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

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The Evils of Dark Cabinets.

[Light, London.]

".... As our readers will observe, there is amongst our correspondents a very general opinion that Miss Wood is-notwithstanding all that has been said -possessed of very remarkable powers as a medium; and, from facts which have come to our own knowledge we are disposed to think so too. But then if she was really guilty of a premeditated and conscious fraud at Peterborough, the unfortunate questions arise, What is the source and nature of the temptation which leads mediums from time to time into the commission of such gross acts of wickedness? And what measures can be adopted to save both mediums and sitters in future from the recurrence of such infamy and disgrace? Nor are the same questions much less pressing, even should it be conceded—as Miss Wood herself asserts, and as many of her friends are disposed to believe—that at the time of the recent seizure she was utterly unconscious of the degrading work in which she was engaged. Even if this were true few people would be expected to credit it, and the necessity of saving Spiritualism from unmerited disgrace must outweigh all other consideration.

Both our esteemed co-worker, "M. A. on.)," and Mr. J. S. Farmer, the able editor of the Psychological Review, have, as our readers are aware, long and earnestly advocated the total abolition of the practice of placing the medium in a dark cabinet out of view of the sitters, except under very special circumstances; and we are strongly disposed to agree with them that herein lies the sure remedy for the evils we so much deplore. Acting on this conviction we have, since our last issue. conjointly with Mr. Farmer, after anxiously considering what should be done in the present emergency, issued the following circular with the view of taking counsel with some of the most experienced Spiritualists in London and the provinces:-"

4, NEW BRIDGE-STREET,

4, New Bridge-Street,
Ludgate-Circus, London, E. C.
16th September, 1882.
In view of recent events, it seems to us that the time has now arrived when it is incumbent upon all who have the welfare of Spiritualism at heart to consider carefully and thoughtfully the present state of affairs. That during the past few years the movement has suffered, and the facts of Spiritualism have been damaged and discredited, in the eyes of investigators and the public generally, through the exposures, real or alleged, arising out of circles for "form manifestations" with professional mediums, to which the public have been admitted, no one acquainted with the true circumstances of the case al mediums, to which the public have been admitted, no one acquainted with the true circumstances of the case will, we think, venture to deny. The reason for this is not far to seek, and a careful study of the question has led us to the conclusion that the conditions peculiar to such circles are mainly responsible for these deplorable results. We therefore suggest that, in the interests of all concerned, and having regard to the position of the movement before the public, it is desirable that definite action should be taken in the matter.

The question is a grave one, and undoubtedly requires a wise discretion in dealing with it. To this end we solleit the advice of those who are well known as tried and experienced Spiritualists.

It is proposed that a carefully worded statement shall

It is proposed that a carefully worded statement shall be drawn up and sent out to societies and individual Spiritualists all over the country, earnestly inviting all concerned to united public action, such action to have special reference to a reconsideration of the methods of investigation usually adopted.

investigation usually adopted.

Seeing that experience is showing the only really satisfactory conditions to be (1) the medium in full view, and (2) a sufficiency of light for careful observation, we think such a statement might contain a caution against the evil results of dark and cabinet sittings with professional mediums as at present conducted, and also against admitting the public to dark circles of any kind. It might, moreover draw attention to the fact that in the seclusion of the medium, and in the absence of sufficient light for careful observation, a premium is set upon fraud; that these conditions seem to harbor and invite deception, buffooners, and delusion; that by their adoption we expose mediums to temptations to which we have no right to subject them; besides, in great probability, sapping their health and exposing them to unknown perils. It should also, we think, point-out the want of confidence which these methods induce between medium and sitters.

On the other hand it should, we think, Indicate and recommend the adoption of methods which are not open to those objections. That such are possible we are reasonably assured, but after all the question is—In yiew of the continued obloquy and contempt brought upon Spiritualism by "Exposures," is it wise to continue methods to dear the start of the continue methods.

itualism by "Exposures," is it wise to continue methous results?

In asking your advice and criticism we believe that only by some such action will a revival of interest in the subject be brought about, and public confidence in the movement be restored.

E. Dawson Rogers, Editor of Light.

John S. Farmer, Editor of Psychological Review.

"This circular has brought us a large number of replies, favorable, with but rare exceptions, to some such course of action as that

which we ventured to suggest."

Below we give a few of the replies, as published in *Light* the week following the publication of the foregoing circular letter and in the Review for October.

Mr. W. Eglinton, medium: "Replying to your circular of the 16th inst., my opinion is that professionalism in Spiritualism should be opposed in every shape and form. The methods of investigation at public circles are not only damaging to the reputation of the medium, but ridiculous in the eyes of the

J. J. Morse, medium and lecturer: "I quite concur in the need of some such action is your circular points to, alike in the interas your circular points to, alike in the interests of mediums and the cause; otherwise the repeated experiences of alleged 'exposures' are calculated to prove insurmountable obstacles in the present progress of the movement, preventing its usefulness to the world, and marring its value to believers."

Mr. T. Shorter, late editor of the Spiritual Magazine: "I quite approve of the suggestions in your circular of the 16th inst. They are good, as far as they go, but I fear that they do not go far enough."

that they do not go far enough." HAY NISBET, publisher of Spiritualist books, Hasgow: "I fully acquiesce in the suggestions you make. If speedy measures are not taken we shall soon be in a mess like the Americans. Go a-head." Mrs. Nosworтну, Liverpool: "Knowing

as I do that all mediums are subject to such influences as sitters bring with them, I agree with you in your proposed manifesto on this

T. BARKAS, Esq., F. G. S., Newcastle-on-Tyne:—"I desire briefly to reply to the pargraphs in the order of their occurrence:—(1) accept every statement in this paragraph. (2) It is of vital importance that the opinions of experienced and educated Spiritualists should be obtained. (3) A statement such as that proposed would be invaluable, but before issuing it, it ought to be sent in proof to all those to whom this circular has been forwarded, with a request for suggestions and criticism, and the revised proof should be forwarded for final correction to about twenty Spiritualists of known precedence, who have contributed to the literature of Spiritualism. (4) Speaking generally, I agree with the statements in this paragraph. (5) The suggestions are valuable, and should be considered in the document proposed to be is-

sued.' J. Fowler, Liverpool:—"I am quite in sympathy with your circular. I believe dark circles should be discontinued by Spiritualists as a means of furthering the cause of Spiritualism. In scances conducted for purelý scientific purposes by scientific men, darkness may be permitted, but for ordinary and general investigation, I would discontinue scances held in the dark. The experience of the past has been anything but satisfactory. The painful exposures which the cause has experienced, may be attributed perhaps, to ignorance of sitters rather than to the cupidity of mediums. No doubt, the credulity of many Spiritualists has afforded advantage to unreliable mediums to commit fraud and personate the spirits. It seems to me that he only safeguard to the cause is to repudiate dark scances altogether."

Mr. C. C. Massey, Translator of Zöllner's "Transcendental Physics:"-"I assent gener ally to the suggestions contained in the circular issued by yourself and Mr. Farmer. But I think also that to any recommendations addressed to the public there should be added strong representations of the usually fallacious and nugatory character of 'tests.' 1 mean such as are imposed by the investigators or suggested by or through the medium. But for these I imagine the most credulous would not be imposed upon by manifestations' which did not carry with them intrinsic evidence of their genuine character. It is the belief that adequate precautions have been taken against simulation when this is not really the case that makes inexperienced or enthusiastic persons the victims of deception, and offers opportunities to the fraudulent medium. And I am inclined to think that this system may offer an obstacle to the evolution of true phenomena. I would also suggest the election of a representative Council of Spiritualists to decide upon and conduct the prosecution of persons pretending to be mediums in cases of undoubted fraud. I think if such proceedings were undertaken by Spiritualists it would have a salutary effect both within and without the movement."

"M. A. (Oxon.)"—"There is no reasonable doubt that reiterated exposures of fraud are dealing a death-blow to Spiritualism as a public and popular movement. Many who are recent investigators are coming to believe that fraud is mixed up so inextricably with all the manifestations, that it is al least questionable whether there are any free from it. Such will soon abandon the profitless task of endeavoring to sift out what

may be, after all trouble, worthless.
"I have nothing material to add to what I

have repeatedly urged on Spiritualists. I would abolish the cabinet as a pest-house of deceit, and abandon illusory tests connected with it. If a medium wants to cheat, a cabinet provides the means. If a medium is entirely honest, I consider tying in a dark cabinet to be a deceptive test, even when skilfully performed. Not one person in fifty can tie a woman so that she cannot get out of the bonds by normal means, if she is a practised trickster. No human being can tie a medium so that he cannot be released

by abnormal means.
"The only test worth countenancing is a "The only test worth countenancing is a clear view of the medium during the whole scance, and of course, in light sufficient for exact observation. And investigation should lead up to a view of the medium and the Psychic Form simultaneously.

"I do not anticipate that promiseuous circles will sit with sufficient patience to attain success under these conditions. It is therefore a question whether any such circles

fore a question whether any such circles should be encouraged to seek for such manifestations at all. I am strongly disposed to think that materialization is too difficult and delicate a matter to be obtained in the wholesale way in which public mediums wholesale way in which public mediums profess to obtain it. The temptation to resort to illicit means when the legitimate fail is enormous, and no medium should be exposed to it.

"There are also grave reasons for believing that there are dangers of other kinds connected with promiscuous circles for materialization, as now held, which it is the part of wisdom for Spiritualists to avoid.

"I, therefore, incline to urge that the phenomenon of materialization should not be sought for at all in promiscuous circles, but that it should be exoked in select circles only, composed of experienced Spiritualists, and without the use of illusory tests.

"There can, I think, be no two opinions as to the necessity for promptly abandoning methods of experiment which set a premium on fraud, and which have proved well nigh fatal to public Spiritualism.

"I confine myself to the points on which you ask my advice, though there are other par-ticulars in which pu se Spiritualism needs purgation."

MESSRS. JAMES ROBERTSON AND J. McG. Monro, Glasgow:-"I duly received your letter, and, subsequent to perusal, handed it to a friend, and we desire jointly to express our thorough appreciation of the attempt that is making, or proposed to be made, to reform the conditions which have hitherto by a great number of Spiritualists been deemed absolutely indispensable to the production of 'form' manifestations, but which, in the light of recent experiences, have been proved worse than useless to subserve the end in view in their adoption, viz., the demonstra-tion of the reality of a Spirit-world, and the lower of the inhabitants thereof to make

themselves physically discernible. "There can be no questioning the fact, that all the real evidence thus obtained is practically nullified and robbed of its importance for investigators by the revelations of such frauds as that attempted in the house of Mr. Catling, of Peterborough; while the cry against dishonesty on the part of mediums is unavailing. Doubtless, for some time to come, many will ventilate their indignation against Miss Wood, while others will be found to take up the cudgels in her defenceeach side having a raison de etre for its contention. The essential point at issue, however, is not Miss Wood's act, nor the motive or influences which impelled her, but rather he state of things which render it possible for such frauds to be enacted.

"Surely it is time for Spiritualists to wake up to a recognition of the dangers attendant upon the practice of sitting for physical manifestations in almost total if not absolute darkness, and to dispense forever with cabinets, and all other questionable paraphernalia. Should a reform in this direction be accomplished, no doubt we should hear of 'successful' scances less frequently; but then the winnowing would and could only affect the spurious and fraudulent manifestations, the residuum being thoroughly satisfactory, and admitting of no cavil. Even should the abolition of cabinets, and the substitution of light for darkness, result in the total lapse of the phenomena of form manifestation, no harm would accrue to the cause, for it would then have been proved that it required thoroughly untrustworthy conditions to produce hem; and consequently, whether genuine or

the reverse, such phenomena were ipso facto worthless as evidence."... E. W. Wallis, medium and lecturer: -"I am in receipt of your circular, and congratulate you most heartily for your public spirit in thus endeavoring to grapple with this que :tion, and discover the remedy for a great evil. My recent action and publicly expressed convictions on the subject under consideration are so well known that I need hardly repeat them here and now. But in spite of the os-tracism of myself and others who join with me in the desire for reform, by the Banner of Light and a few of its correspondents. I am sure that both in America and in this country the Spiritulists are rapidly awaking to a sense of the great danger and absolute need of immediate reform in the methods of seance holding; and any united public action in this country will be welcomed most cordially there, and strengthen the hands of the earnest workers who have so long fought the battle for truth.

"I answer your question most emphatically 'No!' It is not wise or right or just to either spirits, mediums, the cause, or the public.

present, trusting, however, that the matter will not rest here, but be carried to a successful issue."

ful issue."

MRS. HARDINGE-BRITTEN, medium and lecturer:—"GENTLEMEN, I beg to acknowledge the receipt of your circular of the 16th inst., to which I hasten to reply as fully as the present moment will permit. You may judge how deeply I am personally interested in the subject-matter of your circular when I remind you that I have given the last twenty-three years of my life, with all I am and all I have, to the promulgation of what I know to be the truths of Spiritualism. In thus helping to build up a noble cause I have deemed myself amply rewarded by witnessing its triumphant acceptance in many parts of the world by tens of thousands of capable thinkers. I now see this work—to me so holy and sacred—degraded by imposture, and repudiated by the most respectable portion of the community, chiefly on account of the the community, chiefly on account of the notorious frauds practiced upon it in the name of mediumship. If I have of late for-borne to take any public part in a movement justly and necessarily tabooed by the classe whose influence is most needed to sustain it, it is because I have felt that my single voice was insufficient to stem the tide of fanaticism and credulity which ever seemed ready to shield the impostor, but exercised no charity for the victims imposed upon; neither could I any longer, with respect to myself subject my remonstrances to the virulent de nunciations which are visited upon those who dare to ask for test conditions in the investigation of so unprecedented a subject as spirit communion. It is not that I fear these ever ready denouncers, but like many other my most esteemed associates, however willing I have been, and still am, to debate the proven facts of Spiritualism with the enemies of the cause, I shrink with aversion from contest with the foes of 'our own house-hold,' especially those who descend to abuse instead of argument, and mistake vitupera-tion for logic. When I find any well-con-ducted movement bent on redeeming our noble cause from the vultures that seek only to devour it, I am ready with heart and effort o take my part therein; and in the anticipation that such a desirable result may grow out of your endeavor, gentlemen, I offer you the following suggestions as the fruits of my own personal observation and experience: "First, however, I would kindly take excep-

tion to those passages in your circular which seem to lay the burden of the imposition prac-ticed in 'form, materialization,' solely upon 'professional mediums.' I am in posse of abundant evidence to show that in this country, as in Holland and other places, some of the grossest impositions have been practiced in the above-named phenomena by non-professional mediums; and without attempting to analyze the motives of either class, I am in a position to show that both have availed themselves of equivocal conditions furnished by cabinets, darkness, and credulity of those around them, for practicing cruel and heartless deception.

"In reference to your fourth paragraph, wherein you plead for the exclusion of the pub-lie 'in dark circles,' I would ask, whom you would propose to admit but the public? To me it has always seemed as if the chief value in holding circles was to convince the public of the truth of spirit communion. When modern Spiritualism was first known it found the whole world skeptical, and the millions now convinced of its truth have become converted from their skepticisms chiefly by circles. I have often read with astonishment the plea put forth by Spiritualists for the exclusion from the circle of all 'sympathizers,' 'true Spiritualists,' etc.; in other words, of all who would not accept whatever was presented without a question, or who might be likely to expose palpable fraud.

"Now, if spirit circles are only to be held for the delectation or amusement of 'true Spiritualists,' any attempt to redeem Spiritnalism from its ill-odor in public opinion is supererogatory and the movement itself must end with the 'sympathizing' few of this generation. If, on the contrary, the aim of those Spiritualists who have realized the worth of their belief be to convince others of the same salvatory truth, then is one of the best methods to be found in circles, and those circles which are not fit for the public may well be deemed equally unfit for private gatherings. I know the outery that will be raised against this position, and the assertion that 'sensitives' require 'special condi-tions and special influences' around them, etc., etc. In answer to well-worn platitudes of this character, permit me to cite some of the experiences of the early mediums, with nearly all of whom I have been intimately acquainted, and associated in circles. The Misses Fox of Hydesville, Messrs. George Redman, J.B. Conklin, Henry Slade, Charles Foster, and numerous other powerful physical mediums, have sat heterogeneously for all comers in public, as well as private, circles for years. Their best tests have generally been given to skeptics, strangers, and very often to bitter opposers. J. C. Mansfield, Lizzie Keizer, E. C. Wilson, and many of the best American seers have given their best tests in large public audiences. Mrs. Ada Foye for eight months gave public tests at the end of my lectures in San Francisco, two years ago, to over a thousand people, by rapping, writing, seeing, and clairaudience, the hall being brilliantly lighted and multi-tudes of skeptics present. All through America and Australia this same lady has given the same class of tests in public and private without mistake, failure, or the shadow of I could say a great deal, but forbear for the | suspicion during a period of twenty-five

years. Miss Laura Edmonds, Mrs. Sweet, several other ladies, and I myself have sat as non-professional mediums, giving tests to all comers. Isat in this way, in the commencement of my public mediumship, for eighteen months in New York City, and, being very enthusiastic in my work, admitted strangers of all classes; and neither my go-workers for of all classes; and neither my co-workers nor myself have found that skeptical or heterogeneous influences' marred our work, or prevented the spirits from giving tests. On the contrary, the spirits were equal to all de-mands; and though, now and then, some rarely exceptional person might bring with him a peculiar influence, wholly antagonistic to spirit power, and impossible to overcome or explain, the general rule with us all was, the stronger skeptic the more striking were the evidences of spirit power and presence. Miss Kate Fox, now Mrs. Jencken, held publie circles, made free to the public by the generosity of Mr. Horace Day, under the room in which my scances were held, and I had frequently seen the apartment crowded by scoffing skeptics, as well as by the strangers that sat around her, but I never heard her make one mistake, or failure, in giving correct tests, through rapping and writing. But, it may be argued, the conditions requisite for form materialization' differ essentially from all other phases of phenomena and imperatively demand cabinets, darkness, or the isolation of the medium. Once more I call experience into court, as my witness, to see if

this position is irrefutably proved.
"I have known Mr. D. D. Home for many years, and witnessed all his most marvellous and striking phases of mediumship. In my own house, and those of Mr. Howitt, Mr. S. C. Hall, and numerous other friends, I have seen, felt, and been caressed by hands of many sizes, and conditions of warmth, and density. I have also seen arms attached to them, and some faces, visible to all present, and apparently, to sight and touch, as human as my own; and yet I have never sat with Mr. Home on his own premises, in darkness, nor when he was isolated in any way from every one in the room. I have sat with Mrs. Underhill (Leah Fox), and in her presence, and that of Robert Bale Owen and William Lloyd Garrison, luminous forms, whom we all recognized as Mr. Underhill's father, came through the door and halted in our sight, the light's burning by which I had been reading aloud, and the medium, Mrs. Underhill, clinging to me in terror, but neither isolated nor in a cabinet. In the presence of Messrs, Slade, Foster, Redman and Conklin, I, and scores of other still living witnesses, have seen hands and feet, from the size of infants to those of giants, formed and dissolved before our eyes, and that in brilliantly-lighted rooms.

"I could re-duplicate examples by hundreds, if necessary, to prove that hands and portions of forms have been exhibited and made palpable to sight and touch in broad light without cabinets, and in circles of heterogeneous and skeptical sitters. Of course, we are in no position to ask why the same conditions could not suffice for the materialization of the entire form as well as a part; but we, at least, have a right to say, when so much has been manifested, and such illimitable possibilities are predicated for future unfoldment, under conditions which admitted of no shadow of chance for deception, that neither spirit nor mortal has the right to ask investigators to accord belief to investigations differing only in degree, but not in quality, which are produceable only under the most equivocal conditions, and which place the inquirer at the mercy of those who are constantly being proved to be remorse-less and unscrupulous tricksters.

"Spiritualism does not depend for its proofs on form materialization only; and however wonderful and interesting such a phenomenon might be, if it can only be given under the most equivocal and doubtful conditions, better to dispense with it altogether than throw a priceless pearl to the dogs, simply to gratify a few persons, who are contented to endure the pernicious and often disreputable conditions of the dark circle, and that at the risk of catering to the behoof of unprinci-pled impostors. I have read with sufficient attention all the attempts to excuse the base frauds that have been perpetrated, and the plea of 'evil spirits,' 'unconscious trances' or the malign influences of heterogeneous sitters, etc., etc. To all this I have but to ask whether the mediums were 'unconscious' or under the infinence of the wicked exposers, when they bought, made, and carefully prepared the paraphernalia by which they proposed to delude their victims.

"I have myself endured the martydom, and borne the cross which every unpopular cause outs upon the shoulders of its propagandists. Both in public and in private I have endured persecution, desertion, ingratitude, and scorn. and none have ever felt or manifested, more kindly than I have, all the sympathy which my fellow laborers deserve; nay, it is in my resolve to stand by them and protest against the pharisaical raid made upon them, under the pretense that they alone of all mankind should give life, time and service for nothing, that I have determined never to lecture even, without the fair compensation that honest labor should ensure in every department of usefulness. I would demand, besides justice to mediums, kindness, courtesy, and special sympathy for special conditions of sensitiveness; but that which I demand for them, I surely have a right to demand also for the investigator, and if I feel just indignation towards those who fail to treat mediums with the utmost impartiality and justice, am I to have no pity on those who come

Continued on Eighth Page.

Dr. Doddridge's Dream-Animal Magnetism.

(From Letters from New York, by Mrs. L. M. Child.) April 14, 1842.

In looking over some of my letters, my pirit stands reproved for its sadness. In this working-day world, where the bravest have need of all their buoyancy and strength, it is sinful to add our sorrows to the common load. Blessed are the missionaries of cheerfulness!

"The glorious to have one's own proud will.
And see the crown acknowledged, that we carn;
But nobler yet, and nearer to the slies;
To feel one's self, in hours serene and still,
One of the spirits closen by heaven to turn
The survy side of things to human eyes,"

The fault was in my own spirit rather than in the streets of New York. "Who has no inward beauty, none perceives, though all around is beautiful." Had my soul been at one with nature and with God, I should not have seen only misery and vice in my city rambles. To-day, I have been so happy in Broadway! A multitude of doves went careering before me. Now wheeling in graceful circles, their white wings and breasts glittoring in the sunshine; now descending within the shadow of the houses, like a cloud; now soaring high up in the sky, till they seemed immense flocks of dusky butterflies; and ever as I walked they went before me, with most loving companionship. If they had anything to say to me, I surely understood their language, though I heard it not; for through my whole frame there went a feathery buoyancy, a joyous uprising from the earth, as if I too had wings, with conscious power to use them. Then they brought such sweet images to my mind! I remembered the story of the pirate hardened in blood and crime, who listened to the notes of a turtle-dove in the stillness of evening. Perhaps he had never before heard the soothing tones of love. They spoke to his inmost soul, like the voice of an angel; and wakened such response there, that he thenceforth became a holy man. Then I thought how I would like to have this the mission of my spirit; to speak to hardened and suffering hearts, in the tones of a turtle-dove.

My flying companions brought before me another picture which has a place in the halls of memory for several years. I was once visiting a friend in prison for debt; and through the grated window, I could see the outside of the criminal's apartments. On the stone ledges, beneath their windows. alighted three or four doves; and hard hands were thrust out between the iron bars, to sprinkle crumbs for them. The sight brought tears to my eyes. Hearts that still loved to feed doves must certainly contain somewhat that might be reached by the voice of kindness. I had not then reasoned on the subject; but I felt, even then, that prisons were not such spiritual hospitals as ought to be provided for erring brothers. The birds themselves were not of snowy plumage; their little, rose-colored feet were spattered with mud, and their feathers were soiled, as if they, too, were jail birds. The outward influences of a city had passed over them, as the inward had over those who fed them; nevertheless, they are dove-, said I, and have all a dove's instincts. It was a significant lesson, and I laid it to my heart.

nature, so intimate that her motions became

ago, in "Doddridge's Life and Correspondence." I will not youch for it, that my copy is a likeness of the original. If anything is added, I know not where I obtained it, unless Doddridge himself has since told me. a surely have no intention to add anything of my own. I do not profess to give anything like the language; for the words have passed from my memory utterly. As I remember the dream, it was thus:

Dr. Doddridge had been spending the evening with his friend, Dr. Watts. Their conversation had been concerning the future existence of the soul. Long and earnestly they pursued the theme; and both came to the conclusion (rather a remarkable one for theologians of that day to arrive at), that it could not be they were to sing through all eternity; that each soul must necessarily be an individual, and have its appropriate employment for thought and affection. As Doddridge walked home, his mind brooded over ideas, and took little cognizance of outward matters. In this state he laid his head upon the pillow and fell asleep. He dreamed that he was dying; he saw his weeping friends round his bedside, and wanted to speak to them, but could not. Presently there came a nightmare sensation. His soul was about to leave the body; but how would it get out? More and more anxiously rose the query, how could it get out? This uncasy state passed away; and he found that the soul had left his body. He himself stood beside the bed; looking at his own corpse, as if it were an old garment, laid aside as use-less. His friends wept round the mortal covering, but could not see him.

While he was reflecting upon this, he pass ed out of the room, he knew not how; but presently he found himself floating over London, as if pillowed on a cloud borne by gentle breezes. Far below him, the busy multitude were hurrying hither and thither like rats scampering for crumbs. "Ah, thought the emancipated spirit, "how worse than foolish appears this feverish scramble. For what do they toil? and what do they obtain?"

London passed away beneath him, and he found himself floating over green fields and blooming gardens. How is it that I am borne through the air? thought he. He looked, and saw a large purple wing; and then he knew he was carried by an angel. "Whither are we going?" said he. "To heaven," was the reply. Heasked no more questions; but remained in delicious quietude as if they floated on a strain of music. At length they paused before a white marble temple, of exquisite beauty. The angel lowered his flight, and placed him on the steps. "I thought you were taking me to heaven," said the spirit. "This is heaven," replied the angel. "This! Assuredly this temple is of rare beauty; but I could imagine just such built on earth," "Nevertheless, it is heaven,"

replied the angel. They entered a room just within the temple. They entered a room just within the temple. A table stood in the centre, on which was a golden vase, filled with sparkling wine. "Drink of this," said the angel, offering the vase; "for all who would know spiritual things, must first drink of spiritual wine." Searcely had the ruby liquid wet his lips, when the Savier of man stood hefers him. when the Savior of men stood before him, smiling most benignly. The spirit instantly dropped on his knees, and bowed down his

thought he. He looked slowly round. A sudden start of joy and wonder! There, painted on the walls, in most marvellous beauty, stood recorded the whole of his spiritual life Every doubt, and every clear perception, every conflict and every victory, were there before him! and though forgotten for years, he knew them at a glance. Even thus had a sunbeam pierced the darkest cloud, and thrown a rainbow bridge from the finite to the infinite; thus had he slept peacefully in green valleys, by the side of running brooks; and such had been his visions from the mountain tops. He knew them all. They had been always painted within the chambers of his soul; but now, for the first time, was the veil removed.

To those who think on spiritual things, this remarkable dream is too deeply and beautifully significant ever to be forgotten.

"We shape ourselves the toy or fear Of which the coming life is made, And fill our Future's atmosphere With sunshine or with shade. Still shall the soul around it call
The shadows which it gathered *here*,
And painted on the efernal wall
The Past shall reappear."

I do not mean that the paintings, and statutes, and houses, which a man has made on earth, will form his environment in the world of souls; this would monopolize heaven for the wealthy and the cuitivated. I mean, that the spiritual combats and victories of our pilgrimage write themselves there above. in infinite variations of form, color and tone and thus shall every word and thought be brought unto judgment. Of these things inscribed in heaven, who can tell what may be the action upon souls newly born into time? Perhaps all lovely forms of art are mere ultimātes of spiritūal victories in individuāl souls. It may be that all genius derives its life from some holiness, which preceded it, in the attainment of another spirit. Who shall venture to assert that Beethoven could have produced his strangely powerful music, had not souls gone before him on earth, who, with infinite struggling against temptation, aspired toward the highest, and in some degree realized their aspiration? The music thus brought from the eternal world kindles still higher spiritual aspirations in mortals, to be realized in this life, and again written above, to inspire anew some gifted spirit, who stands a ready recipient in the far-off time. Upon this ladder, how beautifully the angels are seen ascending and descending!

You seem very curious to learn what I think of recent phenomena in animal magnetism, or mesmerism, which you have described to me. They have probably impressed your mind more than my own; because I was ten years ago convinced that animal magnetism was destined to produce great changes in the science of medicine, and in the whole philosophy of spirit and matter. The reports of But these Broadway doves, ever wheeling before me in graceful eddies, why did their covery side by the skepticism that character-mrial frolic produce such joyous elasticity in my physical frame? Was it sympathy with every side by the skepticism that characterizes their profession and their country, contained amply enough to convince me that animal magnetism was not a nine-days' my own? Or was it a revealing that the spiritual body had wings, wherewith I should hereafter fly?

The pleasant, buoyant sensation recalled to my mind a dream which I read many years the many years. to my mind a dream which I read many years this; whatsoever relates to spiritual existago, in "Doddridge's Life and Correspondence cannot be explained by the laws of matter, and therefore becomes at once a powerful temptation to deception. For this reason, I have taken too little interest in public exhibitions of animal magnetism ever to attend one; I should always observe them with dis-

But it appears to me that nothing can be more unphilosophic than the ridicule attached to a belief in mesmerism. Phenomena of the most extraordinary character have oc-curred, proved by a cloud of witnesses. If these things have really happened (as thousands of intelligent and rational people testify), they are governed by laws as fixed and certain as the laws that govern matter. We call them miracles, simply because we do not understand the causes that produce them; and what do we fully understand? Our knowledge is exceedingly imperfect, even with regard to the laws of matter; though the world has had the experience of several thousand years to help its investigations. We cannot see that the majestic oak lies folded up in the acorn; still less can we tell how it came there. We have observed that a piece of wood decays in the damp ground, while a nut generates and becomes a tree and we say it is because there is a principle of vitality in the nut, which is not in the wood; but explain, if you can, what is a principle of vitality? and how came it into the acorn?

They, who reject the supernatural, claim to be the only philosophers, in these days, when, as Peter Parley says, "every little child knows all about the rainbow." Satisfied with the tangible inclosures of their own penfold, these are not aware that whosoever did know all about the rainbow, would know enough to make a world. Supernatural simply means above the natural. Between the laws that govern the higher and the lower, there is doubtless the most perfect harmony; and this we should perceive and understand, if we had the enlarged faculties of angels.

There is something exceedingly arrogant and short-sighted in the pretensions of those who ridicule everything not capable of being proved to the senses. They are like a man who holds a penny close to his eye, and then denies that there is a glorious firmament of stars, because he cannot see them. Carlyle gives the following sharp rebuke to this an-noying class of thinkers:

"Thou wilt have no mystery and mysticism? Wilt walk through the world by the sunshine of what thou callest logic? Thou wilt explain all, account for all, or believe nothing of it? Nay, thou wilt even attempt laughter?"

"Whoso recognizes the unfathomable, allpervading domain of mystery, which is everywhere under our feet and among our hands; to whom the universe is an oracle and a temple, as well as kitchen and cattle-stallhe shall be called a mystic, and delirious? To him thou, with sniffing charity, wilt protrusively proffer thy hand-lamp, and shriek as one injured, when he kicks his foot through it? Wert thou not born? Wit thou not die Explain me all this-or do one of two things retire into private places with thy foolish cackle; or, what were better, give it up; and weep not that the reign of wonder is done, and God's world all disembellished and prosaic, but that thou thyself art hitherto a sand-blind pedant?"

in Athens, in the days of Plato, many recov ered from it with a total oblivion of all outward things; they seemed to themselves to be living among other scenes, which were as real to them, as the material world was to others. The wisdom of angels, perchance, perceived it to be far more real.

Ancient history records that a learned Persian Magus who resided among the mountains that overlooked Tances, recovered from the plague with a perpetual oblivion of all outward forms, while he often had knowl-edge of the thoughts passing in the minds of those around him. If an unknown scrol were placed before him, he would read it though a brazen shield were interposed be-tween him and the parchment; and it figures were drawn on the water, he at once recognized the forms, of which no visible trace re-

In Taylor's Plato, mention is made of one Clearchus, who related an experiment tried in the presence of Aristotle and his disciples at the Lyceum. He declares that a man, by means of moving a wand up and down, over the body of a lad, "led the soul out of it," and left the form perfectly rigid and senseless; when he afterwards led the soul back, it told, with wonderful accuracy, all that had been

said and done. This reminds me of a singular circumstance which happened to a venerable friend of mine. I had it from her own lips. She was taken suddenly ill one day, and swooned. To all appearance, she was entirely lifeless; insomuch that her friends feared she was really dead. A physician was sent for and a variety of experiments tried, before there were any symptoms of returning animation. She herself was merely aware of a dizzy and peculiar sensation, and then she found herself standing by her own lifeless body, watching all their efforts to resuscitate it. It seemed to her strange, and she was too confused to know whether she were in that body, or out of it. In the mean time, her anxious friends could not make the slightest impression on the rigid form, either by sight, hearing, touch, taste, or smell; it was to all appearance dead. The five outward gates of entrance to the soul were shut and barred. Yet when the body revived, she told everything that had been done in the room, every word that had been said, and the very expression of their countenances. The soul had stood by all the while, and observed what was done to the body. How did it see when the eyes were closed, like a corpse? Answer that, before you disbelieve a thing because you cannot understand it. Could I compression that the counterstand it. hend how the simplest violet came into existence, I too would urge that plea. It were as wise for a child of four years old to deny that the planets move found the sun, because tion, as for you and me to ridicule arcana of the soul's connection with the body, because we cannot comprehend them, in this imperfeet state of existence. Beings so ignorant, should be more humble and reverential; this frame of mind has no affinity whatever with the greedy superstition that is eager to ba-lieve everything merely because it is won-

It is deemed incredible that people ia magnetic sleep can describe objects at a distance, and scenes which they never looked upon while waking; yet nobody doubts the common form of somnambulism, called sleep walking. You may singe the eye-lashes of a sleep walker with a candle, and he will per-ceive neither you nor the light. His eyes have no expression; they are like those of a corpse. Yet he will walk out, in the dense darkness; avoiding chairs, tables, and all other obstructions; he will fread the ridgepole of a roof, far more seenrely than he could in a natural state, at mid day; he will harness horses, pack wood, make shoes, etc., all in the darkness of midnight. Can you tell me with what eyes he sees to do these things? and what light directs him? If you cannot, be humble enough to acknowledge that God governs the universe by many laws incomprehensible to you; and be wise enough to conclude that these phenomena are not deviations from the divine order of things, but occasional manifestations of principles always at work in the great scale of being made visible at times, by causes as yet unre-

Allowing very largely for falsehood, trickery, superstitious fear, and stimulated imagination, I still believe most fully that many things now rejected as foolish superstitions, will hereafter take their appropriate place in a new science of spiritual philosophy. From the progress of animal magnetism, there may perhaps be evolved much that will throw light upon old stories of oracles, witchcraft and second-sight. A large portion of these stories are doubtless falsehoods, fabricated for the most selfish and mischievous purposes others may be an honest record of things as they actually seemed to the narrator. Those which are true, assuredly have a cause; and are miraculous only as our whole being is miraculous. Is not life itself the highest miracle? Everybody can tell you what it does, but where is the wise man who can explain what it is? When did the infant receive that mysterious gift? Whence did it come? Whither does it go, when it leaves the body?

Scottish legends abound with instances of second-sight, oftentimes supported by a formidable array of evidence; but I have met only one individual who was the subject of such a story.

She is a woman of plain, practical sense, very unimaginative, intelligent, extremely well-informed, and as truthful as the sun. I tell the story as she told it to me. One of her relatives was seized with rapid consumption. He had for some weeks been perfectly. tion. He had for some weeks been perfectly resigned to die; but one morning, when she called upon him, she found his eyes brilliant, his cheeks flushed with an unnatural bloom and his mind full of belief that he should re cover health. He talked eagerly of voyage he would take, and of the renovating influence of warmer climes. She listened to him with sadness; for she was well acquainted with his treacherous disease, and in all these things she saw symptoms of approaching death. She said this to her mother and sisters when she returned home. "In the afternoon of the same day, as she sat sewing in the usual family circle, she accidently looked up—and gave a sudden start, which immediately attracted attention and inquiry. She replied, 'Don't you see cousin—?"

They thought she had been dreaming; but

hereafter you will see me more frequently. In the meantime, observe well the wonders of this temple?"

The sounds ceased. The spirit remained awhile in stillness. When he raised his head the Savior no longer appeared. He turned to ask the angel what this could mean; but the angel had departed also. The soul stood alone, in its own unveiled presence! "Why did the Holy One tell me to observe well the wonders of this temple?"

In the meantime, observe well the wonders of them before? asks the inquirer. The world did hear of them, centuries ago; and from time to time they have re-appeared, and arrested local and temporary attention; but not being understood, and not being conveyed to the human mind through the medium of religious belief, they were soon rejected as fabulous stories, or idle superstitions; no one thought of examining them as phenomena governed by laws which regulate the universe. It is recorded that when the plague raged dend, and had died at that moment.

In the meantime, observe well the wonders of them before? asks the inquirer. The world did hear of them, centuries ago; and from time to time they have re-appeared, and arrested local and temporary attention; but not being understood, and not being conveyed the medium of religious belief, they were soon rejected as fabulous stories, or idle superstitions; no one thought of examining them as phenomena governed by laws which regulate the universe.

It is recorded that when the plague raged dend, and had died at that moment.

My friend told mo taccount for the circumstance, any more than they could; but her cousin arrested local and temporary attention; but she vas never more rational in her life; that she could not account for the circumstance, any more than they could; but her cousin arrested local and temporary attention; but she vas never more rational in her life; that she vould not account for the circumstance, any more than they could; but her cousin arrested local and temporary attention; but on the circumstance, any more than they could the s

My friend told me that at first she saw only the bust; but gradually the whole form became visible, as if some imperceptible cloud, or veil, had slowly relled away; the invisible veil again rose, till only the bust remained; and then that vanished

and then that vanished.

She said the vision did not terrify her at the time; it simply perplexed her, as a thing incomprehensible. Why she saw it, she could explain no better than why her mother and sisters did not see it. She simply told it to me just as it appeared to her; as distinct and real as any other individual in the room. Men would not be alraid to see spirits, if they were better acquainted with their own

spirit. It is because we live so entirely in the body, that we are startled at a revelation of the soul. Animal magnetism will come out from all

he shams and quackery that have made it ridiculous, and will yet be acknowledged as an important aid to science, an additional proof of immortality, and a means, in the hands of Divine Providence, to arrest the progress of materialism.

For myself, I am deeply thankful for any agency, that even momentarily blows aside he thick veil between the Finite and the Inlinite, and gives me never so harried and imperfect a glimpse of realities which lie beyond this valley of shadows.

Wonderful Spiritual Experiences.

The following narrative of spiritual phenomena is of so estonishing a character, that I have taken unusual pains to verify it by giving the names, places, and all points essential to the truth. All the men connected with it are residents here, where they nected with it are residents here, where they have lived during more than twenty-five years, and are known as amongst the very best class of our German citizens.

About two months ago, as I was standing at my work-bench, a fellow artisan, a middle aged German, named John Claus, but recent ly employed in the shop, came to my side and whispered: "Mr. Whitworth, are you a Spiritualist?" On being told "yes," he continued: "Have you had any tests?" I mentioned a few of the more pointed ones I had 'experienced. Then he said: "Yes; those are good; but they are nothing to the ones I have had. Oh, my goodness! what wonderful tests I have had." Pressing him to tell me some of them, he poured into my ear what seemed to me the most astounding narrative I ever listened to. It made the deeper impression on me, from the straightforward, simple, honest way in which it was given. No one could have heard it and not felt that he was telling a plain, unvarnished tale of the deepest importance in his life history. its infant mind cannot receive the explana- Gaining his permission to write it out for

> is called the west side. John lived in his own, house at 172 Bridge street, as he does now; the elder brother, Werner, near by on Hicks street, with a place where he carried on the furniture business on Pearl street, in the immediate neighborhood. There was also a sister; but as she and Marten were not called on to take so prominent a part in the circumstances as the older brothers, it will suffice to add that they resided close at hand. They came originally from the town of Gudensberg, in Hesse-Nassau. At this period the youngest brother came from their German home, and was given employment and a home with Werner. His name was Gustis. Business becoming very dull just before the war of the rebellion broke out, this young man started away to Wisconsin, where he worked at various pursuits until Sumpter was fired on. Fired with the love of liberty so innate in the German heart, he enlisted in the Fourteenth Wisconsin Volunteers, and, some time in eighteen hundred and sixty-two, was stricken down with swamp fever, placed in hospital at Norfolk, Virginia and there died.

> Passing over the intervening years, we come to the period some ten years later, when John and Marten were working in the furni-ture factory of their brother Werner. Also employed there was a young man named Gottlieb Fischer, who had recently emigrated from the kingdom of Wuertemberg. Until his appearance asking for work, not one of the Claus brothers had ever seen or heard of him, nor had he the slightest knowledge of them. In a word, they were utterly absolute strangers to each other, Moreover, he was so young and inexperienced, and seemed so dull and stolid, that his presence, when the brothers conversed together, was not any more taken into account than if he had been a young boy.

At this time John and Marten were deeply engaged in the investigation of Spiritualism. and during their mornings, held earnest conversation on the subject, quite certain that Gottlieb Fischer would not have the least dea what they were talking about. But one day, to the great astonishment of John, he came and whispered to him while alone: "I know what you are talking about so much. It's about spirits;" and when John demanded what he knew about such matters, he rejoined that numbers of spirits of his dead relatives and friends came to him every night as soon as he got into bed. Perceiving that the young man must be a medium, albeit he had not the slightest idea of the meaning of such a thing himself, Gottlieb was told to come to the residence of John that evening, and a circle would be formed to test his powers. The moment the young man was seated in the circle round a table the effect was as-The table moved about with astounding violence, and Gottlieb's hands were threshed onto the wood with such force as to break the skin and cause blood to flow quite freely. He was in a complete trance, and made constant efforts, whereby his face was greatly contorted, to speak. It was not until the third or fourth sitting, that he succeeded in clear articulation, when the first sentence he uttered was the astounding one to John Claus: "I am your brother Justis!"

For a little while John was so deeply moved as to be unable to respond; but finally he said: "If you are my brother, I am glad to

when we were boys, and then I shall feel perfectly satisfied it is you." "Yes, I will do so," came through the entranced medium;" but I want you to bring my brother Werner here; first bring him, and then I will tell you anything of our past life you want." But Werner refused to come on what he termed, "any such fool humbug;" nor could all the coaxings of his brothers shake the resolution in this respect. When informed of this in the circle on the following evening, the spirit refused any communications till Werner was brought, and finally impelled the medium, Gottlieb Fischer, to spring to his feet and go to the older brother's house to fetch him. All three went together; John to fetch him. All three went together; John and Marten being now in such a state enger excitement as no mere words can depiet. They were again doomed to disappointment. Werner was not at home. Still, the spirit of Justiz refused to give any tests till his desire for his elder brother's presence might be accomplished.

On the next day, at a time when Fischer chanced to be alone in the workshop, he was thrown under control by Justis on the appearance of Werner, and asked why he (Werner) did not come to John's as requested? The elder brother now promised that he

would do so that evening.

We will here premise, that the weather being oppressively hot, the circles had been held in the open yard; and here, under the shade of some trees and shrubbery, on this never-to-beforgotten meeting, John and Marten Claus. and the medium, Gottlieb Fischer, sat together when Werner appeared. And then, in the clear light of the open sky, the fleecy clouds yet gilded by the last rays of the setting sun, and the hum of the busy city distinct on the sitters' ears, the wonderful problem of spirit life was unfolded and proved beyond the possibility of doubt to these three enger listening German brothers. Without an instant's hast-tation, on the sharp demand of Werner: "If you are my brother Justis, now dead more than ten years, tell me what was the first thing I set you to work at when you came here from Germany?" The spirit voice responded: "To dig out the cellars and founda-tion of your new place."

This was the simple truth; and the eyes of the skeptic brother's eyes began to dilate or expand in astonishment. But resolved not to give way too soon, he again demanded: "Which of my children did you take a great fancy too?" "Adolphe, the oldest; he was my boy; I loved him." This was so strictly true, and it was so clearly evident that it was a matter that could have come from no one but the veritable Justis, that Werner clasped his hands together with sudden and overwhelming emotion, as he cried: "My God! Yes! yes! you are Justis!"

As if for the purpose of breaking away any possibility of doubt the spirit suddenly demanded: "Werner, what did you do with the gold watch I gave you for a silver one when I went to the war?" Here was another test of the most marked description. As Werner had fraded the watch away soon after receiving it from his young brother, ten years ago, and the whole circumstance faded from his recollection, without any allusion to it to any one since, he was compelled to see in this additional proof of spirit presence of Justis; yet far more pointed tests were to come. Had publication, I took numerous opportunities Justis purposely set himself to heap up to question him in every conceivable way I proofs of his identity mountains high, he could think of, to get at the true facts, so as could not have it accomplished more effect-to place it in the most reliable shape that ually then he did. Turning to John, with could be arrived at. Without the slightest the words: "You asked me to tell you the attempt at embellishment, the entire chain of circumstances occurred as follows:

Some time before the war, John Claus and the number of the house, described the two brothers. Marten and Werner, were house's prominent peculiarities, with those residents of Cleveland, Ohio, living on what of their intimate neighbors; calling over the names of the latter in full, and mentioning the marked traits of person and character peculiar to each. He spoke of the school where they went together, and, just as would one remembering some pleasant memory of boyish freak, demanded: "Don't you recollect what nice big pears aunt Threenert had on the tree against the house, and how she used to scold when we took them!" He called attention to the old justice of the peace, Richter, in whose office he, Justis, had filled the position of clerk for some time before his emigration to America. And finally, after pouring into his brothers' wenderstricken ears just such information as could not possibly have been acquired save by actual personal living through it, he said: "You remember the box of nice things you sent me when I was in the army?"
They had forgotten it, but now instantly call-

ed to mind that, with their only sister, they had joined together to fill a box with just such comforts and delicacies for their brother, as they knew he could not possibly acquire in any other way. And to show how absolutely impossible it could be that any save the same brother Justis would be able to describe the contents of the box, I will state that Werner provided the box and kept it at his place, the sister and two outside brothers at separate times, bringing each one's quota of the contents for the elder to pack with his own, so that none, save the latter, knew what the box really contained, and it was now so many years ago, he had long since forgotten a large portion of it. But each separate article was now named and described as minutely by Justis, as if then and there engaged in lifting the articles one by one and checking them off, just as they were laid! Was it very strange that the three brothers stood spell-bound from wonder, awe and astonishment, to hear this spirit revealment of the things they had procured and laid away for their dead brother so many years ago? Each one now vividly remem-bered the articles they and separately provided on hearing them named. Justis also mentioned, that the box reached him at Norfolk, Virginia, when he was lying sick from the swamp fever that killed him, hence he had not been able to enjoy the good things his brothers had kindly sent to him.

Is there need to add one word of comment to this wonderful proof of spirit return to the earth-plane after years beyond the date of bodily dissolution? The three brothers are all residing here, reputable men, whose simple word carries conviction of truth to all who know them; as is also the man, Gotlieb Fischer, who would undoubtedly have developed into one of the greatest mediums we have got, had it not been that the young woman to whom he was paying his addresses was so firm a believer in orthodox creedal tenets, as to look on her sweetheart's medial possession as the veritable work of the evil one, and exercised such influence over him, in connection with his own relatives, who were strong Lutherans, as to break him entirely away from the further exercise of his spiritual gifts. W. Whitworth. Cleveland, Ohio.

Horsford's Acid Phosphate IN INEBRIETY.

DR. C. S. ELLIS, Wabash, Ind., says: "I prescribed it for a man who had used intoxicants head before him. The holy hands of the purest were folded over him in blessing; and his voice said, "You will see me seldom now; latter that the thinks his voice said, "You will see me seldom now; latter that the thinks his voice said, "You will see me seldom now; latter that the thinks his voice said, "You will see me seldom now; latter that the thinks his voice said, "You will see me seldom now; latter that the thinks his voice said, "You will see me seldom now; latter that the thinks his voice said, "You will see me seldom now; latter that the thinks his voice said, "You will see me seldom now; latter that the thinks his voice said, "You will see me seldom now; latter that the thinks his voice said, "You will see me seldom now; latter that the thinks he was seized with latter that the thinks his voice said, "You will see me seldom now; latter that the thinks his voice said, "I certainly an not asleep. It is he said, "I certainly an not asleep. It is he said, "I certainly an not asleep. It is he said, "I certainly an not asleep. It is he said, "I certainly an not asleep. It is he said, "I certainly an not asleep. It is he said, "I certainly an not asleep. It is he said, "I certainly an not asleep. It is he said, "I certainly an not asleep. It is he excess for fifteen years, but during the last two years has entirely asked into xical the said. "I certainly an not asleep. It is he excess for fifteen years, but during the last two years has entirely asked into xical the excess for fifteen years, but during the last two years has entirely asked into xical the excess for fifteen years, but during the last two years has entirely asked into xical the excess for fifteen years, but during the last two years has entirely asked into xical the excess for fifteen years, but during the last two years has entirely asked into xical the excess for fifteen years, but during the last two years has entirely asked into xical the excess for fifteen years, but during the last two years has entirely asked into xical the excess for f

Woman and the Household.

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

WHY LIFE IS SWEET.

Because it breathes in and exhales Gol's breath, Its natural atmosphere and so grows strong To root itself amid decay and death, And lifts its head above the poisonous wrong, And, with far-reaching fibres push apart The noisome evils clutching at earth's heart.

To live, to find our life in nobler lives, Baptized with them in dows of holiness, Strengthened, upraised, by every soul that thrives In the clear air of perfect righteousness, And sheltering that which might for frailty die, When, with hot feet the whirlwind rushes by!

Oh, sweet to live, to love, to hope, and to aspire! To know that whatsoever we attain, Beyond the utmost summit of desire, Heights upon heights eternally remain, To humble us, to lift us up, to show Into what luminous deeps we onward go.

Because the Perfect, evermore postponed, Yet ever beekoning, is our only goal; Because the deathless love that sits enthroned On changeless Truth, holds us in firm control; Because within God's heart our pulses beat— Because His Law is holy—life is sweet! Lucy Larcom.

The daughter of John Brown, a woman of great independence, energy and nobleness of character, has been made an adjuster of the San Francisco mint. The widow, son and daughter of the old hero, have been living in great penury on a rocky farm in that State. Recently \$1,500 have been raised to pay off a mortgage on their little place, and it is to be hoped that the widow may be free from want in her last days.

The widow and two daughters of Cassius M. Clay of Kentucy, are farmers owning each, large and productive farms, which they personally oversee. The united wheat crop this summer, amounted to 5,000 bushels. They are ardent advocates of woman suffrage, and the daughters, Laura and Mary, have spoken on the subject from the platform.

Miss Alice Moore of Huntington, Indiana, succeeded to the care of a large drygoods store in that place, upon the demise of her father. She has entire control of the business, buying her own stock and employing subordinates of both sexes. During the five years since she has held this responsible position, she has more than trebled the capital which came into her hands. Not only is she a woman of great energy and ability, but she has many accomplishments.

We gather from an exchange that: A new society of women has lately been formed in Germantown, Penn., called "The Political Education Society." Its object is "the education of its members with a view to increasing their usefulness as citizens of the United States, and the extending of the means of such education as much as possible to others." They meet once in two weeks, "read aloud some work upon government or politics, and discuss what they read."

The Louisville School of Pharmacy is now open to women, its first young lady student having recently entered with the intention of taking a full course. A practised chemist in Loui-ville declares that after having employed both men and women he is persuaded that the latter will make the better drug

Miss Ellen P. Clark's name appears on the Republican ticket of Lewis and Clarke co., at Helena, Montana Territory, as candidate for superintendant of schools. So highly is this young woman esteemed in her native county, that the Democratic candidate for the same office has withdrawn his name, and suggested that hers should be placed upon the party ticket in place of his own. All of which speaks well for both parties, and for the population at large, and for the young

The following is clipped from the Tribune: According to a reporter of that city, Miss Susan B. Anthony left St. Louis the other day for Leavenworth with two medium-sized trunks for baggage. At first the baggage master objected to check them both on a single ticket, and demanded pay for extra weight. "But," said she, "they together weigh less than the ordinary sized 'Saratoga.' I distribthan the ordinary sized 'Saratoga.' I distribute the weight in this way purposely to save the man who does the lifting." The clerk looked at her incredulously. "And you tell me seriously that you do this simply out of consideration for the baggage man?" "I do." "How long have you done it?" "All my life. I never purchased a large trunk, for fear I might add to the overburdened baggage man's afflictions." The clerk walked off and conferred with the head of the department. Then the two returned together. "Do I understand," said the chief, "that you, of all women, have been the first to show humanity toward railroad people?" "That is a tenet of my creed."
"Check that baggage," said the chief with
emphasis, "and when you run for office, Miss
Anthony, you shall have my vote." "Mine,
too," echoed the clerk, handing her the checks, and the trio parted, happy.

The second volume of the History of Wo-man Suffrage, by Elizabeth Cady Stanton, Susan B. Anthony and Mrs. M. J. Gage, is fresh from the press. It is a work of great interest and historical value, beside containing much not generally known. There are thirteen en-gravings of the leading women of the movement, and many sketches of lives that the world can not willingly let die. Among the contributors we find the name of Catharine A. F. Stebbins, who tells the story of Josephine S. Griffing, who established the Freedman's Relief Bureau. There are included, "Woman's Patriotism in the War," "Wo man's Military Genius," "Anna Elia Carroll, man's Military Genius," Anna Elia Carron,
"The Sanitary Movement," "Dr. Elizabeth
Blackwell," "The Hospitals," "Dorothea
Dix.", 'Services on the Battlefield," "Clara
Barton," "The Freedman's Bureau," "Josephine Griffing," "Ladies' National Covenant," "Political Campaigns," Anna Dickinson," "The Woman's Loyal National League." The volume gives the documentary history of the movement, giving petitions, trials, and decisions, the history of State and National conventions, and of suffrage associations.

The firm of Jordan & Marsh, large drygoods merchants of Boston, sent twenty-four of their best employes on a two months' trip through England and France this last summer. They selected those who had been with them the longest and served them most faithfully, half of them being women. They received much attention during the trip; were entertained at dinner by the Lord Mayor of London, and received at the Palace of Elyses by President Grévy of France. They also visited Victor Hugo, who declared himself much more pleased with their appearance than with any foreigners he had seen. In the latter two cases, Miss Ford, one of the saleswomen of the firm,

was interpreter for the party, including Mr. Jordan, one of the proprietors, expressing herself freely and gracefully in both languages. This act of kindness on the part of the proprietors redounds both to their shrewdness and their goodness of heart.

Mrs. Matilda Joslyn Gage of Fayetteville, N. Y., delivered a strong speech at the Free Thinkers convention at Watkin's Glen. The Herald reporter says: She combated the notion that on the theory of humanity women should hold a subordinate position, and she attributed to this notion in Christianity the one great fact of its worthlessness. She rebuked Col. Ingersoll for refusing to speak before the Women's Suffrage Association in Chicago on the plea that women, if they were made entitled to vote, would fully unite Church and State. This she denied. She called woman the great unpaid laborer of the world, and accused the Church of being the great robber of her sex. She claimed that each person should be a revelation to himself, and felt that she was born equal to any human being in the world. At the Social Science Association which

met at Saratoga early in September, a report was read by a committee on the hours of factory labor for women and children, which was strongly in favor of a restrictive law of ten hours for a day's labor. One feature of the day was a report on Early Factory Labor in New England, by Carroll D. Wright, Mrs. H. H. Robinson and Lucy Larcom. The two latter were factory girls thirty years ago. Mrs. Robinson married the editor of a paper in Lowell, who after became the well known "Warrington." She is author of the History of Woman Suffrage in Massachusetts. Lucy Larcom is known and loved by all who appreciate poetry which voices the spiritual

nature and the affections At the same meeting of the association, Alice C. Fletcher, now of Washington, gave an interesting address on The Civilization of the American Indian. She was accompanied by a young Indian girl from Omaha. Miss Fletcher has spent a great share of the last two years among the Western Indians, collecting and collating their folk lore. Last winter was passed in their lodges in villages in the Indian Territory, where she endeavored to teach her dusky sisters some of the habits of dividing their dusky sisters some of the habits of civilized life. She reports that the only co-operative labor among them, is in parties or bees, where squaws gather to sew their tents. The wheat or corn are ground in each lodge, and all other work is conducted without any aid to hand labor.

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!

OAHSPE, a New Bible in the Words of Jehovih. Oahspe Publishing Association. New York and London. 1882. Anno Kosmon 'universal knowl-edge era 34). Price \$7.50. For sale by the Religio-Philosophical Publishing House, Chicago, Ill.

Such is the title of a new Bible quarto 800 pp. It begins with a new glossary to explain the meaning of the many words in it used to bring force to the infinite variety of subjects treated. Next comes an index, next a revelation of primary created things, next a solemn solliequy from the voice of man-confessional and fraught with good resolutions, and next the chapters divided into verses. An history of the dominions of heaven and earth for the past twenty-four thousand years with the cosmogony of the universe and the creation of man follows in these chapters, concluded with a commentary on the whole

To give a detail of the plans of this Bible with its hieroglyphic and its allegorical il-lustrations, would set the reviewer's pen at defiance.

Moses and Abraham are mentioned, but not in the light in which they were such important instruments in God's hands according to the Christian's Bible.

All the old theories in canonical books are set aside and even some of the popularly ac-knowledged principles of modern science have shared the same fate. In the commen-tary with which the work is supplemented, the writer has shown himself to be one of the best ecclesiastical historians of the age and has summarized such history as bears on religion with a masterly ability. He has also shown himself to be familiar with cosmography, by his deductions in what may with no impropriety be called a supplement to his Bible, though he calls it a commentary. It is said that the pith of a woman's

letter lies in its postscript and the same may be said of the Oahspe, for the supplement is the best part of it. The question now comes up whether this new Bible can substitute the old one in the light of spiritual philosophy and let us consider the subject in that spirit of candor which its importance demands, to do which comparisons between the two may

with propriety be drawn.

The old Bible gives us a concise account of creation as near as the inspiration of the age of Moses was capable of arriving to it, and here it is meet to say that inspiration is not necessarily positive science until step by step, mankind has by progressive development reached the sphere of positive science. This position acknowledged, Moses's account rises in value as an historical starting point—a sort of entering wedge to stimulate inquiry though he did not intend it as such.

The new Bible, at least by implication, has not made so great an error as the Pentateuch on this matter; but it, too, is wide of the mark—is not concise in style, but verbose and mythical without being lucid.

The old Bible from Genesis to Revelations. shows gradation in spiritual culture as well as civilization. In the days of Joshua it was supposed to be right to slay prisoners of war and even their wives and young children, while the maidens were reserved for the use of the victorian scalabora and the statement of th of the victorious soldiers; and even in the time of David and Solomon, whose writings are exemplary models of good sense and justice combined, polygamy was lawful and the modesty of young girls was held in so little esteem that some of them were put to bed with David to impart vitality to his rheumatic joints. As inspiration took a stronger hold on humanity, such practices ceased and moral rights as well as female influence asserted themselves; but pending these ages of progress as seen in canonical writings, it is the universal verdict of science, religion and civilization, that our old Bible has in its precepts utilized all the immortal truths given to the world by the ages that preceded it and that the simple and impressive rhetoric with which these truths have been recorded, challenges the admiration of literary men.

This new Bible has left in its records no such land marks, nor has it brought to its aid those living truths which if taken as a guide would assure heaven on earth. On the contrary it has enshrouded the plan of salvation in the study of a new theory, apparently more difficult than the study of the most advanced sciences. The world will never stop to do this as its people jostle and elbow their | ICAL ASSOCIATION, Buffalo. N. Y.

way along the crowded highways of life. Nor is it within the mission of Spiritualism to do it.

True Spiritualism measures every thing by the plummet and line of merit. Degmatists who do not discriminate between the imper-fect and the more advanced forms of inspira-tion, are liable to deny the whole and become iconoclasts. If they do not do this they do worse, which is to grope through life with cotton in their ears and leathern spectacles over their eyes, lest they shall see or hear over their eyes, lest they shall see or hear something that will shake their faith in the absurdities, not to say wickedness, of a few precepts in the old Bible against which their better sense recoils, and which the Spiritualist, without endorsing, looks upon in an historical light.

Then let us cherish the old Bible, and not be misled by its unfledged inspirations or by the far fetched deductions that modern ironclad theologians take from it and hash up in

vicarious dishes for hungry souls to feed on.
At the same time while Spiritualism clings to the old Bible, the last thing it could consistently do would be to oppose the Oahspe, and whoever wishes to study it let us bid him are the Cod speed in the laborious work. or her God speed in the laborious work.

EDWIN ALDEN & BRO'S AMERICAN NEWSPA-PER CATALOGUE, Including Lists of All News-papers and Magazines published in the United States and the Canadas; together with the Population of the Cities, Towns, Counties, and States in which they are published; their Politics, Class or Denomination, Size, and estimated Circulation. Also Special Lists of Religious, Agricultural, the various Class Publications, and of all Newspapers pullished in foreign languages; and a list of all News-papers and Magazines in the United States and the 'anadas by Counties. The whole bring especially Arranged for the Convenience of Advertisers, 1882. Cinciunati: Edwin Alden & Bro.'s Advertising Agency, N. W. Cor. 5th & Vine Sts. or No. 150 Nassau St., New York.

This work, embracing 718 closely printed pages, is full of information of especial interest to newspaper men, and those wishing to advertise. No pains have been spared by the publishers to secure accuracy and reliability, and to make the volume a standard one for reference. For this purpose, all the statistics and special information have been obtained directly through personal agencies and cor-respondence with publishers, editors, post masters and others. The total number of newspapers published in the United States and Canadas as catalogued is 12,158; total in the United States 11,522; Canadas, 636. Dailies, 1,152; bi-weeklies, 80; semi-weeklies 150; weeklies, 9,078; bi-weeklies, 23; semi-month-lies, 202; monthlies, 1,230; bi-monthlies, 12.

"The Temple; or, Diseases of the Brain and Nerves," by A. J. Davis. Developing the Origin and Philosophy of Mania, Insanity and Crime; with full directions and prescriptions for their treatment and cure. This large, handsome volume treats the question of insanity and crime, from a spiritual and psychological standpoint; with an original frontispiece illustrative of "Mother Nature Casting (D)evils Out of Her Children," Paper, \$1.00. Cloth, \$1,50. For sale at this office.

"The Fountain; With Jets of New Meanings," by A. J. bavis. This attractive little volume is teeming with thoughts for men and pictures for children. The young as well as the old can read it and study its lessons and illustrations with ever-increasing pleasure and profit. It covers a wide range of topies. Cloth, \$1.00. For sale at this office.

Miss Sophie May never writes anything that will not tend to make some one happier and better. This year she has written a new Look entitled "The Old One," which all who have read her famous "Quinnebassett Girls" or "Our Helen," will gladly welcome. Lee & Shephard publish it.

If a young man wishes to know "The Worst Boy in Town," and how he may turn out to be "Better than He Looks," he should read Elijah Kellogg's new story entitled "The Live Oak Boys," published this season by Lee & Shepard.

Magazines for October not before Mentioned

THE HERALD OF HEALTH. (Dr. M. L. Holbrook, New York City.) This magazine is devoted to the culture of Body and Mind, and contains interesting articles.

WOODCOCKS PRINTERS' AND LITHOGRAPH-ERS' WEEKLY GAZETTE. (New York City.) A weekly treating upon Stationery, Typography, Lithography and Book Binding.

THE BOOK KEEPER. (Published at No. 29 Warren St., New York.) A reflex of the counting-room, and devoted to Commercial Science, Business economy and practical knowledge.

BABYLAND. (D. Lothrop & Co., Boston.) A monthly expressly for Babies, and no home where a baby laughs and coos can be complete without it.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) This number contains pretty stories and appropriate illustrations and completes the second volume of this artistic literary pictorial for the exclusive instruction and amusement of little

THE AGNOSTIC. For September. (Dallas, Texas.) Contents: What has the Christian Church none for the World? Some Interrogatories; Bradlaugh; Bishop Foster's Agnosti-cism; The French Judicial Oath's Bill; Liberty and Progress; A New Universal Calendar; The Heart of Islam; Nothing pure in America; Mrs. McPherson on the Soul; A Political Priest; Miscellaneous Notes; News and views from friends; Circular; Rev. J. R. Palmer; Minor Topics; Clippings.

Lord Chesterfield, the pink of politeness in his day, said that a true gentleman should be always suariter in modo, fortiter in re, which means, mild in manner, strong in action. This is precisely the character of Ayer's Carthartic Pills. Nothing operates so mildly and yet so powerfully in removing disease.

In earlier times a woman who baked was called a bakester, or baxter, while one who brews was a brewster. In medieval English the termination "ster" was a feminine one. Hence we may conclude that the ancestor of all the Baxters was a woman who kept a bake-house.

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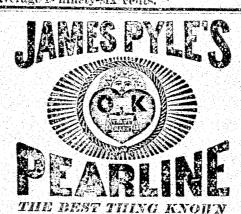
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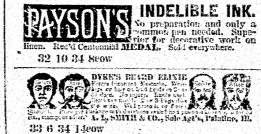


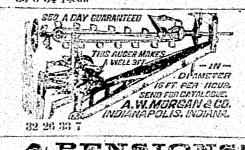
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THE INDEX!

RADICAL WEEKLY JOURNAL.

PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS. Editors. (W. J. POTTER. E. F. UNDERWOOD.

CONTRIBUTORS:

Moreure D. Conway and George Jacob Holycake, of London, vill write for The Index every handle during 1982. Among the other contributors are Fro. Frile Adler, John W. Chandeld, M. J. Savare F. M. Holland, W. H. Spenerr, Mrs. E. D. Sheney, Mrs. Anna darlin Spenerr, Groline H. Bale, Mrs. Sara & Underwood Miss M. A. Herdaler.

The min of The Index beto increase general intelligence with respect to religious To fester a holder spirit and quicker a higher purposa, both in the society and in the individual;

To substitute knowledge for ign stance, right for wrong truth for surerstition, freedom for slavery, character for creed, cathelicity for lightly, love for late, humanitarianism for settablation, devotion to milversal ends for absorption in self-time self-cons. કર્યોની કરીત્રમાર ક

In brief, to hasten the day when free and rational thought shall take the place of degmatism and reclesiasticism through at the world, and when the welfare of humanity leve and now shall be the nint of aid private and public so tivities.

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The Religio-Philosophical Journal desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RE-LICIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communica-

tions of correspondents. Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

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, October 21, 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.

Dark and Cabinet Seauces for "Form Manifestations".- The Evils of Dark Cabinets.

Under the above titles we see in The Psy-

chological Review and Light, respectively, of London, voluminous evidence that the cyclone which has been raging in the American Spiritualist field has crossed the Atlantic and is sweeping over London and the Provinces. Leading English mediums, writers and lecturers are carnestly and candidly discussing the about as follows: How shall spirit phenomena be presented so as to eliminate the sources of error and deception now so prevalent? Five years ago the RELIGIO-PHILOSOPHICAL JOURNAL began a vigorous attempt to educate the public on this and kindred questions. and has steadily "stuck to its text" in spite of the malignant opposition of those who through selfish interests or crass ignorance desire the current methods to prevail. Intelligent, candid discussion is of all things most dreaded by the vicious and the ignorant. By the former, because it deprives them of an easy and comparatively safe method of making money; by the latter, because they instinctively hate to have their idols stripped of the masks, muslin. glass diamonds, and tawdry stuffs and held up to public gaze in all their sacrilegious deformity. Like the people of old they are wedded to their idols, knowing them to be only idols-in very many cases. Fed by ignorance, credulity, superstition and indiscriminating affectional emotion, the tidal wave of fraud has swept over the spiritual movement, engulfing in its dark waters thousands upon thousands; many of whom have sunk to the bottom never to rise again in this world.

The Religio-Philosophical Journal, like a staunch ship has ridden the spiritual sea in safety, despite the frightful wave. With her motto: "Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing," nailed to the mast, she has steadily kept her course. When the angry waves of hatred, misrepresentation, vituperation and calumny have surged all around and broken over the pilot house, the spirit powers at the helm have held her to her course with firm hands and steady, unswerving purpose to outride the storm and save her precious freight of Spiritual Truth.

Dropping metaphor, it can be truthfully asserted that the work done by the Journal in the past five years is bearing good results. visible on every hand in the increased intelligence and clearer perceptions of thousands who make a part of the public Spiritualist movement. The task which the Journal took in hand was indeed Herculean; many good but weak-kneed people stood aghast at the seemingly hopeless nature of the attempt. but most of this class are now having an inthey dare assert their truest convictions. Many lecturers and mediums who were at heart fully in accord with the methods and policy enunciated by the JOURNAL, both editorially and through its corps of able, experienced contributors, dared not give utterance to their convictions. To a large extent all this is past, and through the columns of the Journal and in many other ways these

ment favorable to reform within the ranks against accepting as "law and gospel" the inane drivel and pernicious teachings purporting to come from spirits through psychies, half-developed mediums and mediums order, common sense and reason, is brightly movement. What is now imperative in order to carry forward this auspicious dawning to its zenith, is for every man and woman who has a level head and an honest heart to do all he or she can, at all times to spread sound ideas, increase and disseminate intelligence upon all subjects relating to Spiritualism, and lovingly and loyally uphold by every tal tests. These mediums and others have legitimate means the hands of those who are devoting their lives and their property to the work. The timid are frightened at the corruption now coming to the surface, and imagining that this is a fatal sign, are inclined to withdraw from the movement. They are mistaken. In measles and small pox the danger is that the corruption will strike in upon the vitals and every effort is directed toward bringing the disease to the surface; he knows that only such will bear the light this accomplished and the greatest danger is over. So in the disease afflicting the spiritual movement. The virus is there and every effort to cover it up and keep it hidden, only aggravates the disease. Let it come to the surface where it can be seen and dealt with, and the crisis is passed.

Let us join with our English friends in the effort they are now so vigorously making to purge the manifestations of all that is doubtful, misleading and pernicious. Let us carefully and cooly consider what is best and then unitedly stand for it, let what may come. On another page we quote liberally from our English contemporaries, the Review, and Light, that our readers may become familiar with the agitation now at its height in England. In those extracts will be found wise words of counsel, suggestion and experience from such well-known mediums and writers as Emma Hardinge-Britten, "M. A. (Oxon.)," E. W. Wallis and J. J. Morse whose reputations as mediums, writers, and devoted Spiritualists is unsurpassed by any and almost equally as well known in America as in Europe, and from others whose names are more or less familiar to American readers. Let the agitation go on! Let it stir every medium, every Spiritualist and every investigator to the exercise of his best judgment, unclouded by prejudice and untrammeled by selfish interest!

Darkness-Light.

The charm dissolves apace; And as the morning steals upon the night, Melting the darkness, so their rising senses Begin to chase the ignorant fumes that mantle Their lear reuson -Tempest Act 5. sc. 1.

Against the darkness outer God's light his likeness takes, And He from the mighty doubter The great believer makes. It. W. Gilder—The New Day.

Spiritualists claim with unanimity that spirit phenomena as manifested during the past thirty-four years have been for the purpose of giving the skepticism of the age proof that the grave does not end all, that there is in man a spirit which survives the death of the physical body. Spiritualists declare they found their convictions upon absolute knowledge, and not upon faith alone. They affect, in very many cases, a decided contempt for faith, and point with pride to the superiority of the foundation for their belief over that possessed by the Evangelical sects. That such superiority exists is evident to all who carefully investigate the claim. But while loudly proclaiming this advantage, too many there are among us who upon the first attempt of the investigator to exercise his reason and to point out the defective methods which prevail in obtaining spirit phenomena, are as unfair, unreasonable and bigoted as the most obtuse and bigoted churchman or the most debased heathen.

What is the object of perpetuating the manifestations, if not to convince those as yet unconvinced? Certainly Spiritualists do not need further proof; they are already satisfied of the continuity of life. If spirit-phenomena are to continue to be presented to the world, have not the people before whom they are offered, a right to demand that they shall be so presented as to be free from all liability of deception or mistake? Further, has not the public a right to demand that in dealing with this world, spirits shall do it in a manner best calculated to conserve the wellbeing and good morals of the people? Certainly it has! For without the co-operation of the people in this life, those in the other could make but little headway in their mission to earth. Humanity is a partner in the enterprise and as such is entitled to a just and equitable share in the management of the scheme. Mortals have neither the knowledge nor power to dictate to spirits the laws by which the phenomena shall be produced, crease of strength in their moral backbone; but they have a right, and it is their duty, to demand that these phenomena shall, if possible, be presented, after their production, in a manner calculated to meet the requirements of this world. The rights of spirits do not transcend those of mortals, and neither class can successfully ignore the obligations due the other.

Experience has shown that darkness is courted by those having something to conpeople are now boldly proclaiming themselves. | ceal; it has shown that, with some exceptions, The work is not yet complete, indeed very it is those mediums whose characters are open much remains to be done. But public senti- to severe criticism, who are not reckoned re- not be otherwise.

spectable members of society, that insist upon is largely in the ascendency; in favor of the | darkness as a necessary condition. Furtherinvestigation of the phenomena by accurate | more, and most important; experience has methods; against fellowshiping immoral and | shown that after eliminating the possible dangerous characters who assume to be me- and probable sources of error and deception. diums; in favor of discriminating between the phenomena are no stronger than if prohonest mediums and those that are tricky; duced in the light and certainly as a rule far less conclusive. When objection is raised to dark circles, the stock answer, given with an expected-to-be air of crushing rebuke is: "Does not the photographer have to develop who in their normal state are often immoral his picture in the dark?" This neither anand victors. In a word, the reign of law and | swers nor silences the objection. It is in no way germane to the case. It is well estabdawning upon the American Spiritualist lished that the various phases of spirit manifestations can be produced in the light, and hence darkness is not an absolute requisite.

> Some of the finest tests of spirit presence in our personal experience were had in the dark, with Mrs. Hollis-Billing, Mrs. Maud Lord and Mrs. Weston; but even in these cases the main strength has lain in the mengiven to thousands indubitable proofs in their dark circles. We are making no onslaught upon mediums as individuals in this matter. We are up to this point treating the subject purely upon a scientific and impersonal basis. Why is it that when pressed by an opponent, every Spiritualist brings forward in evidence only those phenomena which will bear the light of day? Because of reason with sufficient force to dazzle and silence the skeptie!

> Darkness in and of itself is good. It is not against darkness as such, that we argue It is because of the cloak afforded for deception, the liability of mistake and the generally unsatisfactory and inconclusive results obtained, where physical phenomena are investigated in the dark. Physical phenomena must be judged by the physical senses and those senses must be at their best and acting in concert in so far as the case demands, or the observations made are worthless. The condition of darkness and the ever accompanying noise of "music" destroy the value of the evidence by lessening the competency of the witness.

The lack of scientific value attaching to the average dark circle as usually conducted is, however, not the only or the greatest objection. Were it so, we should care but little. as the evidence of the continuity of life and the ability of spirits to return and manifest is proven by a wide range of phenomena otherwise obtainable. Promiscuous public dark circles are an abomination; they are moral pest generators, where both the medium and sifters are liable to, and in too many cases are, thoroughly demoralized. On this point we do not care at this time to further expand, but we challenge successful denial and stand prepared to prove our assertions by an overwhelming array of irrefutable evidence derived and derivable from leading lecturers, mediums and writers who stand acknowledged as among the brightest purest and ablest Spiritualists and whose past and present devotion to the cause is universally known in the Movement.

Musical and Literary Entertainment.

As a lecturer, the people of this city who have had the good fortune to hear him, know Mr. J. Frank Baxter is a decided success. But they do not generally know, what his Eastern constituency does, namely, that he is equally popular and successful in giving musical and literary entertainments. Those who are familiar with his talent in this direction being anxious to have the Chicago friends enjoy this with them; have asked Mr. Baxter to give such an enterinment and he has consented. Thursday ening, the 26th, has been determined upon as the time and Martine's Hall as the place. Prof. H. M. Dickson, Chicago's most popular teacher of elocution, and Prof. Joseph Singer, the widely known and successful teacher of violin and piano, and Mr. W. J. Colville have kindly consented to assist Mr. Baxter. With such an array of talent it is superfluous for us to say that these attending will enjoy a rare treat. The price of admission is twentyfive cents and the entire proceeds go to the benefit of the Second Society of Spiritualists. Tickets may be had in advance of Mr. R. H. Simpson, Secretary, 45 North Sheldon Street, or at the office of the Journal, or, at the door on the evening of the entertainment. Don't forget the evening, and induce your friends to go with you. A programme of the entertainment will be ready for distribution at the hall next Sunday.

On Thursday evening of last week Mr. and Mrs. J. H. Harmount opened their hospitable house to a large company invited to meet Mr. and Mrs. A. B. French. At an early hour the house was crowded, as Mr. French is a great favorite here, and all were anxious to greet him and welcome his wife and family to this city, this being the first visit of Mrs. French and the children-a son and daughter. Mr. J. Frank Baxter opened the exercises with a song. Words of welcome and congratulation were made by Mr. W. J. Colville, Mr. T. L Darlow and Mr. J. C. Bundy. Mr. French responded very feelingly in his usual happy style. The musical feature of the evening was especially strong. Mrs. French, Miss Lula French, Mr. J. Frank Baxter, Mrs. H. M. Dickson, Mrs. Simmons, Prof. Joseph Singer, Mr. Darlow and Mr. Colville favored the company with songs and instrumental music

A delightful evening was spent by all present; indeed with such a host and hostess and such guests as the French family, it could

Mr. Baxter's Tests.

Last Sunday was a perfect day; not a cloud to be seen, and everything most auspicious for those desiring to attend the various places of public meeting. Martine's hall, 55 South Ada St., drew its proportion of those who get up energy enough to turn out to morning service, and in the evening the place was crowded, every seat being occupied. After the evening lecture the speaker gave the usual scance for describing spirits present Space will not permit an extended account of the details, which were of most intense interest to all present.

The first description was that of a child that passed to spirit life from 309 West Madison Street, Nov. 22nd, 1866. Name, Willie E. Coe; with this name the medium got the names James E. and Rebecca Coe and was impressed that these were the names of the child's parents. The names of the parents and the fact that they buried a child answering the description at about the time specified, were verified by several present.

Moses Leavitt was then described together with the manner of his death, and much of interest to many present who knew him well. Then came a description of a spirit giving of her remarks the spirit controlling emphatthe name of Capt. Thomas Boyd or Bowen, and as near as could be determined from the account, he was blown up on the tug Union while towing a vessel some twenty years ago -not recognized at the time.

Fourth description: A lady some thirty-six years of age; name, Lucy Jones-Mrs. J Whitney Jones. No public recognition was acknowledged, but at the close of the meeting a lady came forward and stated that she identified the spirit, saying she was too excited to do so at the time the description was

Fifth description and name, Alf. B. Safford, and with it, after a moment's pause, the word Cairo. Said he had come from a distance yet was among old friends. This was not publicly recognized.

Sixth description: There is a man here who says he will write his name—S. F. Otis, and he says: "O, yes, the last man you would expect here; nevertheless, what we thought on one side of life is often found to be erroneous on the other. If I were to announce myself in the rooms of the Young Men's Christian Association they wouldn't believe it. And yet they would believe it sooner than if told that I came here at a Spiritualist meeting." The medium then said, the spirit seemed to have been deeply interested in the Y. M. C. A. while on earth. Recognized by Prof. A. D. Hagar, Secretary of the Historical Society, and several others.

The seventh description presents a picture of a man driving a fast horse; the man loved a horse—"I use the word loved advisedly too," tion of a man and the manner of his death which an old police detective present recognized at once as that of George Trussel who was murdered in this city some years since. Before the description was ended, however, the medium seemed to be more strongly influenced by another spirit and said, "G. S. O. George Otis, he went by the name of Doc Otis—was called a horse doctor, but he was not an ignorant one. He understood the anatomy, physiology and habits of the horse. Passed away at Downer's Grove; had been away from Chicago some ten years but has been in spirit-life only a short time. Recognized by many after the close of the meeting. We regret that time and space forbid giving in full the striking pictures and graphic details which accompanied these several descriptions. They need to be heard to be fully appreciated.

PROGRAMME OF EXERCISES FOR SUNDAY, OCT.

22nd. MORNING SERVICE, 10:45. 1. Song: "Golden years." Poem: "The building of the house." 3. Song: "Building in eternity." Lecture: "Spiritualism: Its relation to theology, religion and humanity."

Song: "Journeying On." EVENING SERVICE, 7:30.

1. Song: "Sweet long ago." 2. Poem. "The Divine idea." 3. Song: "Only a step beyond." 4. Lecture: "The persistence, permanance and purpose of Spiritualism."5. Singing. 6. An exercise of mediumship, if possible. Song: "Isles of the by and by."

The Fast of a Young Man.

Charles Fallon of Montreal, Canada, it is said, fasted for thirty-six days, having received orders, as he claims, direct from God to do so. The reason given by the young man for the Divine command not to eat was that he believed a cloud existed between himself and his maker that could be dispelled in no other way. Dr. Hingston, the attending physician, handled the case with much care, and advised milk as the initiative diet in building up the lost vitality. Mr. Fallon is said to have been in very good health before he commenced his extraordinary fast. He is now said to be troubled with a bad cough. Dr. Hingston took no notes of the case, having considered that, unless the craving of the stomach for food should overcome the 'determination not to take it, his patient would have to die. Fallon lost very much flesh and became cold and blue at the extremities. He never had met so singular a case in all his experience, though they might have occurred in some of the asylums. The strange thing about it was that Fallon admitted himself hungry on different occasions, yet the determination was strong upon him not to eat.

Mrs. E. L. Watson has received such pressing invitations and generous offers to go to Australia on a lecturing tour that she has decided to accept, and expects to sail very soon. | the Bible and church history.

Mrs. Ophelia T. Shepard.

This lady, better known to the Spiritualist public as a lecturer under her former name of Samuels, is, we regret to say, obliged to retire from the lecture field for the present, owing to her obligations to an invalid husband whose precarious health demands all her care and womanly devotion. On the sixth page Mrs. Shepard makes this announcement to her friends. The public can illy afford to lose such a lecturer even temporarily; though comparatively young in the work Mrs. Shepard has won a place for herself of which her friends may well feel proud. Nature endowed her with a fine brain, a scientific, and philosopical bent of mind and with the development of her mediumship these advantages have been of great service in fitting her as a public teacher.

In view of her formal retirement from publie work Mr. and Mrs. J. H. Harmount, who have long been among her warmest friends. gave her a reception at their residence on Monday evening the 2nd instant, which was largely attended. Mrs. Shepard spoke under influence, and exhibited all her old-time ability and clearness of perception. In the course ically declared the responsibility of mediums and the necessity of their leading pure and upright lives; and the control took special pains to say that Mrs. Shepard fully agreed with him in placing upon mediums the full responsibility of their acts. This sentiment was loudly applauded by the company which included a number of the finest mediums in the city. As the JOURNAL is made ready for press on Monday we were unable at the time to prepare a report of the affair, and now we are obliged to abridge it. But all who were present will remember the pleasant evening. In common with a host of friends the JOURNAL hopes Mrs. Shepard may in the near future be able to again resume the public work for which she is so well calculated.

Strange Circumstances Connected with Death.

Singular circumstances are constantly occurring in regard to death. It appears from the Philadelphia Record, that one Saturday morning a short time ago, Mrs. A. B. Evans of Tower City, Pa., died. Mr. Evans began making arrangements for the funeral of his wife, and visited the establishment of Undertaker Dreisigacker to select a coffin. The undertaker had only two caskets on hand, both of resewood. Mr. Evans examined the caskets for a few minutes. Finally, pointing to one of them, he said: "That one will do for my wife," and, laying his hand on the other, "This one for me." He then returned home to await the arrival of his son Milton. The said the medium. Here followed a descrip- young man arrived between three and four o'clock in the afternoon. His father met him with the intention of breaking as gently as possible the news of the mother's death. Grasping the son by the hand, he said: "Your mother is-" Without concluding the sentence he gave a convulsive shudder and fell back dead.

A touching incident is related of a young child that had been laid in its casket in Auburn, N. Y., a short time ago. A rosebud was plucked from a neighboring garden and the stem was placed in one of the lifeless little hands. A day or two clapsed between this incident and the funeral ceremony. In the interval the rosebud in the hand of clay was seen to gradually unfold. When the service was held the bud had become a blossom. The phenomenon gave peculiar pleasure to the afflicted family, and was very prettily referred to by the clergyman.

Divided on the Coffee Question.

An exchange says that Father Albertario, a curate of Santa Maria Secreta church, Milan, Italy, has recently been the cause of an ecclesiastical scandal of rather an amusing character. Before celebrating mass, which, according to the rules of the church, must be done fasting, he has been in the habit of going to a public café and taking a cup of strong coffee. Of course the criminal act was soon noticed by some of the good churchmen, who rebuked him sharply for his unlawful license. The coffee-loving Father not only paid no heed to these orthodox admonitions, but boldly asserted his right even to eat breakfast before mass, in spite of the church's decrees; and at last accounts the clergy and people of Milan have divided into two parties on this momentous question, the "coffeeites" and the "anti-coffeeites."

An editor being asked, "Do hogs pay?" says that a great many do not. They take the paper several years, and then they have the postmaster send it back "Refused."—Ex-

Yes, this, in our experience, has often happened, and after we have received a pressing request from the individual to continue his paper on credit for a while. We have now in mind a man in Minnesota whom we trusted all through the "hard times." He owes us for several years subscription, has five hundred acres of land, and fine improvements, acknowledges the justness of our claim but can't quite make up his mind to pay it. We shall soon ask a Justice to persuade him with a

The Rev. Geo. C. Capron of Boston, was recently ejected by the Congregational Council for erroneous views about probation after death. The next Sunday he preached a sermon in the Congregational church at Wayland, Mass., in which he strongly asserted his belief in a probation after death, and supported his position by arguments from

GENERAL NOTES.

Moody and Sankey have commenced a series of religious meetings in Paris.

B. Ganz of Kansas City, Mo., thinks that a good test medium could be well sustained

The Boston Transcript says: "Alas! that so many people look upon religion simply as a fire escape!"

Judge Parsons of Ashtabula, Ohio, spent last week in the city and attended the meetings of the Second Society.

William Gibson, a "eaptain" in the Salvation Army, has been obliged by the Harwich County Court, England, to pay £50 compensation for injuries inflicted upon a laborer.

Mr. T. E. Pelham, Waco, Texas, has kindly donated \$2.50 for the Religio-Philosophical JOURNAL to be sent to Mrs. A. P. Brown, St. Johnsbury, Vt.

The letters appearing on the second page of this issue of the Journal, from Mrs. L. M. Child, written in 1842, are of especial interest, as they illustrate grand spiritual truths even at that early period.

Mr. D. Edson Smith of Oneida, N. Y., on his way to Minnesota stopped over in Chicago for a few days, and like all well informed visitors, made one of the audience to hear Mr. Baxter.

Mr. D. D. Belden, Mrs. H. Alden, Mrs. C. M. Jones, Mrs. D. Markham, Capt. T. Pelham, J. N. Blanchard, O. S. Posten and others, will please accept our thanks for clubs of subscribers.

Tens of thousands who have either heard Prof. Wm. Denton lecture, or have read his writings, will rejoice to know that at the Antipodes he has reaped a financial harvest of no small proportions. We learn from a mutual friend in California, that the Professor has sent home nearly \$8,000.

During the rebuilding of an orthodox church in a Massachusetts town, the society worshiped morning and evening in the Unitarian church, the building being occupied in the afternoon by the Unitarians. A visiting clergyman at the evening service, having called upon the Lord to bless the evening and morning service, added: "And wilt thou bless as much of the afternoon service as thou approvest."

Barnes, the Kentucky evangelist, believes in the entire efficacy of repentance. In a recent exhortation he said: "A man can confess Jesus better when he is drunk than when he is sober, for he can just come and throw himself limber, like a rag, into the arms of Jesus. Suppose a man comes here limber drunk and confesses Christ, and then goes out and puts another quart of whiskey under his belt, and going home, he falls off his horse and breaks his neck, that man will go straight to heaven. as sure as God is God; and if he don't I would be willing to go to hell for him."

the Lake Pleasant camp meeting. In his criticism of the Turner's Falls minister who so happier of the two. unfairly and intemperately attacked the camp and Spiritualism generally, Mr. Jones shows that when aroused he can use a caustic pen. The Olive Branch is an admirable paper. Issued but monthly, it cannot of course deal largely with current events in the movement, yet it is an invaluable supplement to the weekly paper, being filled with thoughtfully prepared essays, mostly from the spirit side of life.

The Psychological Review for October.

The Psychological Review for October has just come to hand. The contents are varied and interesting:

PSYCHOGRAPHY by M. A. (Oxon.) General correlative evidence in regard to this wonderful phase of spiritual manifestation is given: 1. Slade specially tested by the Research Committee of the British National Association of Spiritualists, and other investigators; 2. Writing with slates securely screwed together.

WILLIAM HOWITT AND SPIRITUALISM, BY A. M. HOWITT WATTS. Part II.—His Marriage; Early Married Life; A Pedestrian Tour through Scotland; Life in Nottingham; The Old Home at Nottingham: Curious Effects on the Nervous System of very Strong Tea; Pantika, or Legen: Is of the most Ancient Times; A Spirit scance of the World Before the Flood; Sensorial Vision or Vision of the Inner Eyes; Prevision of Future Achievements of Science: A Dream.

HINTS ON MESMERISM, Part I.-Introduction; Antiquity of Science; What is Mesmerism? The Odylic or Mesmeric Fluid; Methods of Producing the Mesmeric Sleep; Modus Operandi of the early French Mesmerists; Another Method-Professor Gregory's; An Alternate Method; Dr. Darlings's Method; Mr. Baird's Method; Captain Janes's Method; The Mesmeric Sleep; First Symptoms of the Sleep; General Characteristics of the Sleep-Walking Condition; How to Waken a subject from the Mesmeric Sleep; Who can be Mesmerized.

Then follows "The Great Kingsbury Puzzle;" Monthly Summary of Contemporary Spiritual Opinion, and Notes and Comments. by J. S. Farmer. From the list of subjects treated, the reader will perceive that this number of The Review is decidedly a rich one. In order to present the varied matter. the editor has been compelled to bring into requisition over 100 pages. For sale at this office. Price 35 cents.

The point of aim for our vigilance to hold in view is to dwell upon the brightest parts in every prospect, to call off the thoughts when running upon disagreeable objects, and strive to be pleased with the present circumstances surrounding us.

Current Items.

The question whether it is right to keep a savage bulldog in a churchyard to bite marauders is puzzling a Milwaukee vestry.

The Nickel church to be built at Palestine Texas, is to be paid for by not less than 200 000 persons contributing a nickel a piece. Mormon emissaries continue to secure

many converts in Europe and wherever they preach their doctrine in this country. A Wisconsin parrot has been attending a

camp meeting and now shouts "Glory to God," "Amen," etc., as if it were really a good

In a certain discourse the Rev. Dr. Bethune said: "While men slept the devil sowed tares." The Christian Intelligencer reported him as having said "sawed trees."

A sect called "New Israel" has risen among the Jews. It abandons circumcision, abstenance from certain viands, and changes the Sabbath from the seventh to the first day.

A pretty sight at the evening service of a church in Newport, Vt., was the unfolding of a night-blooming cereus which was carried in by a parishioner. The blossoms attained their full size near the close of the service. The population of London is, according to

the latest census, 4,764,312, which is much larger than the population of the thirteen American colonies before the Revolution, and it is still growing at the rate of 600,000 a year. Where will it stop?

Dean Burgon, preaching from the Cambridge University pulpit, recently said: "For my part, I am quite content to seek my ancestors in the garden called Eden; let others, if they choose, look for theirs in the garden called zoological.

A revival of religion may be confidently looked for among fashionable ladies this season as "prayer rugs" are among the latest of fashionable freaks. They are imported from the East and are such as Mohammedans A Harvard student died the other day, and

among the floral emblems on his coffin was a bouquet, in the heart of which were the letters, in vari-colored flowers, S. Y. L. People supposed they were the initials of some grief stricken friend, until a student explained that they were symbolic of the hope or faith of the deceased in his last hours. They meant, of course, See You Later.

The Governor-General of Kief, lately told a Jewish deputation at Balta that many of them had been compelled to return from America. while in Palestine they were starving. If they only knew it, they were better off in Russia than any where else. He accused them of producing false evidence, and advised them to give to their country a little of the love they lavished so inordinately upon money.

There is a farm of 8,000 acres in Bexar co., Texas, which to a youngster's eyes must pre-sent a spectacle of delight which no show on earth can equal. It is devoted to the raising of Shetland and spotted ponies for the special benefit of children with indulgent parents. The diminutive horses roam over the prairie with the docility and contentment of sheep, and are always on the best terms with each other and with the human family.

A poor woman in Sweden once applied to Ole Bull for assistance. Knowing her distress, he softly asked her for her shoe. Taking the sinew used in its lacing, with it he replaced the four strings of his viol, and placing himself at a church door, he drew from this one abord such aborning and nitoous strains as Brother David Jones in the October Olive chord such charming and piteous strains as only the large heart and masterly hand of the Lake Pleasant summer than the Lake Pleasant summer than the large heart and masterly hand of Ole Bull could improvise and execute. Artist and woman were made happy—the artist the

> The Rev. F. Carmichael, chaplain of the Magdalen institution, Dublin, writes to the London Guardian: "I asked Mr. Caine, a leading clerical temperance advocate. how he explained chapter 31, Proverbs, 6-7 'Give strong drink to him that is ready to perish. and wine unto those that be heavy of heart. Let him drink and forget his poverty and remember his misery no more.' Mr. Caine's reply was that 'the words were plainly sar-castic.'" But Mr. Carmichael questions if this passage can be disposed of by so curt a criticism, and if its sarcastic character would suggest itself to any but the most intense abstainer.

> A prominent New York electrician, in speaking of the use that could be made of electricity as a defensive measure in time of war. says: "Suppose I had in a fort a steam fire engine, with a hose that would throw a stream of water a quarter of an inch in diameter 200 feet. Now, if I had one end of a Brush machine grounded, and the other end connected with the water passing through the hose, the very instant the stream of water struck a line of troops that were advancing to attack the fort, it would kill them. The stream would then be really a flexible electric wire, and as it swept along the line of men, it would mow them down like grass. If a thousand men were to march up in a solid body, they could all be killed in ten seconds. It would be absolutely impossible to take the fort. It could be used with equally terrible effect in naval warfare."

> No ordinary mind can master the details of operating a huge corporation like the CHICA-GO AND NORTH WESTERN ROAD, whose hundreds of trains, passenger and freight, arrive and depart with the regularity of the clock; whose millions of passengers, are transport ed each with the self-assurance of a speedy, a safe, and a comfortable transit; whose officials, without exception, are men of long experience and excellent judgment in all things pertaining to the business in hand. There is not in all this country a company that maintains a better corps of conductors, many of whom the traveling public have met for twenty years past, and all of them gentlemen in the strictest sense of the term. To the management is solely due the general excellence of this great highway, and we are glad to know that the vast business which the Company is now doing indicates the public appreciation of the efforts of these gentlemen to serve them.

Cassell, Petter, Galpin & Co., have in press 'The Early Days of Christianity," by F. W. Farrar, D. D., F. R. S., Canon of Westminster, author of the "Life of Christ," "The Life and Work of St. Paul," etc. Two volumes, octavo, with notes, appendix, index, etc. Price, \$5. A cheaper edition, in one volume. with notes, etc. Price, \$2. They have also in press "The Harmony of the Bible with Science." by Samuel Kinns, Ph. D., F. R. A. S. with 110 illustrations. One volume large octavo, over 500 pages. Extra cloth, beveled, gilt top. Price, \$3.

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer.

The English Spiritualist papers record the exposure of Miss Wood, a medium for fullform materialization. The exposure seems to have been complete; Miss Wood was found with her black dress off, and enveloped in muslin. The affair has apparently created considerable consternation as Miss W. had gained great reputation as a medium. The immediate effect appears to be, that of impressing upon English Spiritualists the necessity of having the medium in sight during the entire time of the experiments; a condition long ago advocated by the JOURNAL as the only safe and satisfactory method; and entirely practicable—with honest mediums.

The Representative Piano Manufacturers. [From New York Observer.]

WM. KNABE & Co.—This firm is one of the oldest in the country. Their growth has been solid and steady, not an ephemeral upspringing, and their position, therefore, is unsurpassable and unassailable. They have relied upon the real merits of their instruments, and avoided all Clap-Trap and trickery. The outcome is a business whose firm and steady prosperity is unequaled. The relative value of Pianos is prefty well-known, but a few brief words about the "KNABE" will be of interest. The Tone combines volume and richness, with sweetness and purity, and evenness through the entire scale. With so elastic a Touch that the player can bring out the sub-tlest expressions without the pedals. In another quality yet this Piano is especially sutenacity of holding Tune, Evidence of this is found in their extensive use in conservatories, where the severest of all tests is applied.

"The Scientific Basis of Spiritualism' by Epes Sargent has reached its fourth edition. Were its merits appreclated by the people who are investigating the phenomena, an edition of at least a thousand per month for the next two years would hardly meet the demand. No better book can be read or quoted upon the subject it treats. Price \$1.50; for sale at the office of this paper.

Business Aotices.

Ir you desire dough-nuts that are the nicest and richest you ever ate, make them from Dr. Price's ream Baking Powder.

HUDSON TUTTLE lectures on subjects pertaining to general refor and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Obio.

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National Convention of Spiritualists.

The National Convention of Spiritualists, will be held at De The National Convention of Spiritualists, will be held at Detroit, Mich., in Royal Templars Hall, Cor. Woodward and Grand River Ave's., on Friday, Saturday and Sunday, Oct. 27th, 28th, and 29th, 1882.

This Convention is for the purpose of discussing the feasibility of organic action among Spiritualists, upon a rational, scientific, philosophical and moral basis. Many hundreds have endorsed this call and it is hoped such devoted true Spiritualists will either be present or send communication, or at least their name and address, as in sympathy with this movement. Among a few of the many who have signified their intention of being present if possible, are, Maria M King, A. J. King, Dr. J. M. Peebles, Capt. H. H. Brown, J. P. Whiting, Glies B. Stebbins, Mrs. L. A. Fearsall, Chas. A. Andrus, A. B. French and J. H. Palmer, and many others,

By order of Committee of Arrangements.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Ada Street, between Madison and Washington Streets. Services at 10:45 a.m. and 7:45 p.m. Lecturer: J. F. Baxter.

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NEW YORK.—The New York Spiritual to inclode, the one set Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 p. m. The public invited.

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Brooklyn, N. Y., Spiritual Fraternity.-Removal.

The Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Clinton Avenue, between Myrtle and Park Avenue, at 7:30 P. M.

Brooklyn, N. Y.

THE CHURCH OF THE NEW SPIRITUAL DISPENSATION having secured the church edifice formerly occupied by Rev. Dr. Fulton on Clinton Avenue, between Myrtle and Park Avenues (entrance upon both Clinton and Waverly Avenues), will hold religious services every Sunday at 10:30 A. M. and 7:30 P. M. Able and instructive sermons will be delivered. Seats free, and all are cordially invited to attend.

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By R. G. INGERSOLL.

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ENGLISH PUBLICATION OPPICE:-- A New Bridge Street. Luc gate Circus, London, E. C., where all European communica tions should be sent, addressed to John S. Farmer, to whom money orders should be made payable at Ludgate Circus.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

Sonor Julians.

The world is growing beffer It throws off many a fetter Every year. There are many things to relish, Though the ancient things must perish, But the beautiful we cherish

Many changes have come o'er us, Every year; Many friends have gone before us Every year: Through many a strange mutation We have reached a higher station Of thought and observation

We have had our slight vexations Every year, And our pleasing Jubilations

Every year; Inere are visions to remember Of flowers in September, And Christmas in December

Every year. The sun shines now as brightly Every year, And the snowflakes fall as lightly Every year, As in days when we were younger, And the years appeared much longer To our hearts, which then felt stronger Every year.

Afflictions have not shrouded Every year, And troubles have not clouded Every year; But hope the whole discounted. While the former we recounted,

And the latter all surmounted Every year; Our weakness is more trying

Every year; And the days more swiftly flying

Every year, Our faults bring deep contrition, Our errors admonition,

Experience its fruition, Every year. The end of life comes nearer Every year; The friends left become dearer

Every year;
And the "goal of all that's mortal"
Opens wider still its portal
To the lands of the immortal Every year.

And thinner grows the curtain Every year, That divides us from the certain Every year: We look forward to the morrow

Which shall close all earthly sorrow With the calmness hope can borrow Every year.

- William Reed.

Immortality?

To the Editor of the Religio-Philosophical Journal:

On this question, deeply interesting to every person of intelligence and feeling, there is among men a wond-rful lack of well defined conviction. For a long time religious teachers have spoken and written in amazing riddles about it, sometimes seeming to entertain high hopes, and at others mingling with their instructions so many and such monstrous absurdities as to evidence no real faith in it.

Creeds and doctrines, embracing physical resurrec tion, with entire metamorphose of personality, to-gether with substitution by gory atonement, of the character of another, have served the purpose of designing priests to confuse and blind the earnest in-quirer, until to-day a large portion of the men and women of Christendom have no better idea of immortality than the childish execulity that learns at the mother's knee to repeat little rhymes for prayer, and expects for repeating them to be taken at death to a locality in which indolen to will be gratified in an eternity of inactivity, so regulism indulged to the extent of endless gormani and on milk and honey. while the feet press golden paved streets and the ear is forever regaled with never ending torture of ceaseless thru uning of gotien harps. Nearly twenty centuries of the influence of these men who have stool as legates of the raiss and defenders of their dogmashave done little in lead to produce a better re sult. To-day the professed Christian with an onen Bi ble befo e him, shows little, if any, advance upon the knowledge, hope or faith of the Christian of the third or first century. In fact he stands at the threshhold of the temple of hope and light, and refusing to heed the invitation to advance to a perception of the in-ner glory, he vaults backward to his Wesley, Knox, Bullou. Calvin or other long dead formulater of a dogmatic theory or father of a denomination. In such devotion to antiquity, the beauty, hope and truth of the present are ignored and the glory of the future denied; in such devotion to dogma man's needs are forgotten; in such devotion to things of sense and nonsense, the importance of immortality and spiritual growth is belittled, and among relig ionists of to-day, he who would seek the better re-vealings of God's purposes, which are as real and true now as in any former age, must do so at the ex-

pense of reputation and position. Ministers go with hearts full of sympathy to th house of mourning and in the fulness of faith for the moment, liberated from dogmatic despotism, tell the sad ones of the beautiful Summer-land to which their dear ones have been welcomed by angel bands, and hearts of weeping friends leap for joy, and a s veet calm comes over all as they listen to the comforting words of the chosen messenger of the soul cheering tidings. But, alas, dare he on the morrow assure the friends of the departed that those inspiring words are true? Has not the major part of the traching been, rather, that so much of this consolation as may be found in the church's interpretation of the stories of a long time dead tentmaker or fisherman of Gallilee, may be enjoyed, but that the ministering angels of to-day must be distrusted, even condemned to silence; that men and women must believe on penalty of excommunication here and awful doom beyond the grave, the revelation made to these unknown men in ancient time; but that equal penalty is due to him who believes in the same immortality on the testimony of good men and pure women, of to-day? Yes, more even if he believe on the evidence of his own senses!

The deep anxiety of human souls for a life con time I beyond the tomb is God's promise of fulfill-ment, and the outreaching of these tender spirits after God and the dear ones who have preceded us to that home of unending, ever expanding life, is equal assurance that God and the dear ones can be

And when we realize that since the death of those who were the fathers, we have taken their places and being now ourselves the fathers are equally entitled to use of god-like reason, and all their assurances are supplemented by real perceptible pres-ences, shall we not feel warranted in removing the interrogation point from the heading of this article and saying we know we are hastening to a better and more real life.

VIDE ET CREDE.

The Comet-Negroes Believing that it Foretells the End of the World.

RALEIGH, N. C., Oct. 3.-The great comet, which is visible here in the eastern sky, has frightened the Negroes out of their wits. Many of them firmly believe that the end of the world is at hand, and are making their preparations accordingly. The come has already caused more repentance among the col-ored people than any revivalist or eamp meeting exhorter during the present generation. The bells of their churches are rung whenever the comet puts in an appearance, and meetings are held at which the frightened assemblage offer up a petition that the path of the flaming monster may be directed away from the earth. One old negro, his lips quivering and his teeth chattering, waylaid a college Professor who has much local reputation for learning on the street to day, and asked him if he thought the comet. would "smash dis heah arth wid its flaming tail."
He stemed greatly relieved when told that there was no danger of such a catastrophe, and hurried away to tell the "old woman" what the Professor said.

A New Convert to Spiritualism.

To the Editor of the Religio-Philosophical Journal:

Inasmuch as I have always believed that Spiritualism has had a great deal to do with liberalizing the churches, I am always glad when I hear of orthodox ministers breaking away from the ranks of ortho-doxy, and joining the liberal ranks; especially so, when the party stimulated to this course is a man of influence and note in the denomination to which he belongs. Believing also that your many intelligent readers feel the same interest in such matters as I do, I have ventured to solicit a brief space in your columns to record this new departure. Rev. James D. Shaw, pastor of the Fifth Street Methodist Church of Waco, Toxas, is the gentleman I refer to. Coming out, as it were, from the faith of his fathers and his church has created a great avoid mean rot only in church, has created a great excitement, not only in the church itself, but in the community where he rethe church users, but in the community where he resides. There are few, if any, of the ministers of the Methodist Episcopal Church in Texas better or more favorably known to the clergy and the laity of that denomination throughout the State than Rev. James D. Shaw. Raised in Texas a poor boy, denied educational advantages in his younger days, the story of his struggles and success in acquiring an education, his entry into the ministry and achievements therein are all familiar themes in hundreds of Methodist

households in his native state.

For fifteen years he has been in the pulpit, and each year has given prestige to his work. He has also occupied a position as one of the editors of a denominational paper published in Galveston, called the Christian Advocate. Last May he was one of the delegates sent to the general conference of the Methodist Church at Nashville, and when the four new histons were elected he regarded the entire new hishops were elected, he received the entire Texas vote, besides many from other states, as a can-didate for one of the bishoprics. He is a man in the prime of life, carnest, modest, gentlemanty, irreproachable in character, a close student and one devoted to his work. His congregation, as well as the community in general, entertain for him the greatest esteem and respect. His able and vigorous sermons have always found pleased listeners. What wonder then that when he seems disposed to call in question the tenets and dogma of the orthodox faith in his own pulpit, by the delivery of two powerful and remarkable sermons, one in the morning the other in the evening a few Sabbath's since, that the circum-stance created such a furore among his hearers, that is seldom seen even in these exciting times! He advocated a belief based more on acts than faith—depending more upon a life of truth, charity, honesty and uprightness of purpose, and upon the virtues of domestic and social existence, as a basis for happi-ness and usefulness in this life and salvation in the next, than through the vicarious merits of the death and sufferings of Jesus.

In his evening discourse I am told he depicted the gentle Nazarene in his human character as a man, whose life and deeds were a model for example and whose life and deeds were a model for example and emulation. The wisdom, justice, power and infinite mercy of God were held to be sufficient for the guidance, care and preservation of all men, no matter of what creed or faith they were, provided they lived lives in conformity with the cardinal virtues and practices before mentioned. The fatherhood of God and the brotherhood of man were the key-stone of the greeker's greed and assurations. He placed for a the speaker's creed and aspirations. He plead for a religion of humanity, morality, progress and hopein-stead of the so-called religion of dogma, catechism, confession of faith, etc. He cited many types (Christ as the highest) among humanity, as ideals and ex-

A friend who was present informs me that these hold declarations fairly electrified the Reverend gen-tleman's hearers, many of whom looked as though they could hardly believe the testimony of their own hearing. No such thing had ever occurred in this orthodox town before; they had always looked upon this good man, this eloquent speaker as the embo li-ment of orthodox belief, and they were dumb-founded. He assured his hearers that he had reached this

plane of thought by close study, intelligent reasoning and calm, carnest, and scrious reflection.

What will be the outcome of this we have yet to see, but we prophesy the foundation of a liberal church in creal-bound Texas; nor should we be surprised to hear ere long of another "new departure" in a church of the same denomination in Houston, Texus. Verily, the eyes of the blind are being open-ed, and the ears of the deaf are being unbosed. So note it be, yours for the truth, CLARA A. Robinson.

2,254 Wabash Ave., Chicago, Ill.

A Significant Incident.

To the Editor of the Religio-Philosophical Journal: An incident occurred the other day which the writer thinks calculated to provoke reflection. A clergyman came to the business place of your correspondent, and after the usual salutation, he evinced the purise of his visit by abruptly saying, "I regret to learn hat you are a Spiritualist. I had supposed from what I heard you say in an address receatly, that you were a religious man." Knowing that he, like most of the clergy, was profoundly ignorant of the doctrines of our philosophy, the writer made such answer as he thought was kind and fitting, and thereupon the visitor drew from his pocket a copy of the Banner of Light and reading therefrom a short paragraph the purport of which is not now recalled, remarked almost fiercely, "I don't like your othics." The gen-tleman was informed that the largest and most respectable class of Spiritualists do not regard the Banner of Light as the exponent of the ethics of Spiritualism. "O," said the minister, "that can't be so; for it is the oldest of your publications; is published in Boston and I am told it is regarded as the organ of the cause." I gave him a copy of the Religio-I'HILOSOPHICAL JOURNAL commending it to him as more fairly the exponent of our philosophy and its ethics. The point I want to make is this: If, as is claimed by some, and constantly asserted by many who pretend to be Spiritualists, Col. Bundy and the JOURNAL are doing the cause harm—are, indeed, by the course of the one and the contents of the other, furnishing weapons for the enemies of the cause to use against it, why is it that no skeptic ever goes at Spiritualist with a JOURNAL in his hand to attack

piritualism, its philosophy and ethics?
This is not the first instance that has occurred in my experience. The whole matter is resolved into this inquiry: What is the real vocation of a Spirit-tualist paper? Is it simply to advertise and cater to hose making their living by trading in Spiritualism, and to feed the vitiated taste of wonder seekers? On is the prudent, conservative and faithful presentation of facts and clear statement of the reasonable philosophy of spirit return and phenomena, to com-mend the cause and its morals to the great world outside of what may be called the active, working fold of the cause? Jesus said, "I came not to call the righteous, but sinners to repentance." The corresponding idea is, that many spiritual journals should spend less time and space in indiscriminately flat-tering and advertising individuals and their question performances, and more in such presentation of the truths and ethics of our philosophy as shall commend its invitation and acceptance to the world at large. Yours for the truth, Terre Haute, Ind., Oct. 4th. MAX.

Annamese Superstition.

Consul Tremlett, in his trade report on Saigon and Cochin, China, for the past year gives an interesting account of some of the superstitions which prevail Annam. It is bad luck for a fish to leap on board a boat; the fish must be cut in two and thrown into the water again, half on either side. The capture of a porpoise is a very bad omen for he is the messenger of infernal gods. The cries of a "Gecko," if odd, are lucky; if even, the reverse." A bird crying at night is always bad—a presage of death, in fact. This, says Consul Tremlett, is infelicitous: for some birds in the country only cry at night and all night crowing at noon fortells that the daughters of the house will not turn out well. The tiger is, of ourse, much dreaded, and the mention of him is interdicted in some districts. Sacrifices of pigs are made at least yearly, with a document attached, which is, or should be, exchanged by the beast for the one sent him the previous year; if the tiger omits this, it is a bad lookout for the village. However, it is all an affair of predestination, so it does not matter much. The water-buffalo is an imaginary animal living in rivers and only coming on shore at night; for all that, he is patent enough in the district, and uncomfortably curious towards Europeans. The Annamese have several kinds of talking-birds commonly a starling or a raven, who looks after the property while the master is absent, and recounts what has passed when he returns. To meet a ser-pent in the road is a very bad omen, and whatever business is then in hand must be renounced. As for ghosts and spirits, they abound in Annam, always, everywhere, and of all descriptions.

The Soul.

In the Editor of the Religio-Philosophical Journal:

My old friend R. M. Gilbert, who is out prospect ing, requested me to take his mail out of the office andforward to him. To-day I received for him your paper. Not having an opportunity to forward it at once, I opened it and read several articles, among others that of Col. Hemstreet. I see he believes the soul to be material. It seems to me that an insuperable objection to his theory would be the power to change. i. e., become visible or invisible at the spirit's or the medium's will.

or the medium's will.

Material substances all have definite, fixed and unchangeable (so long as the substance remains unchangeab) attributes. We can not conceive of a material substance possessing such an attribute; but we can conceive of an immaterial substance possessing such powers. Indeed, the Bible is full of the exhibitions of such powers. All the material substances eited by Col. H. as analogous, can by various processes be discovered by our senses, and those attricesses be discovered by our senses, and their atti-butes accurately and specifically determined. In the case of the soul, this can not be done; yet the soul is a substance, for it possesses attributes, properties, powers, and forces, and attributes must inhere in something. To be something, it must be a substance! Why not an immaterial substance? Who knows enough to say "there is no such thing!" Who knows enough to say that an immaterial substance has no such power as that mentioned as an objection to Col. H,'s theory? Clairvoyance, if there he such a to Col. H's theory? Charvoyance, if there he such a thing, seems to me to support my idea. Materiality belong to this earth. He very properly says, "The steel which is changed to impalpable gas finds its way back to earth and seeks out its affinities and in course of time becomes steel again." If the soul is material and undergoes a change at death, we, then, according to his analogy, must expect it to seek out its affinities and in time become a man again. But I do not believe, nor can be prove, that the soul undergoes a change as to identity and composition. If so, its attributes are changed and this he does not believe. If material, and at death it undergoes no change, then it must undergo some change when it becomes visible after of the body. Instance his analogy of oxygen and hydrogen passing to water. Note here the change of attributes which follow.

That attributes must inhere in something, that something can not be nothing (but is a substance)

are axiomatic propositions; that the soul is an immaterial substance, I believe. That it possesses attributes is patent to my mind, and no chemical agency or any other agency has or can discover it to our senses and specifically determine its attributes. We only know of its attributes by their exercise and the offices which follow, and by our own consciousness of their exercise in the case of our own souls or spirits. Some one asks, "How did the apostles see Christ after death? I suppose the inner eyes of their souls were opened. Our bodies are veils which ordinarily cover the spiritual sight. Probably under cartain conditions both of soul and body the under certain conditions both of soul and body, the spiritual sight is opened. I can account for the "maspiritual sight is opened. I can account for the "materialization of spirits" in no other way. This may be all there is of clairvoyance. The writings upon slates does not imply a necessity for a material agent. The material must be subject to the immaterial and more subtle force, I think. Let us continue to search for truth, but have a regard for consistency.

J. E. Seigh.

White Oaks, N. M.

This communication was received several months ago, but was accidentally mislaid, which explains why not published at an earlier date.-Ed. JOURNAL

Reminiscences of Special Providences.

An instance is related by Frederick Douglas, in his autobiography. He and some fellow-slaves had planned an escape. The morning of the day on planned an escape. The morning of the day on which it was to have been executed, they were in the field at their work. "While thus engaged," says Douglas, "I had a sudden presentiment, which flashed upon me like lightning in a dark night, revealing to the lonely traveler the gulf before, and the enemy behind. I instantly turned to Sandy Jenkins, who was near me, and said to him, Sandy, we are be trayed; something has just told me so." I felt as sure of it, as if the officers were there in sight. Sandy said. Man, dat is stranger; but I feel just as you do. or it, as it the bincers were there in sight. Sainly said, 'Man, dat is strange; but I feel just as you do. If my mother—then long in her grave—had appeared before me, and told me that we were betrayed, I could not at that moment, have felt more certain of the fact."

The presentiment was but too well founded. "In thirty minutes after that vivid presentiment came the apprehended crash." But thus forewarned, they were enabled in time to destroy the evidence which would have substantiated the charge against them. Speaking of another event, which he regarded as a special providence in his behalf, Douglas says in so regarding it, he may be deemed supersitious and egotistical, and he adds: "But the thought is a part of my history, and I should be false to the earliest and most cherished sentiments of my soul, if I suppressed or hesitated to avow that opinion, although it may be characterized as irrational by the wise, and ridicu-

lous by the scoffer." Professor Boehm, of Giesen and Marburg, an eminent mathematician, a man of integrity and religious principle, though "anything else but an enthusiast," used frequently, says Stilling, for elate the following narrative: "Being one afternoon in pleasant society, where he was smoking his pipe and taking his tea, without reflecting upon any particular object, he, all at once, felt an impulse in his mind to go home. Now, as he had nothing to do at home, hi mathematical reason told him he ought not to go home, but remain with the company. But the in-ward monitor became stronger and more urgent, so that, at length, every mathematical demonstration gave way, and he followed his inward impulse. On entering his room and looking about him, he could discover nothing particular, but he felta new excite-ment within him, which told him that the bed in which he slept must be removed from its place, and transported into another corner. Here likewise reason began again to operate, and represented to him that the bed had always stood there; besides which, it was the fittest place for it, and the other the most unfit, but all this availed nothing, the monitor gave him no rest; he was obliged to call the servant, who moved the bed to the desired place. Upon this his mind was tranquilized, he returned to the company he had left, and felt nothing more of the impulse. He stayed to supper with the company, went home and slept quietly. At midnight he was awakened by a dreadful cracking and noise; he arose from his had and then saw that a heavy bear with great his bed, and then saw that a heavy beam, with great part of the ceiling, had fallen exactly upon the place where his bed had previously stood. Boehm now gave thanks to the merciful Father of men, for having graciously caused such a warning to be given him."

Note from Mrs. Shepard.

To the Editor of the Religio-Philosophical Journal:

Please announce through your columns that I am at present compelled to decline all calls to lecture The nature of my daily duties in my close attendance upon my invalid husband, has a tendency to keep me eedingly positive the very opposite of the condition equisite for trance mediumship. In withdrawing rom the field as a public speaker, I should be glad have it generally understood that I withdraw no portion of the deep sympathy and intense interest which I have felt for the cause of Spiritualism since I first knew aught of it. With the cause, and those of its workers who are striving to establish a standard f pure niediumship and just and honorable dealing all its phases and manifestations. I sympathize to the fullest extent, and bid them "God speed" in this laudable undertaking. That the JOURNAL may long continue in this good work of reform and regenera tion is my sincere wish.

OPHELIA T. SHEPARD. 427 W. Madison St., Chicago Ill.

Miss Wood's Seances.

The generally unsatisfactory method of conducting éances for "form manifestations" has again becom apparent. This time Miss Wood has to bear the brunt—quite unjustly, I think, as far as she herself is concerned. It has, however, always seemed to me a fact, that, no matter how genuine and incap-able of fraud mediums may be, yet if they allow themselves to sit under conditions that, to say the least, are unwise, if not altogether bad, they sooner or later, and often quite innocently and unjustly fall victims to doubt and suspicion. For their own sakes if for nothing else, mediums should refuse to sit except under the most perfect conditions obtainable.—

Psychological Review.

More About the Michigan Barnacle.

To the Editor of the Religio-Philosophical Journal:

At our last quarterly meeting, September 10th, the attention of those present was called to an article in the Relagio-Philosophical Journal June 24th, 1882, headed, "The Michigan Barnacle." We think your correspondent could not have been at our meeting on June 12th, or he would not have made the statement he did in regard to the attendence being decidedly thin, for such was not the fact; the at-tendence was good—in fact better than an average. Now, in regard to Mr. Burnham we can say that he Now, in regard to Mr. Burnham we can say that he has never crowded himself on us. On the contrary we have heen very glad to obtain so able a speaker as he. If, Mr. Editor, you wish to do justice to all, you will publish these facts in the RELIGIC-PHILO-SOPRICAL JOURNAL, and oblige the officers and members of the R. P. Society of Rockford, Kent county, Michigan,

ALEXANDER KEECH,
Z. YOUNG, Secretary.

President

We have seen nothing since our editorial of several months ago to show us that the criticle was either unfair or untruthful. The only action we care to take at this time concerning the above official communication, is to put on record the following letter from a correspondent who is the equal of any man in Michigan for sterling worth and devotion to Spiritualism.

To the Editor of the Religio-Philosophical Journal:

Your article, "The Michigan Barnacle," was read and commented upon at the last quarterly meeting, by the president of the society, Mr. Alex. Keech, the father of the secretary, and a few of the members, the particular admirers of Mr. Burnham, and the result was the appointment of a committee to draw up an article in answer to yours, to be sent to you for publication.

Now in regard to that article, you in my opinion did no injustice to Mr. Burnham. It is the truth that hurts them, and I am glad to know that your course is approved by the best men and women in the ranks of Spiritualism. They, i. e., Mr. Keech and others, attempt to deny the truth of the state-ment, that the attendance at the meetings was much less of late, but they need not, for it is a fact, whatever may the cause, for formerly the hall used to be crammed full at such times, while on the occasion re-ferred to, it was not to exceed two-thirds full, and that at only one session, Sunday afternoon. At the recent meeting with Mrs. Pearsall as speaker, there was a better attendance, but not nearly so large as

Mr. E. Keech, although he has been for five years secretary of the society, has never avowed himself a Spiritualist that I know of, and I have known him from a boy. His father, the president, though nominally for many years a Spiritualist, his present ideas as expressed in conversation are more materialistic than cripitual. than spiritual. Rockford, Mich.

"Leaves of Grass."

Mr. Editor:-I see it noticed in Mr. Chainey's Magazine, that he is to lecture at the Liberal Congress in St. Louis on "Leaves of Grass." It appears to me that some other subject would be more appropriate—such as taxation of church property, the abolition of chaptains in the government, abolition of Sunday laws, oaths, Bible in the schools, etc. What is this book, anyhow, called "Leaves of Grass," that Liberals should take so much interest in it? Please give me some idea of what it is, for I may wish to uy it. Yours, Brookline, Sept. 27, 1882.

This book, "Leaves of Grass," is filled up with short poems, nearly four hundred of them, not in ryhme but in an old or eccentric blank verse. They are said by his admirers to be something extraordinary in the line of poetry, and perhaps it may be that we are not able to understand them. But in looking through the book we discover many religious allusions, and not much common sense, nor any great degree of decency.

degree of decency.

In short, while we do not pretend to be either a critic of books or unduly fastidious in taste, we thought when reading "Leaves of Grass" that if we had sons and daughters we would not advise them to have it in their library. The book has gone, no doubt, and so has the Bible, but both have objectionable pressures which would improve both if they able passages, which would improve both if they were removed.—"Leaves of Grass" (unexpurgated) is published by Rees Weish & Co., Philadelphia, 23 South Ninth St. We shall no doubt disappoint some reader by our

notice of this book, and probably be thought cynical or captious, unpoetic, fogyish, and behind these pro-gressive times. Be it so. But as we are not one of those who would "flatter Neptune for his trident or Jove for his thunder," and always give our opinion, "hit or miss," we say frankly that any book which is not fit to be read before a public audience of men, women, and children, is an obscene book, whether it is the "Old Testament" or "Leaves of Grass,"—Boson Investigator.

Notes from Leadville, Col.

To the Editor of the Religio-Philosophical Journal:

Mrs. E. J. Bullene, of New York, gave seven lec ures here on four consecutive Sundays, held six public scances at different houses, and was engaged every day in giving private sittings. I had one sit-ting with her, which to me was highly satisfactory. She described many of my near relatives, giving their age and mode of dying. I can recommend her as a good clairvoyant and test medium, as well as a firstlass lecturer, and a woman unblemished in charac

ter. She will do good work wherever she goes.

I have now spent fourteen months in this mining camp and shall leave next week for Kansas City. where I expect to spend the winter. It is with feel-ings of regret that I leave here, for I go from a large circle of friends who possess my highest esteem and love, but I am sustained by the thought that there are many good workers here in the spiritual cause who will keep up the signal, and this will attract those from abroad, who will come here and add fuel to the fire which is now so brightly burning.

Leadville is peculiarly adapted to the development of mediumship, and I will here say to all those workers in our cause who feel tired and weary, and their owers flagging, to come and spend a season here, and they will be revived and renewed in body and soul by this electrical and mineral atmosphere, as as by these grand mountain and sunset views, and the sense of freedom which every one feels here. SARA E. SOMERBY, M. D.

The Salvation Army in India.

The Indian contingent of the Salvation Army, con-

sisting of three men and one young woman, have landed at Bombay, with a great demonstration of military pomp. A triumphal procession of war char-iots, consisting of bullock carts, paraded the streets, the woman beat a tambourine, and one of the young men attempted to blow a trumpet, but inasmuch as he was warned that this was in contravention of police regulations and he declined to desist, he was incontinently arrested. The procession is described as having caused considerable amusement to the natves, who took the Salvationists for circus people and possibly viewed the procession as a gratuitous pageant by the Government in commemoration of the victory in Egypt. The uniform of the men con-sisted of yellow coats reaching to the knees, panta-loons, turbans, and shawls, and English boots. The young woman wore a yellow dress, crowned with a hat trimmed with ribbon. On two occasions the procession was met by a large crowd of Hindoos with tomtoms, but with the assistance of the police the Salvationisis continued their march. Each member of the contingent, with the exception of the contumacious member who had been arrested, delivered an address. There is considerable danger, the Cal-cutta correspondent of the *Times* says, that these objective and aggressive religious demonstrations may excite native susceptibilities and cause disturbance.

Dr. F. E. Cornish writes: I think you may ount on me as a life member to your subscription ist, as my wife and I feel that we cannot do without the JOURNAL. Two years ago we scoffed at the idea of spirit communion. We have been thoroughly convinced of spirit presence—not by Spiritualists, but in our own family.

G. W. Antisdale writes: The Journal is the best spiritual paper in the field of reform. Mrs. Phebe Brewer writes: I must have the JOURNAL as long as I can pay for it.

Notes and Extracts.

No man ever worked his passage anywhere in a dead calm .- John Neal.

Prejudice and self-efficiency naturally proceed from inexperience and ignorance.

Good qualities are the substantial riches of the mind; but it is good breeding that sets them off. One misfortune of extraordinary geniuses is that their very friends are more apt to admire than love

The ignorant peasant without fault is greater than the philosopher with many. What is genius or courage without a heart?

If you are conscious of certain infirmities of character, select compunions in whose society you would he ashamed to give way to them.

I am not aware that payment or even favors, however gracious, bind any man's soul and conscience on questions of highest morality and highest public importance.—George Kingsley. The imagination is like the dew of an autumn

morning; it gives fantastic outlines to the things that it beautifies and hides the ugly ones in lending to them something of its hazy grace. Both wit and understanding are trifles without

integrity. The ignorant peasant without fault is greater than the philosopher with many. What is genius or courage without a heart!—Goldsmith.

The youth who begins life with a modest determination not to fail, and an earnest purpose to do only that which is right, will succeed as surely as patience is united to his effort, and hope is ever in his heart.

"Most women have no character at all," said Pope, and meant it for satire. Shakspeare, who knew men and women much better, saw that it in fact was the perfection of women to be characteriess.

The good opinion of honest men, friends of freedom and well-wishers of mankind, wherever they may be born or happen to reside, is the only kind of a reputation a wise man would ever desire. - Wash-

The object of the present state of existence is, that the rudimentary lessons of life may be learned, and he is best prepared to enter upon another state of existence, who makes the best use of present advantages.

If the secret history of books could be written and the author's private thoughts and meanings noted down alongside of his story, how many insipid volumes would become interesting, and dull tales excite the reader!

Beautiful is the appearance of a noble man, when he is making known to the world the fine qualities of others. The rays of the moon, when he is opening the calyx of the night-lotuses, have a double brightness.—Hindu(Vassavadatta.)

Men have commonly more pleasure in the criticism which hurts than in that which is innocuous: and are more tolerant of the severity which breaks hearts and ruins fortunes than of that which falls impotently on the grave.-Ruskin.

Let this be thy purpose, O friend! to observe the law of right and to do it. Then the sunshine and the storm, the night and the day, the heat and cold of life's discipline, will foster and mature the grain for garners in the sky.—N. A. Staples.

The liquor traffic corrupts the ballot and legisla-tion, multiplies and sustains gambling houses and brothels, defeats justice, lessens protection to person and property, and perverts and obstructs the objects of all good government.

.. It is not all gold that glitters." The Spirit-world is being peopled with diseased minds and these in-firmities reflect their conditions upon mortals, and instead of angel life being what it should be in all respects, it is too much a reflection of material life.

The man whose only aim is to dig down into some cavern and search amid the rects for the fost-prints of some beast or bird, will often give to the world treasures of knowledge far more instructive than can be gathered from the men who lived and wrote in primitive times. A footprint stamped upon a rock is objective evidence that at a certain time in the world's history, a beast or a bird lived, whose only record is the discovered footprint.

Referring to a vaccination inquiry prosecuted at Norwich, England, Dr. Allnatt, of Cheltenham, writes that in his youth he was instructed to dip the point of the lancet into the fresh lymph and insert it tenderly, without drawing blood, under the skin of the forearm, and to protect the wound with a slight compress. "I do not think a case failed," he says. But now some vaccinators use real instruments of torture. Ivory points are driven into the flesh, and wounds ensue which become erysipelatous, and in the delicate constitutions of weakly children fatal. The old maxim of former days was, "Never draw

We have no data by which we can fix the time when spirit communion began. There are worlds far older than the planet earth, and as this planet is visited by intelligences from other realms to-day, may we not reasonably assume that the first man or woman, whoever they may have been, were influenced to a greater or less degree by such intelligences, for wherever the foot of man has trod, we find evidences of looking upward; not that he hoped to penetrate the skies above him, but there was in the man a soul power that always looks upward, either in praying or aspiration, and in connection with this upward looking, there has always been a desire to live forever; no one wants to die! men and sometimes women seem to grow tired of the struggles they have to endure, and in moments of desperation, put an end to the earth existence, but they hope to live again where there are no trials; but there has never been a case where a suicide returned, but what he regretted the steps thus rashly taken. No matter how attractive may be the thoughts regarding a future, no one has a right to force themselves unbidden into another home.—Olive Branch.

Predictions Fulfilled.

To the Editor of the Religio-Philosophical Journal:

Not long ago I sent you some two or three predictions that I had made in regard to a shooting affair in this place; also about a man that had been injured badly with Giant powder. I then told you that I would let you know how they resulted. I am much pleased to inform you that the young man who did the shooting was acquitted after having his trial, just as I had predicted. The young lawyer who was shot, is still alive and well, attending to his business. I am also thankful that I can say to you in regard to the Frenchman who was so badly injured by Giantpowder, that he is up and out on the street, and is nearly well. Mrs. S. A. ROGERS-HEYDER. Grass Valley, Cal.

AYER'S PILLS.

A large proportion of the diseases which cause human suffering result from derangement of the stomach, howels, and liver. Axen's Catharite Fills act directly upon these organs, and are especially designed to cure diseases caused by their derangement, including Constipation, Indipation, Dyspersia, Henduche, Dysentery, and a host of other aliments, for all of which they are a safe, once, prompt, and pleasant remedy. The extensive use of these Prils by eminest physicians in regular practice, shows unmistakably the estimation in which they are held by the medical profession.

These Pills are compounded of vegetable substances only, and are absolutely free from caloniel or any other injurious ingredients.

A Sufferer from Headache writes:-

"Atters Pills are invaluable to me, and are my constant companion. I have been a severe sufferer from Headache, and your Pills are the only thing I could 'hook to for redef, one does will quickly move my bowels and free my head from pain. They are the most effective and easiest physic I have ever found. It is a pleasure to me to speak in their praise, and I always do so when occasion offers.

W. L. Page, of W. L. Page & Bro."

Franklin St., Richmond, Va., June 3, 1882.

The Prev Francis B. Harlows within from Allenta Co.

The Rev. Francis B. Harlowe, witing from Atlanta, Gu., says: "For some years past I have been subject to constipation, from which, in spite of the use of medicines of vario s kinds, I suffered lucreasing meanwentence, until some mouths ago I began taking Ayer's Pills. They have entirely corrected the costive habit, and have, yastly improved my general health."

AYER'S CATHARTIC PALLS correct irregularities of the bow-els, stimulate the appetite and digestion, and by their precapt and thorough action give tone and vigor to the whole physi-

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists.

Science and Art.

A volcano named Sheramonino, in the center of Japan, which was silent for seventy years, broke out in eruption on August 6. A severe earthquake shock was felt in Tokio and Yokohama on August 18.

The Denver (Col.) Journal of Commerce reports the existence in Gunnison County, until recently known as the Ute Indian Reservation, of a bed of coal thirty feet thick, covering in one place sixteen hundred acres.

A "Swallow's Rest" of remarkable size at Westerly, Rhode Island, attracted the attention of bird-lovers. The birds are mainly the common white-breasted barn swallow, some marten swallows being occasionally seen among them. One observer estimates their number at 3,000,000 nightly in the grove.

A Texas paper describes an 8,000 acre ranch in that State entirely devoted to the breeding of ponies for children. The breeding stock consists of seven Shetland stallions and forty-five mares, all thoroughbred, and two hundred small spotted pony mares. These little ponies range over the prairies like sheep, and are described as very gentle.

For the transportation of beef, from the extreme west and southwest the refrigerator pian offers still greater inducements on the score of humanity, for the cattle are thus subjected to the least travel. The economy of it is as yet somewhat problematical. In any case, the competition developed by the new methods is likely to be advantageous to anyton compensation of the constant of eastern consumers in an improvement in the quality of our beef, even if it does not lower

Mr. E. N. Rolfe, writing from Naples, says: An important painting has been found at Pompeii, and placed in the Naples Museum among the Pompeian frescoes. It represents the judgment of Solomon, and is the first picture on a sacred subject, the first fragment either Judaism or Christianity, that has been discovered in the buried cities. The picture is 51/4 feet long and 19 inches in height, and is surrounded by a black line about an inch in width. The scene is laid upon a terrace in front of a house adorned with creeping plants and shaded with a white awning.

The Denver and South Park Division of the Union Pacific Railroad pierces the main range of the Rocky Mountains, 150 miles southwest of Denver, Colorado. The length of the tunnel is 1,700 feet, and its altitude above the sea 11,500 feet. The approaches on either side are described as marvels of en-gineering skill, laid through scenes unrivaled for grandeur and magnificence. Although the tunnel commences with a sharp curve at its eastern end, so nicely was the engineering done, that when workmen from either side met in the heart of the great snowy range they found only about one inch variation in the respective bores.

Professor Silliman, of Yale College, pronunces the electroplating establishment lately acquired by the Postal Telegraph Company, at Ansonia, Conn., the largest in the world; yet its capacity is soon to be trebled. The works are employed in copper plating the steel wire used in the Company's system of telegraphy, and now deposit two tons of pure copper a day. The steel core of the wire gives the required tensile strength, and the copper covering extraordinary conducting power, reducing the electrical resistance to such a degree, the company claim, that San Francisco may be brought, telegraphically, nearer New York than Chicago is now.

The shrinkage of Lake Constance, in Switzerland, owing to the extraordinary drynes: of the past winter, has brought to light many interesting relies. Among them there are bone and flint implements, harpoons, pottery, many specimens of which are intact, clubs, baskets, arrows, field tools, and animal remains. Among the latter are skeletons of the bear, the bison, and the moor-hen. The discovery also includes a considerable quantity of oats and wheat in a good state of preservation, and a remarkably perfect and artistically executed stag horn harpoon. The relics have all been removed to Frauenfeld, and added to the collection of the local historical and natural history society, which is now the richest in lacustrine objects in the Helvetic Confederation.

Consumption in its early stages is readily cured by the use of Dr. Pierce's "Golden Medical Discovery," though, if the lungs are wasted no inedicine will effect a cure. No known remedy possesses such soothing and healing influence over all scrofulous, tuberculous, and pulmonary affections as the "Discovery." John Willis, of Elvria. Ohio, writes: "The Golden Medical Discovery' does positively cure consumption, as, after trying every other medicine in vain, this succeeded." Mr. Z. T. Phelps, of Cuthbert, Ga., writes: "The Golden Medical Discovery' has cured my wife of bronchitis and incipient consumption. Sold by druggists.

Adelaide Phillips, for many years the leading contralto singer of America, died at Carlsbad, Germany, Oct. 4th. She was born in Bristol, England, in 1833, and came to America when seven years of age, making her home thereafter in Boston. She went abroad to study, made her debut in November, 1853, at Brescia. In 1869 she was one of the solo singers in the Boston Peace Jubilee. During a large part of her career she devoted her talent to concert and oratoria, only appearing at quite rare intervals on the operatic stage

Useful in the Family.

We usually leave it to the doctors to recommend medicines, but Parker's Ginger Tonic has been so useful in our family in relieving sickness and suffering that we cannot say too much in its praise.—Salem Argus. See adv.

The fastest trip ever made between Europe and America was made by the Guion Line steamer Alaska, Captain Murray. The Alaska left New York Sept. 12th, and made the trip in six days, fifteen hours and nineteen

Dr. Pierce's "Favorite Prescription" is a most powerful restorative tonic, also combining the most valuable nervine properties, especially adapted to the wants of the debilitated ladies suffering from weak back, inward fever, congestion, inflammation, or ulceration, or from nervousness or neuralgic pains. By druggists.

John Swinton of the New York Sun, enjoys the distinction of being the first American author to contribute to the Russian literary press. He has an article on "The Philosophy of American Literature," in the last number of a St. Petersburg magazine with an unpronounceable title.

A Loss Prevented.

Many lose their beauty from the hair fall-ing or fading. Parker's Hair Balsam supplies necessary nourishment, prevents falling and grayness and is an elegant dressing.

Rev. Father Wilds' EXPERIENCE.

The Rev. Z. P. Wilds, well-known city missionary in New York, and brother is the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows:

- **OFE E. LAW St. Nove Fork, May 16, 1882.

Messus J. C. Aver & Co., Gentlemen:
- Last where I was troubled with a most uncomfortable itching humor, alrecting there especially my limbs, which itched so intolerably at might, and burned so intensely, that I could scarcely brag any cloaling over them. I was also a sufferer from a severe exterripated entarthal cough; my appetite was poor, and my system a good deal run down. Knowing the value of Arrie's Sansabanilla, by observation of many other cases, and from acroshal use in former years, I began taking it for the shave-hamped disorders. My cause the innoval almost from the first desc. After a short time the lever and itelling were aliayed, and all signs of irritation of the skin disappeared. My causert and cough were also curred by the same means, and my soneral health a really improved, until it is now excellent. There is a humor per call, stonger, and I affillute these results to the use of the Sansayarilla, which i recommend while all conficience as the best blood medicine ever devised. I took it in small doses there times a day, and used, in all less than two bottles. I place these facts at your service, hoping their midleration may do seed.

EVERNER C. AROCHEM DATES I A

AYER'S SARSAPARILLA

Cleanses, curleles, and strengthens the blood, stimulates the action of the steinach and lowels, and thereby enables the system to resist and overcome the attacks of all Scrafatous phiscoses, Exceptions of the Skin, Rhe anattem, Cularch, timeral Debiting, and all disorders resulting from poor or corrupted blood and a low state of the system.

PREPARED BY

Dr. J. C. ALER & Co. Lowell, Mass. Sold by all Druggists; price II, six both es for Sh.

RAILROAD TIME-TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner van Buren and Sherman Streets. City Ticket

Leave.		Arrive.
	Davenport and Peucla Express	+ 6:00 pm
12:05 pm +	Council Blug's Fast Express	4 2:30 nm
	Kansas City, Leavenworth and At-	
	chison Fast Express	+ 2:30 nm
11:00 am *	Minneapolls and St. Patti Express	# B:00 p t
		. Dina hir
11:00 am h	Kansas City, Atchison and Leaven-	
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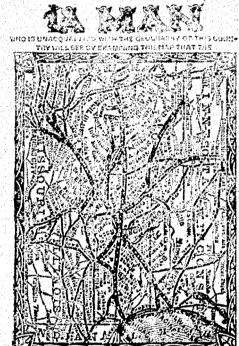
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Continued from First Page.

to the circle with bleeding hearts, and in the agonizing hope to be restored to their banished dead, only to be mocked with rags, tinsel masks, and puppets? There is yet another and a very solemn plea to be made for pure, honest, unadulterated spirit intercourse. There are wild, monstrous, and wholly unsupported theories growing up, on the new soil of Spiritualism, like fungi, ready to eat the life out of the movement, quench its most momentous revealments, and substitute hideous ghouls and phantoms for the immortal existences with whom Spiritualism has brought us face to face. And what is the corrective to these fantastic and groundless fantasies. Nothing under the high heavens but the facts of spirit communion. Let a set of remorseless swindlers take our facts away, and we are at the mercy of as many wild theories as there are sects in theology.

There is much more to be said, gentlemen, in behalf of your attempted movement, and in relation to its best methods of practicalization, but although I can hardly feel that I have written one word too much on so important a subject, I dare not press my individual opinion further on your attention. I can only bid you God-speed, and assure you that in your attempts to purify and elevate our noble cause from the degradation which human folly and wickedness have put upon it, you may command to the fullest extent of my power, yours very faithfully, "EMMA HARDINGE-BRITTEN."

Hudson and Emma Tuttle; Their Silver

Wedding.

[Special Correspondence Sandusky Register, Oct. 9, 1882.]

It seldom falls to our lot to be present and participate in so pleasant an occasion as the late silver wedding or twenty-fifth marriage anniversary of Hudson and Emma Tuttle at their pleasant home on Walnut Grove farm in Berlin township on Wednesday evening, October 4th. It was early in the evening when we arrived, but many had preceded us. We found the grounds about the house provided with seats here and there; also a goodsized dancing floor, which attracted and reconciled the younger portion of the company. From the trees hung a multitude of trans-parent or Chinese lanterns and colored glass lanterns, and several locomotive head-lights which threw its light many rods away. Over the gate was placed a large floral arch with the figures "25" and the word "welcome." Entering the house which was profusely decorated with flowers, among which tube roses were so plentiful they filled the atmosphere with their perfume, we found the host and hostess with open arms and warm hearts verifying the word which we had just read at the gate. After laying aside our hat we were taken by the hand and passed around among the Berlin celebrities, prominent among whom we noticed I. T. Reynolds, Jesse Davis, Geo. W. Close, the Hon. Pearl and Douglass, and for the first time we met and greeted the immortal and inimitable O. C. T., one of the Register's lively correspondents, also others of Berlin's prominent men and women by the dozen and score whose names have gone from us and we can recall them no more. The evening was spent in social chat and dancing until about half past nine, when O. C. T. called the company to order and the following programme was carried out: An exquisite duet by Miss Aggie Fowler and Clair Tuttle; rehearsal of a poem by Mrs. Hogos, entitled "The Bridal Wine Cup." This was followed by a speech by Mr. Johnson, of Collins, and Hon. A. Pearl, of Berlin. Mr. Johnson said he voiced the thoughts of the friends as sembled, when he said that they were proud of their host and hostess. It has been said that love gave wings to genius, but marriage clipped them. They were standing evidence of the contrary. Berlin had many sons and daughters who had achieved success abroad, but these had done what was far more difficult, gained success at home, and built up their home and names with their own townsmen. After which the company clamored for remarks from Mr. Tuttle, who responded in a short speech referring to and expressing his gratitude for the many blessings received during the twenty-five years of married life, among which was the rather remarkable fact that although the house in which the company were assembled had been built over forty years yet the Angel of Death had not entered it save once, when he took from them the little grandchild, and although they mourned her, yet they did not mourn her as lost. In closing he thanked one and all for their kind visit and the beautiful presents they in their kindness had seen fit to leave with them, assuring them that in the future as the days would come and go, as they gazed upon those beautiful presents they would see reflected therefrom the kind faces of the many friends who had united in congratulating them on this their twenty-fifth anniversary.

At the close of this refreshments were served, of which we were forbidden to speak Suffice to say that although there were acres of people to feed, there were baskets-full left. After refreshments we undertook to get a a glimpse of the presents. Here again we were admonished not to make any disclosures but being reckiess in our conduct we venture to give some of the prominent ones. First, a silver tea set by the Berlin Grange; next, a silver ink-stand, pen and pencil by Col. J. C. Bundy and wife, Chicago; silver coffee urn by Mr. and Mrs. J. M. Tuttle, E. S. Tuttle and D. E. Morehouse, of Norwalk; damask table set the Misses Ott, Toledo; beautiful Turkish rugs, Mr. and Mrs. E. W. Hughes and Mr. and Mrs. Captain Chapin; elaborate card receiver Mr. and Mrs. W. D. Johnson, Collins; a beautiful wreath of worsted work, Mr. and Mrs J. W. Fitch, Milan; paper weight and sacred pipe stone, J. G. Clark and Judge Davidson; Minnesota bouquet, Mrs. Daniel Hine; bouquet of roses, Mr. and Mrs. Luke Stowe, Milan; one dozen silver knives and forks, pickle castor from many friends; call bell Mr. and Mrs. C. H. Rockwell Our curiosity led us to examine a few of the many regrets heaped on the table, and we noticed a few, most prominent among which were those from John T. Mack and wife, of Sandusky; A. E. Giles, Boston; A. J. Cranston, Switzerland; Judge Davidson, Minnesota; Prof. Stainton-Moses, of the London University, England; W. E. Coleman, California; J. M. Peebles, Cincinnati; A. B. French, Clyde; J. G. Clark, Minneapolis; Col. and Mrs. John C. Bundy, Chicago; H. Vandercook, Allegan, Mich.

J. G. Clark writes as follows: "I have but few friends in all this world of mortals as near to me as you and yours, and it is with deepest regret I find it impossible for me to attend your silver wedding. As you say, "We always harmonize in essentials, if not in details." I am convinced that nothing can divide us, because in those living principles which go to make up all abiding relations we voluntarily tend toward each other. You always seem to be near me in soul and purpose, no matter how far apart we are in personal presence. I seldom hear or see any-paralysis. The fact has been kept very quiet, thing that stirs and uplifts me without wish-but it remains the same.

ing you with me to help enjoy it. This tells the story better than words can and proves the genuineness of our fidelity. We all have our cloudy days. The rain and hail of life will at times beat in our faces, and blessed are they who can keep a shining face in the darkest weather, because of faith in things beyond the darkness, and confidence in a few on this side of the morning light, whom heaven ordained to be our friends. I will think of you on that evening and sing my song,

"Love keep my memory green."
Prof. Peebles writes: "It would afford Mrs. Peebles and myself the greatest pleasure to be with you, but circumstances forbid. unite in wishing you more and more of joy as you journey together through the mists of time and over the mountains of life into the

radiant land of immortality."
Thomas Lees and sister of Cleveland, write:
"May the next twenty-five years prove as prosperous as those gone by, and may yours increase with the ratio of years.

A. B. French says:-"May the years fall gently over the altar made sacred by life's early vows, and each one crown it with rarer gems. Be assured that among all the friends who will gather under your roof and send a kindly thought after you on this anniversary day none can wish you more life and love in the coming years than myself. It is grand to grow old and have love ripen into rich fruitage as the years roll on."

Judge Davidson writes:- "Your invitation would not be put aside except for the low state of health of Mrs. Davidson, and the long leagues between Berlin Heights and Minnesota. As it is, permit me to offer congratu-lations and to hope alike for you and your many friends, known and unknown, many

happy returns of the cay."

A. E. Giles:—"I rejoice at the endearing love and esteem you both have received from those who know you best, and hope that your silver wedding may be so warm and bright that its sunbeams will brighten and cheer the

remainder of your lives."

Prof. Stainton-Moses:—"Depend upon it, I shall be with you in spirit at your silver wedding day and only regret that exigencies of time and space prevent me from being present in flesh. May you both live long and happily and continue the sphere of usefulness that you have made your own."

Giles B. Stebbins, of Detroit, says:-"Wife and myself join in best wishes and heart-felt remembrance and hopes that all may be well and the day auspicious and happy for you and your dear family and all who may be

with you on the silver time."
A. J. Cranston, Lucerne, Switzerland, says 'Mrs. Cranston and myself most sincerely congratulate you on your approaching silver wedding and hope you may yet live in hap-piness and usefulness to celebrate your golden one. If you and Mrs. Tuttle should visit

en one. If you and Mrs. Tuttle should visit Europe I hope you will not neglect the beau-ties of Switzerland, and that we may have the pleasure of seeing you here." Hon. G. W. Park, Boston, writes:—"Is it possible, dear Tuttle, that a quarter of a cen-tury is gone by? Business prevents our com-ing in body, but we will be with you most heartly as ever" heartily as ever."

The eminent writer, Hester M. Poole sends greeting:—"Would that we could be with you on your silver wedding day. We shall in spirit, and sit and talk of you, and send our

love across the intervening space." Col. and Mrs. J. C. Bundy, write: "DEARLY DELOVED FRIENDS: Nothing in this world would afford us more pleasure than to be with you to-morrow and participate in the festivities attending your 'silver wedding.' Though we cannot claim as long a personal acquaintance as can most who will be presvel we reel that to hone of your nost of friends are you nearer or dearer than to us. The intimate and cordial relations mutually sustained during the past few years have brought us so closely in sympathy with you, that the tie could not be stronger even, were we bound by the bonds of consanguinity. Indeed, a common faith, a common purpose, a unity of action in a great cause binds us four souls with a fourfold cord that cannot be broken. In the hour of greatest trials, trials such as I hope few are called to endure, the steadfast, abiding faith you two grand spirits have had in us and our aims, has been a support and strength surpassing words to express. Among the happiest hours of our busy lives we count those passed beneath your hospitable roof, in your harmoni ous family circle, where only love and sweet confidence abide.

The work you have done toward elevating mankind, both in your public and private lives. by precept and example, will live and its effects potent long after your earthly bodies have returned to mother earth, and your spirits have passed to that glorious land with which you are already so familiar. Our prayer is, that we may be able to witness your golden wedding before we 'climb the golden stair,' and that the next twenty-five years may see the fruition of hopes near and dear to your hearts and ours; may you be as bountifully blessed in material things as you have been and will be in spiritual; may you re-ceive the rich reward which the great law of compensation promises, and may your earthly lives be prolonged to the fullest limit

rouchsafed to mortals! We have sent you a silver inkstand, and necessary accompaniments, which please accept, not for its intrinsic value but as a token of our love and esteem; with its aid may you continue to instil noble lessons of life, carry consolation and hope to weary hearts, and inspire the world to grander deeds and a deeper desire for true spiritual culture."

Mrs. Stebbins writes:—"Dear Friends: have enjoyed so much what I account good and friendly fellowship, although we have never met face to face-I have enjoyed exceedingly, too, the union of the ideal and practical in your lives and callings; that of the inspired teacher and the farmer, the poet and the housewife; the rational pleasure and earnest pursuits which are worthy of the noblest; this has so called forth my admiration, that it will not be amiss to tell you at this historic time, when the utterance of all should yield something 'for the general good, of that which we receive from the common source."

After this inspection we again engaged in cliat, and found it difficult at a very late hour to break away from the pleasant place and kind faces, and although such was our fate, and we find ourselves again engaged in the active duties of life, the good time at the residence of Hudson and Emma Tuttle, and the kindly greeting of the many friends will long be remembered.

A New York letter to the Philadelphia Re cord says: "Mr. Vanderbilt never was a popular man, but now he is actually hated. The careless way he manages his road and his contempt for human life has aroused more than indignation. But the fun is not all on Vanderbilt's side. He is more frightened today than any of the patrons of his road, and with good reason, for he has had a stroke of

Mrs. Sarah Andrus, Spirit Artist and Materializing Medium.

To the Editor of the Religio-Philosophical Journal:

This lady, a resident of Cleveland, Ohio is fast developing into one of the most gifted mediums in the country. I had casually heard of her as a painter of spirit pictures during a year or two past, but was denied the pleasure of examining any of her excellent work until some two months ago, when my friend, Mr. George Whitney, showed two of her spirit pictures, one of which she had painted some three years previously, and the other within a few days. Both pictures were about the size of a cabinet photograph, showing the head and bust; the first that of a young woman of marked individuality of face, and the other a boy of seventeen. The woman, my friend did not recognize, nor was there any pame attached to it. But to the there any name attached to it. But to the other was given the name, "William," in fine writing, almost equal to copper-plate engraving, and which Mr. Whitney pronounced to be a perfect fac-simile of his brother's head writing, but the face he did not falls. hand writing; but the face he did not fully recognize as the one which had passed away some eighteen years ago. However, the name was one good test, as he knew for an absolute certainty, that the artist had not the slightest knowledge of it in her normal condition. This test had a remarkable corroboration on the day he brought the picture home. Stopthe day he brought the picture nome. Stopping on the way at the residence of his friend Dr. Ewing, who is a writing medium, he laid the picture, fully hid from view within the folds of a newspaper, on a table, and requested the Doctor to get out his slate and find out the name. The moment the pencil touch ed the slate, the name William B. Whitney was written. This gave a still stronger test, was written. This gave a still stronger test, as the young brother had always been in the habit of including the capital letter "B" in signing his name, and the Doctor was equally ignorant with Mrs. Andrus of the name thus given. But still more pointed tests of the correctness of the pictures were yet to come. Paying a visit to his father's family in Petersham, Mass., whom he had not seen since the earlier of the two portraits had been painted, he laid them before his mother. At first she would not accept that of William as being like her dead son, but finally admitted that the hair was just as he had used to wear it; that the eyes, nose and upper portion of the face were true to life, but the mouth not right. A startling recognition was reserved for the coming of an older brother, who, the moment he saw the picture, exclaimed: "Why, that's the very face I saw materialized at Lake Pleasant a year ago!"
This filled mother and son with astonish-

ment, for the elder son was not a Spiritualist, nor had he ever breathed a whisper of his visit to the camp meeting in question, much less that he had actually seen a materialized spirit. His statement in brief was this: Chancing to be near Camp Pleasant on business, curiosity led him to see what kind of hobgoblin performances were carried on there. He was finally led to a cottage where materializations were announced, when, to his profound astonishment, the full form of young man advanced from the cabinet with extended hand, saying: "How do you do, brother Josiah?" The face of the form was not familiar to him; yet how came his own name of Josiah to be known? He was confident there was not a soul present that had the least knowledge of him. This startled him; but he said to the spirit form: "I do not know you, if you are my brother?" The form responded: "Yes, I am your brother William; and here is our brother Reuben"—
pointing to a second figure, that of a small
boy of eight, who advanced with extended
hand, as the first had done. The young brother had died at that age, not long before; but in features Josiah did not recognize either of them. He said they had a strange, shadowy look, and that that of the oldest one was the exact image of the picture before

Now an equally extraordinary incident occurred in regard to the other picture. The father coming forward, no sooner rested his eyes on the woman's portrait, than he cried, "There's my sister Deborah!" He also pointed out the beads around the neck, their shape and the manner in which they were worn as being precisely as it was with his sister in her life-time. So there seemed to be no reasonable doubt that these portraits had been painted from the spirit forms of those repre-

sented. I now come to my own personal connection with Mrs. Andrus's spirit painting, and I have no hesitation in asserting, that aside from the representation of spirit form or not, no greater proof of spirit aid can be given. than is shown in the wonderful manner in which the paintings are accomplished. The work is done with the medium's eyes absolutely excluded from possibility of the eyelids being raised an lota. Seated at a small table in her elegant apartment, in the full light of day, with a box of brushes, pencils

and different colored crayons close to her hand, I was so near to her left arm as to almost touch it, while she was placed with her face full to the front windows. In a few moments she passed under the influence of her Indian control, a vivacious, intelligent and exceedingly pleasant spoken spirit, whose portrait in life colors, some twelve by eighteen inches, standing on an easel near by, shows a beautiful, fancifully draped head of a woman perhaps twenty years of age. This control chatters away at a surprising rate, with only a slight touch of Indian accent, and finally begins to describe the sitter's at tendant spirit friends. The one I specially desired not being amongst those, I finally chose one, when the right arm of the medium was immediately controlled by the spirit artist through whose agency Mrs. Andrus executes all her painting. I should first state, that at the medium's request I had laid two pads of cotton cloth, composed of between twenty and thirty separate folds, about the size of my hand, over the eyes, from the brow to a line even with the upper lip. Across these was drawn a napkin some eigh or ten folds, straight over the eyes, and tied closely behind. Then a piece of tape did similar service around the upper lip, so as to effectually close the ends of the pads below. From this it will be at once understood, that any possibility of normal vision was utterly out of the question; and yet with not an instant's hesitation, the outlines of a beautifully formed woman's head were drawn, including the eyes, nose and mouth, with not one miss stroke, or need of the slightest erasure, inside of ten minutes; and all the time this was being done, the Indian control kept up the most lively conversation on a great variety of topics, often carrying

called out with equal certainty. To myself it was the most wonderful exhibition I had ever seen. Here was a woman's eyes as effectually closed as if sealed | promise that they were to be immortal. What

the medium's face towards myself entirely

away from the picture, showing two distinct

agencies at work, completely disconnected with each other. The different colored eray-

ons were selected out of the lot with not an

atom of hesitation, and the varying colors

the formation of the pupil of the eye, without a miss. To me it was simply marvellous. The picture being finished as far as her present low state of health would permit the artist control to hold her. Mrs. Andrus requested me to exhibit any writing I might have with me and she would show that she could read it. Not having writing I placed a small silver coin on the table. In an instant she gave the date inscribed; albeit it was quite smoothly worn, and then read off the small business inscription on my spectaele case I had just drawn from my pocket. The picture was so far done as to show what it was intended to be; but the shading, some additional coloring, and the drapery about the hair and shoulders, were added at a sub-sequent period, with the name "Mary" at one of the lower corners. Afterwards the Indian control, during the space of a half hour, gave some most beautiful descriptions of spirit presence, recitations of poetry containing sentiments of the most lofty character, and personal advice of a truly satisfactory nature.

In conversation afterwards, I learned from Mrs. Andrus, that many of her portraits have been instantly recognized as those of depart ed friends, in the most marked and affecting manner. The picture I received I did not recognize; but my wife found that it had a marked resemblance to a sister whose name was Mary, and also to her mother. Let this be reality or not, I feel certain that I shall yet learn to what spirit the portrait belongs; and it is so well executed, connected with the extraordinary manner of its production, that I shall always hald it executed. that I shall always hold it among the most valued prizes I possess. Altogether the picture did not take up in its production more than a half hour, and yet a competent artist to whom it was shown, pronounced it a matter of impossibility for any painter in the normal condition to produce such a work in less than five or six hours.
In conclusion, I will add in regard to Mrs.

Andrus, that during the past year she has developed into a materializing medium of wonderful power; full-formed spirits appearing that have been fully recognized, coming out from the cabinet into the room, while the gaslight was but little turned down. The cabinet used is a mere folding affair like a hinged clothes-horse, that is leaned out of the way in one corner, and can be opened to enclose a space just sufficient to hold the me dium seated on a chair. It is made to roll on castors; and it quite often occurs, when Mrs. Andrus is seated with a circle in readiness for materializations, that the cabinet will glide by invisible power from its accustomed corner across the earpet, and opening out, envelope the medium precisely as if done by visible hands. After a season of rest during the heated term, Mrs. Andrus is about to resume these scances, when your corres-pondent will have an opportunity to send the JOURNAL a truthful account of the manifestations given under absolute test conditions. Cleveland, Ohio.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philozophical Journal:

At its conference meeting held Sept. 20th our Fraternity voted unanimously to remove its meetings to the large, well ventilated and well lighted lecture room of "The Church of the New Spiritual Dispensation."This church, formerly occupied by Rev. Dr. Fulton's Bap-tist Congregation on Clinton ave., between Park and Myrtle, is in a densely populated part of our great city, and in a locality where spiritual meetings have never before been held. Our first meeting was held in our new quarters Friday evening, October 6th, and the yery large attendance, including the number of strangers that were present, augurs well for the continued success and usefulness of the meetings. The speaker of the evening was Mr. D. M. Cole, and the subject selected was: "The Evidences of Immortality." imperfect synopsis is all that I shall be able to give. The speaker spoke in substance as follows:

"If a man die, shall he live again? How often has this question been asked in all the ages. Immorfality rests upon evidences, simple and natural. The men of former times had but faint glimpses of this truth. The Hebrews before Christ did not believe or know that they were immortal. They conceived that it was possible. So in the Egyptian temples was the symbol of the Phœnix rising out of its ashes, typical of another life. There is an intuition born with every soul, that tells to it that nothing is lost or ever dies; there is change, but no death. As we look upon the cold dead body, its form and lineaments as in life, we see nothing is missing. What has gone? The scientist will tell you that matter cannot be destroyed. So it is with the spirit of man; that which allies him to

the angels cannot be destroyed "If there be no immortality, man cannot grow to perfection. Our conceptions of the character of God is that we should in another state of existence have the privilege to round out our lives. But I am asked 'What do you know of God?' We know that God is love. There could be no universe without it, and if man be not immortal, then this vast preparation fitting men to reach out to infinity, would be valueless. Then look at the wrong and evil in this world. No place in the hereafter where wrong can be righted! The benevolence of God requires immortality. Our cities are filled with instruments of torture, consisting of vast factories where women and children slave for a mere pittance. Look at the massacre of St. Bartholomew. Life is a curse say some. This world does not give us the correct idea of what would be God's justice. We cannot escape the idea, if God is immortal, we certainly must be?

"Men saw disturbances among the planets some years ago, and scientists by studying the laws of the stellar universe came to the conclusion that another planet was evolved Fools laughed at their statement, but time proved their analogies and reasoning were correct. Immortality is absolutely essential to us. All the joy we receive is in expectation. There is no stopping place in your thought, and you cannot stop in the argument. If there be no life beyond this, the universe is a paradox, a tyrant, and now a riddle. You who are Spiritualists have been accustomed to say that you know. Have you seen any one who has lived forever? We can prove that the spirit friends who come to us do live after death. It does not prove that we or they are immortal, but it proves that they do live in another state of existence from this. We know of the death of the body, but we do not know of the death of the soul. Never before has human love proved as strong as now. No one expected to hear from spirits who loved them until now.

"The Hebrews believed that there was an immortality, but that the spirit wandered in some place below the earth. They had no

down with wax, chattering away on all sorts of subjects, yet picking out colored pencils and bringing their points down to the precision of a hair's breadth in places requiring such delicate manipulation as is requisite in the farmation of the partie of the away with istered unto mortals as now. Some of you have seen them, felt them, heard their voices. Now, there is some objection to much of the phenomena, and they laugh at the absurb tricks that some spirits play with their mediums. Spirits have to come to such as they can, and in such a way. You have heard me speak of David dancing before the Ark, the Indian before the fire. I have seen colored women do the same at a revival. I know that where there is spirit power there may be absurdities. There is a certainty of immortality because all nature demands it; man demands it and we have demonstrated that there is a life beyond the tomb.

"Some Spiritualists are getting to be materialistic in regard to the after life. Life is motion and the only motive to a higher action is for you to give out to others, and that you cannot learn forever; you must teach. There are places that are cold and dark. If you are places that are cold and dark. It you should pass away to-night, I ask you in all sincerity would you be prepared to work for others or to live in a hell without labor? I believe Spiritualism is to be a power, but they who accept it must work. I think it is time for Spiritualists to take a new departure. We believe in inspiration; that it is a continued power, and that we can use it as we wish. We may use it to build up our spiritual na-We may use it to build up our spiritual nature. I would pray that the Holy Spirit would come to you to make you active work-

ers,
"It becomes us to look carefully to the life beyond. We may receive communications of the highest order or the most frivolous; it depends largely upon us what kind of intelli-gences we would attract. What manner of people ought we to be? We are at the end of a dispensation. We must take our place as leaders of thought. We should become doers, workers. We do not know what lies beyond; eternity is very long. Is not all this to help the world? All of us have to be ministers to others. I would have you begin here now to live only to bless others. You stand serene amid the wreck of matter, eternal life before you and God's love and blessing with you, if you rightly comprehend your duty and live. for the good of others.

Dr. Eugene Crowell made a brief address, congratulating the Fraternity upon its change of base and predicted a successful future before it, and promised when time and health would permit to meet with us.

Newton S. Otis and Mr. J. C. B. Pooler gave

some very interesting experiences proving to them that their friends who had passed to the other side were the same loving friends of old.

Dr. Cummings read an interesting poem on 'Divinity." Mrs. Wheeler presided very acceptably at the organ and sang at the close of the exer-cises, "When the mists have rolled away."

S. B. NICHOLS. 357 Flatbush Ave., Brooklyn, N. Y., Oct. 7.

On one-Friday evening lately, Mrs. Ann Tally, aged 79, residing in Spottsylvania County, Va., and in seeming robust health, informed her friends that her time had come, and so impressed was she with the idea that on Saturday morning she arose at an early hour, washed, dressed, prepared herself for the anticipated event, and proceeded to cook her breakfast, and while so engaged, with no previous warning, dropped dead.

A LETTER FROM GERMANY.

SIEGEN, January 9, 1892.

Very esteemed sirs: The praise your Liver Pills have called forth here is wonderful. After taking one and a half boxes of your genuine DR. C. McLANE'S LIVER PILLS, I have entirely recovered from my four years' suffering. All who know me wonder how I, who, for so many years, had no appetite and could not sleep for backache, stitch in my side, and general stomach complaints, could have recovered.

An old lady in our city, who has suffered for many years from kidney disease, and the doctors had given her up, took two of your Pills, and got more relief than she has from Yours truly, all the doctors. J. VON DER BERG.

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The genuine are never sugar-coated.

Every box has a red wax seal on the lid, with the impression: McLane's Liver Pill.

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Insist upon having the genuine DR. C. Mc-LANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name McLane, spelled differently, but of same pronunciation. If your storekeeper does not have the gen-nine DR. C. McLANE'S CELEBRATED LIVER PILLS, send us 25 cents, and we will send you a box by mail, and a set of our ad-vertising cards.

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