as proud of their company as men as he has been of their affection as boys. He hopes for a reunion next year.

Mr. Gloding started a watermelon party, Saturday, A. M., and soon the sport became contagious and all the "West End" became a wild scene of revelry for two hours.

Prof. De The band must not be forgotten. Bath has won our thanks and our highest esteem by his courtesy and ever ready and cheerful compliance with our wishes. His concerts have added much to the pleasures of the camp. Should he not be at Neshaminy next year, her lake, grove and rocks would miss him, for they now echo lovingly his melodies. Then will it not miss Charley with his cornet and razor. In every practical joke he has had a finger. Successful in business, heis no less so in love. Send us all cards, Char-

ley; no presents. The society and the campers are under many obligations to Miss Lena Whitkon. The Chairman wishes here to publicly acknowledge his obligations to her in making the meeting a success.

Resolutions were presented, and they were deserved, at the last meeting by campers and visitors, to the Superintendent, Capt. F. J. Keifer, and Mrs. Lynch, Matron, for their efficient services and kindness to all on the ground.

Only a portion of the Executive Board of the First Society have been much on the ground. Messrs. Jones, Beals, Hend and Mrs. Wightnor have passed Sundays with us, and been of efficient service.

Mr. and Mrs. James Shumway have been here every day and have been invaluable aids to Chairman and Superintendent. Where can the society find another secretary. Keep Bro. Shumway and Capt. Keifer where they

social chats occurring in the quietness of your cottage are like bright spots in a cloudy

day. It is astonishing how quick this little city On Monin the woods becomes depopulated. On Monday morning every tent and cottage of the four hundred were occupied by the usual number. Every train bore away great num-bers during the day. As the night came on, seventy per cent. of the people had disappeared, and all was as quiet as a deserted village.

The interest in the meeting here during the last week was fully as marked as any preceding it. The attendance was greater. The rostrum was occupied during the time by Dr. H. B. Storer, Mrs. Helen L. Palmer, Ed. S. Wheeler, Mrs. Fannie Davis-Smith, and J. Frank Baxter-Wheeler and Baxter speaking on Sunday. Mr. Baxter took for his subject in the morn

ng, "Spiritualism and the Church." He said was a discourse to the churchists and not to the Spiritualists or Liberalists, and from the stand-point of the church. "In the ranks of the Spiritualists," said the speaker, find many of the best scientific men of the day, and also many of the prominent theologians. The church has cautiously followed afar off. Spiritualism is true because it is based upon true and accredited phenomena. The literature of to-day is full of instances attesting to its truth." The speaker cited instances innumerable from the Bible, proving the truth of the phenomena.

Mr. Wheeler spoke on "Spiritualism, its Facts and its Phenomena."

He noted the progress of Spiritualism from Its beginning to the present time, and said the people are to be congratulated on the great advance made during the last twentyfive years, not only in Spiritualism but in every thing almost except theology; that never stirs but is the mill stone twined about the neck of progress, constantly pulling it backward. Spiritualism is no new thing; it always existed, and we find it cropping out here and there down through the historic ages to the beginning of time. Spiritualism does away with the idea of a devil, and its phenomena we trace not to God or the devil. but to natural causes, whose laws Spiritualists are trying to solve. The speaker termed Henry Ward Beecher as a new arrival to Spiritualism, but, said he, the arrivals nowadays are so numerous that it is quite impossible to keep account of them, where a few years ago every new one, especially if he be at all prominent, was halled with joy. The only fault he could find with the Reverend gentleman was that he was so slow in arriving. The speaker urged upon all to investigate and assert their own manhood and womanhood.

Mr. Baxter gave some fine tests at the close of Mr. Wheeler's address.

Considerable excitement was caused the other evening by the exposure of Dr. Sour, the materializing medium. We refrain from giving details as it is expected the editor of the JOURNAL will give an extended account of the affair shortly. In view of this affair a petition was cir-

culated among the campers, praying the Directors to let no medium hold a scance for material or physical manifestations for money, without first having passed certain test conditions to be under the direction of a committee. The petition received a large number of signatures.

J. M. Roberts, of Mind and Matter, had the Board of Directors before the Court at Green-field, Tuesday, charged with libel. They were held with \$300 bonds to appear at the November term of court. The affair grew out of the publication of certain resolutions. Roberts is also held in bond amounting to \$50, with the charges specified in the preamble. isi y watched by the many friends of both sides. L. A. GREENWOOD.

early years of their mediumship it was my privilege to meet them in my own home. have met them in the public hall and under various conditions, and they were always ready to grant investigation to the skeptic. How is it to-day with these mediums? Can the investigator get a scance-sitting if he or she asks for anything like test conditions? Can anybody except a real gulp-and-swallowcredulous-take-it-all-in-at-once person, obtain a sitting in this scance? Is William Eddy afraid to allow the investigator the privilege of examining into the fact of materialization through his mediumship, (if it is a fact) as thoroughly as he allowed the same investigator to look after the physical phenomena that took place in his presence years ago?

But I must not use your valuable space to report our scance in full; suffice it to say that our sitting was a pleasant, and I trust profitable one. Some very fine tests of spirit presence were given through the mediumship of Mr. S. Howe, and Mrs. Mary W. Brintnall, of Boston.

House lots are selling rapidly at advanced prices.

All the Association cottages are engaged for the camp meeting season of 1883, and more are asked for.

Thomas T. Dean, of Sandwich, Mass., has bought four lots and intends building cottages for rent.

Cottage building this fall has already commenced and promises to exceed last season. Old Pan Cottage will probably receive an

addition of some twenty rooms before the season of 1883. President Crockett is at his post looking

after the interests of the grove. W. W. CURRIER.

Old Pan Cottage, Aug. 29, 1882.

SYMPTOMS OF A DISEASED LIVER.

Fain in the right side, under edge of ziba, increasing on pressure; sometimes the pain is on the left side: the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder and is sometimes taken for Rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternating with laxity; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left. undone something which ought to have been done, A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled; his feet are cold or burning, and he complains of a prickly sensation of the skill: his spirits are low, and, although he is satisfied that exercise would be beneficial o him, yet he canscarcely summon up fortitude enough to try it.

If you have any of the above symptoms, you can certainly be cured by the use of the genuine DR. C. MCLANE'S LIVER PHLS. When you buy McLane's Fills, insist on having DR. C. MCLANE'S CLEDERATED LIVER PHLE'S, made by Fleming Bros., Pittsburgh, Pa. If you can not get the genuine DR. C. MCLANE'S LIVER PHLS, send us 25 cents by mail, and we will send them to you. ELEWING BROG Pittsburgh Da.

FLEMING BROS., Pittsburgh, Pa.



D. S. B. JOHNSTON & SON., Negotiators of Mortgage Loans, ST. PAUL, MINN.

"For Death is but another name for change, The weary shufile off their mortal coil, And think to slumber in eternal night. But lo! the man though dead, is living still; Unclothed, is clothed upon, and his mortality Is swallowed up of Life."

And thus-

"Death with solving rite. Pours finite into infi**nite**.

And it is the mission of Spiritualism through its phenomena and philosophy to bear this message to those in the darkness of sorrow and the blindness of grief! To hear the cry of the hungry-hearted, and bring to each the answer needed! Glorious nineteenth century! wondrous in its achievements in science, arts and mechanics; wondrous in its diplomacy, that is saving bloodshed through arbitration among nations; glorious in all that tends to the elevation of man. Among its gifts the first and best is angel communion. It is the incomparable gem in the crown of evidences of a future life. Before its brightness bows the intellect of man. It is already illumining the halls of science and the study of philosophy. Already are the great, as measured by earth's standard, borrowing its radiance to brighten their path. As it dispels the darkness of doubt the soul leaps to newer life, and with redoubled vigor man pursues his aspirations upward, onward, sunward. Those who, walking with bleeding hearts in the shadows of a great bereavement, with the soul-fibres all keenly sensitive from the shock of separation, step out into the glorious radiance of this reflected light of heaven, find the intellect dumb, but love knows its own. Severed ties are reknit and broken hopes restored. The path to heaven glows with angel steps, and beckoning hands point to a higher and better life, and death is transformed into a second and a grander birth. Ah! now because of this gift of mediumship we know beyond all doubt that there is reunion in that beautiful life beyond, and we can realize as a practical, daily, glorious fact that-

"All the boundless universe is life; There are no dead."

"On the shores of hills immortal, Just beyond Death's rushing river, When we've passed the grave's dark portal We shall meet to sunder never.

"Loved ones will come in garments white, Walting in heaven's refulgent light To welcome us where is no night, And we no more shall sever.

"They're watching from some heavenly hill, Walting till Life's mission we fulfill, Then in our good Father's will Love binds us forever.

"Ahi this we know! O Father, thanks, That Thon hast heard our earnest prayer, And taught us life is everywhere And love and lite eternal

"That when we drop these mortal frames, Thou wilt give us angel names And love in fields supernal.

"Ay, this we know for we have seen Those fields beyond in living green, Through clouds by angels ritted And off they come in radiant bands, Dear spirit friends from summer lands, And doubl's dark cloud is lifted.

Av! I see them now on their beautiful hill, And their odor of flowers floats over fields away. And my cars now catch their welcoming song, A greeting to those who have just come home.

The last dance of the camp, Saturday evening, was a very pleasant one. Mr. W. W Mayberry, Jr., has proved himself a most efficient floor manager. Everybody knew Will to be every inch a gentleman, but who would suppose a young man of twenty-three could keep such crowds in order and not have a single complaint reach our ears. You may well be proud of this, Will. May we meet you in dance, and hear you in song and join you in frolic at Neshaminy in '83.

The following resolution was passed at a meeting of the Executive Board and present-ed to Capt. Brown at the meeting, Sunday, and in a few remarks he thanked them for their kindly appreciation:

"The Board of Trustees of the First Association of Spiritualists of Philadelphia take this method of expressing their appreciation of the services of Capt. H. H. Brown, who has for six weeks so ably presided over their camp meeting at Neshaminy, and heartily tender to him a vote of thanks. Unanimously adopted by the trustees, Sunday, Aug. 27th, 1883. W. W. CLAYTON, Pres.

JAMES SHUMWAY, Sec'y. FRANCIS J. KEIFER, Supt.

A large party from camp joined an excursion to Ocean Grove, on Tuesday.

An impromptu social gathering was held in the hall, Tuesday, A. M., at which were songs and recitations by Messrs. Mayberry and Oertelt, Mrs. Newcomb and Mrs. Allyn. Mrs. Allyn presented a gift to Mr. Mayberry. The young man made his maiden speech, and the joy was general.

Several of our campers had a little cosy private picnic up Neshaminy on Monday,

Mrs. J. R. Beals, whose face has been seen constantly in camp ever since its inception, and who is mother to all the young people, they having named her tent, "Home, sweet home," has been compelled to return to the city by sickness. Camp is lonesome at the 'East end" without her, and all are anxious for her recovery.

Mrs. S. B. Watford, of Philadelphia, who has frequently passed a day in camp, is now stopping permanently with us.

A surprise party at Mrs. Ball's tent Wednesday evening.

Lake Pleasant Camp-Meeting.

To the Editor of the Religio-Philosophical Journal:

The camp meeting is over. Of the large throng that filled the grounds on Sunday, but a solitary few remain. The grounds have a deserted and somewhat desolate appearance. Tents are being taken down. Cottages are closed and their windows boarded. Rubbish of all kinds is seen about the doors. The evergreens and golden rod which festooned the trees at many doorways, rendering them so attractive, hangs crushed and faded. Around the hotel and grocery a little stir is perceptable, but the main avenues are quiet and deserted. Soon the solitary campers, too, dwelling here almost alone is by no means as Lake Pleasant, Aug. 23, 1882.

Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

Another week of quiet rest has been enjoy ed by the dwellers here at Onset. The continued dry weather somewhat disturbs the pleasure of the promenade, but that is very pleasantly offset by the sail and row boats. The evenings are so cool that heat from the stove is quite enjoyable at the social parties. the scance rooms and home enjoyments. There has been a steady tide of pleasure

seekers coming to the grove since the close of the camp meeting. The arrivals by rail-road last Saturday, the 26th, were fully one hundred. The steamer Monohansett brought a large party from New Bedford, on Friday, the 25th, and a party from Cottage City and Falmouth Heights on Saturday, the 26th. Sunday, the 27th, Fred Heath, the blind medium of Boston, occupied the platform ac-

ceptably to a fine audience, President Crockett presiding.

Sunday evening at 7½ o'clock there was a social scance at Sidney Howe's Hall on Onset Avenue, some thirty persons present. After singing the familiar words, "The spirits are hovering round,"

remarks were made by Mr. Howe upon "Mediumship," in which he took occasion to very earnestly and positively urge mediums as a class to get on to a higher plane of development, and not to be satisfied with their present condition, but to strive for higher things. So far as he was concerned, he said that he was not satisfied with his mediumship. At the conclusion of Mr. Howe's remarks, the writer took the position that this everlasting dissatisfaction of mediums with regard to their mediumship and the inclination to be something more than what they really are, is the fundamental cause of the much-to-beregretted state of mediumship all over the country to-day, and he honestly believes that if mediums as a class, would strive as hard to perfect themselves and their own real, honest medial powers with which nature has endowed them, as they do to ape powers that do not belong to them, that Spiritualism would receive a happy result well worthy of the noble effort.

In evidence of true mediumship and its development, Mrs. Cushman, the musical medium, of Charlestown district, Boston, was cited,-a lady who for the past thirty years has given tests by independent-guitar playing, and the spirits have voiced through her organism to loved ones on earth, and thousands have received positive proof of spirit return.

Annie Lord Chamberlain was also mentioned as one who had never left her real medi-umship for the sake of other manifestations of which she was not the real owner, and whose scances to-day are meeting with un-paralelled success. In contrast with the above the Eddy mediums were mentioned as among the very best the world has ever had. In the

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