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

VOL. XXXIV.

CHICAGO, JULY 21, 1883.

No. 21

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.

CONTENTS.

First Page.—The Man in the Ceach Hon. S. B. Young on the Situation.

SECOND PAGE.—The Therapeutæ and the Essenes.—Evidence of the Non-Existence of the Therapeutæ.—The Essenes of Furely Jewish Origin and Non-Buddhistic.—Essenism and Christianity. Sketches from Nature.—Forgiveness. Discollaneous Advertisements.

THEED PAGE.—Woman and the Household. "The Rational and Spiritual Verification of Christian Doctrine. Book Reviews. Partial List of Magazines for August. Miscellaneous Advertisements.

FOURTH PAGE.—Special Notices. Notice to Subscribers.
New Gods. Peace and Good Will. "Converted" by
"Lightning." Glory. Cremation in the East. A Mother's
Dream. The Hen Cure. General Notes.

Fifth Page.—Items. Special Notices. Miscellaneous Acceptationals.

SIXTH PAGE.—Guardian Angels. Superstitious Uses. Col. Charles Case.—Death of a Prominent Citizen of the District—Sketch of His Useful Life. An Open Letter to Mediums. Organization. Another Flower Medium. No Home Exempt.—The Source of Those Mysterious Troubles That Comes to Every Household Explained. Notes from Onset Pay. Clairvoyant Dreams. Episcopal Bishops. Missealimeous Advertisements.

SAVENTH PAGE.—Noble Living. List of Prominent Books for Sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.

Eign's Page.—Letter from Mexico. Pacific Pats,—Gently Applied to Henry Ward Beecher. A Prophecy. Perplexed.\ "Swear Not at All." Science and Art. Miscellaneous Advertisements.

The Nan in the Coach.

It was past ten o'clock and one of the coldest nights that ever blew. The blasts came roaring through the mountain gorges as if bent upon overturning the lumbering old stage. It had begun to snow, too, and the wheels creaked heavily through the drifts, threatening a complete standstill at no distant moment.

Wrapped in my cloak, I lay shivering in a corner of the vehicle, the sole passenger, in the very worst frame of mind. I was a disappointed and disheartened man. I was then at the outset of my career as a detective, young and ambitious. Hitherto I had been intrusted with no case of importance, but on this occasion fortune had thrown a grand opportunity of making a reputation in my way only to flout me with complete failure.

The case was one of murder, a very interesting one from its complicated and mysterious character. James Platt, a well known citizen of N-, a village in northern Vermont, had been found dead in a pit beside the very road I was now traveling. There were marks of violence upon his person, death having resulted from a heavy blow with a wooden cudgel upon the back of the head. Robbery could not have been the motive, since a large sum of money was left untouched in his pockets. The man was not known to have an enemy in the world, and most searching inquiry into his private history revealed no secret enmity or quarrel. The only person in any way interested was his nephew, Thomas Judson, his only relative and heir-at-law.

This individual had been the first object of my suspicions, unfounded, it should seem. Personally he impressed me unfavorably. He was one of those rigid formalists whose very freedom from all of the petty weaknesses of men is prima facie evidence of the capability of crimes of greater magnitude—at any rate, in my experience with humanity. He was a pale-faced, pale-haired, light-eyed and altogether washed-out-looking person, with a soft voice and quiet manner, and withal in great favor with the tea-drinking gossips of N—. His past record so far as I could get at it, was simply perfect. At the death of his uncle, moreover, he was known to be in the possession of several thousand dollars in cash. While he was the dead man's heir he exhibited no impatience to know the terms of his will or to benefit thereby. On the contrary, he seemed to be crushed with sorrow, and no one lent my efforts to discover the assassin such ready aid as he.

sassin such ready aid as he.

If there had been any plausible doubt, it was, the least, baffled by the fact that he could if necessary, have a nearly perfect alibi. I say mearly, because, to my thinking, there was a flaw in it. At a quarter to eight, he was seen in conversation with the dead man on the corner of the village street, where they separated, the uncle going down the road toward his home, a little way out of town, and the nephew proceeding to attend a church sociable at the town church. He was known to have arrived here, certainly, at a quarter past eight. The evidence as to time was doubtful, no one being able to swear to the exact moment of his arrival. There was, however, in my view, the possible hiatus of twenty minutes, it requiring only ten minutes to reach the church from the point where he

had last been seen.

It must not be imagined that I gleaned these fragments through Judson's own testimony. His name never appeared in connection with the affair, and if I had ventured to hint at his possible complicity. I should have been hooted out of the village by his indignant neighbors. Such information as I acquired was through the medium of patient

and cautious study of all of the points presented. When I had summed them up, I had no evidence that would hold water for a single moment. I was thus at a standstill, and after a short interval of obstinate waiting, I started for the city, disappointed and disgusted.

The coach passed the very spot where the deed had been committed, and as the vehicle

The coach passed the very spot where the deed had been committed, and as the vehicle jolted up to the place I peered out of the window to catch a glimpse of it. At that moment with a heavy thump, the coach stopped, the door flew open, admitting a second passenger who threw himself into the corner facing me, and the coach proceeded.

I was somewhat astonished that a passenger should wait for the coach in such a place.

I was somewhat astonished that a passenger should wait for the coach in such a place. To say nothing of the uncomfortable proximity of the scene of the murder, there was no dwelling within a quarter of a mile, and it was altogether the most desolate spot on the road. With the instinct of my profession, I

road. With the instinct of my profession, I examined my neighbor closely but cautiously. There was only one smoky lamp in the interior of the coach, and the passenger sat immediately beneath it, in the shadow. He appeared to be an elderly and rather feeble personage, but I could discern little more, for he was muffled up to the eyes and his hat was

pulled well down upon his forehead.

There was something namelessly disagreeable in his presence—a feeling of inward repugnance and revolt such as I had never before experienced. It was allied to such dread and disgust as one might involuntarily draw back with from a person suffering from an infectious disease. So strong did the feeling become, that I turned away and buried my head in my cloak in the effort to forget him. Presently I become aware that he was gazing

at me with strange intentness.

In spite of myself, I turned again and met his eyes with my own, and for a moment we sat staring straight into each other's faces. During that moment a shock passed over me, like that of a heavy current of galvanism. My flesh crept with internal cold, my hair stood up, and every nerve in my body thrilled with

I could not comprehend my own emotions. Why this harmless and weak old gentleman, looking at me silently from his corner, should have put me into a panic, was more than my philosophy could account for. I could, however, trace my sensations to the stranger's eyes. Though hidden beneath his hat, they shone in their hollow sockets with a deep lurid lustre—exactly like the red glare often seen in the eyes of a dog. In the head of a human being the effect was startling beyond description.

Determined to overcome my nervousness, I ventured to break the silence with a common-

place remark:
"Very cold this evening, sir."

The stranger made no reply, but continued to stare at me as before. After a moment of hesitation I made another attempt.
"The snow is likely to block up the roads

before morning."
Instead of answering in the spirit of my remark, the stranger, in a hollow, far-off sounding voice, abruptly said:

"The murderer of James Platt has not yet expiated his crime?"
"No," I replied, "he has not been discover-

ed."
"O, blind and deluded humanity," he cried with a sudden vehemence. "He walks among you daily, respected for his false virtues, laughing in his heart at your weakness."

laughing in his heart at your weakness."
"What!" I exclaimed, suddenly forgetting
my nervousness in professional excitement.
"Can you give me a clew? I am the detective
sent here to work up the case—."

sent here to work up the case—."

"I know you well," he interrupted. "I have been with you daily witnessing your labors and your disappointments. Why have you given over so soon? Does not the blood of the murdered man still cry out for venge-

"I have done all that ingenuity could suggest or patience accomplish," I answered in secret awe. "If you can, give me a hint as to the murderer."

"Only to-day you clasped his blood-stained hand in friendly farewell," returned the stranger.

"Can you mean? Is it?"
"Yes," interrupted the stranger, interpreting my thoughts, "it is Thomas Judson, remorseless, soulless villian that he is!"

"I have suspected as much myself," I answered, "but there is no proof."
"Yes," he replied, with startling energy,
"proof that will damn him."

"proof that will damn him."
"What is it?" I asked in a suppressed voice.
"Who can give it to me?"

"I," answered he, quickly. "Why else am I here? Listen, and lose not a word, for my time is short. From his earliest youth, Thomas Judson has been a villian, secret, selfish, dangerous, hiding his wicked deeds under a mask of assumed virtue, and defying the law with pharisaical compliance with its precepts. No man was ever kinder to the son he loved than was James Platt to this man. He too, was deceived by his plausible ways, and never until the latter days of his life did the unfortunate man suspect his evil nephew. Judson was secretly a speculator in unlawful schemes, and in one of them was stripped of nearly all his property. Ruin and exposure stared him in the face. In this dilemma, instead of taking an honorable course, he forged a check upon a wealthy business house and drew the money. The forgery was discovered by his uncle, who obtained possession of the check and informed Judson of his discovery.

"From that moment, finding that he could not obtain possession of the check, the evi-

dence of his crime, from his uncle, Judson determined upon getting rid of him. On the night of the murder, Judson met his victim in the village street, and made a final demand upon him for the check, which he supposed his uncle carried about him. The demand was refused, and James Platt's fate was sealed. They separated, the uncle to return to his home a little out of town, and Judson to attend a church festival. But before appearing in the house of God he had a plan worthy of the devil to execute.

"He followed cautiously in the footsteps of his victim, meditating the safest means of destroying him. Just as the two entered the loneliest part of the road, chance helped him to the accomplishment of his design. A passing woodsled had lost part of its load. A large heavy stick of timber lay in the road as weapon at once deadly silent and safe. If

a weapon at once deadly, silent and safe. If it were found, it would merely offer good presumptive evidence that some traveling vagabond had done the deed.

"He seized the club, and stealing behind his uncle, crushed his head with one blow. He fell forward on his face without a groan."

The stranger paused a moment, as if overcome with his recital and sat facing me in silence. I was too speechless with wonder, excitement, and I knew not what sensation

of horror stilling my senses.

"The murderer then made a hasty search of his victim," continued the stranger. "The check was not upon him. There was no time to waste. He well knew that some one might pass at any moment, and detection under such circumstances meant sure conviction. He lifted the body and flurg it into a pit beside

the road and hurried on.

"As he passed out of the shadow of the trees into the moonlight, he was startled to discover that the cuff on his right hand was spattered with blood. There was no time to wash out the terrible evidence. He dared not return home for a fresh pair, nor in his guilty terror did he dare secrete it about him.

"At that moment a sleighing party came along the adjoining cross-road, and in his alarm the murderer tore off the cuff and flung it over the fence beside the road.

"It was not until be had reached the church that Judson remembered that the button in the cuff was engraved with his initials, and could be identified by a score of persons as his property. He waited in anguish of fear until after the body had been found and the neighborhood was clear, then he spent hours in search of the lost cuff. But he never found it. The wind had blown it away and it remained hidden until the vengeance of God

should produce it to his ruin."

"That cuff must be found!" I cried, eagerly.

"A hundred yards below the scene of the murder," said the stranger, solemnly, "stands a withered pine, a little off the road. Entangled in the roots lies the cuff, with the blood stain upon it and the button still fast

to it."

"I will find it to-morrow," I ejaculated.

"Stay," said the stranger, "one last proof.
The forged check is in the right hand lower drawer of James Platt's desk, among a number of old papers. With these two proofs you will avent a institute of the second.

will execute justice upon the assassin."
"It shall be done!" I exclaimed.
Involuntarily I extended my hand toward him. He grasped it with fingers whose deadly chill seemed to freeze the marrow in my

ones. "Who are you?" I cried recoiling.

The stranger dropped the muffler from his face, and by the light of the lamp I saw a white, immovable countenance, expressionless, set in the rigor of death, excepting only the eyes, which burned with a lurid intelligence. I had seen the portraits of James Platt, it needed only a glance to assure me that I saw before me now, in flesh or phantom, the murdered man.

For an instant only I saw him; the coach jolted heavily over a stone and came to a standstill. The door flew open and a rush of cold air entered. When I recovered from my momentary shock and looked around me, my fellow-passenger was gone. I descended from the coach and found the driver engaged with

some part of the harness of the team.

"Who was the passenger you let in when
the coach stopped a mile above here?" I
asked.

The man turned, and looked at me curious-

"Passenger!" he echoed, "there has been no passenger beside yourself to-night. Up there, on the hill, the horses shied at something, and I had to stop a moment, but no one got in. You've been dreaming sir."

"Yes," I replied, not wishing to discuss the matter. "I must have been dreaming, no doubt.'

Nevertheless I stopped at the next village and put up there over night. Early on the following morning I retraced the road again and searched at the foot of the pine. I was hardly surprised to find the cuff, blood-stained and fastened with a gold button, engraved with Thomas Judson's initials, as I had been told. Nor was I less fortunate in my search for the check.

With these two pieces of evidence I procured the arrest of Thomas Judson. Three days later I obtained a full confession from him, in exact accordance with the story of my strange fellow-passenger. No one ever knew how I obtained it but it was by simply relating my experience in the coach to the terrorstricken criminal. His guilty conscience recognized the hand of heaven raised against him; and, truly, when the grave accuses, who dare deny its awful volce.—Freeman's Home Journal.

Hon. J. B. Young on the Situation.

Having cut loose from old traditions and moss covered legends of the past, let us not ignore the vital power, whatever it may be, which has enabled religious associations to grow amid persecutions, to live on from age to age in the midst of perpetual strife, thrilling the hearts of men with lofty purposes and binding them together in earnest fellowship.

Faith in certain doctrines supposed to be essential to the well being and happiness of man, a desire to propagate such faith in the world, and a union of effort for the attainment of that end have been the controlling forces by and through which the cherished doctrines have made their impress upon the world. They have led to the formation of societies inspired by the "enthusiasm of humanity," and associations so formed gave protection and support to the thought and aims enshrined therein.

organization and life are inseparable. The whole material universe is one vast organized system. The spirit of a giant oak nestles in the little acorn. Every human being is an organization of marvellous properties, powers and capabilities.

One of the most important questions now challenging the attention of Spiritualists is, will they organize for united effort, and, if so, in what manner and upon what basis? The proper adjustment of the centripetal and centrifugal forces in religion is a problem of no easy solution. Individualism has doubtless found the full measure of its strength in radical ranks. Its vigorous protest against the assumptions of ecclesiastical authority has culminated in a severe iconoclasm whic is utterly blind to the uses of organization. Having witnessed so many evils resulting from the formation of compact bodies, we have, in our reaction from the stand-points of early education, lost sight of the benefits

of organized effort.

Dreading the power of association as tending to repress the freedom of human thought and crystallize present views into forms as hard and unyielding as the creeds which we so freely condemn, we have almost forgotten that organization is necessary to the accomplishment of any great work, if not absolutely assential to life itself. Unquestionably much of the opposition to organization among Spiritualists is based upon the idea that a creed written or unwritten will be so inwrought through the organic structure as to become in the near future a bond of mental servi-

We have waged a terrific warfare against creeds, and not without abundant reason. Nevertheless wisdom has not always guided our thoughts or controlled our utterances upon this subject. Every thinking man and woman has a creed. It may not be in writing. It may not be set forth in any formula of words, but it has its existence well rooted in the mind. I see no valid objection to any individual or association giving formal expression to existing opinions, but I protest against any article tending to bind them to believe the same things or to assent to the same verbal statement on the morrow.

There certainly can be no impropriety in a Society giving an outline of the fundamental doctrines which it is formed to promote, provided no restriction be imposed to prevent a re-statement of belief at the pleasure of the association, or to hinder any member thereof, from the free expression of his or her individual views. There can be no successful co-operation between persons who are not agreed upon some vital points. The formal statement of important doctrines upon which there is a concurrence of sentiment will tend to strengthen the bonds of union, and will indicate to others the object, purpose and spirit of the organization.

The more brief, concise and comprehensive such statement may be, the better will its purpose be subserved. The declaration of principles adopted at a recent meeting of Spiritualists held at Sturgis for the purpose of promoting organization is certainly broad and catholic enough in spirit to enable all friends of the cause to unite in fellowship and join in earnest work.

If, as we claim, we are in the vanguard of human progress, and have higher and better views of truth and nobler ideas of human duty and destiny than some of our neighbors, we should manifest some appreciation of our superior light, lest the "candlestick be removed out of its place" as with the church at Ephesus. Our responsibilities are commensurate with our talents and opportunities.

Before closing this article I wish to suggest a little matter of business to the friends of our cause.

Theorizing, talking and writing are useful in their proper place, but action is the great propeller in the work of human development.

I desire to see something done; to witness some manifestation of our faith in tangible form, some slight materialization of the beautiful philosophy which we profess to believe.

were of the state of the state

scheme. We have the men and the money. Organization and effort are the demands of the hour.

Business men are not disposed to be very free with their money in enterprises which do not promise success. When they can feel assured that their contributions will make a large and permanent fund, constituting a perennial fountain for the outpouring of truth, they will respond in a manner never known heretofore in the history of our cause. Are there not in the United States one hundred men and women who, for these purposes, would contribute each one thousand dollars; two hundred who would contribute five hundred dollars each; five hundred who would contribute two hundred dollars each; and two thousand who would cheerfully donate to such fund one hundred dollars each, provided that no part of the subscription should become due until the whole amount is subscribed by reliable and responsible persons, and printed lists containing the names of all subscribers and the amount of their respective subscriptions furnished to the sub-

scribers.

If we had such a fund it would not be long before it could be swelled by gifts and bequests to a million dollars, an amount amply sufficient to duprates sugars.

sufficient to guarantee success.

I trust that I may offend no one when I express my belief that "Liberals" have not been very liberal. Their failure in this respect is probably attributable to a want of organization and consequent lack of mutual sympathy, and to the fact that they have not acquired a habit of giving very freely for the propagation of their peculiar faith.

We are all to a great extent, creatures of habit, and it behooves us to cultivate the habit of making generous contributions to public purposes if we would be successful in the accomplishment of our highest aims. Want of individual consecration and lack of co-operative effort are in the way of the liberal cause and conspire to check its progress.

If to our rational faith we could add the Catholic's devotion and the Methodist's zeal, together with the functions of organic strength possessed by either of these bodies, nothing could withstand our onward aggressive march.

While our eyes are open to the manifold errors and follies of what is known as orthodoxy, let them not be closed to the failures and defects of our own work.

It is probably not practicable to unite for the propagation of our distinctive views upon religious and spiritual subjects by the same or similar methods to those employed by Christian churches. Our methods must be peculiar and such as our circumstances and the mission to which we are called may demand. The ascertainment of the best method of securing united effort and cooperation is the great problem before us. Its solution will be wrought out only in the

slow and painful process of experience.

Marion, Iowa.

J. B. Young.

Many gardeners have trouble with garden lugs. Baiting the slugs with bran is probably the surest way of catching them. The easiest way to proceed, according to James Vick, is to take some pieces of slate, or flat stones, or flat pieces of tin, and lay them about in the garden among the plants, dis-tributing them very liberally; just at sundown go out and place a teaspoonful of bran on each piece of slate or tin, and the slugs will soon become aware of it, and begin to gather and feed on it. In about two hours, when it is dark, go out again with a lantern and a pail containing salt and water, and pick up each piece on which the slugs were found feeding, and throw slugs and bran into the brine, where they instantly die. It is well, also, to go around again in the morning, and many slugs will be found hid-ing under the pieces of slate, and can be destroyed in the brine. By following up this method persistently for a few weeks the garden may be effectually rid of the nuisance.

On the 10th ult., the Chinese Ambassador at Berlin invited a select and distinguished company to Stettin to witness the trial trip of the Ting Quen, or Everlasting Peace, a fine ironclad corvette, built for his govern-ment by the Vulcan Shipbuilding Company there. The vessel was launched some time ago, and has now received her proper equipment of guns, etc. The Times Berlin correspondent says the trip was most successful, the corvette, with engines of 6,000 indicated horse power, achieving a speed of 141/2 knots an hour. This ship is of peculiar construction, with a rather shallow draught, having been specially constructed for coast defense. She will soon proceed to the Eastall the sooner, perhaps that a French fleet threatens to make its appearance in Chinese waters. A sumptuous repast was served on board to the guests of Li Fong Pao-among whom was the British Consul General in Berlin.

A new industry has recently been developed in Ireland—a sort of timber prospecting never dreamed of by our American pine hunters. It is a well known geological fact, says the Northwestern Lumberman, that immense tracts of what are now bog lands in Ireland were once covered with forests of oak and pine, and that in cutting peat, immense trees of these varieties are found embedded in the earth at depths of ten, twenty, and thirty feet, in many cases whole groves being found standing just as they grew. To find out the location of these miniature subterranean forests is now the speculative work in which some industrious Irishmen are en-

The Therapeutæ and the Essenes.

Evidence of the Non-Existence of the Therapeuta.-The Essenes of Purely Jewish Origin and Non-Buddhistic .- Essenism and Christianity.

BY WM. EMMETTE COLEMAN.

The recent article of Mr. A. B. Church in the Journal, taking exception, in very dis-courteous and objectionable language, to my statements concerning the Therapeutee, enables me to present to its readers a few facts concerning the Essenes and the Therapeutæ brought to light by the researches of the best scholarship of the age. Mr. Church says that "the facts of history are decidedly against" my assertions, "for common sense says that Josephus, Philo, Pliny and others of that age must know more about the Therathat age must know more about the Therapeutics (sie) than 'Kuenen' or any one else since their time." There might be some truth in this, were it not for one little thing; and that is, that Josephus, Pliny and others of that age never say one word about the "Therapeutics,"—never allude to their existence in any manner—and neither does Philo, except in an essay of his now deemed a spurious production, written in Philo's name, over two hundres' years after his death. For two hundre' years after his death. For every word Mr. Church can find in Josephus. Pliny, Philo, outside of this essay, or any other writer before the time of Eusebius, referring to the "Therapuetics," I will engage to pay him one thousand dollars each. In fact, the complete silence of Josephus, Pliny and all other writers of the first, second and third centuries, concerning the Therapeutæ is one of the most cogent reasons for believing in their non-existence and that the essay attrib-

uted to Philo is a forgery.

Before proceeding further I would remind our captious brother Church, that he has no warrant for the use, in this connection, of such a "Therapeutics." "Therapeutics" is the paper of a branch of the science of tics" is the name of a branch of the science of medicine, and not the name of a sect. The sup-posed colony of Egyptian monks was called in the original Greek of the pseudo-Philo ty the name of Therapeutai or Therapeutrides; in Latin. Therapeutæ; in English, Therapeuts; in French, Therapeutes; in German, Therapeuten; but "Therapeutics" is

unknown to scholarship.

There is only one book in the world from which all our knowledge of the so-called Therapeutæ is derived. In the time of Eusebius (A. D. 320) an essay was current purporting to be written by Philo, in Greek, called Peri Bion Theoretikou e peri hiketon areton,-better known nowadays by its Latin title, De Vita Contemplativa sive Supplicum Virtutibus; that is, "On the Contemplative Life; or, On the Virtue of Prayer." This book was wholly devoted to an account of a colony of Jewish monks, called Therapeutai, settled in various parts of Egypt, but more especially in the vicinity of Lake Marcotis in that country, in the first Christian century. The writer described these ascetics in terms glowing with the warmest panegyrie, showing that he wrote as an advocate and partisan. Eusebius, the first writer referring to this work, identified the Therapeutæ with the early Christians, converted in Egypt by Mark, and nearly all subsequent Catholic writers en-dorsed this error of Eusebius, as by this means the asceticism and monasticism of the Catholic Church was given a support in the pracolic Church was given a support in the plantices of Christians of the first century. All the first century. All where the Therapeutæ are said to have flour-that Eusebius and all subsequent writers ished. His silence is inexplicable, had any community ever existed. have published concerning the Therapeutæ is based on the essay of Philo, so-called; and the authority of that essay being overthrown the Therapeutæ vauish from the page of his-

Until the historico-scientific method of examination and criticism was brought to bear upon this essay in the present century, it was generally accepted by scholars as a genuine work of Philo, and in virtue of certain points of resemblances between the Therapeutæ and the Essenes, as described by Josephus, Pliny and Philo (in another essay), it was long supposed that some causal connection existed between the two-that one was derived from the other or that they were two branches of one sect. For this reason the authors named by Mr. Church—Gibbon, Mosheim, Basnage, Prideaux, etc.—refer to the Therapeute as a bona-fide sect of the first century. When they wrote, before the advent of the rational scientific criticism of the present day, no one doubted the genuineness of the Philonian De Vita Contemplativa: they merely repeated the current misconceptions of their days, just as it was popularly believed that Moses wrote the Pentateuch, or that Matthew, Mark, Luke and John wrote the four gospels, all of which has been disproved by the scientific criticism of the present day. The errors of Gibbon and other writers of previous centuries avail nothing as against the more accurate and searching scholarship of to-day. Scholarship has made wonderful advances since their time. Owing to the resemblances between the two, many scholars have supposed that the Essenes were derived from the Therapeutæ-among them being Holtzmann, Lutterbeck, Gfroerer and Mangold. Among those opposing this theory, though recognizing the historical existence of the Therapeutæ, may be named Mosheim, Zeller, Hilgenfeld, Herzfeld, Ritschl, Harnischmacher and Bellermann. Although considerable resemblance obtains between the two sects, the differences between them are as marked and various as the resemblances. These differences are pointed out in McClintock and Strong's "Ecclesiastical Cyclopedia," vol. x., article Therapeuta; Chamber's "Cyclopedia," article Therapcutæ; Graetz's Geschichte der Juden, 2d edition, 1863, vol. III. pp. 464-66, etc., etc.

W.thin the present generation two eminent scholars independently advanced substantial evidence that the De Vita Contemplatica of Philo was a Christian forgery, a romance, depicting an imaginary monastic colony in Egypt, in order to lend weight to the monasticism of the Christians in vogue at its time of writing. The eminent Jewish historian, Graetz, in his Geschichte der Judhistorian, Graetz, in his Geschichte der Jud-en, iii, 463-66, argues strongly that the au-thor was not Philo, but a Christian, "who probably belonged either to the Encratico— gnostic or Montanistic party, and intended to write a panegyric on monasticism, the high antiquity of which Philo's authority was to confirm." Without knowledge of Graetz's work, Professor M. Nicolas, in an essay entitled Les Thérapeutes, published in the Revue de Théologie, 3d series, vol. vi, pp. 25-42, claimed that the Philonian treatise was a Christian romance of the third century presumably, depicting the writer's "ideal of an ascetic life in the form of a description of a colony of Jewish anchorites." Prof. Nicolas says (I freely translate from the original French): There never existed any Therapeuts. This treatise is a sort of religious romance, in which the description of an sectic community has been imagined to serve as an outline of the views of the auther as to the manner in which he would like

ites of both sexes. I cannot banish the belief that it is all imply an exercise of rhetoric upon a very popular subject, not to say one the order of the day, in the third century of the Christian era. The rhetorician reveals himself from the first line to the last." (See Kuenen's "Religion of Israel," London, 1875, iii, 222) Graetz's conclusions were approved by Jost, the Jewish historian, and deeply impressed many others, including Dr. 1. Reville, the well-known French rationalist (Kuenen, iii, 219).

The writings of Graetz and Nicolas were not absolutely convincing, however. Though furnishing much satisfactory evidence of the lack of genuineness of the De Vita Contemplativa, the proof positive was yet to come; and in 1880 this was given to the world by a young Strassburg scholar, P. E. Lucius, who, in his Die Therapeuten and ihre Stelling in der Geschichte der Askese, completely proves, in the estimation of many of the best and most the estimation of many of the best and most untrammeled scholars of the age, that the essay in question was written by a Christian in the third or fourth century. Says Kuenen, "Until lately it was impossible to say that criticism had completed its task with regard to this book... The blank has now been filled. A young Strassburg scholar has succeeded in obtaining a satisfactory answer succeeded in obtaining a satisfactory answer to the riddle. The treatise was composed in the third century, or quite at the beginning of the fourth, in defense and commendation of the asceticism then practiced by many Christians. It was, therefore, written by a Christian, but in the name of Philo, from whom, in accordance with his assumed character, the author borrowed many thoughts, and to whose genuine writings he tacked on and to whose genuine writings he tacked on his essay. This demonstration has been ac-cepted by the most competent judges, in-cluding those who had previously espoused a different opinion [amongst others, by E. Schuerer and A. Hilgenfeld] ('National Re-ligions and Universal Religions,' 1882, pp. 214-15)."

Dr. James Freeman Clarke, the eminent Unitarian scholar, in an article in the North American Review for May, 1883, pp. 476-77 remarks as follows: "It has been thought, however, that Christianity was derived from the Essenes because of certain resemblances, and it is argued that the Essenes must have and it is argued that the Essenes must have obtained their monastic habits from the Therapeutæ in Egypt, and that the Therapeutæ got theirs from the Buddhists, because they could not have got them elsewhere. This theory, however, has been dismissed from the scene by a young German scholar [Lucius], who has proved that the essay on the Therapeutæ ascribed to Philo was really written by a Christian anchorite in the third written by a Christian anchorite in the third or fourth century." An able and scholarly writer on the "Essenes" in Chamber's "Cyclopædia," says: "Of the two books- of Philo in which information regarding the Essenes is contained, one ('De Vita Contemplativa') is proved to have been written about three centuries after Philo's death by a Christian monk as a panegyric on ascetic monastieism." We thus have the concurrent testimony of American, English, German, Dutch, French and Jewish scholars, that this Phi-lonian essay is a Christian forgery, and that the Therapeutæ never existed in Egypt. In evidence that they were unknown in Egypt, we have not only the silence of Josephus and Pliny who certainly ought to have known something of them if they had an existence, but also the silence of Clement of Alexandria, the voluminous Christian writer, who lived and labored in the vicinity of the locality

It has been often claimed that Essenism was not a native Jewish outgrowth, but was of foreign origin, emanating from Buddhistic or Neo-Pythagorean sources. This theory has also received its death-blow, the final stroke being given by Lucius. In his monograph previously adverted to, he disproves its Egyptian origin, through the Therapeutæ, and in his Der Essenismus in seinem Verhaeltniss Zum Jedenthum (Strassburg, 1881) he proves that Essinism originated solely out of Palestinian Judaism, free from Hellenic or Oriental influences. Graetz, Frankel and Derenbourg had already shown "that almost every trait of the life and thought of the Essenes finds its parallel in Talmudic Juda-ism," hence of purely Jewish origin, but the motive for the establishment of the order of the Essenes—its raison d'etre—had not been clearly shown. This crowning work, the last stone in the edifice, we owe to Lucius. He has shown what it was that drove the Essenians "out of Jewish society and was thus the immediate occasion of the rise of the Essenic order." The evolution of Essenism from Palestinian Judaism is now firmly established in all its parts. There is not a particle of evidence to show that Buddhism had the remotest connection with either Essenism or primitive Christianity. No thoroughly competent scholar can longer sanction such baseless theories, devoid of any substantial footing.

It has been often asserted that Christianity was derived from the Essenes. This is equally untrue and directly opposed to historic verity. The oldest Christian writings in the world are the genuine epistles of Paul in our Testament. How much Essenism do we find in them? Certainly they cannot be called in any carse Resenian desuments. The teach in any sense Essenian documents. The teachings of Jesus, which antedated those of Paul about twenty-five years, undoubtedly contain some Essenian elements. A portion of Jesus's doctrines coincides with those of the Essenes, and it is probable that Jesus derived them from the current teachings of that order; but Jesus certainly was no Essenian. Many of his teachings were in direct contravention of the express provisions of that order. Jesus was an eclectic; he derived his teachings from varicus sources, Essenism being probably one among many. A marked difference exists between the doctrines and practices of Jesus, the twelve apostles, and Paul and those of the Essenes. Early Christianity and Essenism are two widely different things.

Very erroneous ideas are usually held concerning the Essenes, based on the exaggerated picture of them given by Josephus. The account of Philo also, found in section xii of his Quod Omnis Probus Liber, is of doubtful authenticity. Frankel, Graetz and Tideman have adduced grounds for doubting the gen-uineness of Philo's remarks on the Essenes in his Quod Omnis Probus Liber; and the erudite author of the article on the Essenes in Chambers's "Cyclopedia," says that the Quod Omnis of Philo "is, to say the least, of doubtful genuineness, and is, moreover, at variance with Josephus;" while of Josephus he says, "As to Josephus himself, it is now pretty generally allowed that his Essenes stand in much the same relation to the historical Essenes as the ideal inhabitants of the 'Germania' of Tacitus stand to the real Germans of his time."-that is, his narrative is largely ideal and fictitions. For Josephue's distorted account of Essenism, see also Kuenen's "Religion of Israel," iii, pp. 126, 130. A careful search of the Talmudic to see such a one established by the anchor- writings has served to give us more correct

views of the real Essenes than the unreliable narratives of Josephus and Philo (?). The Essenes disappear from the pages of history as a separate body early in the Christian era, as a separate body early in the Christian era, and it has been claimed, without evidence, that they were absorbed by Christianity. The probability is, though, that they mostly returned to the Pharisaic body whence they sprung; possibly some of them may have joined the Christians. The Talmud (Bechoroth, 27) gives a distinct account of their ceasing to exist as a separate holy, and so soon ing to exist as a separate body, and so soon after their extinction did they fall into oblivion, that a Jewish sage in the third century is mentioned as inquiring who they had been (Berachoth, 22, 1). Denuding Essenism of the fictitious embellishments of Josephus, etc., its resemblances to Christianity are not as marked as they are commonly supposed to

A few remarks replicatory to Mr. Church's

critique, and I am done. When one assumes to indicate the errors of another, he should

be duly careful of the correctness of his own statements. Truth compels the assertion that inaccuracy is the distinguishing char-

acteristic of our irate brother's somewhat savage attack. I have already referred to his mistakes (1) about the name "Therapeu-tics" and (2) about Josephus, Pliny, and others of that era having written about the Therapeutæ. It seems our good brother fails to recognize the distinction between the Essenes and the Therapeutæ. He confounds the two, and when an author speaks of the Essenes as existent in Palestine he quotes him as speaking of the existence of the Therapeutæ in Egypt, two entirely distinct things. Can Bro. Church understand that the Essenes were an undoubted Jewish order in Palestine, while the undoubted Jewish order in Palestine, while the Therapeutæ were an ideal colony in Egypt, who never had an existence. Because I denied the existence of the Therapeutæ in Egypt, he charges me with denying the existence of the Essenes in Palestine, something that probably no one living has ever doubted; and to prove me "a charlatan of the highest grade," as he very politely calls me, he quotes Mosheim and others to prove that the Essenes were a Jewish sect. Mr. that the Essenes were a Jewish sect. Mr. Church abuses me roundly for denying that the Essenes ever existed, when I had not said a word about the Essenes, having only mentioned the Therapeuta. Candor compels the statement that Bro. Church's quotations from Mosheim will not bear examination. Mr. Church's words are these: "Mr. Mosheim... speaks of the Therapeutic and other sects among them, adding in a note that 'We cannot reasonably look upon them as fictitious."
Now this note of Mosheim has no reference whatever to the sect of Therapeutæ, but to the Herodians, Gaulonites, and other minor sects,—these being plainly named in the two preceding lines as the sects not to be looked upon as lictitious. Up to this passage the Therapeutæ had never been named in Mr. Mosheim's book (Murdock's translation, New York, 1851, vol. i, p. 31,—cent. i, part i, chap. 7, sect. 6), though the Essenes had previously been mentioned. The foot note refers neither to Essenes nor Therapeutæ, but to other minor Jewish sects. This misquotation seems to indicate great carelessness or small garbling. Mr. Church again assumes to quote Mosheim as saying "these three illustrious sects,"—"viz., the Therapeutics, Pharisees and Sadducces." More distortion or garbling. Mr. Mosheim names the three sects as Essenes, Pharisees and Sadducees. What warrant had Mr. Church to substitute the word "Therapeutics" for "Essenes," thus making Mosheim guilty of the absurdity of naming the Therapeutics (?) as one of the Jewish sects in Palestine? This change in Mosheim's language is the more flagrant from the fact that a little further on Mr. Mosheim does speak of the Therapeutæ (see section 10), and instead of identifying the Essenes and Therapeutæ, he opposes the idea of the one being derived from the other, thinking it more probable that the Thera-

peutæ sprang up independently in Egypt, disconnected from the Essenes. Even had the Therapeutæ existed in Egypt just as described in the De Vita Contemplativa, Christianity could not possibly have been derived from them. The series of statements made by Robert Taylor, in his Diegesis, that Jesus and the Apostles never existed, but were all myths, and that Christianity was derived from the Therapeutæ in Egypt, remain just as I described them, a collection of "exploded falsehoods," even though the Therapeutæ had had objective existence; and Mr. Eckler's edition of Gibbon is marred by the insertion of such falsehood and rubbish. Free thinkers, in inveighing against Christianity, ought to confine themselves to facts. Because I try to state the facts just as they are concerning Christianity and other religions, I am dubbed a "charlatan of the highest grade," while I suppose Robert Taylor, D. M. Bennett, Kersey Graves, "Antichrist," Godfrey Higgins, Jacolliot, and the author of "Bible Myths," whose writings are full of misstatements and "exploded falsehoods' against Christianity, are gentlemen and

scholars. The following facts may now be considered settled by the "consensus of the competent," the best scholarship of the world: (1) The Therapeutæ never existed in Egypt; (2 The De Vita Contemplativa was not written by Philo, but by a Christian of the third or fourth century; (3) The Essenes were exclusively an outgrowth of Palestinian Judaism, free from Hellenic and Buddhistic influences: (4) Christianity was not derived from Essenism; (5) The account of the Essenes in Josephus is largely fictitious and ideal; (6) The Quod Omnis of Philo, containing a description of the Essenes, is of doubtful authenticity; (7) The Talmud is our most reliable source of information concerning the Essenes—to be used in conjunction with Jo-

sephus, Pliny and Philo.
In conclusion, it may be asked if it be altogether fair and just for Bro. Church to stigmatize as "charlatanry of the highest grade" a simple statement of facts endorsed by such eminent scholars and rationalists as Cuenen, Hilgenfeld, Nicolas, Graetz, Jost, Lucius, Schuerer, Jas. Freeman Clarke, and the learned writer of the article on the Essenes in Chambers's Cyclopædia?

Presidio of San Francisco. Cal.

Scientific men in Japan are now discussing the possibility of utilizing the internal heat of the earth. At a recent meeting of the Seis-mological Society Mr. Milne read a paper, in which he said that the fact that there was an unlimited supply of energy in the interior of the earth had been generally overlooked, although portions of it crop out in countries like Japan, Iceland, and New Zealand in the form of hot springs, solfataras, volcanoes, etc. He stated that there is an unlimited supply of water in hot springs within a radius of 100 miles around Tokio, and that the heat of these springs should be converted into an electric current and transmitted to towns and businessor manufacturing centres.

The Horsford Almanac and Cook Book mailed free on application to the Rumford Chemical Works, Providence, B. I.

SKETCHES FROM NATURE.

Forgiveness.

Nature is ever willing to forgive us our transgressions, our oppositions to law, whatever they may be; broken limbs, physical debility, or disease in any form. Is it a limb broken? Get it set and bandaged, and see how quick Nature goes about her reconstruction. Are we physically debilitated from over labor, mental or physical, or from any other cause? Put aside the cause, then cometh a light as of a new day; we spring up gladly with new powers; a physical and spir-itual illumination possesses us. Are we diseased from neglect of ventilation, proper food, due cleanliness and clothing, or other causes: Nature bids us hold fast to that which is good; go in peace and transgress no more, and we shall be healed from all our infirmities.

A gardener, when desirous of having a bushy strong plant, instead of a tall weak one, nips off the tops—maims it—and straightway Nature fulfills his purpose. The woodman lops off a branch, and, behold, the tree manifests its strength in a new direction. manifests its strength in a new direction; nay, he may cut it off close to the ground, and as the months roll on, you see it spring up again with sweet tender branches ready to assert, "Not dead, only maimed." Nature is so profligate with her forces as to give, in some cases of insectorial life, new wings and legs, when old ones are destroyed. Nature is bounteous and kind Look where we will in the broad domain of Nature, and we see a hand outstretched to help, a look of pitying sympathy. Mayhap you have seen grass, plants and tender trees, consumed by the destroyer, Fire, leaving desolation and barrenness; but as the years went by, Nature reasserted herself, forgave the affront, healed the wound then grass plants and tender trees wound, then grass, plants, and tender trees spring up to greet you—a scene more lovely than before.

Sometimes stern Nature desolates, but out of her desolation comes wisdom and beauty. Winter is desolate, but Summer and Autumn are all the richer therefrom. Storms are desolating in their fierceness, but the calm is all the more beautiful and serene. No man loves a dead calm at sea for long; on land it breeds sultriness, and is the harbinger of disease and death. Storms may be besoms of destruction, but they are fruitful of life and beauty. What we should do without them, I cannot surmise; they are a necessity. Where would Nature's beauty be, if we had no strong winds, aguatic forces, and capillary powers winds, aquatic forces, and capillary powers, yet they offtimes prove to be desolating and destructive powers. Burning Etnas are fearfully beautiful, but they have a purpose in the rectification of Nature. Scorching Siroccoes and fierce Monsoons are terrible phenomena to encounter, but are nevertheless harbingers of peace and beauty. Surely all things are for us, and not against us. Did we only look broader and deeper we should find beauty and wisdom.

In Nature's willingness to forgive we may see whence Jesus drew inspiration for the doctrine of forgiveness to enemies. If you are sick, diseased, then you have broken Nature's Law, you are enemies to her balance. but, nevertheless, she is ever ready to aid, to bless you, if you will cease active opposition. She will bless her enemies if they will let her. Nature is never at emnity with any demanded from man to be obedient? Standing as he does between two streams—pastrealities and future possibilities—he is the battle ground of measureless realities; we need not be surprised at his waywardness and hopes. When we see the hole from whence he has been dug, and feel the aspirations that press him on, we feel the full force of the battle. Nevertheless, the demand for obedience is written upon him, and he must be, if he would be wise and peaceful, if he would reap the full riches of Nature. Her Law is absolute, and allows of no opposition. "No competition" is written through every line of the Law. This or that—yous are at liberty to chose, but results will be upon your own head. Infinity is wiser than finite. It is of no use turning rebels; we shall only suffer defeat. Let us learn obedience, that we may need no forgiveness.

Death may be pointed at as a proof that Nature does not always forgive. Oh! short-sighted man: Dost thou not know that death is a birth, a resurrection unto life, a bursting of bonds, a victory gained, a putting into operation new and higher forces. Death is no foe to Forgiveness. He is kind to the poor suffering one, relieving him of some portion of his burden. It is thou, who canst not see down the mystical vale, that proclaims Nature does not always forgive. The life that was begun here is carried forward elsewhere invisible to thee, but nevertheless real, with its subjections and consequences; hence, Forgiveness is a reality, a possibility to be attained. Open thou thy inner eyes, and see what the Lord will show unto them.

Moral opposition or transgression, like physical, is capable of Forgiveness. Opposition to Moral Law, like frost, has the power of contraction, congelation. Have I insulted done an act of injustice, or borne false witness against my neighbor? Then I am contracted, I have grown less in my own presence, and much more so in that of my neighbor. But, do I cknowledge these grievances and beg to be acquitted? Then I am reinstated. Why does the criminal shrink from the eye of man, or cower before the frown of a judge? Because he sees behind every man the keen eyes of Justice. Men judge them-selves; yet, strange, they think that if a mur-derer goes unhung, justice is defeated. A false standard is set up, a physical for a spiritual one. Conscience is man's judge, and it can never be defeated. No man can outride that or his own deeds.

Forgiveness for wrong actions or words is attainable by all men, but restitution for these wrongs is unattainable. Right is the privilege and birth-right of every man. Beyond right no man can go, below it he may stand, and very much. A deed once done can never be undone. A crime is ever a crime. The past is irrevocable. To talk of restitution is folly. You can never give a man more than he has a right to. I speak from a moral standpoint: if you take from him any portion of right, you have no ability to pay back. You can never do more than right, and if at any time you do less, the less will ever remain. I can make acknowledgment of wrong, beg forgiveness, and try henceforward to walk according to the Law of Equity. But in my after walkings I have done no more than ought, and I am unable to do more, as a supply for previous shortcomings. A wrong is ever a wrong. Pardon it may receive, restitu-tion, never. Have I insulted, or uttered a false statement to my neighbor? Can I re-call that insult or falsity? Never! I can only acknowledge them, and be contrite. I have had a broken limb, a fever, inflammation, or

disease of any kind. I am grown well, I am physically pardoned; but I can never obliterate the past facts. They are facts forever. Every deed is a force, which alters or modifies; it is an effect and cause the end of much, the beginning of much. If restitution could be made, all effects must be put back. They are irrevocable. The thing we ought to do is to face all the events of life honestly, manfully and bravely; no shuffling or squeamishness. "The world loves a brave man," and it requires a man to be brave to be honest. If all

men were brave, bravery would receive no laudation, and vanity would stand at zero. Nature is ever willing to forgive. Let men follow the great exemplar. "Tis human to err, divine to forgive." Out of forgiveness springs new power. Memory is relieved of its load, the past sinks into nonentity, the future heams with home and promise. The future beams with hope and promise. The pearly gates of heaven are before; the pitchy depths of hell are behind. "He that forgiveth much, much shall be forgiven." We all have come short of the glory of God; our wills have been set in opposition, and sorrow has been our reward. But we have received for-giveness, also: Shall we not forgive also? If not, then we contract new debts, to be paid by the contractor. Revenge! Nemesis is a fool, and dwells in a fool's paradise. Spite is a monster, that shoulders his own burdens, under the delusion that somebody else carries them. Let us forgive, hold no spite or malice, forget the past, hope for the future, and we may expect to grow wise.—"Pericles," in Medium and Daybreak.

HALL'S

Vegetable Sicilian

HAIR RENEWER

was the first preparation perfectly adapted to cure discases of the scalp, and the first successful restorer of faded or gray-hair to its natural color, growth, and youthful beauty. It has had many imitators, but none have so fully met all the requirements needful for the proper treatment of the hair and scalp. HALL'S HAIR RENEWER has steadily grown in favor, and spread its fame and usefulness to every quarter of the globe. Its unparalleled success can be attributed to but one cause: the entire fulfilment of its promises.

The use for a short time of HALL'S HAIR RENEWER wonderfully changes and improves the personal appearance. It cleanses the scalp from all impurities, cures all humors, fever, and dryness, and thus prevents baldness. It stimulates the weakened glands, and enables them to push forward a new and vigorous growth. The effects of this article are not transient, like those of alcoholic preparations, but remain a long time, which makes its use a matter of economy.

Buckingham's Dye

WHISKERS

Will change the beard to a natural brown, or black, as desired. It produces a permanent color that will not wash away. Consisting of a single preparation, it is applied without translet. PREPARED BY

R. P. HALL & CO., NASHUA, N. H. Sold by all Dealers in Medicines.

THE PHILOSOPHY OF DEATH.

By EUGENE CROWELL, M. D.

Author of "Identity of Primitive Christianity and Modern Spiritualism," "The Spirit-World," etc.

Price 10 Cents.

For sale, wholesale and retail, by the Religio-Philosophi-cal Publishing House, Chicago.

ESSAYS AND LECTURES.

By B. F. UNDERWOOD.

This volume contains some of the author, s best Lectures comprising the following: Influence of Christianity on Civil Ization, Christianity and Materialism, Paine the Political and Religious Reformer, The Authority of the Bible, etc., etc. eligious Reformer, The Authority of the Cloth. Price, \$1.00; postage, 8 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

INGERSOLL'S INTERVIEWS TALMAGE.

By ROBERT G. INGERSOLL.

This is the well known Author's latest work—being six interviews with him on six sermons by the Rev. T. De Witt Talmage, D. D., to which is added a Talmagian Catechism.

Price, cloth bound, \$2.00. postage 15 cents extra; paper, \$1.00. postage 8 cents.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

INCIDENTS IN MY LIFE.

SECOND SERIES

We have in stock several hundred copies of this work, By D. D. HOME, the Medium.

They are a son Lor procured outside of the regular trade, and we intend to give our readers the benefit of our bargain.

is a name known throughout the world, and oversthing her

is a name to know throughout the word, and corything per-taining to his life and experiences as a medium possesses an interest of an unusual character. The book is a 12mo, bound in cloth, and containing 1774 pages, printed on heavy paper. The standard price at which it is listed and sold, is \$1.50. We will close out the let now in stock to readers of this paper, for Fifty Cents Ber Copy, Postage Free. For sale, wholesale and retail, by the Religio-Philosophi-CAL Publishing House, Chicago.

WORLDS WITHIN WORLDS **WONDERFUL DISCOVERIES IN ASTRONOMY.**

THE SUN AND STARS INHABITED.

DY WM. DAKER FARNESTOOK, EL D.

Dr. WM. DAKER FAHNESTOOK, BL. D.

The reader is at once forcibly convinced that there are more things in heaven and carth than are dreamt of in his philosophy. All wonderful discoverice have from their inception been met with fierce opposition from the bigoted and narrow-minded, and even from the more liberal class who can not conceive the possibility of that which has not been known before. In this masterly work the attention is so enchained, the imagination so much enlarged, that one could not read and be not enchanted. Sober after thought on this great subject holds the mind as well, and food for meditating on the wonders unfolded is inexhaustible. The whole explained in an explicit manner, and handsomely illustrated with a great number of resutiful engravings, artistically drawn and printed in many colors, fuely blended.

Price. 50 cents. Postage free.

Price, 50 cents. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

> PRACTICAL INSTRUCTION IN

Animal magnetism

Means of avoiding inconveniences and dangers, showing how we can develop the magnetic faculty and perfect ourselves in the knowledge of Magnetism with copious notes on Somnambulism and the use to be made of it.

By J. P. F. DELEUZE.

Translated from the French by Thomas C. Harishorn,

For a long time there has been a growing interest in the facts relating to Magnetism, and subjects connected with it, and many inquiries for a book giving practical instructions. The above work is believed to be, in many respects, the best,—in fact, the only exhaustive work, containing instructions. This edition is from new pistes with large type, handsomely printed and bound.

in inc., the only exhaustrative with large type, handsomely printed and bound.

The practical nature of the work can readily be seen, and that it is one of great value to all whe are interested, or who would know semething of this subtle power; and how is use and control it. In a notice of the first edition, the Boston and control it. In a notice of the first edition, the Boston and and Surpical Journal said: "Andle from any particular feelings of distince or partiality for the subject of Magnetisms, cander obliges us to acknowledge that this compact manual is a very captivating production. There is a peculiar manual is a very captivating production. There is a peculiar manufaction of honesty is the satisfact, who writes what he considers to be substantially true, without any reference to the opinions of the world. Having no guile himself, he seems to be unwilling to believe that any one size can be induced by had motives. Pally aware of the riflicule to which the devotes of Memorrism have been subjected, he shows not disposition to shun the criticism of those who have endeavored, from the very beginning, to overthew the labors of those who are tailing in this field of Philosophy."

500 pp. entre cloth, price \$2.00, postpaid.

Woman and the Household.

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

LIFE-CRYSTALS. The world is full of crystals. Swift or slow,
Or dark or bright their varying formation;
From calm, pure heights of fair, untrodden snow
To fire-wrought depths of earliest creation.
And life is full of crystals; forming still
In myriad shaped results from good and score.

In myriad shaped results from good and seem-ing ill.

Yes! forming everywhere; in busiest street,
In noisiest throng; Oh! how it would astound us,
The strange soul-chemistry of some we meet
In slight and passing talk! For all around us,
Deep, inner silence broods o'er gems to be,
The angels only can behold its voiceless mystery.

Evances Bidley Hassergal.

Frances Ridley Havergal. Mary Clemmer, long known as one of the ablest of journalists and a resident of Washington, has just been married to Mr. E. Hudson, also a newspaper correspondent. Mrs. Hudson has not only supported her parents, but has been able to build herself an artistic home by the products of her pen. She is a writer of exceptional powers and great in-

The following is going the rounds of the

"Mrs. Bell, wife of Prof. Graham Bell, the electrician, was one of the deaf pupils of Dr. Gallaudet in Washington. Prof. Bell first met her at a reception at the college, and so expert was she in reading speech by the motion of the lips that they conversed together for some time without his discovering her in-firmity. At last, walking through the con-servatory, where some of the Chinese lanterns had gone out, he made some remark requiring an answer. But none was forthcoming. it being not light enough for her to see the movement of his lips. He repeated the re mark, and again got only silence for reply. Mystified, he soon escorted her back to the parlor, and then, in the brilliant light, asked her why she had not answered him; but his amazement was redoubled tenfold at her ready reply, "I have never heard a sound in all my life."

But the best of it is that the Professor having married the charming young lady, set to work to find means by which she could understand him. The result is the audiphone now in such general use by deaf persons. The Professor has reaped a fortune by his

NUNS IN THE UNITED STATES.

It is little understood what enormous amounts of money, and how much unpaid time and labor are expended by the Roman Catholic clergy and laity upon their schools for girls. It is not my purpose to excite pre-judice or foster bitterness; it is only to state facts so far as they can be obtained.

Thirty-five years ago there were only seventy conventical schools established and conducted by nuns or Sisters in America. To-day there are over six hundred academies and four hundred select schools, under charge of these devoted religious women. These are schools where pay is taken for board alone or for board, and tuition. The free, orphan and industrial schools in charge of the Roman Catholic orders may be numbered by tens of thousands. The number of pupils in these establishments we have no means of

In the diocese of New York there are about seventy of these schools, with forty thousand children, whose tuition is gratuitous, beside a multitude of other charitable institutions for children. It is computed that about half a million girls are now receiving education by the benevolent efforts of the Sisters of the various orders of the One Church in the United States.

The cost of these schools, if paid for at the rate of the public school system, would amount to nearly \$12,000,000 yearly. In addition to these free institutions are the academies and select schools first mentioned, and the reformatories, industrial institutions, protectories, deaf, dumb, blind and insane asylums, as well as infirmaries and hospitals.

The number of these institutions and establishments is so changeable and so continually increasing, that no approximate statement of the whole can be made. They exist under every name, in every section and in nearly every county of the United States. And nearly eighty per cent of all this teaching as well as the labor connected with these establishments, falls on the pious, consecrated Sisters, whose lives are loyally devoted to what seems to them, divinely ordered du-

THE FIRST CONVENT.

In the year 1727, fifty years before the de-claration of independence, the Ursulines founded a convent in the city of New Or-leans. Until the beginning of the present century, the nuns were French. From this center, branches were gradually established in various portions of the country, and their number receives accession in additional convents, whenever the growth of new sections demand. In convent sites, as in all other branches of the Roman Catholic faith, the utmost shrewdness is manifested. They take the most commanding, convenient, sightly and valuable pieces of real estate while land is cheap and before other corporations have been far-seeing enough to make selections, and frequently get large grants at nominal prices. These are invariably held by the church, and ultimately become the choicest portions of the gradually growing city which clusters around them. Witness the site of the Cathedral and adjacent squares of free institutions of New York City, which are now in the very heart of the richest portion of the New World. Opposite and about them are the palatial homes of the Vanderbilt family, and those of similar wealth, on which all that art and care can lavish, are freely spent. These, together, are forming an area of lux-ury and beauty, represented by the best of all the earth affords, which have had no parallel since the golden days of Rome.

THE FIRST NUNNERY.

It will be understood that convents are erected for the purpose of educating young women, and nunneries are exclusively for religious purposes. The first of these, the Carmelite numery, was that of Maryland, founded in 1790. Since then eight other houses have been established, divided among the two branches of the Order. The stricter of the two, who follow the reform of St. Teresa of Castile, are obliged to preserve perpetual silence, sleep on straw, wear the habit of serge, the scopulan and hood, and a black

Early in the present century, another order, having less severe rules, was established in Baltimore, and recognized as a regular branch of the visitation order. Similar ones have been founded in various portions of the South and West.

A new nunnery is being built in Newark, J., of the order of St. Dominie; the first institution of that order in this country. The nal, yet not quite so far advanced as Mr. wished strongly to communicate the idea of nuns are devoted to prayer and contempla- Beecher in liberalism; it is advancing along my presence to two friends, who resided

tion, and earn their living by needle-work. They have no pupils. It may be asked for what end is this isolation, and the answer throws light on the practical working of the holy orders of the Roman Catholic Church. These words were given to an inquirer who visited the archbishop having the work in charge.

charge:
"Their principal duty is to keep up the
perpetual adoration of Our Lord in the Blessed Sacrament night and day, two nuns being always found kneeling before the sacred niche. Meat is never eaten by the nuns, and the food is of the plainest character. Recreation is taken in an inclosed garden or the cloister, and except at recreation there is no conversation. The nuns never pass outside the screens, inside which no person is person is permitted to pass. The bishop visits the monastery only once year, and even the priest who administers the communion does

it through a small wicket."

The building, a plain, gothic structure one hundred and fifty feet square, with a central court, will contain two chapels on the first floor, one for the public and one for the nurs. A brick wall a foot thick will divide the nurs from the public, and in this there will be two openings. One of these will have an iron grating, through which the nurs can hear mass, as the altar will be in the outside chapel. In the second story there will be dormitories for novices, and lifty cells, each eight by ten feet, for the nuns. There will be no carpets in any part of the monas-tery, and the nuns will sleep on pine boards covered with straw. The nuns are Amer-ican, English, French and German; the prioress being a native of New York City.

CAUSE AND EFFECT.

The cause of the unnatural withdrawing from the world with all its activities and duties, its cares and joys, is an inversion of feelings, which, in themselves, are natural and beautiful. A great deal of religious sentimentality arises from morbid conditions, often entailed by the diseased love nature of parents, or from unhappy experiences of the persons themselves. The healthful and joyous flow of affection once checked, is turned back to stagnate and water the roots of fetid miasmatic plants which can only grow under such surroundings.

If parents were wise their children could in the roots of the

not possibly have such tendencies as lead to monasticism. But physical and mental habits act and react, until the affectional natures of their offspring become diseased and they grow to be fit subjects for a nunnery. Owing, however, to many causes, such institutions can never flourish in this country. In the Old World many are driven into them through actual poverty or the fear of it—parentsmaking provisions for their daughters in this way to secure them from want. Many others are led to monasticism through undue religious exaltation, and others still through introversion. The plant thrusts its bud back toward the earth, instead of unfolding in the light and air. Under the active life and better conditions of America, there can be no extensive spread of monastic retreats for either men or women The family after the individual, is the order of nature.

The Rational and Spiritual Verification of Christian Doctrine."

To the Editor of the Religio-Philosophical Journal:

The above is the subject of an address by Prof. Geo. Harris, D. D., delivered at the Andover Seminary a few weeks since. It was his inaugural and from the controversy which his election has caused among the old and new school theologians, it was listened to with marked attention. The Christian Union says, "The air is full of rumors of wars," and rather fears that there is to be a conflict and that the cause of Christ may be injured. There are many passages in this address worthy the notice of every liberal mind, for they show conclusively that the old theology is breaking its shell, and that we may anticipate a lively fledgling from the peepings of this theological chick.

Dr. Harris says: "Truth for the individual must be found in other than merely historical or theoretical forms. It must be found in relation to his own needs. It must be worked out in life through faith and love. Hence for the believer, experience is the ground of certainty. Evidences give a high degree of probability, but personal experience gives absolute certainty. He becomes more and more certain of truth, as he finds it more and more deeply answering the questions of his mind and satisfying the needs of his struggling spirit, and building him up in holy character. With the Apostle he says, 'I know whom I have be-lieved.' Such a one I know can spring only from experience of God's redeeming love."

Now, let me ask, if "personal experience gives absolute certainty," if the Spiritualist has not the stronger reason for his belief? Does not the evidence which he has in the experience of each day more deeply answor the questions of his mind and satisfy the needs of his struggling spirit? A little far-ther on he says: "One of the elements in the receiving subject is the legitimate use of reason, and that reason must be satisfied in order that any doctrine may be accepted." Now, let the Doctor reconcile his reasoning faculties, and see if he can be satisfied with the belief in the trinity!

In the following extract we have pretty good Spiritualism, and it explains medium-

"Could the ear be quickened, the silence of the forest would become the roar of the city, and we might hear the grass grow. Surely use in spiritual things enlarges the powers of perception. Experience realizing this truth, gives truer insight into that. Reason and faith are educated by exercise in their appropriate province. On the other hand a one sided, narrow, metaphysical theology dulls spiritual sight."

Such teaching as this will soon open the eyes of Andover students, and we shall have a host of spiritual divines scattered all over the land. But farther on he expands this

"There must be conformity with the Christian spirit of the present age. There should be living sympathy between the believer and the contemporaneous church. His perplexities should be in some large sense the perplexities of his time. The constructions of scripture, which satisfy his mind, should be those which satisfy the minds of his brethren. It is not enough that he can prove his accord with Augustine, Calvin and Edwards; or can subscribe to this or that confession. If those systems as he construes them do not satisfy the demands of present inquiry, do not give answer to the questions which stir the soul and stir the world of to-day, he must not ac-

cept them unreservedly." So we see in this high seat of orthodox theology that the light of beralism is dawning, and the shackles of bigotry and old authority are weakening.

The Christian Union is a progressive jour-

progressively towards Spiritualism. The editor in the last number remarks that this meeting was significant—not of the prevalence of any particular theological opinions in the churches of New England, but of the overwhelming prevalence in the churches of the Congregational faith and order, of the conviction that all debates on debatable points, should be permitted to go on within the church of Christ without strife or bitterness, and of the substantially unanimous conviction of the Alumni of Andover Seminary that its greed anglors it not to any parameter. ary that its creed anchors it, not to any par-ticular phase of dogmatic theology, but in the language of Dr. Bacon, long before this controversy arose, "to a large and tolerant orthodoxy." So we may hope soon that this "tolerant orthodoxy" will even "tolerate" Spiritualism. Amen.

I. M. COMINGS. 354 Ninth St., Brooklyn, N. Y.

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.

PROCEEDINGS OF THE SOCIETY FOR PSY-CHICAL RESEARCH, Part II. London: Trubner

& Co., Ludgate Hill. 1883. An organization of educated critical minds. composed of those who are anxious to arrive at the whole truth in connection with psy-chical phenomena or the manifestations of Spiritualism, cannot fail of being productive of a vast amount of good. The Society of Psychical Research formed some time ago in England, is conducting its investigations with scrupulous care and zeal, and the result thus far has been highly satisfactory. The interesting subject of "Thought Transference" has been before this learned society, and the conclusions reached are of great value to the student of mental philosophy, setting forth that much of what is popularly known as "thought-reading," is in reality due to the interpretation of the so-called 'Reader" of signs, conscious or unconsciously imparted by the touches, looks or gestures of those present; and that this is to be taken as the prima facie explanation, whenever the thing thought of is not some visible or auditude the prima facility of the control of the con ble object, but some action or movement to be performed; second-that there does exist a group of phenomena to which the word "thought-reading," or, as the society calls it, thought-transference, may be fairly ap-plied; and which consist in the mental perception, by certain individuals at certain times, of a word or other object kept vividly before the mind of another person or persons, without any transmission of impression through the recognized channels of sense.

During the course of the investigation of

the society, the committee experimented with the young daughters of Rev. A. M. Creery, bringing into careful requisition common playing cards. The guessers of the character of the respective cards examined by the committee were outside of a thick closed door, or secluded by a thick curtain. Out of 32 experiments with cards, 5 were guessed completely right at the first attempt, and in addition 20 were partially right. Fourteen times running the suit was named correctly on the first trial, and reiterated on the second; not only was no indication whatever given to show that the suit was rightly named, but the impassive countenances and the solitary word "No," failed to displace from the percipient's mind the correct impression of the suit. The chances against the suit rightly in any success in naming the suit rightly in any against being right fourteen times consecutively are 4,782,969 to one. That is to say, if the words, clubs, diamonds, hearts and spades, were written on slips of card and shaken up in a bag, we might very likely have to try four or five million times before pulling out fourteen times in succession the particular word fixed upon.

On one occasion pains were experimented with. One of the members of the committee held a sofa cushion close before S.'s face, so that vision of anything on the other side of it was absolutely impossible (he was also blindfolded); and the other pinched or otherwise hurt B., who sat opposite S., holding his outstretched hand. S. in each case localized the pain in his own person, after it had been kept up pretty severely upon B.'s person for

a time varying from one to two minutes. These experiments were very striking in the accuracy of the indications given by S. This form of transmission of sensations might with advantage be more widely attempted. A member next drew a series of diagrams of a simple geometrical kind, which were placed behind S., so that B. could see them. S. described them in each case correctly, except that he generally reversed them, seeing the upper side of the diagram downward, the right hand side to the left, etc.

The report of the Committee on Haunted Houses is especially interesting, each case brought before it being diagnosed with scrupulous care. The method which distin-guishes the committee may be seen in its examination of the assertions of a Mr. P., that he had seen a ghost in his studio. The committee report as follows:

"Mr P. saw the figure in his studio. He was sitting before his easel with his back to the door one winter's morning, when, as he assured us, he felt that some one was in the room, and turning round, he saw the apparition a few feet from him. This intrusion appears to have annoyed him, and he uttered an impatient exclamation, upon which the figure slowly vanished. If Mr. P.'s remembrance of this incident is completely accurate, there would certainly seem to be some justification for his own firm belief in the objective nature of the phantom. Hallucination which affects sensation in two modes what we may call hallucination of two dimensions—is at all events uncommon, and may be accepted as having at any rate superficial reality. However, in the absence of more conclusive evidence, we must be content to regard the objective nature of this apparition as, at least, doubtful."

The report of the Committee on Haunted Houses, is followed by that of the Literary Committee, which contains a large amount of useful information. It slludes to the singular instance of the exaltation of the perceptions during sleep, as follows:

"In the first place, then, the percipient may be asleep, and may receive in a dream or vision some impression which may be noted, and subsequently proved to have been coincident with an impression, derived either from outward or inward sources, in a waking mind—that of him whom we call the agent. The following account, given to us by a personal friend of our own (whose name and address we are at liberty to mention privately), differs from ordinary Thoughttransference, not only in the vividness of the impression, but in the fact that one at least

of the percipients was asleep: "One Sunday night last winter, at 1 A. M., I about three miles from the house where I was staying. When I next saw them, a few days afterwards, I expressly refrained from mentioning my experiment; but in the course of conversation, one of them said, You would not believe what a strange night we spent last Sunday; and then recounted that both the friends had believed themselves to see my figure standing in their room. The experience was vivid enough to wake them completely, and they both looked at their watches, and found it to be exactly one o'clock.' [One of these friends has supplied independent testimony to this circumstance. In this case there was a deliberate exercise of will. Similar cases where that feature is absent are likely often to pass unobserved; and all the observed ones that happen to have come under our notice have been complicated by the pre-existence of some sort of mesmeric rapport between the persons concerned."

Partial List of Magazines for August.

THE SEASON. (The International News Co. New York.) An illustrated magazine containing the newest Paris fashions and the most elegant designs in fancy-work, needlework embroidery, etc.

GOLDEN DAYS. (James Elverson, Philadelphia, Pa.) A weekly paper for boys and girls. The stories are written by the most popular writers of the present day and are varied enough to suit all.

The July number of THE SPIRITUAL RECORD, a magazine of facts and phenomena relating to Spiritualism, published at Glas gow, Scotland, just came to hand. Contents: Alfred Russel Wallace, Naturalist and Spiritualist; Direct Spirit Drawings and writings (with three illustrations); Dr. Slade at Bow Street—Evidence of Sergent Cox, Alfred Rusel Wallace, Dr. George Wyld, George C. Joad, Algernon Joy; Comparative Psychology-Spirit Manifestations in the Roman Catholic Church; A Book Written by Spirits; Spiritual-ists and Secularists—Mr. Charles Watts and Dr. Nichols; "Glimpses of Another Life;" Materialism; A Criticism and a Reply; Spiritualism in Modern Churches—Wesley's Spiritualism; Editorial Notes—Second Sight—Is it Diabolism—Washington Irving Bishop, etc.

Nervous debility, the curse of the American people, immediately yields to the action of Brown's Iron Bitters.

KEOKUK, IOWA.—Dr. E. E. Fuller says: "I have used Brown's Iron Bitters in my own family with excellent results."

ELM GROVE, N. C.—Dr. G. N. Roberson says: I prescribe Brown's Iron Bitters and find it all it is recommended to be."

Nothing is easier than fault-finding. No talent, no self-denial, no genius, no character, are required to set up in the grumbling business. But those who are moved by a genuine desire to do good have little time for murmuring or complaint.

A Fortune

may be made by hard work, but can neither be made nor enjoyed without health. To those leading sedentary lives Dr. R. V. Pierce's "Golden Medical Discovery" is a real friend. It stimulates the liver, purifies the blood, and is the best remedy for consumption, which is scrofulous disease of the lungs. By all druggists.

If the internal griefs of every man could who now excite envy would appear to be the objects of pity.

Do not waste your money, and risk injuring your hair by purchasing useless washes or oils, but buy something that has a record a remedy that every body knows is reliable. Hall's Hajr Renewer will invigorate, strengthen, and beautify the hair, restore its color if faded or turned gray, and render it soft, silk-

en and lustrous.

It should seem that indolence itself would incline a person to be honest, as it requires infinitely greater pains and contrivance to be a knave.

Dr. Pierce's "Favorite Prescription" always becomes the favorite remedy of those who try it. It is a specific for all "female weaknesses" and derangements bringing strength to the limbs and back, and color to the face. Of all druggists.

Whatever is becoming is honest, and whatver is honest must always be becoming.

"Dr. Benson's Skin Cure has cured my Eczema of the scalp." John A. Andrews, Attordey, Ashton, Ill.

Good is never more effectually performed than when it is produced by slow degrees.

Ugly blotches and stubborn old sores are cured by Samaritan Nervine. \$1.50.

The history of all the world teaches us that immoral means will ever intercept good ends.

A Thrilling Story for the Times.

CLAIR:

A TALE OF MORMON LIEE AND PERFIDY By HUDSON TUTTLE.

Price 10 cents, postage 2 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-AL PUBLISHING HOUSE, Jhicago.

NO REST DAY OR NIGHT. In the Fall of 1875 my sufferings were terrible. I was

swollen to such proportions that I feared my limbs would burst. I had the best medical talent obtainable, and at the worst stage of my lilnes, when my husband and many friends had given me up to die, the late Dr. John Woodbury made a thorough examination of my water, and prenounced my case acute kidney disease, bordering on Bright's disease, and accompanied by gravel, and recommended the immediate use of Hunt's Romedy. At this time I was suffering most terrible pain in my back, limbs, and head, and could find no rest day or night for weeks, and I was growing weaker dails until this kind physician ordered me to take Hunt's Remedy. Before taking half of one bottle I commenced to improve, and after taking six bottles was entirely cured. This was nearly eight years ago, and I have had no return of the disease. I have recommended Hunt's Remedy to others in similar cases, and it has never failed to cure. I have also used it for sick headache, and found in it a sure relief. I think it the best medicine made, and cheerfully recommend it to all.

Mas. W. H. STILSON.

April 18, 1883.

No. 16 Tyler St., Beston, Mass.

A WELL-KNOWN MAN.

Hunt's Remedy having been recommended to me for kidney and liver complaints, I purchased some at the "People's Drug Store" and used it in my family, and found it to be a very valuable medicine, and I gladly recommend it highly to my friends, knowing it to be beneficial to those troubled with kidney or liver disease.

April 14, 1883.

Respectfully yours, ELISHA NOYSE, 60 G St., So. Boston, Mass.

A LAST MANUFACTURER.

I have used Hunt's Remedy for the kidney complaint, and, having been fully restored to health by its use. I can testify

Daily I recommend it to some one of my friends, all of whom I know have been benefited by its use.

GEO. P. COX. Malden, Mass., April 29, 1889.

GUIDE-POSTS

IMMORTAL ROADS. By MRS. JACOB MARTIN.

, The author says: "As a firefly among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair."

Price 25 cents, postage 2 cents extra.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

HENRY SLADE.

CABINET PHOTOGRAPHS

of the distinguished medium, finished in the highest style of the art, for sale at the office of this paper. PRICE 25 CENTS.

Sent by mail securely guarded against soiling or cracking. For sale, wholesale and retail, by the Relicio-Philosophi-Cal Publishing House, Chicago.

EXPERIENCE OF SAMUEL BOWLES.

(late Editor of the Springfield, Mass., Republican.) SPIRIT-LIFE;

Or Life as He Now Sees it from a Spiritual Standpoint.

CARRIE E. S. TWING, Medium.

Price, postpaid, 20 cents,

For sale, wholesale and retail, by the Religio-Philosophi-CAL Publishing House, Chicago.

BOOK ON MEDIUMS:

CUIDE FOR MEDIUMS AND INVOCATORS.

Containing the Special Instruction of the Spirits on the Theory of all kinds of Manifestations: The Means of Com-municating with the Invisible World¹ The Development of Mediamship; The Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism.

BY ALLAN KARDEC

Translated from the French by Emma A. Wood. This work is printed on fine tinted paper, large 12mo. 460 pp. Cloth, beveled boards, black and gold. Price, \$1.50. Postage Free.

For sale, wholesale and retail, by the Religic Philosophical Publishing House, Chicago.

VISIONS OF THE BEYOND. By a Seer of To-Day; or, Symbolic Teachings from the Higher Life.

Edited by HERMAN SNOW.

This work is of exceeding Interest and value, the Secr being a person of elevated spiritual aspirations, and of great clearness of perception, but altherto unknown to the public. The especial value of this work consists in a very graphic presentation of the truths of Spiritualism in their higher forms of action, illustrating particularly the intimate nearness of the Spirit world and the vital relations between the present and future as affecting human character and destiny in the hereafter. The work contains ten chapters, under the following heads: Introductory by the Editor; Resurrections; Explorations; Home Scenes; Sights and Symbols; Healing Helps of the Hareafter; A Book of Human Lives; Scenes of Heneficence; Lights and Shades of the Spirit-Life: Symbolic Teachings.

ings.

Bound in cloth. 186 pages. Plain, \$1.25; postage, 16 cents.

Full gllt, \$1.50; postage, 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. Chlorgo.

NATURE'S LAWS IN MUMAN LIFE:

An Exposition of Spiritualism.

Embracing the various opinious of Extremists, pre and con-together with the Author's Experience, by the Author of "Vital Magnetic Cure."

Price, \$1.50; postage, 10 cents. For sale, wholesale and retail, by the BELLEGO-PRILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

PARSONS PURGATIVE PILLS

BOOKS .-- 125 Tons.

of Standard Books, many of them the best editions published YOUR CHOICE sent for exam-

ination before payment, on reasonable evidence of good faith, the books to be returned at my expense if not satisfactory. special bargains THIS MONTH. New publications every week. Prices lower than ever before known, ranging

from two cents for Tennyson's "Enoch Arden," unabridged, lunge type, to \$15 for the largest and best American Cyclopeedia. Not sold by dealers-prices too low. Circulars free. Mention this paper.

JOHN B. ALDEN, Publisher, 18 Vesey St., N. Y.

Religio-Philosophical Journal

POBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription n Advance. One Copy, one year,\$2.50 6 months,.... \$1.25 BINGLE COPIES 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

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-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications 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 return

ed unless sufficient postage is sent with the request. When newspapers or magazines are sent to the Jour EAL containing matter for special attention, the sender will please raw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 21, 1883.

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.

New Gods.

Some one, not long ago, noting the whirl and tumult of the thought of the day, wrote that we had new Bibles and new religions, and now all we wanted was some new Gods. The remark attracted our attention from its boldness and apparent truth, and a little musing upon it confirms our original impression. New Gods are wanted, not by Spiritualists, but other people, those struggling with fettered thought to express the inexpressible, to in some way enable the finite to grasp the Infinite-a hopeless task, indeed, but one which all schools of theology undertake. As new light beams on them, they grow larger, the old definitions of God become too small, and they must have a new God to fit their new conception of what a God ought to be.

Let us see what is possible in this line. We have now, for one sect a God who is a terrible, tyrannical Will, who, ages before the world was, decreed the eternal death of millions, and to insure the torture shall be deserved. makes them sin (so the Supralapsarians say) for his own glory. Though the decision has been made, no one knows what it is, in any particular case, and as the election depends not at all on personal character or acts, no one can be sure of escape from eternal damnation. Such a God would not suit us—we could not love or even respect

such a God as that. But it suits some. Another God, having power to do any thing needed, will not exert the power to save men, except at intervals, spasmodically, must be begged to interpose and change the will and disposition-delights, in cold weather, to pour out the influence which will draw men. but leaves them to physical and eternal death during the hot weather. This God does not meet our ideal either.

Another God delights in "clerical millinery," is inflexible in matters of ritual, must have set forms of prayers, certain orders of ministers, and, no matter what they may be personally, only through them will he send blessings. Prayer and praise, dress and ceremony, times and seasons, are all-important to this God. Doctrine does not matter so much; spiritual condition not at all. So unspiritual a God would not suit our needs. It is the God of another class.

Yet another God-a huge impersonal law a principle which wills, a non-personality which loves, who has less freedom than any being has, for he or it, while possessing infinite power cannot choose modes of operation, but has given up all volition, must for ever move in unvarying circles, passionless, inflexible, unloving, unchangeable. To him worship is nonsense, prayer an absurdity, holy living a weakness. Intellectually, if one is to take what he don't know for a standard, he might believe in such a no-God, but to one with a human heart, to whom love is a necessity, aspiration indispensable, prayer and praise consequently inevitable, such a mechanical God is undesirable.

Shall we analyze older ideas of God? To what end? We shall only find that everywhere and at all times man has made God in his own image, "thou thoughtest I was altoether such an one as thyself," a true indictment at all periods of earth's history. Every passion has been deified, every appetite made sacred, every belief infallible, every dream a revelation of infinity. What new God is possible? Well, it would be convenient, just now, if some one would find a God who would | enterprising, observing and energetic.

condemn Spiritualism. Preachers of to-day are confronted with such unexplainable phenomena, and these are making so many of their people think for themselves-facts and the reasons they provoke alike puzzling, difficult to harmonize with systems of theology that have been so long unquestioned, a new revelation from a new God seems imperatively needed-by the despairing preachers. They have tried putting it all on the devil's shoulders, but somehow the teachings of the spirits are too pure, the effects too good-it is hard to make folks believe this. Beside, it does not look well to have a preacher always proclaiming the power of the devil and the impotence of God. True, in the olden times, God sent spirits to talk with men, inspired prophets, caused dreams and visions, just as now—if one could only explain these away and show that God really never did have any thing to do with Spiritualism, and has always been opposed to it, it would be a great relief to many a puzzled priest.

Those who had dealings with "familiar spirits" were condemned they say. Yes, the fraudulent mediums of that time, who professed to communicate with spirits, God through his prophets, warned the people against them. Prophets there were who uttered false prophecies, visions were described that were never seen—these were condemned, as they are to-day, by all true Spiritualists, but the true "Ministry of Angels" God, the unchangeable, has persistently used, does to-day. To condemn these there must be a new Bible, a new God. Who will be first to proclaim him?

Peace and Good Will.

An exchange gives a description of Capt. Ericsson's Destroyer. If what is claimed for his new torpedo boat, the Destroyer, is true, the United States will possess an engine of warfare far superior in point of destructiveness to England's colossal men-of-war. In appearance the new boat resembles a monster čigar with a starch-box attached. Below things look more ship-shape, but the engineer has to be a small man, for the engineroom is only seven feet high, with a one-foot passageway between the cylinders, while the officers' rooms would make a blush rise to the cheek of a tenement builder. The vessel is about one hundred and fifty feet long by fifteen wide below the deck, and every available spot is crammed with deadly machinery in all shapes, from a torpedo to a dynamite shell. The torpedo fired by the bow gun is twenty seven feet long by eighteen inches in diameter, and is terminated by an explosive cap, behind which are three feet of nitroglycerine, a charge which nothing known to science can withstand. The gun that fires this awful weapon looks like a number of steel tubes firmly studded with bolts, and moving on a greased track. The torpedo is fired about nine feet below the surface which it does not even ripple, and as soon as it leaves the gan a blast of compressed air is sent through the latter to force out any water that may have entered. The aiming is done by a gunner perched up on a little elevation. who, after training the gun, touches a button, which discharges it and quietly backs the engines. Though the room for furnace and boiler is so small the demonstrative little vessel goes at the rate of eighteen to twenty

knots an hour. The mission of Spiritualism is to so advance the world in intelligence and moral worth that such engines of destruction will not be a necessity, and then such a masterly genius as Ericsson can devote his inventive powers in a more useful direction. "Peace and good will" will not generally prevail until Spiritualism shall have leavened the masses of mankind.

"Converted" by "Lightning."

The Montezuma (Ga.,) Record says that up in Houston County, that State, there is a young man who has heretofore borne the reputation of being the wickedest fellow in the section where he lived. A very interesting revival took place not long ago and much interest was manifested. One of the ministers approached the young man and asked if he had a Bible and he replied negatively. The good man advised him to buy one and take it home and read it. He said he had no money to throw away on Bibles. Then the minister offered to give him one and he refused to take it. He went home and repaired to his farm. While in the field an angry rain-cloud came and soon vivid flashes of lightning began to play around in the neighborhood of the wick ed young man. Soon a bolt came along and knocked him winding over the cotton rows The falling raindrops in his face revived him after a few minutes, and he proceeded toward the house, but just before entering the gate he received another shock which laid him prostrate and helpless on the ground. Reviving again, he went into the house and related to his wife the ordeal he had just passed through, and how near he had approached death. Next day he went to town, bought a Bible, attended church during the gracious revival, and embraced religion. This is one instance where a man got religion by electricity.

Mr. Geo. H. Mellish of New York City, spent a day in Chicago last week, most industrious ly He called at our residence in the evening and recited his day's travels, showing that he had covered as much ground as would take many another a week to have gone over He is only a fair sample, however, of the average Journal correspondent. They all are

Glory.

Chiefest of all the words used in the churches is Glory. At orthodox camp-meetings, in the prayer-meetings, the woods ring with it, and in the quieter meetings of our city churches, the flagging enthusiasm of the worshipers is stimulated by frequent hints of "the glory that shall be revealed hereafter," and to win this they are urged to "do all for the glory of God." Quite naturally it seems to us, the Scriptures represent God as desiring glory also, and we find God represented as saying the divinest thing men could imagine: "Before all people I will be glorified;" 'Israel, in whom I will be glorified;" "I will be glorified in the midst of thee," etc. What is this glory that God and the church are alike represented as delighting in? Mastery, power to rule, the praise and admiration given to exalted position, sometimes of mere display and decoration. We are told that lately a preacher, depicting the condition of the elected few at the resurrection, said that even their very feet should flash out a bewildering glory, and asked, "Is not that worth having?" to which, if required to answer, we should have said, "No! no glory of costume or surroundings would ever satisfy us; there must be more than this." Among men the desire for glory, i. c., mas-

tery, power, praise, has been a powerful incentive to both bad and good deeds; yet this kind of glory has sometimes seemed pitiful and mean, and as applied to Heaven impossible. Men have got glory because they did what others could not do, or had failed to do. If all did great things, they would cease to be great and become common things. That men ceaselessly impelled to worship might be said to glorify God, is comprehensible, but that God, the infinite, should desire to be praised, and that, to wifi this praise he should do things which, if a man did them, would be considered petty and low, that he should decree long before men were born, that untold millions should be eternally tortured "for his own glory," is not reconcilable with our idea of a God worthy to be worshiped, and comes nearer to our ideal of a devil, supposing such a being possible. Nor can we comprehend the glory of the highest archangel, if there be such a being, of the thrones and powers, of the twelve thrones, and those sitting thereon judging the twelve tribes of Israel. There are to be none but the redeemed in heaven, and they are all to be "Kings and priests unto God." Now, if all are kings, where are the subjects they are to rule over? If all are priests, who shall provide and witness the sacrifices? If all shout the new song, who shall listen? If all are exalted, the highest, next to God, who shall glorify them? Are we to conceive of heaven as a huge mutual admiration society, where each shall praise everybody else, admire some one else's white robes, or praise the sweetness of their song? Are we to exult in the glory of a flowerless, starless heaven, where no sigh of pity shall be heard, no love shown in act, except to God? the only glory possible that of a ceaseless dramatic performance; God the only spectator, all the rest actors, who must never grow weary? If this be the glory of heaven, it is a very pitiful, wearisome thing, unworthy alike of God and man.

Yet there is a glory that shall come to us, not a glory of masterdom, but one of love. We shall neither look for nor discourage it. but it shall give us joy. No man shall ever dream out a heaven, or win one by correct opinion, but each shall in the effort to win others to heaven, find his own. His glory shall come from the love he wins, not from decorations or ceremonies. And the love he wins shall be measured by the love he gives -he could not comprehend more than that. Not by what is done, but by the love which prompts him to do shall his status be measured. No man shall ever do a thing that is great in his own eyes. Great things will be done, but he who does them will only do what to him is the most natural thing to do, according to the development he has reached. He may surprise others, he will never surprise himself. As his powers expand by use, he can do more and yet more to help others, as the spirits around him feel his glowing love and answer back with love, he will know what true glory is. may comprehend what the Apostle meant when he wrote of advancing "from glory to glory." A glory like this, unsought, but gladly welcomed, a joyful surprise, perpetually renewed—"is not this worth having?" as the preacher said. We think none need be ashamed of seeking this glory. And when we think of the power of an endless life, the boundless opportunity to help others all along the way, how limitations shall be removed, hindrances be swept away of the good we can do, and the love it shall win for us, we too, but with a different meaning for the word, might well shout—Glory!

A correspondent of the New York Times gives an account of the pilgrimages to Mecca which throws considerable light upon their relation to cholera epidemics. The pilgrims come from Hindustan, from China, Borneo, Morocco, Algiers, and as far as Zanzibar. Upon the ocean voyage as many as 2,000 are sometimes crowded upon a single steamer. With their bags of food and water, many of them are compelled to remain upon deck. When storms arise the waves break over the ship and the provisions are very soon spoiled. It is a point of religion to carry no change of raiment. With the wet, the crowding, the absence of conveniences, and sickness, the condition of the helpless pilgrims soon becomes indescribably miserable. Upon the re turn voyage, when all are exhausted with the hardships and excitements of the unac customed journeying, they fail victims of cholera in vast numbers. It is now regarded as certain that cholera is carried to Mecca by the pilgrims from Hindustan.

Cremation in the East.

The Fortnightly Review contains the following detailed statement with reference to cremation among the Hindoos:

"Among the Hindoos, as every one knows the process of cremation is common, and at Benares its practice may be observed at any hour, alike beneath the burning rays of the noonday sun and by the light of the pale moon. dany a poor sufferer strains his last efforts to reach the shore of the Ganges, there to die on hallowed ground. The expense of wood for the funeral pyre being too great to secure the burning of the whole body, it is partly charred and then sent to float down the holy stream into the eternity of the sea. wealthier Hindoos are more formal in the dis posal of their dead. After bathing the body in the river it is swathed in a shroud of white scarlet, or saffron colored material: sometimes even covered with cloth of gold or silver, some vermillion paint, symbolizing the blood of sprinkling, is then thrown over it and the body is laid upon the pyre. After ad ding sweet grass, precious oil, and more wood the chief mourner bears a lighted torch three or nine times round the body, touches the dead lips with the holy flame, and lights the pyre. Then it is kindled in several other places, and in a very short time the body is consumed by the flame, the ashes are gathered, and the Ganges bears them away. In Japan cremation is not so publicly performed. A plain-looking house in the corner of the country cemetery, with mud walls and earthen floor, inside of which are seven or eight low stone inclosures serves as a crematory The body, in a sitting attitude, is placed on a heap of dry fagots in one of the inclosures and when after six or eight hours the fire is burned out, nothing is left but a few white ashes, those are put into an earthenware urn and buried with or without religious rites.

"The burning of bodies is not compulsory in Japan, but the Buddhists of the Monto sect are nearly without exception cremated The town crematories differ only from those in the country by their tall chimneys, by which unpleasant odors are kept from becoming troublesome to the neighborhood. There is also a small room kept separate for the wealthier people in which they have their dead burned apart. For the use of this private apartment they pay 20 shillings, while those who prefer to be burned in company pay about one fifth part of this sum. The fuel only costs one shilling. From 8 P M., to 6 A. M., the fires burn on the granite supports which are laid on the earthen floor and from each of these hearths the ashes are gathered and put separately into an urn there is no smell to annoy any one and no nuisance. Terrible as cremation may appear to some, the process is far less hideous in its details than that which has its slow course in the deep narrow bed into which the flowerovered coffin is lowered from our sight."

A Mother's Dream.

The Dubuque, Iowa, Times sets forth that Mr. and Mrs. Cyrus Damon of Wauwatosa, Wis., have for two weeks been visiting in that city, guests of Mrs. Francis Lawrence. Mr. Damon, Mrs. Lawrence's cousin, is Secretary of the Young Men's Christian Association at his home, and a week ago Sunday conducted the Gospel meeting of that organization in Dubuque. The severe storm of the night of the 3rd and the threatened storm of the morning of the 4th, prevented Mr. Damon and his friends from taking an excursion into the country, and in the afternoon they rode back and forth on the street cars, having a merry time. Just after six o'clock they entered the house laughing about the afternoon experience, and were met by the telegram: "Your son Willis is killed by lightning." Willis was married last April, and was an only child. A singular circumstance can be briefly related. Its truth can be easily proven; the conclusions are left to the reader. When Mrs. Damon came down to breakfast on the morning of the 4th, she appeared somewhat anxous and said: "Oh, I had such a bad dream; I thought a little boy who lives near us at home was killed by lightning, and some one else was killed in whom we were interested. I could not make out who it was, but they were trying to get the body to us, and there was some trouble about the cars." Her friends told her to dream of death meant a wedding. and laughed her into brighter thoughts, The telegram with the sad news came about twelve hours after the dream.

The Hen Cure.

Now comes the "hen cure" demanding recognition by the side of the "prayer cure." Maggie Mitchell tells a story of something stranger than a "faith cure:" "I was afflicted with partial paralysis of the left limb, and almost lost the use of it. I was billed to open in a large city, and I was still on crutches. Every means that medical skill could suggest including electricity, was brought to bear in my case, but I was benefited little. The night arrived, the house was crowded, the galleries were noisy, and I was at a side wing on crutches. When the time for my entrance arrived as Fanchon, with a supreme effort I threw the crutches aside and sprang through the window with the chicken in my arms. and went on with the part as naturally as ever. From that day to this I have never had a recurrence of the trouble." There would be no harm in any paralytic trying a like experiment.

Armada, Mich., has a reverend base ball pitcher in the person of the Rev. F. I. Ferguson. The local and visiting nine laid themselves out recently to play for a \$25 prize. but the Rev. Ferguson, in the indignant phrase of the local chronicler, could not pitch "on account of the bigoted kicking of certain members of his congregation, whose ignorance regarding what constitutes true religion is not equaled by a knowledge of the same." Verily the game is not always to the swift nor the strong.

Were it not that, come wet or come dry, there is always a fool crop large enough to absorb such stuff as Miller's Psychometric Circular, Spiritualism would need a monthly dose of etherealized lobelia or spiritualized

GENERAL NOTES.

Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday t. M., such notices must reach this office on Monday.

Miss Wood, the materializing medium of England, has gone to Australia.

Mrs. Emma Hardinge-Britain is delivering series of lectures at Bradford, England.

Capt. H. H. Brown addressed a grove meeting at Norwich, Ct., last Sunday.

It is now thought that Charles H. Foster. the remarkable medium who was sick so long, will recover. Dr. W. W. Herring, a healing medium, has

returned to Milwaukee and opened an office on Market Square. Mrs. Amarala Martin of Cairo, has devel-

oped very fine healing powers of late, and is doing much good work.

Dr. J. K. Bailey is now lecturing in the State of New York on his way to the New England camps.

Charles Heywood Stratton, better known as 'Gen. Tom Thumb," passed to spirit life at his residence, Middleboro, Mass., July 15th. His wife, who survives him, is a Spiritualist. Dr. H. H and Mrs. Jackson have removed

from 96 W. 8th street, to 330 Race street, corner of 9th, Cincinnati, Ohio, where they will be pleased to see their friends. Mrs. Kate Fox-Jencken has been holding

scances at St. Petersburgh, Russia. She was entertained by the Czar, who consulted the spirits through her mediumship.

Dr. Bowman, who has resided for some time at Atlanta, Ga., has now established himself at Cincinnati, Ohio, where he is under engagement with the Spiritualist Society for one year.

Mrs. Dr. Wheeler of Milwaukee, Wis., is spoken of as an excellent medium. The Evening Wisconsin says that she "holds her hand in the atmosphere and the hollow fills with a curing oil, which she applies." Mr. Geo. H. Brooks has been working at

Columbus, Joplin and Oswego, Mo., and there are still calls for him in that vicinity. He expects to attend camp meeting at Delphos, Kansas. We regret to say that C. Fannie Allyn has

been very sick and is still confined to her bed; this is the reason she has not been able to answer correspondents in the West and else-The office of the Free Religious Associa-

tion and of The Index, Boston, has been removed to 44 Boylston Street, next door east of the Public Library, and in the same building with the Household Art Rooms. Correspondents will please take notice.

The vigorous and timely article by J. B. Young in this issue will be read by every subscriber; its virility and directness are refreshing. Mr. Young expects to visit some of the Eastern camp in. .tings next month; our New England friends will do well to cultivate his acquaintance.

Those present at the medium's meeting on Sunday last, report a large attendance. Mrs. Bromwell is said to be rapidly developing as a singer, and she anticipates excellent results therefrom in a short time. We hope her meetings will continue to grow in numbers and interest.

The contents with one hundred and twenty-eight broad quarto pages, handsomely adorned with sixty-two rich illustrations, the monthly part of the Continent weekly magazine makes a strong bid for popular favor. It is admirable in every respect and occupies alone in its weekly issue a distinct field in magazine literature.

That all of the pertinent things apropos of Carlyle's reminiscences and the recent volumes of letters have not yet been said, will be made to appear doubtless by John Burroughs's "Carlyle," which is announced for the August Century. His admiration for the Chelsea philosopher is said to be somewhat qualified, yet of a genuine, robust kind.

A common belief in a life beyond the grave and that spirits return and communicate. does not of itself make people congenial associates. The moment this common ground is left, the divergence between different classes grows rapidly wider, and they can never be brought together in this world. The sooner Spiritualists recognize this fact and cease to try to live under one roof the better for all concerned.

The machinery committee of the Southern Exposition have made a contract with the Edison Company for Isolated Lighting, of New York. The contract is the largest that was ever made for lighting a building with electric lights. The company agrees to light the building and the annexes with 4,600 Edison lights of sixteen candle power each.

A little 5-year old Kalkaska boy, while at his play the other day, delivered himself of the following original prayer: "Dear heavenly Father, please help me to be a good boy. Bless the President, heavenly Father-I am going to be one. Help me to be President and ruler over all the states. Do presidents go to heaven when they die? It is a pleasant day to-day. Thank you for it. Give us another one pretty soon. Amen."

Rev. Samuel Watson has been lecturing at Topeka, Kan. One of the papers published there says: "Dr. Wateon of Memphis, Tenn. spoke to large audiences on Sunday afternoon and evening, on the subject of Bible Spiritualism. The Doctor is known throughout the country as one of the closest reasoners, deepest thinkers and most polished speakers of the day. His lectures are such as should be heard by all who desire to know what this philosophy teaches. The foundation of his discourses, taken as it is from sacred history, challenges the attention of all carnest men and women."

Capt. H. H. Brown's address till Aug. 2nd, will be Norwich, N. Y.; after that for one week, Lake Pleasant, Montague, Mass.

Mr. C. Potter, of Omaha, Neb., writes to us that the cause is progressing in Omaha: good circles and regular service, and conference each week.

The THEOSOPHIST for June is at hand and contains interesting articles upon Oriental Philosophy, Art, Literature, Occultism and other matters. For sale at this office; price, single copy, fifty cents.

The Journal is requested to inform Chicago Spiritualists who desire to aid in sustaining a course of lectures for the ensuing fall and winter that the matter will be discussed next Sunday afternoon the 22nd, at the close of the medium's meeting in the West End Opera House. Should sufficient funds be pledged to warrant it, the course will be inaugurated in September.

The Milwaukee Daily Journal says: "There is a revival among the Spiritualists of the city, the revivalist being Charles E. Watkins, a short haired man with a hand on him like the hand of Providence, hard and horny from toil. He puts the celebrated Dr. Slade in the shade with the marvelous feats he performs. For instance, the slate-writing is done waile the skeptic himself holds the state eight or ten feet from the medium; or at least that is the appearance, whether it be the reality is another thing; the pencil can be heard performing its functions."

In a late report, Cephas B. Lynn says: "Many Spiritualists of Norwalk, owing to the lack of organic unity among the local adherents of the new philosophy, regularly attend the Universalist church. The human soul will not starve. The perpetuity of Liberal Christianity, as such, depends upon that body opening its doors to Spiritualists and Rationalists, as the old recruiting ground of orthodoxy no longer furnishes as many recruits to Universalism and Unitarianism, owing to the fact that liberality now obtains within the orthodox enclosure."

Miss Susie Johnson has been lecturing in Milwaukee, Wis. The Evening Wisconsin says: "In a lecture which she delivered at the old library hall, on Milwaukee street, night before last, she took a subject suggested by F. A. Moore, the well known Washington correspondent, another prominent Spiritualist, though not a medium, who also is D., Syracuse, N. Y. in Milwaukee just now. The subject was "The Reliable of Spiritualism." It was said to be delivered under the influence of the late E. V. Wilson, himself a spiritualistic lecturer of some note, and friends of Wilson, who were among the audience, claimed to discover in it many evidences of his peculiar style."

The Powers of Mind.

I see that some of our first minds doubt the influence of mind upon mind, while in the form, at a distance from each other. It astonishes me that an intelligent person should be convinced that spirits out of the form can communicate with those in the form, and still doubt the induence of embodied mind upon mind. Do we expect, as Spiritualists, to find any law operative in the Spirit-world that is not represented here? If we do, we are mistaken.

In my investigations of the powers of the mind, some years ago, I was present with a Dr. Chase, who was in the habit of mesmerizing a certain lady at a distance of some thirty miles from where we met. It was agreed, if I would go to the lady, he would put her to sleep at any time I would name. I set the next day at nine o'clock, and went to her as soon as I could go. When nine o'clock and three minutes came, she went to sleep, the operator being thirty miles distant.

I continued to investigate the powers of the mind, and I found to a certainty that minds were in rapport with each other. I am satisfied that a person is in rapport with me, and positive, even though one hundred miles away, if I have a weak point and am tempted to do wrong, can deter me from do-ing that wrong. I am also certain that if I have a strong desire in behalf of an individual whom I cannot reach with my mind, I may reach a person in the Spirit-world that can reach the individual. Now for an example:

Three years ago I was fifty miles from home, and sat in a circle with a man and woman to whom I became strongly attached. When I left them, it seemed as if I could not be separated from them. When I got home, I wrote a letter to the lady. Two or three days after that I was walking the streets and the same influence came wron streets, and the same influence came upon me that I had felt in their presence, and me that I had telt in their presence, and told me these persons were reading my letter. I wrote again, and found this to be true. I had used tobacco constantly for thirty years. The spirits told me several times through different mediums, that they should stop my using it. I did not believe it. I had tried several times, but could not quit. A while after this, on the 4th of July evening nearly two years since. I went where ing, nearly two years since, I went where several Spiritualists had assembled; a medi-um came to me, entranced, and commenced working upon me, it was said "to take the to-bacco out of me. The operator continued perhaps thirty minutes. I did not think of quitting the weed; but I have never had any desire for tobacco since. A few days subse-quently I learned that those two individuals who had obtained such an influence over me. had their minds upon me at the time, though fifty miles from me, and was told that a circle of spirits was also surrounding me. Farther, last season I sent my hired man with a team away five miles, with a two horse wagon. I was remaining at home. I went to the garden about twelve o'clock to pick some cucumbers; while thus engaged, my son impressed me from the Spirit-world that my horses had run away. I kept at work, doubting it. Soon I felt the influence of a person in the form, with his; assuring me that such was the last the product such influence that I fact. I was then under such influence that I could not continue picking. I left the garden. Before I reached the house I felt satisfied that the accident had occurred, and that the horses were not hurt, but the wagon a little broken. All this proved true—the horses running to where a person was met, who was in rapport with my mind. His influence, combined with that of my son's, made a more protound impression upon me.

Soi discover, from mexperience, that, according to our suceptibility, we are receiving constant influences from persons in or out of the form. I have been in the habit of holding circles with those in rapport with me, to good advantage, although several miles apart, having our set times. And I am convinced that if we wish to know whether spirits communicate or not, we should destroy our selfishness, seek to do good, bring ourselves into a harmonious condition, let the aspirations of our minds go forth for goodness, and soon we shall be blest.-A RUSHNELL in Herald of Progress.

The Spiritual Light. An eight page month y journal devoted to Spiritualism from its highest term; published at Chattanooga, Tenn. A star in the South. A wide-awake vehicle of free thought, and messenger of glad tidings, having for its main features startling utterances of truth, and originality and beauty in its literary department. And as an exponent and herald of the new dispensation. cannot be dispensed with. It will be a feast for the hungry-hearted, especially for such as have loved ones across the river who send word and kisses back to earth. Terms: \$1.00 a year in advance. J. D. HAGAMAN, Publisher

Business Artices.

Dr. Price's Perfumes rival in excellence the per tames of this or any other country.

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

Use Dr. Price's Cream Baking Powder; for, the purer the articles that compose our daily food, the better they are for health.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

DR. Price's Flavorings of Lemon, Almond, etc., are is natural and strong as can be made.

PROF. W. PAINE, M. D., has discovered parasites that eat up the nose, throat, lungs, stomach, kidneys, womb, bladder, nerves and blood. And a Catarrh Vapor that when inhaled or taken kills them. His other remedies are tonics and repairers. His factory at Grand Haven, Mich., open from July to September by himself, and the entire year by others, and his Peabody Hotel, Philadelphia, where he is from September to July are for repairing dilapidated con-stitutions. Send for book. Free. 250 S. 9th Street, Philadelphia, Pa.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR,-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progrees, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Butterfield, M.

CURES EVERY CASE OF PILES.

Lussed to Spirit-Life.

Passed to spirit-life at Orange City, Fla., June 26th, 1889. Mrs. Finily J. Chant, beloved wife of H. W. Chant, late organ bullder at Chicago, Ills.

Mrs. Emily J. Chant, beloved wife of H. W. Chant, late organ builder at Chicago, His.

Mrs. Chant, was bern at Bury St. Edmunds, Suffolk, England, May 16, 1885. Her husband left a lucrative business in Chicago and removed to Grange City, Florida, December 8tb., 1877, in the hope that the milder chinate of the South would restore her failing health, but such was not to be. Mrs. Chant has been for years an earnest believer in the beautiful truths of Spiritualism, and was often made comizant of the presence of loved ones "who had passed on before" and was met by a band of loving ones, as her bark was launched forth on the tipe of immortal life, and guided to pleasant abodes of peace and harmony.

The funeral address was given by the renowned trance speaker, Geo, P. Colby, while deeply entranced. While listening to the words of burning eloquence that fell from the lips of this gitted instrument in the hands of the dwellers of the spirit spheres, although our tears mingled with those who mourned the severance of the physical ties that bound a devoted wife and loving mother to her earthly idols, yet we could but exclaim in exaltation of spirit perception, "It is good for us to be here, for thou, O death: hast unlocked the pearly gates of immortality and bade earth's mourning ones look beyond the veil and recognize the immortal habitations, prepared for earth's waiting children!"

Mrs. C. had been under the treatment of J. W. Johnson, a spiritual healer, for some time, who often relieved her intense suffering by spirit aid, but all could not restore her.

She leaves a devoted husband and eight children to await the summons that shall convey them to that home where their reunion will be complete.

The husband and two daughters, Mrs. A. Slocum of Marlnette, Wis., and Mrs. G. Plumert of Chicago Ills, were unavoidably absent at the time of her departure. To them and her aged mother, who is yet on this side the river, we extend our heartfelt sympathy.

Fifth Annual Camp Meeting of the Michigan State Association of Spiritualists and Lib-

The Executive Board of the State Association take pleasure in announcing that the arrangements for the Fifth Annual Camp Meeting, to be held at Film, August 17th to 27th, 1888, are in a satisfactory stage of progress.

Among the speakers already engaged from outlide the State are Hon. A. B. Bradford, of Pennsylvania, and Mrs. H. S. Lake, formerly of California, but now working it Ohio.

Mrs. Margaret Fox Kane the only survivor of the original Fox family, is engaged to attend the meeting and in addition to her mediumistic gitts, will tell the people the story of Hydesville in 1849, in which she was one of the principal actors.

tors.

Mrs. Olic Child Denslow is engaged to sing
The local feeling at Fiint is unanimous and earnest in favor of making the coming meeting a success beyond any of its predecessors, and the Secretary's correspondence shows a similar feeling throughout the State.

David Turbush, of Flint, has been appointed Financial Secretary for the meeting, and will have responsible charge of all financial details.

Fuller and further announcement will be made in due season. By order of the Executive Board.

W. J. CEONE, President.

S. B. MCCRACKEN, Secretary.

Flint, June 30, 1883.

Flint, June 80, 1888.

People's Camp Meeting at Cassadaga Lake Chautauqua County, N. Y., Beginning July 29th, and Closing August 26th, 1883.

Cassadaga Lake is situated on the D. A. V. & P. R. R., mid-way between Dunkirkon the Lake Store and Michigan South-ern and Eric Raliroads, and Jamestown on the Buffalo and Southwestern and Atlantic and Great Western Raliroads. It

is a lovely sheet of water, navigated by steam, 800 feet above Lake Eric and 1,300 feet above tide water. Excursion tickets, good for the season, can be purchased at low rates on all railroads in the country.

The following list of speakers have been engaged:
July 29 Mrs. R. S. Lillie, Philadelphia, Pa., and Wm.
Fletcher, New York City; July 30, Wm. Fletcher; July 31,
Wm. Fletcher; August 1, Mrs. R. S. Lillie; August 2, Hon.
R. S. McCormick, Franklin, Pa.; August 5, Mrs. R. S. Lillie;
August 4, Mrs. R. S. Lillie, and J. E. Emerson, Beaver Falls,
Pa.; August 5, Mrs. R. S. Lillie and O. P. Kellogg; August 6,
Conference and voluntoer speaking; August 7, Lyman C.
Howe, Fredonia, N. Y.; August 8, Lyman C. Howe; August 9,
Lyman C. Rowe; August 10, J. Frank Baxter, Chelces, Mass.;
August 11, Mrs. Clara Watson, Jamestown N. Y., and J. Frank
Baxter; August 12, Mrs. R. S. Lillie and J. Frank Baxter;
August 18, Conference and voluntoer speaking; August 14,
Mrs. Anna Kimball, Dunkirk, N. Y.; August 15, W. W. King,
Chicago, Ill.; August 16, W. W. King; August 17, Geo. W.
Taylor, Lawion Sta., N. Y.; August 18 Mrs. A. H. Colby; St.
Louis, and O. P. Kellogg; August 19, W. W. King and Mrs.
A' H. Colby; August 20, Conference and voluntoer speaking;
August 21, Mrs. Rimma Tuttle; August 22, Hudson Tattle;
August 28, W. W. King; August 24, Hudson and Emma
Tuttle; August 25, A. B. French, Cilyde, Ohio, and Mrs. N. T.
Brigham, Colerain Mass.; August 26, Mrs. N. T. Brigham
and A. B. French.

Brigham, Colerain Mass.; August 26, Mrs. N. T. Brigham and A. B. French.

It is confidently expected Mrs. Libbie Watson, of California, recently from Australia, will be with us.

Mr O P. Kellorg, the ready and capable presiding officer, will have entire charge of the meetings and the g neral supervision and control of arrangements during the session. The Society have engaged for the full term of the meetings A. J. Pamon's Orchestra, of Dunkjirk. This Orchestra is pronounced by musical critics as having no superior in Western New York. He will furnish music for dancing Wednesday and Saturday evenings of each week regularly. The Brass Band will furnish music during the day.

The Petit family of vocafiets of Alliance, Ohio. It was also been engaged for the first two weeks of the meetings.

Every phase of mediumship will be represented by some of the meet remarkable mediums in the country.

C. E. Watkins, the wonderful independent alate-writer, will

C. E. Watkins, the wonderful independent state-writer, will hold daily seasoes at the close of the speaking each day. Mrs. Mary Andrews, one of the first materializing mediums, will give daily seasoes, and many other noted mediums will be

84 17 24

Spiritualists and Liberalists of Van Buren County and South-western Michigan will hold a five day camp meeting on the boating grounds at Four-Mile Lake near Paw Paw, from July 26th to July 30th, 1883. The beautiful grove, on high, rolling ground, good wells of water, with boating and fishing facilities adjacent, make it a desirable resort. A fee of 10 cents will be taken for admission to the grounds, which are midway between Paw Paw and Lawrence, and accessible by the Toledo and South Haven (narrow-gauge) railroad, which crosses their border. Trains connect with the Michigan Central R. R. at Lawton and with the West Michigan Railway at Hartford. Tickets for the round trip, on all regular and special trains, good to return until July 30th. will be sold as follows, including admission to the grounds: From Lawton. 40 cents; Paw Paw and Lawrence, 35 cents; Hartford and all crossings west of Lawrence, 50 cents. Full fare at regular rates will be collected of all persons leaving regular stations, if tickets are not purchased before getting on the train.

To CAPITALISTS. The undersigned wishes to borrow for building purposes, seven thousand dollars for five years at six per cent, interest payable annually. Chicago improved real estate security. Address, Henry Harlon care of S. W. Osgood, Attorney-at-law, 38, Clark St., Room 5, Chicago, . . .

Spiritual Meeting.

The Society of Spiritualists and Liberalists of Van Buren and adjoining Counties, Michigan, will hold a three days Quarterly Camp Meeting at Four Mile Lake, four miles from Paw Paw, July 27th, 28th and 29th. A cordial invitation is extended to every body. A. B. French and Mrs. Drake are engaged for speakers. Other speakers are expected.

C. M. SHEFFER, Secretary.

Camp Meeting at Island-Park, Orion, Mich.

The Michigan Association of Spiritualists will hold a Camp Meeting at Island Park, Orion, Mich., from Augost 10th to the 20th, 1883. Among the speakers expected to be present are Samuel Watson, of Memphis, Tenn.; Hudson and Emma Tuttle of Berlin Heights, Ohio; Giles B. Stebbins Mrs. L. A. Pearsall, Dr. A. B. Spinney, A'rs. Sarah Graves, Chas, A. Andrus and Mrs. E. C. Woodruft, of Michigan, Among the many mediums to be present are Wm. A. Mansfield, of Grand Rapids, independent slate-writing, and Mrs. Silverton, of Chicago.

Rapus, independent statewards, and and arreaton, or Chicago.
Orion is a summer resort, 40 miles from Detroit on the 10-troit and Bay City branch of the Michigan Central Rallroad-Island Park is one of several beautiful, wooded islands in Orion Lake, and especially fitted up for Groyf Meetings and Chicatestalament and arreament of questic Excellent on. the entertainment and amusement of guests' Excellent op-portunities for those wishing to camp. Excarsion boat on the lake. Small boats and fishing tackletoe-rent. Those wishing to hire tents will please notify the Secretary. Accommoda-tion at lotels and boarding houses at reasonable rates Re-duced rates on railroads.

J. P. WHITING, President.
DR. J. A. MARVIN, Secretary. 210 Woodward Ave., Detroit.

The Connecticut Spiritualist Camp Meeting Association.

The Connecticut Spiritualist Camp Meeting Association will hold their Second Annual Session, commencing August 1st and closing September 15th, at Niante, in the town of East Lyme, Conn., six unles west of New London, on the Shore Linc Division of the N. Y. N. H. & H. R. B. Speakers energed: Aug. 5, Dr. H. P. Fairfield; Aug. 12, Mrs. Neille J. T. Brigham; Aug. 16, A. B. French; Aug. 26, Mrs. Amelia H. Colby; Sept. 2, J. William Fitcher; Spik. 6, Mrs. E R. Shil, M. D. Other speakers are expected. Music by Bayld Wight's Orchestra of New London. The Restaurant and Rother Skating managed by Fred A. Handel of Williamaffe. Half face on the N. L. N. R. B. and excursion rates on the Steamer Sunshine from Hartford and Connecticut River landings. Board and longings on the grounds at reasonable rates. Letters of inquiry to D. A. Lyman, Secretary, Williamante, Conn., will receive prompt attention.

Camp Meeting at Lily Dale.

The Seventh Annual Camp Meeting of Spiritualists will convene at Lily Dale, Cassadaga Lake, N. Y. July 21st and close August 12, 1883. The following speakers are engaged:
Lyman C. Howe and Geo. W. Taylor, New York; Mrs. C. Fannie Aliyn, Massachusetts; Frof. A. B. Bradford, Mosea Hull, Judge R. S. McCormick and Mrs. Matthe E. Hull, Pennsylvania; Mrs. E. C. Woodruff, Michigan,
Mediums engaged:
Mrs. Carrie E. S. Twing, Mrs. Anna Kimball, Miss Maria Ramsdell, Miss Inez Huntington, Mrs. S. Hearreck, Mrs. Jennie Allen, A. Hearrick, Mrs. M. E. Williams (one of the best mediums for materialization) all of New York; also Henry B. Allen of Massachusetts; Chas. E. Watkins, Michigan,
Lily Dale is located on the Dunkirk, Alleghany Valley & Pittsburg R. R.
Cassadaga, N. Y

New England Spiritualist Camp Meeting : Association.

Tenth Annual Convocation at Lake Picasant, Montague, Mass. (On the Hoosac Tunnel Route, midway between Bo. ton and Troy.) July 26th to August 27th, 1888, inclusive. SPEAKERS.

The following speakers have been engaged for the meeting: Dr. George H. Geer, Mr. C. Clegg Wright, Cephas B. Lynn, Mrs. Emma L. Paul, Mrs. Sarah A. Byrnes, Austin E. Simons, Hon. A. H. Bally, Capt. H. H. Brown, Walter Howell, Eben Cobb, Rev D. M. Cole, Mrs. Fanny Davis Smith, A. B. French, Glies B. Stebbins, Dr. W. H. Atkinson, Mrs. R. Stepard Lillie, Mrs. Neille J. T. Brigham, J. Frank Baxter, Ed. S. Wheeler, Mrs. A. H. Colby. MEDIUMS.

A large number of noted mediums have signified their intention to be present, as in former years. MUSIC.

The Fitchburg Military Band of twenty-four pleces, will arrive Saturday, July 28th, at 11 a.m., and remain until Monday, August 27th, giving daily two concerts at 9.30 and 1 p. m. This band is conceded by all as having no superior in New England, especiants-in concert music.

Russell's Orchestra of Fitchburg—sixteen pleces—will furnish music for dancing at the pavilion every week day afternoon and evening.

First-class vocalists will be present at the meeting to supplement the lectures. ELECTRIC LIGHT.

The grounds and pavilion will be lighted by the Wachusett Electric Light Company of Fitchburg. THE HOTEL

Has been leased for a term of years by H. L. Barnard, of Greenfield, who has refurnished the house and will open it for the reception of guests July 1st. Address as above until July 1st, after that date, Lake Pleasant, Montague, Mass. For particulars concerning transportation of camp-equipage and baggage, leasing tents and lots, engaging lodgings and board, schedules of railroad fares, cic., cic., see annual circular, which will be sent postpaid to any address by N. S. Henry, Clerk, Lake Pleesant, Montague, Mass.

First Association of Spiritualists of Philadelphia.

The Fifth Annual Camp Meeting of this Association, will be held at Neshaminy Falls Grove, Neshaminy Station, on the Bound Brook Railroad, commencing the 12th day of July and closing the 6th day of September, 1863 The location is conveniently situated and easy of access from all points being 18 miles from Philadelphia and 70 from New York, in a direct line between the two cities. The Managers enter upon the fifth year of the Camp Meeting with renewed confidence in their open-air gatherings and of their importance as alds in the education of the people at large. SPEAKERS.

In the education of the people at large.

SPEAKERS.

O. P. Kellogg New Lynn, Ohio, July 15, 17, 19, 21, 22 and 24; Mrs. H. Shepard Lillie, Philadelphia, Pa., July 15, 18, 20 and 22; Lyman C. Howe, New York, July 25, 27, 29 and August 2; Mrs. C. F. Davis Smith, Brandon, Vt., July 26, 28, 29 and 81; Mrs. A. M. Glading, Philadelphia, Pa., August 4; Thomas Gales Forster. Baltimore. Mc. August 5; J. Frank Baxter. Boston, Mass., August 5 and 7; Mrs. Amelia Colby, Buffalo, N. V., August 8, 10, 12 and 14; Sarah Byrnes, Boston, Mass., August 14, 12 and 15; Capt. H. H. Brown, Brooklyn N. Y., August 16, 18, 19 and 22; Mrs. Juliet Yeaw, Leominster, Mass., August 17, 19 21 and 28; George Fuller, Dover Mass., August 26.

The determine grounds of Neshaminy Falls Grove are ad mirably adapted to the use of camp meetings and other large assemblies, combining great natural beauty of scenery with the best artificial facilities, such as fine croquet lawns, patent swings, abundant shade, springs of pure cold water, a take over two miles long a fiest of 100. pleasure boats, etc. The grounds are well kept and healthy. Mr. William Griffith has made great improvements upon them during the year among others a new payilion capable of accommodating from 1,500 to 2,000 persons.

The mediums, Mr. Edgar W. Emerson. Mrs. Patterson, and others will be in attendance.

Sent to Francey J. Refler (General Superintendent), 613 Spring Garden Street, Philadelphia, Pa., for circulars containing full information.

THE WAR IN HEAVEN.

By DANIEL LOTT. This is founded upon Revelations 12: 7-9, and will be found interesting. Price 10 cents. For sale, wholesale and retail, o, ARLIGIO-PHILOSOPER-CAL PUBLISHEND HOVER, Chicago.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot he sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cars. Royal Baking Powder Co., 106 Wall-st., N.Y. 33 19 35 20

CAYUGA LAKE MILITARY ACADEMY. Aurora, N. Y. Maj. W. A. FLINT, Principal.

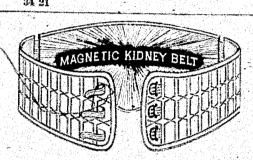
A BOOK GIVEN to every one who will send us the name and address of 25 ladies. Boresus & Ashmun. Portland, Mich. Lock Box 60 84 21

ALFRED DENTON CRIDGE.

Psychometer. Mr. Cridge inherits this faculty, in a marked degree, from his mother, the late Mrs. Annie Denton Gridge, and is said by his uncle, Prof. Wm. Denton of Wellesley, Mass., to be one of the best Psychometers in the country. Prof. Denton has published mady examinatins of his in this Journal and elsewhere. Will examine letters, locks of hair and mineral specimens. Locate mines, wells, etc.

Terms for written examinations, \$2 00.

P. O. BOX 148, SALEM, OREGON.



CONSTIPATION.

It may seem incredulous to many, that our Magnetic Bett will cure Constitution, but such is the fact. We have more than one thousand letters from grateful people who have been cured of this distressing, morbid, unnatural condition by weating our Belt. Magnetism as implaited through the Balt CONSTANILY charges all the blood and stratiges the nerves and membranes at the boxels. This healthy viral-action, which is set up increases periotalite action and produce that that constitutes.

due inturatements.

A Beit will core this complaint in most cases, in two or three days after jut used it on. Mose this files the grateful feeling which this warning conspicing lathence has also the whole system angly repass the divestment for tide of nicable Shield. Sent to any address on receipt of price, \$11.00, for either lady or gentleman, Send waiss measure and say whether for indy or gentleman and we will send Beit which will fit nicely and give full satisfaction to the weaver.

CHICAGO MAGNETIC SHIELD CO., | Containing nearly 100 Popular Hymns and somes with the No. 6 Central Music Hall, Chicago, Ill.

THE LYCEUM STAGE.

a collection of contributed, complied and original RECITATIONS, DIALOGUES, FAIRY PLAYS. (With full Music Notes), adapted for Lyceum and School Exhibitions

By G. WHITFIELD KATES. Price: Cloth, 50 cents; paper covers, 25 cents.

For sale, wholesale and retail, by the Religio-Philosophi-cal Publishing House. Chicago.

\$5 to \$20 perday at home. Samples worth \$5 tree. Address Stinson & Co., Portant, Mo. 33 20 35 10

\$72 A WEEK, \$12 a day at homogodiy made. Costly thatile free. Address True & Co., Augusta, Me, 33 20 35 19

WANTED AGENTS, male and female for new book, Daughters of America." Low in price, 50 cents will secure an outlit and agency.
ADDRESS FORSHEE & MCMAKIN, CINCINNATI, OHIO.

Mrs. C. M. Morrison. MEDICAL CLAIRVOYANT.

For diagnosis by letter send lock of patient's hair and \$1.00, Give the name, ago and sex. Circutar of testimonials seet free on application. P. O. address, box 2519 Boston, Mass, 33 24 34 28

RIVERVIEW ACADEMY,
Pits for any College, or Government Academy,
detailed by Steretary of War, Commandant,
Cadet Rifles; U. S. rifled cannon, Non-aspirants
admittance receive full preparation for business
relations, Address the PRESIDENT.

34 17 35 2

LICHT.

A weekly Journal for Spiritualists and other students of occult Philosophy. Published at 38 Great Russell St. Lon-don, W. C., England. Price, postprid, 23.00 per annum, in advance. Subscriptions taken at this office.

LONDON AGENCIES

Religio-Philosophical Journal,

4 New Bridge St., Ludgate Circus, London, E. C., Mr J J., Morse, Agent; also John S. Farmer, office of Light, 38 Great Russell St., W. C. Subscriptions received. Specimen copies surplied at three pence. All American Spiritual books sup-plier.

WHO WROTE THE NEW TESTAMENT?

The Authors discovered. The writings of Damis used as a basis. Astonishing Confessions of the early Christian Fathers. Extract from Jesus Christ a Fletion.

Transcribed by Prof. M. Faraday. Price 10 cents. For sale, wholesale and retail, by the Religio-Philosophical Publishing Horse, Chicago

THE SPIRITUAL LIGHT. An Eight Page Monthly Journal. Devoted to the Phenomena and Facts of Spiritualism from . a True Religious Standpoint.

FREE THOUGHT, FREE SPEECH, AND A FREE PRESS. Edited and Published by

The LIGHT will open its columns as a Bread, Progressive and Liberal Journal, and will give fare and equal expression to all forms of thought. Above all things it aims to be devoted to Spiritualism in its Breadest, Highest, most Extensive

J. D. HAGAMAN, CHATTANOOGA, TENN.

, TERMS OF SUBSCRIPTION, IN ADVANCE, POSTAGE PAID. One Year. Six Months. \$1.00 -.50 -.25

Specimen Copies, FREE.

Make all Money Orders p yable, and direct all communica-

J. D. HAGAMAN. P. O. Box 6186. Chattanooga. Tenn.

THREE PLANS OF SALVATION.

Proved by Selections from the New Testament without Comment; also, selections from the same work on several imperiaut subjects.

A better knowledge of same of the teachings of the New Texts ment can be obtained from this little work in one hour than in years by the ordinary method of reading the Scriptures.

Price, 10 cents; postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago

SPIRITUAL HARMONIES,

BELIEF OF SPIRITUALISTS

and readings appropriate for Funeral occasions. By DR. J. M. PEEBLES.

This book may be confidered muttum in parro, containing as it does a definition of spiritualism—the leading doctrines of spiritualists—readings and responses—about one hundred popular hymns and songs adapted to Camp Meetings, Grove Meetings, Spiritual Seances, Social Circles and Congregational Singing, together with Funeral Readings, original and selected, appropriate for Infants, Children, and the Aged.

Price, boards, 25 cents: paper, 20 cents. 12 copies, paper, \$2.00: 12 copies boards, \$2.70.

Eur. sale, wholesale and series.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

A VALUABLE PREMIUM

SUBSCRIBERS

RELIGIO - PHILOSOPHICAL JOURNAL.

The Book You Need!

The National Standard Dictionary and Encyclopedia of Userul, Knowlender, containing 576 pages, is now offered to the public, as the most comprehensive is information, as containing the largest number of words, handsomely illustrated, neatly printed from new plates, with plain tyre, on the paner, and beautifully bound in English cloth, and ornamented with gold and black designs.

40,000 Words-This Dictionary contains about 40,000 words, and Exactly Defining, this number being all the needed words found in the English ganguage.

700 Illustration: This valuable reference book contains 200 Bluot, Armals, Fishes, Insects, Plants, Flowers, Seros, Implements, correctly showing hundreds of objects found in Mechanics, Mathematics, Constructions, Milliary, Navat. Borant, and the Armal, Vegetable and Mineray, Ringdoms, interspersed through 576 pages, inconnection with the work and definition, showing at a glance what a thing is and means for better than the best word definition.

kingdoms, interapersed through 576 pages, inconnection with the work and definition, showing at a glance what at hing is and means far better than the best word definition.

Mark This Y This book is a Ready Reference Library for Mark This Y This book is a Ready Reference Library for of incalculable worth to every class. Besides being a compicte Dictionary with 700 illustrations, there will be found Concise, Important and Correct, Synonyms, following subjects, viz.:—Assurvations in common use. A full tabled Synonyms, This table is of the greatest value to those who would write and speak amouthly and early of the greatest value to those who would write and speak amouthly and early of the second of the book. Divisions of Fisher, Litterature, Rension and Political for the price of the book. Divisions of Tine; Exercise and Measures; Gold and Silver Coins of Foreign Nations and their Value; Likal Holdays in the United States (Converted Synonyms, National Bernal Barrans of the World; Ahra of Occasis; Historical Charay of the Painted States (Converted Synonyms, National Bernal Barrans of the Union; Caritals, Dark and Darking District of the Union; Caritals, Dark and Places of Sextlement, Darks of the World; Grand Historical Charay of the States of the Union; Aracing District of Admission into the Union; Aracing District of Admission of Admiss

This Complete and Elegant Dictionary,

and Encyclopedia of Useful Knowledge,
which retails at \$1.00 and is very cheap at that price, is now offered as a Premium by the Publishe, apon the followwhich retails at \$1.00 and is very cheap at that price, is now offered as a Premium by the Publishe, spon the following extremely liberal terms and conditions:

1. Each Subscriber who sends in with the renewal of yearly subscription, one NEW yearly subscription with the regular subscription price, \$2.50, will receive for the service a copy of the National Standard Dictionary, and the new Subscriber will also receive a copy of said Dictionary.

2. Each Subscriber who is already paid in advance six months, or if for a less time renews for one year, and in either case sends the name and money for a new yearly Subscriber, is entitled to a copy of the Dictionary, as is also the new Subscriber.

3. Any person not now a Subscriber, subscribing to the JOURNAL for one year in advance, will receive a copy of the Dictionary.

IN ORDER TO SECURE THIS PREMIUM, SUBSCRIPTIONS MUST BE SENT DIRECTLY TO THE PUBLISHER AND NOT THROUGH

ANY NEWS AGENCY. Remit by Postal or Express Money Order, Registered Letter, or Draft on New York or Chicago. Do not Send Checks on Local Banks.

Address

JNO. C. BUNDY,

Chicago, III.

Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

STATE OF THE PARTY OF THE PARTY

Guardian Augels.

(From "Chamber's Edinburgh Journal" of 1849.) When daylight has departed and earth is hushed to When little birds are folded safe within the parent When on the closed flowers the blessed night dewe And stars look down in beauty upon the slumbering

Unseen by mortal eyes in the stillness of the night There are those who wander on the earth in robes

of airy light; Sweet messengers of love and hope they journey to And consolation follows in their footsteps as they go.

What are the heart's presentiments of coming joy or pain But gently whispered warnings of that guardian angel train, The signals of their sympathy, the tokens of their

care, The sighings of their sorrow o'er the wees that flesh must bear.

We hear them in our slumbers and waking fancy deems That busy thought was wandering in the fairy land of dreams, But the low sweet tones we listed were strains that angels sing For ministering spirits with our souls were com-

muning.

cerning me.

And when morning breaks above us and we wake to busy day, These angels go before to guide and keep us in our When our feeble footstops faster all aweary and In their arms they gently bear us, lest we dash

against a stone. In our jorneyings, in our restings, on the land or on the sea.

In our solitude and sorrow, in our gatherings and

In the day of degradation, in the hour of joy and · pride. Those pure and watchful ministers are ever by our

Ol Thou whom angels worshiped ere time or we began, And whose divine compassion gave their guardianship to man, Throughout this mortal warfare, let them still my champions be And in the fast stern conflict, give them charge con-

Superstitions Uses.

A good deal of excitement was occasioned in Chicago a little while ago by a decision of one of the there as to what are known as "superstitious We have not the text of the decision before uses." We have not the text of the decision before us, but the principle involved was that trusts made for "supersitious" purposes—for such purposes as saying masses for the repose of the souls of the dead —were not in this country void. The same question has now arisen in this city, and resulted in a decision that such trusts are vold. Margaret Gilman, a pious old Catholic lady, in August last put the sum of \$2 500 in the bands of a friend named McArdle. of \$2,500 in the hands of a friend named McArdle, directing that the money should be used after the death of herself and her husband to pay for the funeral expenses, the erection of a monument, and to have masses said for the repose of the souls of both. The old lady was then eighty-five years old, and she made the trust while alive, no doubt, because she feared that a will might be disputed. She also very ingeniously united with the masses two other objects—a funeral and a monument—universally regarded as legal throughout the Christian world. Mrs. Gilman and her husband shortly afterwards died, and she has now, in the curious vernacular of New York jurisprudence, been badly "beaten" by Judge

Freeman, of the Superior Court. His decision is in substance that there is no objection to the trust on the ground of its being "su-perstitious;" that the old English doctrine with re-gard to the matter cannot be applied in this country, where the law recognizes complete equality among beliefs and creeds; but that in this case there is no beneficiary, no person in existence for whose benefit the trust is held. Mr. and Mrs. Gilman are both dead; the money is intended to benefit their souls. But, says Judge Freeman, the soul of a dead person is incapable of taking an interest in property left behind." But how does Judge Freeman know this? In just the same way that Mrs. Gilman knew just the opposite. Mrs. Gilman and pious Catholics generally think the soul will be benefited by masses but living Catholics have never seen one so benefited and living Protestants have never seen the contrary. Protestants say that there is no purgatory; Catholics say that there is. If the Catholics are right, it is obvious that the souls of Mr. and Mrs. (filman are now deprived of a substantial property right, and the de cision can only be supported on the theory that the Catholic religion is a superstition and the Protestant religion true. This is exactly what the courts in this country have always refused to decide, on the ground that one religious belief (in the eye of the law) is no more irrational than another; that the law has no machinery for deciding between them, and that it cannot undertake such a task without establishing, as far as it goes, a state creed. The Gilman funeral expenses were, in Protestant eyes, just as ill calculated to benefit the Gilman souls as the masses. A judge who has made up his mind that it is part of the common law that a soul cannot be benefited in any way by the expenditure of mon-oy in religious rites, is entering, we believe, on a new and, we may add, a not very safe field.—The

COL. CHARLES CASE.

Beath of a Prominent Citizen of this District-Sketch of His Useful Life.

Col. Charles Case, whose death from pneumonia was announced by telegraph yesterday, was well known in this city, where he had resided for some years. He was born in Ashtabula county, Ohio, Dec. 21, 1817. At an early age he went to Indiana and began the practice of law, ranking as one of the ablest members of the Indiana bar. He was a very eloquent speaker, and as an outspoken opponent of lavery was in great demand as a campaign orator in

the exciting times prior to the war. When the war broke out he was appointed adjutwhen the war broke out he was appointed adjutant of the 44th regiment Indiana volunteers, which position he kept from Sept. 28, 1861. He was then promoted major 3rd Indiana cavalry March 15, 1862, and resigned because of disability July 19, 1862. He was commissioned colonel of the 100th Indiana volunteers Oct. 21, 1862, but declined on account of illness. Afterward he was commissioned colonel 129th Indiana volunteers March 1, 1864, and mustaved out Indiana volunteers March 1, 1864, and mustered out because of disability June 13, 1864.

He was elected, as a republican to the thirty-fifth and thirty-sixth congress from the Fort Wayne (Ind.) district, serving as member of the committees on ter-ritories and invalid pensions.

After the war he was appointed to a position un der Hugh McCulloch, secretary of the treasury. When he resigned this post he settled in Washington and he resigned this post he settled in Washington and pursued the practice of law, giving most of his attention to business before the Supreme Court of the United States. He was a candidate for commissioner of the district during the recent vacancies, and was supported by the Indiana delegation in congress, Chief Justice Waite, ex-Secretary McCulloch, and others prominent in Washington circles. It is believed that the condition of his health had much to do with his failure to receive the amount of the condition.

with his failure to receive the appointment.

About two weeks ago he went to Iowa to attend a reunion of his brothers and sisters, and while with them was stricken down with pneumonis. He was sick about ten days, dying Saturday morning. He leaves three daughters and two sons. His

wife died last year. He was an active and very earnest member of Burnside post, No. S, G. A. R. The following members of the post acted as pallbearers last evening-when the remains arrived: Green B. Raum, Ellis Speer, M. D. Mentis, D. S. Alexander, C. E. Mallam, B. Grosvenor, A. J. Huntson, and C. P. Crandall.—The National Republican, Washington, D. C.

An Open Letter to Mediums.

Less than a year ago I commenced, merely from curiosity and a desire to gratify a friend who is au ardent Spiritualist, a course of thorough investigation of the different phases of mediumship. I have spent much time and money, and consider both well spent; for, from having been a complete skeptic in all matters pertaining to the phenomena and phi-losophy of Spiritualism, I have become a firm believer in both. I have been convinced by tests in-numerable and indisputable, that those I have loved and lost are not lost forever—that the veil between me and them is impenetrable only from my side, not theirs; that "they live, and move and have a being" as surely as they ever lived; that there are no "dead but that the essence of life, the liberated spirit freed from the worn-out body (which laid away in the bosom of earth is to be changed by some wonthe bosom of earth is to be changed by some wonderful alchemy or chemistry to some other form of
life) is more than ever alive, alert, watchful and
busy. I have seen how, by some equally mysterious
alchemy or chemistry, thespirits of my own friends
and those of others, have been able to show themselves in forms by which they could be recognized.
Do I say I saw how they did it? That is not quite
true. I know no more how than I know how the
germ which lies in the darkness for months, comes germ which lies in the darkness for months, comes up to full growth and maturity, and then decays.

Now, since seeing is believing, and then decays.

Now, since seeing is believing, and since no one is convinced of the truth of Spiritualism by the experience of another, it follows that there is a mighty work before mediums. They, like other preachers, must live and must be paid for their work; but for every one who can afford to pay the price of a sitting, there are probably a hundred who cannot. Now how, as the highest medium of whom we have any how, as the highest medium of whom we have any record commands, are "the poor" to have the gospel preached to them! Clearly, it is our duty to help. Freely we have received, freely we should give. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet; but it tendeth to poverty." Let all mediums, public or private, join themselves to some noble band of workers, like those who every Sunday in Wells Hall in

ers, like those who every Sunday in Wells Hall In this city give of their treasure to all who will come, freely and gladly.

No doubt, as has been hinted, these public tests may prove an advertisement for the mediums, and the numbers of their private sitters increased by those who had received public tests. So much the better, since by this means there come to be more believers, and weekers in the cause, but if no other believers and workers in the cause; but if no other result is obtained than the saving of one soul from doubt and despair, as many a soul has been saved by belief in the glorious truth of Spiritualism, who dares say that the reward is small or the work insignificant? Let every test medium in Boston offer his or her services, at least once, to the society. Let Spiritualists in every locality open such a society, where all may come and see and hear what the Spirit-world has to say. Let all work unitedly and harmoniously to spread the knowledge, and there is no calculating the amount of good that may be done; "for ye know that God is not unrighteous to forget your work and labor of love, which ye show to his name, in that ye have ministered to the saints, and do minister."—Julia A. Dawley in the Voice of Angels.

If the good lady will further advise the establishment of home circles, it will be well. It is unfair to ask professional mediums to give their services to the poor unless they are so situated as to afford to do it. Let those unable to pay for manifestations through mediums, work in their own homes to secure the knowledge they usually seek elsewhere, and they will generally get it. Knowledge, even of a future life, which costs nothing in money or labor is not likely to benefit the possessor very much,

Organization.

To the Editor of the Religio-Philosophical Journal:

Glad am I of the organization just perfected, called the American Spiritualist Association. I will do all I can to promote its success. Its officers are composed of true and tried persons. And now let us of the East respond heartily. Surely the Boston Spirit-ualists, who have sat under the ministry of Colville ed organization, will now rally their forces and unite in one grand and glorious action. There is nothing in its declaration of principles but what every right minded person can endorse. It was surely conceived in wisdom, and therefore can be changed to mee any growing wants. 'It does not cramp smaller or-ganizations, but will welcome all that may choose to become auxiliary to it. I have felt for some time that nothing hinders our progress more than our lack of unity. A stranger is seeking to come into our fold; on due inspection he finds that Spiritualists as a body have no order, they are generally like the man in one of our Western towns. When asked by a traveling spiritual lecturer to aid in getting a hall for her to speak in, he said: "I have with much expense and labor found Spiritualism for myself; let others do the same as I did." This is the reason, in my opinion, that it costs so much; persons have go a long distance to find that which they might obtain close at hand, if organized and its form presented in every town and city. Had not Spiritualism great vitalizing power it would ere this have been buried and forgotten. With organization it will DR. SARA E. SOMERBY. double its forces.

Organization.

To the Editor of the Religio-Philosophical Journal:

Organization is unquestionably the greatest neces sity of Spiritualism. The principles of the American Spiritualist Association, prove that this can be ac complished without creed or loss of individuality. All persons believing in future life and spirit communion are in truth Spiritualists, and can organize under that name regardless of their belief in Deity or other outside issues.

Ere we boast any more of our "millions" (though I question not the number) let us be able to show our organized thousands. Let us know where to find, and how to help each other, and above all, let us pay our mediums and speakers living prices. Though an eminent divine calls mediums dishonest because they charge him for their services, it only calls our attention to their great work and poor pay. We must not allow this reverend to throw sand in our eyes while he stuffe his ample pockets with greenbacks, declaring "the gospel's free to all." We know by the price he demands for his variegated stories told every Sunday that it is only a little pleasantry

of his, to class money and frauds together.

Were we organized, no doubt the Spiritualists in
the fashionable, moneyed churches would contribute some of their means towards the advancement of our cause. Perhaps they would equalize finances somewhat, by paying their ministers less, and giving something to our hard working teachers. At any rate it is our duty, as I see it, to organize and deal with the results as they manifest themselves. In this direction may all good Spiritualists work. AMARALA MARTIN.

Another Flower Medium.

To the Editor of the Religio-Philosophical Journal: As I am a reader of the Journal, and have been for several years, I thought it would be nothing amiss to let your readers know what is transpiring in this part of the world. We have some remarkable spirit manifestations at Mr. Joel Hendrix, Palmetto, spirit mannestations at mr. Joer Hendrix, Palmetto, Fla. The spirits bring us flowers, independent of any human agency, and by request, place them in a tumbler of water arranged on the table for the pur-pose, or in some member of the circle's hands. They ere not artificial, but natural flowers. During the time of the manifestations the room is light enough to see all the members present. We also have splen-did trance speaking and lectures through Mr. Herald, formerly a minister of the gospel. We have also trance speaking by Mrs. Hendrix. Miss Jennie V. Jones, daughter of Levi Jones, late of Franklin Co. Ill., now a resident of this place, is the flower medi-GRO. E. KOONS.

Wan. W. Theobalds, editor of the Datly Matl., Woodland, Cal., writes: I have read your Journal every week through from first to last, and have done the same with no other paper coming to my office. That shows how much I prize it, and I add that I honestly admire the mingled firmness and tolerance with which you treat fraud and ignorant weakness in Spiritualism.

Palmetto, Manatee Co., Fla.

NO HOME EXEMPT.

The Source of Those Mysterious Troubles That Come to Every Household Explained.

The following article from the Democrat and Chronicle, of Rochester, N. Y., is of so striking a nature and emanates from so reliable a source, that it is herewith re-published entire. In addition to the valuable matter it contains, it will be found exceedingly interesting:

To the Editor of the Democrat and Chronicle: SIR—My motives for the publication of the most unusual statements which follow, are, first, gratitude for the fact that I have been saved from a most horrible death, and, secondly, a desire to warn all who read this statement against some of the most decepread this statement against some of the most deceptive influences by which they have ever been surrounded. It is a fact that to-day thousands of people are within a foot of the grave and they do not know it. To tell how I was caught away from just this position and to warn others against nearing it,

are my objects in this communication

On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And et, if a few years previous, any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, had weighed over 200 pounds and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement realise at times that they are unusually tired and cannot ac-count for it. They feel dull and indefinite pains in various parts of the body and do not understand it. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first began. Still I thought it was nothing; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy and at times a neurologic pain in my head. a heavy, and at times a neuralgic, pain in my head, but as it would come one day and be gone the next, I paid but little attention to it. However, my stomach was out of order and my food often failed to disach was out or order and my food often failed to di-gest, causing at times great inconvenience. Yet I had no idea, even as a physician, that these things meant anything serious or that a monstrous disease was becoming fixed upon me. Candidly, I thought I was suffering from Malaria and so doctored myself accordingly. But I got no letter. I next noticed a peculiar color and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared upon the surface, and a sediment settled in the bottom. And yet I did not realise my danger, for, indeed, seeing these symptoms continually, I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand.

There is a terrible future for all physical neglect and impending danger always brings a person to his senses even though it may then be too late. I realised, at last my critical condition and arouse myself to overcome it. And, Oh! how hard I tried! I consulted the best medical skill in the land. I visited all the prominent mineral springs in America and traveled from Majne to California. Still I grow worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation; auother, nervous prostration; another, malaria; another dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; denity; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of all of which I really had. In this way several years passed, during all of which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I at first experienced were developed into terrible and constant disorders—the little twigs of pain had grown to oaks of agony. My weight had been reduced from 207 to 130 pounds. My life was a torture to myself and friends. I could retain no food upon my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell upon the floor, convulsively clutched the carpet, and prayed for death: Morphine had little or no effect in deadening the pain. For six days and nights I had the death-premonitory hiccoughs constantly. My urine was filled with tube casts and albumen. I was struggling with Bright's Disease of the kidneys in its last stages.

While suffering thus I received a call from my pastor, the Rev. Dr. Foote, rector of St. Paul's church, of this city. I felt that it was our last interview, but in the course of conversation he mentioned a remedy of which I had heard much but had never used. Dr. Foote detailed to me the many remarkable cures which had come under his observation, by means of this remedy, and urged me to try it. As a practicing physician and a graduate of the schools, I cherished the prejudice both natural and common with all regular practitioners, and derided the idea of any medicine outside the regular channels being the least beneficial. So solicitious, however, was Dr. Foote, that I finally promised I would waive my prejudice and try the remedy he so highly recom-mended. I began its use on the 1st day of June and took it according to directions. At first it sickened me; but this I thought was a good sign for me in my debilitated condition. I continued to take it; the sickening sensation departed and I was able to retain food upon my stomach. In a few days I noticed a decided change for the better as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed, in the presence of my family and friends, should I re-cover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity. I also de-termined that I would give a course of lectures in the Corinthian Academy of Music in this city, stating in full the symptoms and almost hopeleseness of my disease and the remarkable means by which I had been saved. My improvement was constant from that time, and in less than three months I had gained 26 pounds in flesh, became entirely free from pain and I believe I owe my life and present condition wholly to Warner's Safe Cure, the remedy which I

Since my recovery I have thoroughly re-investigated the subject of kidney difficulties and Bright's lisease, and the truths developed are astounding. therefore state, deliberately, and as a physician, that I believe more than one-half the deaths which occur in America are caused by Bright's disease of the kidneys. This may sound like a rash statement, but I am prepared to fully verify it. Bright's disease has no distinctive symptoms of its own, (indeed, it often develops without any pain whatever in the kid-neys or their vicinity), but has the symptoms of nearevery other known complaint. Hundreds of people die dally, whose burials are authorized by a physician's certificate of "Heart Disease," "Appoplexy," "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and other common diseases, when in reality it was Bright's Disease of the kidneys. Few physicians, and fewer people, realise the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence by the commonest symptoms, and fastens itself ence by the commonest symptoms, and fastens itself upon the constitution before the victim is aware. It is nearly as hereditary as consumption, quite as com-mon and fully as fatal. Entire families, inheriting it from their ancesiors, have died, and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms if often shows none whatever, but brings death suddenly, and as such is usually supposed to be heart disease. As one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptom of kidney difficulty. Certain agony and possible death will be the sure result of such neglect and no one can afford to hazard such chances.

I am aware that such an unqualified statement as this, coming from me, known as I am, throughout the entire land as a practitioner and lecturer, will arouse the surprise and possible animosity of the medical profession and astonish all with whom I am acquainted, but I make the foregoing statements, based upon facts which I am prepared to produce, and truths which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was, is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all professional and personal

J. B. HENION, M. D.

For the Religio-Philosophical Journal. Notes from Onset Bay.

The 4th of July was observed here in a quiet manner by the cottagers, save only by a social dance in the evening at the pavilion. A sailing regatta by the yachts in this vicinity proved a source of enjoyment in the afternoon; it was a success in every respect.

The people are coming in large numbers; very

many more here now than at the same date last year. Among the arrivals the past week, were Dr. C. O. Benton and wife, Cleveland, Ohio; N. Small and son, Norwich, Ct.; G. F. Whittemore, wife and child, Wakefield, Mass.; E. J. Johnson and wife, Warren, Rhode Island.

Steamer "G. W. Hunt," Capt. Kelley, of New Bedford, brought a good sized party to the Grove this Sunday morning.

Mr. Simmons, companion of Dr. Henry Slade, entertained the people with a narration of their experiences in Europe at 2½ P. M. the 8th inst.

Joseph D. Stiles, the excellent test medium, and Mrs. M. S. Townsend Wood, will occupy the platform on next Sunday, the opening day of the camp meeting.

The groves and parks never looked more beautiful than they do to-day, dressed in the splendid garb of

The summer travel to Cape Cod is immense. Our fourth train from Boston last evening consisted of eighteen heavily laden passenger cars; Onset gets her full share of the travel.

A case of magnetic healing occurred here last even-

A case of magnetic nearing occurred here last even-ing. The youngest son of Mr. B. H. Bourne, was taken dangerously ill through the effect of over heat and a sudden chill, and became quite insensible and to all appearance was very near his end. Dr. Fred Crockett being at the Grove, he was called to see the child and after a persistent treatment restored him to consciousness and to day he is about the house for to consciousness, and to-day he is about the house to

the joy of his parents and family.
Seances for physical and materializing phenomena are being held here by professional media, I un-

derstand with the usual success.

Prospect Park dining and lodging rooms, P. E.
Penniman proprietor, are full—every room occupied.
Glen Cove House, N. Huckins proprietor, is doing also a heavy business, with a full house.

Northeast rain storm has been in full blast all day,

bringing overcoats into use, and good fires have been enjoyed in the cottages. The thermometer indicates The work of cleaning up the groves and streets, and putting up additional street lamps is nearly completed under the charge of the Association's agent, B.

H. Bourne. All communications intended for persons at this olace should be addressed to Onset Bay Grove, East Wareham, Mass. Put this in your pocket and save

Messrs, Benjamin and Vaughan, passenger carriers, report nearly double the amount of travel to the Grove the present week of the 4th July than there was last year.

Cottage building continues good, every carpenter employed. C. W. Sullivan is making extensive improvements

on his cottage. In the expenditure of about two thousand dollars on Prospect Park dining hall this season, the seating capacity of the tables has been diminished to make room for bar and waiting room accommodation.
Old Pan Cottage.
W. W. CURRIER.

Clairvoyaut Dreams.

I am allowed by Mr. John Mackenzie, 1, Griegstreet, Inverness, an Associate of the Society for Psychical Research, to send to *Light* for publication the following cases within his own experience:

"In the month of December last, my eldest son about twenty-three years of age, was on his way to the West Indies. On or about the morning of the 14th of that month, my wife, who, like myseif, has a strong propensity for dreaming, said, 'I dreamt last night that David was shipwrecked.' In less than a week after I was startled by seeing a paragraph in a newspaper to the effect that the ship he sailed in struck on a reef of rocks, four miles from Barbadoes, on the 13th of December, 1882, and that all hands were rescued by locats from the shore on the following marning.

the following morning.
"Now, with the exception of the exact date of the dream, I am prepared to give satisfactory proof for the above in every particule. First: That my wife informed myself and the members of my family of the dream several days before we heard the news. Second: That my son, who at present fills an office in Barbadoes, was in that ship when wrecked, and was one of the last two men rescued from her. And lastly, I attach a paragraph quoted from military au-thorities as to the actual occurrence of the wreck and

the narrow escape they had."

The paragraph enclosed by Mr. Mackenzie is a cutting from a newspaper, the material part being as

"Royal Artillery. The Field-Marshal Commanding in Chief has expressed in general orders his high appreciation of the conduct of Lieutent-Colonel W. H. Wardle, R. A., and the officers, non-commissioned officers, and rank-and-file under his com-mand, on transport Bolivar, when it was wrecked off

Barbadoes, on the 13th of December last." "About eighteen months ago, I dreamt of seeing my only sister, who resides about a hundred miles from me, in a most pitiful plight, lying in bed, and her face the very emblem of suffering pain. In the course of a few days after, I received tidings of her having accidentally broken her ankle bone, from the effects of which it took her several months to re-cover."—C. C. M., in Light.

Mrs. E. H. Yerger, of Vicksburg, Miss., re-lates a dream of her mother when a child: She and her elder and only sister were at an academy being educated. One night she dreamed that she saw er beloved and only parent dead, laid out in state in the parlor at home; she noted the sorrowing friends; then saw the family carriage coming over the lawn in haste for her and her sister; it drew up at the door and one of the family servants said he had come for them to go and see the last of their dear father. This terrible dream awoke her in horror, and shricking, she refused to be comforted by the scholars or teach ers, but took her stand by the window, where she dreamed she saw the carriage coming for them. Soon she saw the confirmation of her dream. Arriving home, she beheld every face and all things as the dream had impressed them on her mind.

J. J. Daniels writes: I am well pleased with the Journal as a fearless advocate for truth and honesty, and the exposer of all trickery, legerdemain and fraud practiced now by so many "wouldbe" mediums. There are many good and honest persons who are deterred from making a thorough investigation of the truths of Spiritualism and spirit phenome na from the fact that upon their first attempt to look for light and truth they have been shamefully deceive ed, and contributed a small sum for the trickster benefit. Such was the fate of your humble servant not many months since in the Anna Eva Fay case. Had this been my first and only experience in spirit phenomena, I certainly should have followed in the wake of many others and denounced the whole thing a trick and a delusion.

Episcopal Bishops.

The English Episcopal Bishops seem to occupy an anomalous position. They have seats in the House of Lords estensibly to guard the interests of the church Lords ostensibly to guard the interests of the church and to shape religious legislation. The other day they voted, with a solitary exception, against the Deceased Wife's Sister bill, mainly on religious grounds. Now the people are beginning to agitate for the abolition of the Bishops right to a vote of any kind in the Lords, and the agitation meets with such favor that the Bishops are frightened. It is evident that they are not in favor with the people as legislators. The agitation, however, indicates more than opposition to them as legislators. It indicates a growing tion to them as legislators. It indicates a growing feeling against them as highly-salaried officers of the State. It is but the beginning of the end—dis-establishment. The Episcopal Bishops and clergy will have to depend for their support on the volun-tary offerings of their congregations within the next

James Parton says when Gen. Butler sent his son to Harvard he gave him a checkbook and said to him: "Take that, and whenever you want any money draw as freely as you like. If you are ever in doubt consult your mother. At the end of his college course the young man had spent only \$1,500 a year, which is considerably below the average sum spent by the sons of wealthy parents at Cambridge.

There are 87,000,000 acres of land in Michigan, of which about 30,000,000 acres are unoccupied or un-improved. A company has recently been organized at Detroit to encourage immigration and negotiate the sale of this now neglected land.

AYER'S

cures Rheumatism, Neuralgia, Rheumatic Gout, General Debility, Catarrh, and all disorders caused by a thin and impoverished or corrupted condition of the blood; expelling the blood poisons from the system, enriching and renewing the blood, and restoring its vitalizing power.

During a long period of unparalleled usefulness, Arga's Sarsaparkilla has proved its perfect adaptation to the cure of all diseases originating in poor blood and weakened vitality. It is a highly concentrated extract of Sarsaparilla and other blood purifying roots, combined with Iodide of Potassium and Iron, and is the safest most reliable and most economical blood purifier and blood-food that can be used.

Inflammatory Rheumatism Cured.

"AYER'S SARSAPARILLA has cured me of inflammatory Rheumatism, with which I had suffered many years. Durham, Ia., March 2, 1882. W. M. MOORE." "Last March! was so weak from general debility that I could not walk without help. Following the advice of a friend I commenced taking Ayer's Sarsaparilla, and before I had used three bottles I felt as well as I ever did in my life, I have been at work now for two months, and think your Sarsaparilla the greatest blood medicine in the world.

520 W. 42nd St., New York, July 10, 1882. ATER'S ARSARARILLA cures Scropula and all Scropulous Complaints, Erysiselas, Eczema, Ringworm, Blotches, Sorce, Boils, Tumors, and Eruptions of the Skin. It clears the blood of all impurities, alds digestion, stimulates the action of the bowels, and thus restores vitality and strengthens the whole section.

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists; price \$1. six bottles for \$5.



Medicine when taken into the stomach must be absorbed like our food before it can do any good. When medicine is taken into the lungs by inhalation it is taken up by the blood and goes at once to the seat of the disease. Electric Oxygen carries with it Balsamic Vapors of the most healing character. It is mild and gentle in its action soothing and quieting to the nerves, and a wonderful stimulant to the lungs, stomach and digestive organs.

It is the most natural method of using medicine and for all diseases of the lungs, throat and air passages it affords instant relief and makes a permanent cure in those cases where the disease has not progressed beyond the reach of remedies. Try a bottle and be convinced. Send for the "Electric Age" for full description.

LYMAN C. HOWE,

Fredonia, N. Y. 341135 10

A new medicine that destroys the germs of diseases, thereby preventing Malaria. Fevers, Contagion, Diptheria, and all kindred disordera. Ninety invalids out of a hundred will recover quicker by the use of Spore Killer in connection with my Electric Anti-Billious Pills than by any other medicine, because it strikes at the root of disease and builds up the life powers. Those who use it are enthusiastic over its results. It is cheap, pleasant and reliable, throws the fluids downwards as Nature intended leaving the head clear, and stomach free, giving perfect digestion. Read this letter:

ETHERYA NEVADA March 21st 1899

EURENA, NEVADA, March Bist 1883.

Mrs. L. D. Hubbell.—Your Spuz-Killer and Electric AntiBillons Pills have done me more good in a few weeks than all
the best medical aid I could possibly obtain for thirty years. which not only falled to benefit me, but caused intense suf-fering. I prize your valuable remedies above gold, or silver, or precious gems. F. D. COLE. Send stamp for circular to

MRS. L. B. HUBBELL.

Box 1413, Norwich, Ct. 34 18 35 4

LIGHT FOR ALL,

Oakland, Cal.,

Has a Free Circle every two weeks, and a Free Spiritual Reading Room, with all the Spiritual Journals on file. Light for All is issued fermightly, at \$2 per annum, in advance. It has a reliable Spirit Message Column. Sample copies free. Address Oakland, Cal.

THE IMAGE BREAKER.

A SERIES OF TRACTS BY JOHN E. REMSBURG.

The following are now ready:

No. 1. The Decline of Faith.

2. Protestant Intolerance.

3. Washington an Unbeliever.

4. Jefferson an Unbeliever.

5. Paine and Wesley.

7. The Christian Sabbath.

This cincle conterner dezen. 40 cents:

Price, single copies, 5 cents; per dozen, 40 cents; per hundred, \$2:50; per thousand, \$20.00. Sent by mail, postpaid. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

PRE-NATAL CULTURE,

Being Suggestions to Parents Relative to Systematic Methods of Moulding the Tendencies of Offspring before Birth. By A. E. NEWTON.

"The best work ever written on the subject. Everybody should own, read, and be guided by its valuable suggestions." —Mrs. Dr. Winslow, Editor of the Alpha. "It is well and carefully and conscientiously written, and will "e of service to a great many people."—Dr. Holerook, Editor of Herald of Health,

Price, paper, 25 cents. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

HYGIENE OF THE BRAIN. AND

THE CURE OF NERVOUSNESS. By M. L. HOLBROOK, M. D.

PART I.

The Brain; The Spinal Cord; The Cranial and Spinal Nerves; The Sympathetic Nervous System; How the Nerves Act; Has Nervous Activity any Limit? Nervous Exhaustion; How to Cure Merrousness; The Cure of Nervousness (continued); Yalue of a large Supply of Food in Nervous Disorders; Fifty important Questions answered; What our Thinkers and Scientists say.

PART II.

PART II.

Contains Letters describing the Physical and Intellectual Habits of the following Men and Women, written by themselves: O. B. Frothingham—Physical and Intellectual Habits of; Francis, W. Nowman—Physical and Intellectual Habits of; Francis, W. Nowman—Physical and Intellectual Habits of; T. L. Nichols, M. D.—On the Physical and Intellectual Habits of Englishmen; Joseph Rhodes Buchanan, M. D.—Interesting Suggestions on Mental Health; Gerritt Smith—His Physical and Intellectual Habits (written by his daughter); Thomas Wentworth Higginson—His Rules for Physical and Mental Health; Norton S. Townsend, M. D.—Mental Hygiene for Farmers; Edward Baltser—Habits of the German Hadical; William Lloyd Garrison—Interesting Hints from; A. Bronson Alcott—An Interesting Letter from; S. G. Gleason, M. D.—A Plee for henting for Over-worked Brains; William E. Dodgesugestions from; Henry Hyde Lee—A Business Man's Soggestions; Die Lewis, M. D.—His Advice to his Namesako; Frederic Beecher Perkins—Suggestions for Brain Workers; Judge Samuel A. Foot—His Habits of Study and Work (aged 38); Mark Hopkins—A few Suggestions to Students; William Oulien Bryant—How he Conducted his Physical and Mental Life. William Howitt, the English Poet, and his Habits from: Boylecot on Uld Age; Rev. John Todd—His Workshop as a Means of Recreation; Rev. Ohas. Clercland—How he Revelings by Force; Sacth J. Hale—A letter written when she was 90; Horsee and Mary Mann—Most valuable hints from; Julia E. Smith—At 38, and how she has lived; Mary J. Studley, M. D.—On Nervoushees in School Girls; Edisabeth Oaks Smith—On Resouches; Robects R. Gleason, M. D.—Her Means of Resting the Brain.

These letters are all fresh, and full of most valuable sugges—

Honorance; the Brain.

These letters are all fresh, and full of most valuable suggittens from much and sounce who have achieved fame; and read them as next to setting and talking with the writers, one of those letters but is worth the price of the book faces are 28 of them.

Trion, \$1.50; pushaga, 9 cents.

25.0

20 03 60 05 25 02

25 02

10 00 10 02 10 02

10 02

10 02

50 02

10 00

35 05

25 00

50 04

10 02

50 08

20.03

25 00

30 04 20 62

10 0G 10 02

25 02

25 02

1.00 05

10 02

 $\frac{35}{75} \frac{00}{04}$

15 00

40 00

40 00 50 04 50 04

25 00

10 62 20 03

 $\begin{array}{c} \textbf{1.00 06} \\ \textbf{10 02} \\ \textbf{10 02} \\ \textbf{25 00} \end{array}$

25 00

25 00

10 02

Noble Living.

BY LUTHER G. RIGGS.

Put all thy talents to their use, Lay nothing by to rust; Give vulgar ignorance thy scorn And innocence thy trust.

Rise to thy proper place in life, Trample upon all sin,
And e'er a gentle hand hold out
To help the wanderer in

So live, in faith and noble deed. So heaven returns to earth; So live, that men shall mark the time That gave thee mortal birth.

A Significant Prayer. We know that thou art the Infinite love—the healer and not the destroyer of all thy people—the Father who pitieth his children more than a human father ever yet pitied—yea, the Mother, who comforteth all thy little ones more than a human mother ever yet comforted the children of her travail—and so we know that the hopes with which this mortal life is inspired are but as buds which will bear beneficent fruit for us in the immortal life that is to be. We pray that we may believe in the immortal life—that we may aspire after it, and yearn for it, with an unconquerable yearning—not because we would lead therein a life of slothful ease, but because, in toil and in en-deavor, in self-sacrifice and in devoted love, we would become all that which immortal life, and im-mortal life only, will enable us to realize. But O Father and Mother! even here, while "the muddy vesture of decay doth grossly close us in," may we be supremely content to serve a glad apprenticeship to that toil and endeavor, to that self-sacrifice and that devoted love. So will eternal life begin in us, and the kingdow come in no and the will be decay. and thy kingdom come in us, and thy will be done in us, even as the eternal life has already commenced for, and thy kingdom already come to, and thy will already done by, those supremely beatified spirits who are nearest to thee because they stoop the lowest to those of thy children, who, even in the immortal life, are yet sad and sorrowful. Amen and amen!—Inspiration of Rev. James K. Applebee in Boston Commonwealth.

Sleep with your Feet to the Equa-tor. A German Baron, Reichenbach, has occupied many years in studying the art of bed making, or rather bed placing, and maintains that improperly placed beds will shorten a man's life. If a mere magnet exercises an influence on sensitive persons, the earth's magnetism must certainly make itself felt on the nervous life of man. In whatever hemisphere, you may always sleep with your feet to the equator, and let your body lie "true as a needle to the The proper direction of the body is of the bote. The proper direction of the body is of the blood, and many disturbances in the organisms have been cured by simply placing the bolster in a different point of the compass from that it had occupied. Let such as have hitherto been in the habit of sleeping with their heads where their feet ought to be, the beautiful of the beautiful of the left by the statement of the left by the left by the statement of the left by the statement of the left by the statement of the left by the le take to heart the example of the late Dr. Eichwester, of Magdeburg, who died recently at the age of 109 years. The most unhealthy position, we are told, is when the body lies due east and west. Some observers assure us that to sleep such a posture is tan-tamount to committing suicide, and that diseases are often aggravated by deviations from the proper

Hell Fire Cook. The New York Sun says: "The Rev. Jo Cook, who has an undying faith in himself as the appointed savior of orthodoxy, rushes to the defense of the doctrine of Hell. Whosoever believes in eternal punishment and denies that there is any probation for the dead is his theological friend. Whosoever gives up, qualifies or doubts the doctrine is his theological enemy. What a man be-lieves as to Hell he makes a test of his orthodoxy, demanding in stentorian tones that every theologian shall put himself on the record, so that it shall be known unmistakably how he stands with regard to that fundamental doctrine. He will have no evasions, no explanations, no hedging. Every orthodox preacher must take his position squarely or else be anathematized by the Rev. Jo Cook."

Graduating Bogus Medicos in Milwaukee. For months the Health Commissioner of Milwaukee, Wis., has been making an effort to suppress what he believes to be a fraudulent institution in that city, known as the Coney Medical Institute, but without success. The Attorney General of the State gave an opinion by request to the effect that Coney cannot issue any more diplomas without violating the statutes, and that unless he closed up his fraudulent institute proceedings would at once be begun by the State. Coney has run a flourishing business there and has in the city a number of grad-uates, some of whom had the temerity to hang out hingles, but were immediately ordered to take

Bad Eggs. Even bad eggs have their uses— outside the thrilling turbulance of a political cam-paign. There are four firms in Philadelphia, it is said, that make a business of collecting from grocers and market men the eggs upon whose flavor and fragrance age or too tropical weather has wrought sad ravages. These are opened and graded. Those hopelessly corrupt are sent to tannerice for polishing purposes. Those that are merely too em-phatic in tone for culinary purposes are separated, the whites from the yolks, the latter being used for morocco manufacturers and the former-so says unscrupulous report—by confectioners.

Is Death the End? Mr. W. M. J. Savage in his "Belief about Man" has a chapter under this heading, in which he contends within the material body of man there is another body which is ethereal, the inner form occupying the interstices of the outer one; for the molecules of visible and tangible matter never (in the opinion of some scientists) really touch each other, but have spaces between occupied by something akin to the ether that fills up the spaces between the stars. Death, according to this theory, may be only the falling away of the outer body; the inner and more ethereal form retains its life and

rises liberated and free. Haman Hide. The firm of Donaldson, Donovan & Co., of whom Governor Butler obtained his sample of human hide used in the Tewksbury in-vestigation, has taken legal steps to recover the same, since the Governor has refused to recognize any traffic in human skins, and says he shall bury the hide when done with it. Donaldson says the hide is worth \$1,500, as he was making a pair of shoes with it for the museum at Bome. On account of the notoriety attached to it now he says he would not take \$5,000 for it.

Being entirely vegetable, no particular care is required while using Dr. Pierce's "Pleasant Purgative Pellets." They operate without disturbance to the constitution, diet, or occupation. For sick headache, constitution, impure blood, dizzinese, sour eructations from the stomach, bad taste in mouth, billious attacks, pain in region of kidney, internal fever, bloated feeling about stomach, rush of blood to head, take Dr. Pierce's "pelleta." By druggists.

The Mormons. Mormon missionary work in Europe has been very successful during the past year, and it is stated that nearly 5,000 converts to Mormonism will come to this country within the next four months. This shows what the Mormon missionaries are able to accomplish by extensively circulating the Edmunds bill and the report of the Utah commission.

Hay-Fever. I have suffered for eight years with Hay-Fever. In July I resorted to Ely's Cream Baim, have been entirely free from the fever ever since. E. C. HILLMAN, State Arsenal, Trenton, N. J

Peace is better than joy. Joy is an uneasy guest, and is always on tip-toe to depart. It tries and wears us out, and yet keeps us eyer fearing that the next moment it will be gone. Peace is not so. It comes more quietly, it stays more contentedly, and it never exhausts our strength, nor gives us one anxious, forecasting thought.

Mrs. P. Rucker, of Davis Mills, Va., says: "Dr. Richmond's Samaritan Nervine cured my daughter's fits." Call for it at your Druggists.

What I ask for myself is what I willingly accord to others, whatever form of faith, or no faith, it may be others, whatever form of fattin of no fattin, it has please them to adopt. Whoever fears his religion, will not endure this liberty, and therefore seeks to ally it with the State, evidences a suspicion, if not a consciousness, that that religion is fatsily weak.—Other Johnson in the Atlantic Monthly for June.

"Dr. Benson's Celery and Chamomile Pills cured

THE LATEST. THE LARGEST, THE BEST.

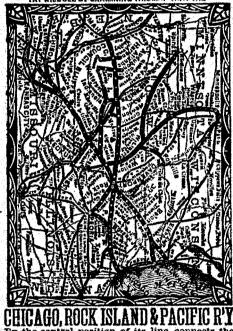
The ADAMS & WESTLAKE "MONARCE!" OIL STOVE.



us only. THE ADAMS & WESTLAKE M'F'G CO. 94 State St. and 110 to 128 Ontario St.,

CHICAGO. N. B.—The "A. & W." Stoves burn kerosene and not that dangerous fluid gasoline. 34 16 23

IA MAN WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS
TRY WILL SEE BY EXAMINING THIS MAP THAT THE



By the central position of its line, connects the East and the West by the shortest route, and carries passengers, without change of cars, between Chicago and Kaneas City, Council Bluffs, Leavenworth, Atchison, Minneapolis and St. Paul. It connects in Union Depots with all the principal lines of road between the Atlantic and the Pacific Oceans. Its equipment is unrayaled and magnificent, being composed of Most Comfortable and Heautiful Day Coaches, Magnificent Horton Reclining Chair Cars, Pullman's Pretticst Palace Blesping Cars, and the Best Line of Dining Cars in the World. Three Trains between Chicago and Missouri River Points. Two Trains between Chicago and Minneapolis and St. Faul, via the Famous

csgo and Minneapolis and St. Paul, via the Famous

"ALBERT LEA ROUTE."

A New and Direct Line, via Sencea and Kankakee, has recently been opened between Richmond,
Norfolk, Newport News, Chattanooga, Atlanta, Augusta, Nashville, Lousville, Lexington, Cincinnati,
Indianapolis and Lafayette, and Omaha, Minneapolis and St. Paul and intermediate points.
All Through Passengers Travel on Fast Express
Trains.
Trains.
Tickets for sale at all principal Ticket Offices in
the United States and Canada.

Baggage checked through and rates of fare al.
ways as low as competitors that offer less advan-

or detailed information, get the Maps and Fold-

CREAT ROCK ISLAND ROUTE, At your nearest Ticket Office, or address
R. R. OABLE,
Vice Prot. & Gen'l Yer,
Gen'l Tkt. & Pas Gen'l Tkt. & Pass. Agt. CHICAGO.

FREE CIFT! A copy of my Med-Sense Book will be sent to any person afficted with Consumption, Bronchitie. Asthma, Sore Throat, or Nasal Catarrh. It is elegantly printed and illustrated; 144 pages, 12mo. 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents post age for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address, DR. N. B. WOLFE, Cincinnati, Ohio.

State the paper in which you saw this advertisement.

Dr. KEAN. 173 South Clark St., Chicago, may be consulted mall, free of charge, on all chronic or particular or by mail free of charge, on all chroate or nervous diseases. DR. J. KEAN is the only physician in the city who warrants cures or no pay. Finest illustrated book extant; 536 pages, beautifully bound; prescriptions for all diseases. Price \$1, post paid.

REMARKABLE SPIRITUAL VISITATION. an astounding revelation, entitled

The London Artist's own Version of an Extraordinary Affair, together with the Correspondence

Charles Dickens and Mr. Heaphy. Charles Dickens and Mr. Heaphy.

The statements presented in this pamphlet are so well au thenticated in the correspondence between Mr. Dickens and Mr. Heaphy, that no one can successfully refute them, making this Spiritual Visitation one of the most remarkable of any age. A spirit materializes, takes passage on a train of cars, converses as if a mortal, and manifests in other ways her strange powers. Mr. Heaphy says: "The color of her check was that pale transparent hue that sets off to such advantage large, expressive eyes and an equable fixmexpession of mouth." On another eccasion when she appeared she took a seat at the table. Says Mr. Heaphy: "I observed, however, that she made an excellent dinner; she seemed to appreciate both the beef and the tari." This spirit desired her portrait painted, and after a wonderful experience succeeded in accomplishing her object. This pamphlet contains 12 pages, printed on heavy tinted paper, making a neat tract for general distribution and interpretation; and will be sent to any address at 15 cents for a single copy, ten copies for 255 cents, twenty-five copies for 540 cents. It is a splendid thing to scatter among your friends, and cannot fall to exert a bene-ficial influence. It will prove an excellent missionary.

For sale, wholessic and retail, by the Religio-Philosophical Publishing House, Chicago.

IS DARWIN RIGHT? OR, THE ORIGIN OF MAN.

BY WILLIAM DENTON. Anthor of "Our Planet," "Joul of Things," etc.

This is a cloth bound volume of two hundred pages, 12 mo, handsomely illustrated. It shows that man is not of miraculous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his productions. It is scientific, plash, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years.

Price, \$1.00; postage, 10 cents.

For sale, wholesale and retail, by the Brildio-Philosoffical Publishing House, Chicago.

PRESENT OUTLOOK OF SPIRITUALISM

BY HENRY KIDDLE.

This is an able, thoughtful and comprehensive essay, deserving of wide circulation and the earnest consideration of every Spiritualist. Pamphlet, 24 p. p. Price, 5 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE Chicago.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper.

Banner of Light, Boston, weekly...... 8 Medium and Daybreak, London, Eng., weekly.... Light for All, Oakland, Cal. semi-monthly.. .. 10 Olive Branch, Stica, N. Y., monthly...... 10 The Shaker Manifesto. Shakers, N. Y., monthly, 10 The Theosophist, Madras, India, monthly..... 50 my neoralgia." Rev. Dan'l Allen, Montevado, Fla. | Light for Thinkers, Atlanta, Ga 05 DR. SOMERS'

Turkish, Russian, Electric, Suiphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle.

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who trathem are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

ELECTRICITY A SPECIALTY. The Electro Thermal Bath, as given by us, is par excellence in Nervous Diseases and General Debility.

Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays, 7 A. M. to 12.

32 1tf

RAILROAD TIME-TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman Streets. City Ticker

Leave.		Arrive.
9:45 am f	Davenport and Peorla Express	† 5:50 pm
12:05 pm +	Conneil Bluffs & Peoria Fast Expresa	† 2:30 pm
12:05 pm +	Kansas City, Leavenworth and At-	
	chison Fast Express	† 2:30 pm
11:00 am *	Minneapolis and St. Paul Express	* 3:00 pm
11:00 am b	Kansas City, Atchison and Leaven-	
	worth Express	b 8:00 pm
4:45 nm +		+10:10 au
9:15 pmit		1 7:00 au
		* ***** MI
10:00 pmtt	chison Night Express	t 6:20 an
0.10		4 UMUM
9:15 pm#		+ 7.00
D. 19	Dress.	1 7:00 an
maam f	South Chicago Accommodation	†10:00 an
5:00 pm f		† 7:05 pm
11:30pm.a	Theatre Train	a11:00pn
1:150 mb	Church Train	b 9:30an

AMERICAN COMMUNITIES, BRIEF SKETCHES

Economy, Zear, Bethel, Aurora, Amana, Icaria, The Shakers, Oneida, Wallingford, and the Protherhood of the New Life. by William Alfred Hinds.

Paper cover, 176, pp. Price, 60 cents; postage, 5 cents. For sale, wholesale and retall, by the Religio-Philosophical Publishing House, Chicago.

COMMON SENSE THEOLOGY;

-- OR --NAKED TRUTHS.

IN BOUGH SHOD BHYME, ABOUT HUMAN NATURE AND HUMAN LIFE.

With a critique upon the creeds in four parts BY D. HOWLAND HAMILTON.

Thirty years a Practical Phrenologist. Cloth bound, 160 pp.; containing Photograph and Autograph of the Author Price, \$1 50; postage, 8 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

> LIST OF BOOKS FOR SALE BY THE

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCEL-laneous books not in our List, at regular rates, and, on receipt of the money, will send them by mail or express, as may be desired. It sent by mail, one-lifth more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postal orders cannot be had, register your letters.

briders when practicable. It postal orders cannot be had, register your letters.

""Orders for Books, Medicine, or Merchandise of any kind, to be sent by express C. O. D., must be accompanied by not less than \$2.00, or, if of less value, then by one-fourth the cost. No Attention will be paid to any order, unless these terms are complied with.

All orders, with the price of book desired, and the additional amount mentioned for postage, will meet with prompt attention.

Answers to Questions, Practical and Spiritual,

A. J. Davis.

Apocryphal New Testament.
Age of Reason.—Thos. Palne.
Arcana, of Nature, Philosophy of Spiritual Existence, and of the Spirit-world, Vol. 1., Hudson Tuttle.

Arcana of Nature, Vol. II., Hudson Tuttle.

Arcanala, or The Diving Gunt. Arcana of Nature, Vol. II., Hudson Tuttle Arabula; or, The Divine Guest, A. J. Davis Approaching Crisis, A. J. Davis Apostles, (translated from the French! Renam A Stellar Keyto the Summer Land, A. J. Davis Astro-Theological Lectures. Rev. Robert Taylor A Liss for a Blow, a book for Children,—H. C. Wright

A Liss for a Blow, a DOOK for CHARLES,
Wright.
An Eye-Opener, Zepa
Ancient Faiths and Modern, Thomas Inman,
M. D.
Dagan and Modern Christian Symbol-M. D.
Ancient Pagan and Modern Christian Symbolism. Profusely Illustrated. Deeply Interesting, T. Inman.
Ancient Symbol Worship. Finely Illustrated. Art and Symbolism of the Primitive Church—John P. Lundy. Beautifully printed and illustrated.

lustrated.
After Dogmatic Theology, What? Giles B. Stebbins
American Communities.
An Hour with the Angels.
Age of Reason and Examination of the Prophester. phecies
Animal Magnetism, Deleuze
A Short History of the Bible, B. C. Keeler,
Bible of Bibles, K. Grayes,
Beyond the Breakers, R. D. Owen

Beyond the Breakers, R. D. Owen
Bhagavad-Gita.
Bible in India
Bible Marvel Workers—Allen Putnam
Gommon Sense Theology, or Naked Truths in
Rough Shod Rhyme, D. Howland Hamilton.
Complete Works of Thomas Paine, 3 volumes
Critical History of the Doctrine of a Future
Life in all Ages and Nations. Wm. R. Alger
Conart Mrs. J. H. Biography of

full gilt
Constitution of Man. George Combe.

Constitution of Man, George Combe. 1.75 08
Chapters from the Bible of the Ages, compiled by Giles B. Stebbins. 1.50 10
Career of Beligious Ideas. 75 00
Complete Works of A. J. Davis. 28,00 00
Cosmology. G. W. Ramsey. 1.50 08
Criticism on the Theological Idea of Delty. M. B. Craven. 1.00 10 B. Craven Death in the Light of the Harmonial Philoso-

Davenport Brothers,—their Remarkable and Interesting History. Diegesis, Rev. Robert Taylor, written by him while imprisoned for blasphenry. This work is an account of the origin, evidence, and early history of Christianity. Devil's Pulpit. Rev. Robert Taylor. With a sketch of the Author's Life. Epitome of Spiritualism and Spirit Magnetlem, their Verity, Practicability, Conditions and Laws.

Eating for Strength.

Ethics of Spiritualism./ Hudson Tuttle...Edwin Drood

Ethics of Spiritualism. / Hudson Tuttle...
Edwin Drood
Essay on Man. Pope. Cloth, gilt, \$1.00 00.
Board, School Edition.
Errors of the Bible, Demonstrated by the
Truths of Nature. Henry C. Wright.
Essence of Religion. L. Feuerbach.
Empire of the Mother over the Character and
Destiny of the Race. H. C. Wright
Electrical Psychology. Dods.
Electrical Psychology. Dods.
Electrical Psychology. Dods.
Electrical Psychology. Dods.
Electrical Psychology. Todas.
Foot Notes, or Walking as a Fine Art.
Fu-Sang; or, The Discovery of America, by
Chinese Buddhist Priests in the 5th Century
Flashes of Light from the Spirit Land, through
the Mediumship of Mrs. J. H. Conant.
Footfalls on the Boundary of Another World.
Bobert Dale Owen
Free Thoughts Concerning Religion, or Nature
vs. Theology. A. J. Davis.
Future Life. Mrs. Sweet.

1.50 08

reaf. Harmonia. A. J. Davis. 5 vols., viz.; Vol. 1, The Physician; Vol. 2, The Teacher; Vol. 3, The Seer; Vol. 4, The Reformer; Vol. 5, The Thinker. Each vol. 3. The Secr. Vol. 4. The Reformer; Vol. 5. The Thinker, Each History of the Christian Religion, C. V. Waite, Cloth, \$2.50 18. Sheep.

Hyglene of the Brain and Care of Nervousness, M. I. Holbrock

Home: Femme Heroic and Miscellaneous Poems, Jessee H. Butler.

Home Talks, J. H. Noyes

Higher Aspect of Spiritualism. M. A. (Oson) Heroines of Free Thought, Sara A. Underwood Hafed, Prince of Persia, His Experience in Earth-life and Spirit-life. Hiustrated.

Hierophant; or, Gleanings from the Past. G. C. Stewart

Harbinger of Health. A. J. Davis.

Harmonial Man; or, Thoughts for the Age. A. J. Davis Harmonial Man; or, Thoughts for the Age. A.
J. Davis
History and Philosophy of Evil. A. J. Davis...
Hayward's Book of all Religions, including
Spiritualism
How and Why I became a Spiritualist...
How to Eathe. E. P. Miller, M. D.
Hedged In. Elizabeth Stuart Phelps, author
of Gates Ajar.
Human Physiology, Statistical and Dynamical;
or, The Conditions and Course of the Life of
Man. J. W. Draper, M. D., LL.D. 650 pp.
How to Paint. Gardner.
History of the Intellectual Development of Enrope. J. W. Draper, Revised Edition. 2 vois.
History of the Pre-Historic Ages. H. L. Nason.
Translated by Dr. J. Cooper.
Incidents in My Life. 2nd Series
Intuition, a Novel. Mrs. F. Kingman.
Infidel; or, Inquirer's Text Book. Borert
Cooper.
Sthe Hible Divine? S. J. Finney

Genesis and Mhies of Conjugat Lave, 4 A. J.

75 00 1.00 08

1.50 10

3.50 18

1.50 00

2.50 00

150 00

2.00 00

3.25 20

 $\substack{1.00 & 12 \\ 1.00 & 05 \\ 25 & 04}$

1.50 15

 $\frac{2.00}{1.50} \frac{12}{12}$

1.50 10

2.00 00

4.00 00

5.00 38

1.50 10

1.50 10

2.50 20

Cooper.
Is the Bible Divine? S. J. Finney
Irreconcilable Records or Genesis (table)
W. Denton
Isls Unveiled. 2 Vols.
Is Darwin Right? W. Denton Identity of Primitive Christianity and Actor Spiritualism. E. Crowell. 2 vols. Each Koran, with explanatory notes. George Side

8vo. 670 pp. sheep. Best edition yet published Koran, with Life of Mohammed. Translated by George Sale.

Life Beyond the Grave.

Life of Wm. Denton. J. H. Powell

Lyceum Stage. For Lyceums and Exhibitions.

Kates Kates.
Leaves from My Life. J. J. Morse
Light and Color. E. D. Babbitt
Life of Thomas Paine, with Critical and explanatory observations of his writings, tico.

planatory observations of his writings, tico, Vale.

Vale.

Life of Jesus, Renan.
My Wedding Gift.
Martyrdom of Man. Winwood Reade.
Magic Staff. A. J. Davis
Mediums—from the French of Alian Kardec..
Moore's Universal Assistant and Complete.
Mechanic, Cloth, \$2.50. Morocco.
Manomin. Myzon Colomy.
Mental Medicine. Evans.
Modern American Spiritualism—1848-1868.
Emmu Hardinge
Modern Thinkers. Frof. V. B. Denslow. Cloth, \$1.50; hulf calf.

Morning Lectures (20 discourses). A. J. Davis Morning Lectures (20 discourses). A. J. Davis Manual for Children for Iyeemns). A. J. Davis Mental Cure. Evans My Affinity, and Other Storles. Lizzie Doten. Nature's Laws in Human Life, an Exposition of Satrituelism.

of Spiritualism
Nature's Divine Revelations. A. J. Davis...
Nerves and the Nervous. In: Hallick...
New Gospel of Health. A. Stone. M. D. ...
Old Theology Turned Upside Down. T. B. Taylor.
Origin of Species. Darwin
Origin of Civilization and Primitive Condition
of Man. 4t. 4. Lubbock.
One Religion Many Creeds
Our Homes and Car Employments Hereafter.
J. M. Pechies
Practical Instruction in Animal Lagnetism.
J. P. F. Lubbeck. Translated by T. C. Hartshott.

Short Poems from the Life Beyond and Within, Consolidated the follows: P. Stebbins, Plain, 1.50; Bost, Dre. Gilt Principles of Light and Color. E. D. Babbitt, 31. A. (Oxon).......... Proof Panisher.
Print Panisher.
Print Panisher.
Print as St. 75, 3 vols
Philosophical Baddonary of Voltaire. Fifth
American Edition, 876 octave pages, two
steel parts. Largest and most correct edition in the English language. Contains

tien in the Lugish language. Contains more matter than the London Edition which sells for \$10.

Falms of Life. J. S. Adums. Board, 1:00-08.

Parms of Life. J. S. Admis. Bond. 130 Vo. Cloth
Persons and Events. A. J. Davis...
Planchette. Epes Sargent
Penetrain. A. J. Davis.
Problems of Life a book of deep thought...
Poems from the Inner Life. Lizzle Doten.
1.50.40. Glit.
Philosophy of Creation. Thomas Paine,
through Horace Wood, medium.
Poems of Progress. Lizzle Doten. 1.50 10. Glit
Partarition without Pain. M. L. Holbrook, M.D.
Physical Man, his Origin and Antiquity. Hudson Tuttle son Tuttle
Progressive Songster. 50 00. Gilt
Philosophy of Spiritual Intercourse. A. J. Davis Pronouncing Hand-book. Invaluable to all.

Pronouncing Hand-book. Invaluable to all.
Philosophy of Special Providences. A. J. Davis
Religion. E. D. Babbitt.

Religion of Spiritualism. Rev. S. Watson.
Real Life in Spirit Land. Mrs. Maria M. King.
Radical Rhymes. Wm. Denton.
Radical Discourses. Wm. Denton.
Spirit Invocations, or Prayers and Praise.
Compiled by Allen Putnam.
Sakya Buddha, his Life and Teachings. E. D.
Root. Sakya Buddha, his Life and Teachings. E. B. Boot.

Sojourner Truth's Narrative and Life.

Soul and Pody; or, The Spiritual Science of Health and Disease. W. F. Evans.

Sexual Physiology. B. T. Trail.

strange Visitors dictated through a clairvoyant.

Spiritual Manifestations. Chas. Beecher

Syntagma System of Nature, or Laws of the Moral and Physical World. Baron D'Holbach...... Self-I estructor in Phren logy
The Scientific Basis of Spiritualism, by Epes
Sargant
The Truths of Spiritualism, E. V. Wilson
The Modern Bethesda. J. R. Newton... The Hollow Globe...
The Voices. Plain, 1.00 OS. Gilt...
The Gods and Other Lectures. R. G. Ingersoll.
The Ghosts and Other Lectures. R. G. Ingersoll.

The Past and Future of Our Planet. Wm. Denton
Denton
Talk to my Patients. Mrs. C. B. Gleason.
The Clock Struck One. Sam'! Watson.
The Clock Struck Three.
The Clery a Source of Danger.
To-Morrow of Death. C. Flammarion.
The Teriple; or, Diseases of the Brain and Nerves. A. J. Davis
The Origin of All Things. L. M. Arnold.
The Inner Life; or, Spirit Mysteries Explained. A. J. Davis
The History of the Conflict between Religion and Science. J. W. Draper
Travels Around the World. J. M. Peebles...
True Spiritualism.

True Spiritualism.... The World's Sixteen Crucified Saviors. K.

Graves:
The Halo, autobiography of D. C. Densmore.
The Events in the Life of a Seer. A.J. Davis.
The Spirit's Book, Alian Kardec.
The Better Way; an Appeal to Men in Behalf
of Human Culture. A. E. Newton
The Health Manual. E. D. Babbitt
Transcendental Physics. Prof. Zollner. Transcendental Physics. Prof. Zoliner....
Theological and Miscellaneous Writings of Thos. Paine...
Treatise on the Intellectual, Moral, and Social Man, a valuable work. H. Powell...
Tale of a Physician. A. J. Dayis.
The Spirit World. E. Crowell...
The Philosophy of Existence. E. G. Kelley...
Underwood and Marples Debate
Unwelcome Child. H. C. Wright...
Visions of the Beyond. Glit, I.50 10. Plain. Vestiges of Creation...
Vital Magnetic Cure
Vital Force. How Wasted and How Preserved.
E. P. Miller.
Volney's Ruins; or, Meditations on the Revolution of Empires, with biographical notice.

voiney's Ruins; or, Meditations on the Revo-lution of Empires, with biographical notice. Count Daru.

voiney's New Researches...

views of our Heavenly Home. A. J. Davis...

What Was He? W. Denton

Whiting, A. B. Blography of...

Witcheraft Explained by Modern Spiritualism

Allen Putuam Allen Putnam What is the Bible? J. T. Sunderlin.....

GAMES.

Avilude or Game of Birds Snaps, an Interesting Game of Cards, for children Totem, Game for Children.....

PANIPHLEIM.

le Bay to the Summer Land. A. J. Davis. an Eye Opener. Zopa. allo Doguntic Theology, What? G. B. Steban Lie Opener. Zeph.

ille Degenatic Theology, What? G. B. Stebbins

in erican Communities.

In Hone with the Angels.

Indiaphy and Duration of the World. G. H.

Toulinin.

Budahism and Christianity Face to Face. J.

M. Peebles.

Blesphener. T. R. Hazard.

Be Thysel. Wm. Denton.

Biblical Chrenology. M. B. Craven.

Civil and Religious Persecution in the State of.

New York. T. R. Hazard.

Claims of Spiritualism; embracing the Experience of an investigator, by a Medical Man.

Christianity and Materialism. B. F. Underwood.

Christianity no Finality, or Spiritualism superior to Christianity. Wm. Denton.

Career of Religious Ideas. Budson T. He.

Child's Guide to Spiritualism

childhood of the World. Prof. Clodd.

Common Sense. Thos. Paine (Politicu).

Contrasts in Spirit-Life and Recent Experiences of Samuel Bowles.

Written through the hand of Carrie E. S. Twing.

Christ the Corner Stone of Spiritualism. J. M. Peeblés.

Common Sense Thoughts on the Bible. Wm. Denton.

Denton.

Common Sense Thoughts on the Bible. Wm.
Denton.
Death and the After Life. A. J. Davis.
Does Matter do it Ali? Sargent's Reply to
Tyndall.
Dlakkaism
Debate, Burgess and Underwood
Darwinism vs. Spiritualism. J. M. Peebles.
Devil and his Maker
Danger Signals. Mary F. Davis.
Death in the Light of the Harmonial Philosophy. Mary F. Davis.
Defence of Spiritualism. Wallace.
Dyspepsia, its Treatment, etc.
Deluge. Wm. Denton.
Dlakka. A. J. Davis.
Epitome of Spiritualism and Spirit Magnetism, their Verity, Practicability, Conditions and Laws.

ism, their Verity, Practicability, Conditions and Laws.

Experience of Samuel Bowles in Spirit-Life, through the Mediumship of Carrie E. S. Twing.

Exposition of Social Freedom.

Experiences of Judge Edmonds in Spirit-Life, given through Mrs. (Tappan) Richmond.

Errors of the Bible, Demonstrated by the Truths of Nature, Henry C. Wright.

Essence of Religion. L. Fenerbach.

Exeter Hall, Theological Romance.

Empire of the Mother over the Character and Destiny of the Race. H. C. Wright

Fabulous Tendency of Ancient Authors. M. B. Craven.

Free Thoughts Concerning Religion, or Nature vs. Theology. A. J. Davis.

Four Essays Concerning Spiritism. Dr. H. Tiedman.

Ged the Eather and Man, the Image of God. m in. God the Father and Man the Image of God. Maria M. King Genesis and Ethics of Conjugal Love. A. J. Davis.
How to Magnetize. James V. Wilson..... Is it the Desnair of Science. W. D. Gunning. Is there a Devil? The Argument Pround Con. ff, Then, and When—poem, W. S. Barlow Is Spiritualism True? Wm. Denton...... Irreconcilable Records or Genesis and Geology,

W. Denton.... Influence of Christianity on Civilization. Underwood Irrepressible Conflict and the Unity of God, being two lectures. Emma Hardings and T. G. Forster s the Bible Divine? S. J. Finney..... Jehovah Unvelled: or, The Character of the Jewish Delty Delineated.

Jewish Delity Delineated.

Lyceum Stage. For Lyceums and Exhibitions.

Kates

Life of Wm. Denton. J. H. Powell

Mutual Criticism

Mediumship. Its Laws and Conditions, with
Brief Instructions for the Formation of Spirit Circles. J. H. Powell.

Moravia, Eleven Days at. T. R. Hazard.

Mesnierism, Spiritualism, Witcheraft, and

Miraele. Allen Putnam.

Man's True Saviors. Denton

Ministry of Augeis Realized. A. E. Newton

Mediums and Mediumship. T. R. Hazard.

Nora Ray, the Child Medium

Natty, a Spirit. A. Putnam

Old Theology Turned Upside Down. T. B. Old Theology Turned Upside Down, T. B. Taylor

Taylor.
Orthodoxy False, since Spiritualism is True,
Wm. Denton.
Orthodox Hash with Change of Diet, W. S. Orthofox Hash with Change of Diet, W. S.
Barlow
Pre-Natal Culture. A. F. Newton
Philosophic Ideas: or. The Spiritual Aspect
Nature Presents to J. Wilmhurst.
Psalms of Life. J. S. Adams.
Philosophy of Creation. Thomas Paine,
through Horace Wood, medium
Pentateuch, abstract of Colenso.
Proof Palpable.
Parker Memorial Hall Lectures. J. M. Peebles
Philosophy of Special Providences. A. J. Lavis 2.00 10

Parker Memorial Hall Lectures. J. M. Peebles
Philosophy of -pecial Providences. A. J. Davis
Report on the Health of Children in the Oneida Community. T. R. Noyes
Review of Clarke on Emerson. Lizzle Doten.
Rules and Advice for Circles. J. Young.
Religion of Spiritualism. E. Crowell.
Salvation from Sin. J. H. Noyes
Spiritual Harmonies. J. M. Peebles. Board.
25. Paper.
Spiritualism and Insanity. E. Crowell
Soul Affinity. A. B. Child.
Satan. Biography of -K. Graves.
Sermon from Shakespeare's Text. Wm. Denton.

ton Sabbath Question. A. E. Giles Sunday not the Sabbath Spiritualism, Defined and Defended. J. M. Peebles..... Spiritualism, a Volume of Tracts. Judge Edmonds.

Spiritualism. Discussion of J. C. Fish and T. H. Dunn Startling Ghost Stories from authentic sources

gland ... The Present Outlook of Spiritual'sm. Henry Kiddle.

The Hygienic Cook Book. Mrs. M. M. Jones.
The Relation of the Spiritual to the Material
Universe, by the dictation of the late Prof.
M. Faraday

M. Faraday
Tobacco and its Effects. H. Gibbons.
The Temple; or. Diseases of the Brain and Nerves. A. J. Davis.
The God Proposed. Wm. Denton.
Three Plans of Salvation
True Spiritualism True Spiritualism
The Better Way; an Appeal to Men in Behalf
of Human Culture. A. E. Newton.
The Interpreter and Translator. James Mon-

The Interpreter and Translator. James Monroe.
The Vestal. Mrs. M. J. Vilcoxson.
Tale of a Physician. A J. Davis.
The Spirit-World. Eugene Crowell.
Tipping his Tables.
Underwood and Marples Debate.
Unwelcome Child. H. C. Wright
Vital Force. How Wasted and How Preserved. E. P. Miller, M. D.
Vital Magnetism. E. D. Babbitt.
Views of our Hebvenly Home. A. J. Davis.
What was He? W. Denton.
Worlds within Worlds—Wonderful Discoveries
in Astronomy. W. B. Fahnestock.
Who are Christians? Denton. What is Right. Denton.
Why I am a Spiritualist.
Witch Poison. J. M. Peebles.
Watseka Wonder. What Shall We Do to Be Saved? R. G. Inger-

50 00 Prof. Tice Was Jesus Divine? M. B. Ossven...

New Books. A New Basis of Belief in Immortality. J. S. Farmer ...
Anti-Spiritual Christianity
Bible Criticism by L. B. Field
Guide-Posts on Immortal Roads, Mrs. Jacob Martin.... How to Mesmerize, Prof. J. W. Cadwell.... Ingersoll's Interviews on Talmage.

15 00 1.00 08 2.00 15 1.50 10 10 00 Origin of Life. Prof. M. Faraday through a medium.

Spirit Manifestations of Ancient and Modern Times Compared. Dr. J. Beals.

The Development of the Spirit after Transition. Prof. M. Faraday through a medium. Thoughts from the Spirit-World, Mrs. f.Smith. The Process of Mental Action or How we Think. Prof. M. Faraday through a medium. The Philosophy of Death. Dr. R. Crowell... The War in Henven. D. Lott.

The Melodies of Life. Board.

Weather Forecasts and American Almanac. Prof. Tice.

10 02 20 02 10 00 50 08

For the Religio-Philoso, oh; cal Journal. Letter from Mexico.

AL REMARKS

Chihuahua, Mexico, July 41th, .1883.

It may be of interest to some, to Lucar a correct statement of the methods pursue d by the priests in this country, so far as i tear be ascertained. In former times the Jesur ts hald absolute sway and controlled even the g over nment, but a few years since Juarez se cure d the passage by Congress of confiscation activity under which he took possession of, and sold for the government, the vast estates and properties which "the church" had accumula ted outside of the churches in actual use. The se consisted of immense tracts of land unit proved, ranches and city property improve

and unimproved.

The sales were made in the interest of a ring: and property sold in such immense blocks, that only the ring could purchase, thus it all fell into the hands of a few at nominal prices, and though removed from the control of the church authorities it may be doubted whether the change of ownership has benefited the country, beyond the comparatively few dollars which the government paratively few dollars which the government netted in the transaction. Many of the priests are now very rich, having succeeded in retaining in their own right, a portion of the property attempted to be confiscated by the government. The cathedral here is a grand affair for this country, and indeed may be considered as a wonderfully well planned and constructed building, when the time and facilities for its construction are taken into consideration. Of course it has no finish. consideration. Of course it has no finish, either inside nor outside. There are many busts and full length figures cut in the stone of which the columns and facade is constructof which the commission accurate sconstituted, and connoisseurs give much credit to a portion as artistic work. The attempts at ornamentation on the inside are exceedingly bad, of the "cheap and nasty" order as a rule, though recently a very substantial and well proportioned altar has been constructed of stone. There are immense doors at one end. stone. There are immense doors at one end, stone. There are immense doors at one end, and in about the center on each side through which on Sabbaths, or the principal feast days (which comprise about one-third the days of the year) may be seen the people closely kneeling throughout the entire building, and not infrequently extending the area thus occupied to the walk outside. Seats in churches are unknown here, and except on extraordinary occasions women and children extraordinary occasions, women and children compose a large portion of the audience, often bringing great quantities of flowers and in great variety, with which to deck the

The cathedral bells are rung by ropes attached to the tongues, but the ringing is in some way restricted by the civil authorities, though now sufficiently annoying to those unaccustomed to such noises. As it is the unaccustomed to such noises. As it is the custom among the poor people who find themselves in debt, to sell their daughters on arriving at puberty, it is supposed that the practice has the approval of the priests, or at all events, it is winked at by them. The Catholic religion may possibly be better than none in a country like the United States where prioric are restrained by public opinion. but priests are restrained by public opinion, but where they largely manufacture public opin-ion, the practices of many of its devotees are

almost beyond belief.

There is said to be a custom prevailing in this country to sell burial privileges in a cemetery at a reduced rate, with the privi-lege of removing the remains at any time when sanitary reasons will permit it, to any other place convenient. For example, for \$20 a burial place may be purchased for a permanent grave, while for \$5 a right may be secured to bury a person temporarily, with the understanding that whenever the authorities will allow it, the remains may be taken up and placed anywhere they choose without even a record. To me there is nothing horrible in it, but those who expect to meet the old body on "resurrection day" dislike to take the chances of having their bones mixed up with the common herd. I think I should my-self prefer cremation. Many of the customs of the lower class should not be attributed to the upper class; the distinction should always be borne in mind. Of the upper class, the women and girls are the embodiment of goodness, while among those of the lower class, few such can be found. Nearly all these will steal unblushingly, and if detected, laugh at being caught, because they are not at all disgreed by it. graced by it.

The system of peonage which was formerly in force in this Republic, was even more degrading than the slavery in the United States, as the slave owners were compelled by self-interest and by law, to take care of the slaves, while the poor peons had neither protection or care, yet were held as firmly as a slave could be. Most of the vices of the poor class can be traced to customs compelled by the necessities produced by peonage. In a former letter, this system was hinted at, as that which many of the rich people of this country still desire to retain, and in spite of the law, would retain now, were there no foreigners here to prevent them, owing to the extreme ignorance of the laboring class.

Among the lower class there is little marrying done; the Mormon system so far as plurality of women is concerned, seems to pre-vail, though the women are not dignified as wives. The institution of marriage is, however, a very important matter with the upper class, and they have some very strange customs. A gentleman desiring to marry a lady he has seen or heard of, sends a friend to the parents, requesting permission to call upon the daughter. If this be granted, he calls and holds his conversation with the daughter in presence of her parents or a trusted friend of theirs, but never before marriage is 'e allowed to see her alone. Whether the frailty lies with the male or female, your correspond-

ent is not advised.

Calling is considered equivalent to an engagement; the lady has nothing to say in the matter. It is said that a request to call is seldom refused, as there is but one idea in the minds of either parents or daughters, and that is "matrimonia." The suitor supplies the entire trousseau so that the financial question is not an embarrassing one on the part of parents or daughter. These women seem to have great love for their children and are extremely kind and affectionate, and generally very happy, as they expect no attention from their husbands, and so far as your correspondent has seen or can learn their expectations in this respect are invariably realized in full. Some foreigners have married Spanish ladies, and such usually may be seen with their wives as they would, had they married one of their own nationali-ty, but as a rule, the Mexican gentleman is never seen with his wife outside the home.

I have it from excellent authority, (that of a teacher) that most of the girls have no education; may be able to read a little, but scarcely ever attempt to learn anything except a little embroidery or fancy work, and perhaps give a little attention to music. They have had no discipline of the mind, and do not know how to study or to learn, and possibly it is for this reason husbands do not enjoy their society more abroad. A few, however, are exceedingly elever in most respects, and a foot.

have intelligence, education, accomplish-ments, amiability, fine manners, and are in general, the peers of ladies of the best class

anywhere.

By law, whether a marriage be celebrated by a priest or not, the ceremony must be per-formed by a civil officer and the formalities required are exceedingly numerous and restrictive, thus reversing the ordinary course of things in most countries, making marriage extremely difficult, and who shall say, that in this particular, the Mexican law is not worthy to be copied and enforced elsewhere?

Pacific Pats,

Gently Applied to Henry Ward Beecher.

To the Editor of the Religio-Philosophical Journal:

Life in its many vicissitudes hardly bears the review of an intelligent being. Its truggles are not on an average with the indigence of a lot of flood wood rising and Uling, going out to sea and returning with tide. Thought and reason have ever met by opposition; real intelligence, in r words, an honest desire to learn the , has been more bitterly opposed than ost ludicrous fanaticism or the most the m lous nonsensical and unreasonable ridicu t. In America those who left home untry to avoid persecution, became bitter of all men in their opposithough and co freedom of thought. Fifty years split any kindling wood or milk after sunset Saturday, was the crimes. For an Episcopalian to the mos. tion to ago, to the cows church in the commemoration of Jesus, was the horror of his crime of decorate a of the birth ad Presbyterian neighbor. To s holy day was certain damna-vew England. To dance and New Engla smile on God me in the parlors of your own a gross immorality that it r moral character in a New tion in all have a jolly ti house was sucl To be the possessor of a speare, fifty years ago in s to debar you from all reand to have read Voltaire endangered you England village volume of Shak. New England, wa spectable society; 18 certain eternal damnaor "Tom" Paine w. t God commanded all of tion. To doubt tha o holy the seventh day human kind to kee, ect to civil prosecution, was blasphemy, subj nist in all New England and yet not a religion ment, from after sunkept it, save the frag down Saturday until t welve o'clock at night. ils of carts-led and down Saturday until t Women were tied to the whipped through the were witches; in othe some things the priest a did not know. They clain an of Endor," who prophe towns because they r words they knew nd their neighbors ned that the "Wom-isied and told the nen who prophesi-servants of God, truth, was a witch, while i ed and told a lie were the Tenry Ward slanand even at this late day, I oring a woman "the Witch of ders Bible record by sland. and the record by saying

Endor. sends Catho-The creed of Andover to-day viists and all lies, Jews, Unitarians, Univers. cternal peroutside their peculiar tenets, to h could not dition. Brother Newman Smyt swallow the delectable morsel Half his brethren say he did right; the oth he did wrong. Beecher's father st side of his church to eternal miser. Ward retains the same creed, how Jesus, divine salvation through Jesus er half say int all out-Henry ds about s's blood, be name says grace and asks for blessings in t of "our Lord and Savior," and in th te same breath states, "I hold that the salva Christianity to-day lies in men's pe creed." Thus they play a regular shuttle business-"now you see it and now you do But there is one thing the priestcraft n forget to see or fully appreciate, and He Ward leads the list in a salary of twen thousand a year, and in the same brea says, "Mediums are making merchandise heaven," by scientifically and truthfully tell ing human kind of a real, tangible life hereafter, for less amount than the value of the bread they need, while he draws from the people his twenty thousand for talking of heathen myths, of a man God who never advanced one original idea and whose utterances of eternal vengeance upon those who did not believe as he did, are simply dreadful. Henry Ward draws twenty thousand per year for teaching that the Levitical law is God's command, and yet he and his fami-ily's only noble record is in the fact that they stood like giants to overthrow human slavery which that holy book declares to be the law

of Beecher's God and Savior. Henry Ward draws twenty thousand a year to teach of God's Holy Bible, and to slander spiritual mediums for their idiosyncrasies, while he dare not stand before his congregation and read either the Levitical law, the book of Esther or Solomon's Songs, unless he can deny every good act of his anti-slavery record, his every word in favor of women's rights, or sink low enough to read literature that would make the occupants of a house of ill fame blush.

Henry Ward has passed his seventy years of earth-life, and is drawing twenty thousand per year to teach from the Holy Bible—the God given book-of the divinity of "Jesus our Lord," and in all those seventy years he has done more to undermine and destroy its technical teachings, its lawful teachings, and his own and brother churchman's theologies, than all the infidels who ever walked this earth. He never stood an hour in his life before an audience that he did not teach a more pure, loving, forgiving, industrious, eternal progressive life than any years of his lible or teaching of aither his verse of his Bible or teaching of either his Bible God or man made Lord and Savior, and to-day is a better man-a better God than any religious sect has ever yet given to its devotees. Looking at Mr. Beecher from this stand-point I feel sad to know that he has unfortunately allowed himself to cloud a life in search of truth and human welfare, to cast slurs upon millions of the best men and women of earth, who have sacrificed their social, religious and political positions in search of the possibilities, probabilities or realities of a life when this physical shall end. Spiritualists are not theorists; they give the world phenomena. They say to Mr. Beecher and to all, "Come, see the man that hath told me of all that I have done from my youth up." When a man slanders a Spiritualist, he abuses science; he make of himself a fool and a knave in that he refuses knowl-edge. The signs of the times show that men demand fact, proof, and that heathen tradition, vulgar literature, improbable mirages, mythical yarns and religious miracles have passed their day of usefulness.

T. B. CLARK. San Francisco.

Walnut is less used for finishing houses because of its high price, and the developing tendency to employ light shades in wood, to produce a cheerful and refreshing effect, rather than one of sombre elegance. Calico ash' costs about \$35; quarter-sawed sycamore, \$50; quarter-sawed white oak, 60; quarter-sawed beech, \$50; white maple, \$35; Manilla, \$150; and mahogany from 10 to 20 cents

A Prophecy.

To the Editor of the Religio-Philosophical Journ

Allow me to communicate the following Allow me to communicate the following facts, which have some slight bearing on the question, "If a man die shall he live again?" Can he make his presence known to us in the form? Does he do it under any circumstances or conditions? While residing in Darien, Walwort's County, Wis., there were several who formed a circle for the purpose of inquiry into spirit phenomena, in which were four mediums for various phases of manifestfour mediums for various phases of manifest-ations. On the evening of Feb. 16th, 1862, myself, wife and daughter, Lyman Seaver Jr. and Rodney Seaver, met at the residence of John W. Cunningham in Sharon, Walworth Co., whose family consisted of himself, his wife and six children. The persons enumerated made up the circle for that evening. after leaving out three of the younger Cunningham children. The circle was formed about a common dining table, and after sitting, perhaps, three-fourths of an hour, those forming it separated into knots of twos and threes, as usual, and the members were enjoying a social chat, with the exception of myself and daughter who, though sitting with-in a few feet of each other were not engaged in conversation. During the continuance of the circle there had been no manifestations other than of a trivial character, and though not disappointed, each probably felt that from . some cause the scance had been an almost total failure.

My daughter was sitting partly by my side and back. Hearing a sound, something like a sigh from her, I looked around and saw that she was partially under control, and knowing from past experience that there was something of importance to be given, I waited for her full control without calling the attention of any one to her. As soon as this tention of any one to her. As soon as this condition had been reached, she directed her conversation to me as usual in such cases, and the first words spoken were, "They have

"Got what?" I asked.

"That place down there."
"What place?" determined to give no leading idea or influence the control in any manner if it could be avoided. To the last question came the response, "That fort about which they have been fighting."

'What fort?" "Why, Fort Donaldson."

"Well, have they got anything more than the Fort?"

"Yes; they have got the men also, and all the ammunitions of war the Fort contained." I then said to the control, "This is a mat-ter of some importance, and I intend to use it as a test. I therefore want a statement that is absolutely reliable." The medium's chin fell upon her breast, and she sat for two or three minutes motionless as a statue, when the control again addressed me, and said: "It is absolutely certain that the fort has been taken, together with the munitions of war, the arms and a considerable number of the men, but not all. I see a body of men marching from the fort, but how many I cannot tell, there is so much confusion. This statement you may rely upon as correct." We knew Grant was besieging Fort Donaldson, and that its capture was probable, but how soon, we knew not. . Those who are conversant with the history of the times, remember that Donaldson was surrendered to Grant in the afternoon of Sunday, Feb. 16th; 1862, and the official bulletin confirmed the corrected report through the medium in every essential particular. Probably a telegram had been received in Chicago announcing the capture of the fort, but certain it is that no one in Darien or Sharon had received any intelligence of its capture.

Let those who can explain this on any other hypothesis, than that there was an intelligence independent of the medium, who passed, apparently, with the celerity of thought, from place to place, collecting facts and giving a full and fair statement of them. do so, and set at rest one of the points that, if evidence is good for anything, it proves that intelligences outside of ourselves, and to the natural eye invisible, do under certain onditions, communicate facts and ideas to s. F. Deane, M. D.

Carleton, Neb.

Perplexed.

Editor of the Religio-Philosophical Journal:

The re are some things connected with communications, even when coming hour most reliable mediums, that I, spirit through imited knowledge of such matters, in my l would g. 'adly be enlightened upon. One of the thing 's that troubles me is this: The unreliableness of the information we receive. As an illustration, I will, with your permission, relate one or two incidents, hoping thereby to reach son ue one who may be able to throw light on the subject. In 1877, while in this city, I visited tone of your noted mediums. That I might be certain of reaching the re-liable ones I ('alled at the office of the RE-LIGIO-PHILOSO PHICAL JOURNAL and obtained a list of those; nediums, from among whom I selected the o, we best known as a test medium. I need see weely add that I was well paid for my tit ne and money; but among other communic ations received was one which predicted to birth of a babe, giving its sex, selecting at name, with various and sundry directions . 48 to its treatment, etc., winding up all with a desire to know if the fact of the child's burth were not pleasing to me. I replied, in sul istance, that it was not for the reason that the children (or several of them) born of those parents had lived only to suffer and die. The assertion came quick and prompt: "This one will live!" The child was born, but lived less than two years, I

Later on a message or communication similar in its nature was given to me in regard to yet another child of other parents This time the information was received through the two best and most reliable mediums Chicago now holds. Through one control I was told: "The babe will live. What's to hinder it?" Through the other I was told: "The babe will live only a little piece of a way." The child lived less than a year. In neither of these instances was the subject on my mind or in any way brought up by me. Through both of these mediums I have, again and again, received communications that proved to be correct, but much oftener the most emphatic statements have proved to be without foundation in fact. Now, aside from the fact that we get the messages at all, of what earthly service can they ever be to us? And how shall we be able to distinguish be-tween the true and the false? There is yet another point upon which I would be glad to another point upon which I would be glad to hear a word upon from some one whose experience enables him to speak knowingly, and it is this: Why do we so frequently have our hour with a medium taken up almost wholly by information in regard to the thoughts, the words and the general doings of some person or persons in whose affairs we are not interested at all? That such scances are not of intrequent occurrence, I

can testify, much to my own disappointment, as I am like the majority of other people and want to hear about my own individual affairs; the interests of those near and dear to me, etc., and not about the affairs of out-siders. Can any one tell me how to avoid becoming the recipient of such information in the future? If so I shall be obliged, and will avail myself of the kindly service.

Wishing the Journal every success I am, as heretofore, its friend and admirer. MRS. A. A. HARRELL. Chicago, Ill.

"Swear Not at All."

The Philadelphia Press says:

"How many of our public men are addicted to this sinful and most useless habit! I do to this sintul and most useless haut: I do not think Mr. Lincoln used profane language but he was at home with obscene stories—quite as bad. Andy Johnson could swear and did swear, roundly and fluently. So did Mr. Stanton and Mr. Seward. So, also, Mr. Fessenden. Henry Wilson, when his feelings were wrought up as they were for example. were wrought up, as they were, for example, when Colfax was nominated for Vice-President at Chicago, would swear a little oath, as though he were half ashamed of it, but as though the ordinary language was not quite strong enough. I never heard that Gen. Grant swears, and I don't believe he does. I am afraid Mr. Arthur would forget himself if he got angry, but who ever saw him angry? Gen. Garfield used to swear 'as Deacons do'—'I do vow, and I tell yeou.' Mr. Blaine confines himself to Capt. Corcoran's oaths. Ex-Speaker Randall indulges the profane sin occasional-ly, and even Judge Kelley has been known ly, and even Judge Kelley has been known to forget his early religious training. Gen. Bingham is entirely too nice to swear; so is Frank McLaughlin. Attorney-General Brewster can swear fluently in three languages. Eli Perkins says that Don Cameron was never known to utter a profane word. Oliver P. Morton (we 'shall not look upon his like again') was determined in his profanity at times. Mr. Haves swore only in his mind. times. Mr. Hayes swore only in his mind, and then only in the absence of his wife. It is said that the Prince of Wales is accomplished in the use of profanity.

Science and Art.

An \$800 silver brick from the Pioneer Reduction Works was exhibited at Nevada City

In the heavy thunder storms which occurred in various parts of the country lately the lightning manifested its well known affinity for petroleum. Three large oil tanks were struck. One of them was near Olean, in New York, another another at Muncy Station, Pa., and the third in the yard of the Standard Oil Company at Communipaw, N. J.

The City of Rome, having had additional boilers put in and other improvements made, is now probably one of the fastest of Atlantic steamers, as on her trial recently she reached a maximum speed of 18.7 knots, or 2114 miles an hour. The engines developed 12,000 horse power, as against 8,000, which was all that could be obtained from them previously. The City of Rome is over 8,400 tons measurement.

Professor George Forbes recently delivered a lecture on the subject of "Electricity as a Motive Power," in London. Speaking of the frequency with which water power is brought into the question of obtaining energy in the form of electricity, he refers to the idea of utilizing the water power to charge cars and wagons and used to drive them over Gramways. At first sight that seems very feasible, he says; but as he believes that compressed air tramcars are a success, he pertinently asks, in effect, why the water power has never been used to compress air.

J. E. Morris, M. D., in the Clinical Brief, says in regard to trichanæ in swine that it is a well established fact that the real source of infection in swine lies entirely in the rat. committee of Vienna physicians found in Moravia thirty-seven per cent. of rats exam-med trichinous; in Vienna and its environs ten per cent.; and in Lower Austria about four per cent. The well-known voracity of the hog, and its special fondness for meat, cause it to feed upon the flesh and excrements of other animals infested with these parisites, and especially rats and mice. To prevent trichtness awine it is highly important to cut off all the sources of disease in the diet of these animals.

At a recent meeting of the Engineers' Club of Philadelphia, Mr. T. M. Cleemann showed a map and profile of the Southern Pacific Railroad in California, showing where it rosses the dried up bed of a lake, being betty the surface of the Pacific Ocean for 50 16 w the surface of the Pacific Ocean for 58 mi les, and atta ining a depth below said surface of 266 feet. At this point it skirts a deposit of salt from six to twenty-four inches in thi ckness. He also showed a number of photogr, aphs of the Tehachapi Pass on the same rai, road near San Fernando. In order to attain the summ it with a sufficiently reduced grade, the line was "developed," advantage being taken of a conical hill to wind about it in the form of a helix, crossing itself, and contin uing on its way with several meanderings. The Saint Gothard Railroad has several stock helices, but they are cut in the solin' rock.

Cork is yielded by the cork oak, Quercus liber, which chiefly fourk thes on the shores of the Mediterranean. Th ere are, in Spain this tree, which and Algeria, large forests of is also cultivated in the depa. rtment of Lotth of France. et-Garonne and Var, in the son arrives at its and in Corsica. The cork oak full growth in about one hux when, in hot climates, it attains dred years, a height of sixty or seventy feet, with a dian to eight feet. The bark consists o leter of six f two distinet portions, the inner formed of tissue, and the outer tuberous, and a fibrous rous and elastic consistency, which tutes the cork proper. The first con-urally produced by the tree is cally the male, and has scarcely any value; but in be removed, a second layer is formed, a more elastic, and less irregular, which known as the female cork; and this is this ner. which is generally used.

\$66 a week in your own town. Terms and to outilt' free. Address H. HALLET & Co., Portland, Ma. 88 20 85 19

\$250 ARONTH. Ag'ts wanted, 90 best sell-Address JAY BRONSON, Detrox, Mich. 34 16 86 15

All New Enameled Gold and Floral Chromo Cards. name on, 10c. W. H Card Works, West Haven Ct. 84 15 22 OPIUM Morphine Habit Cured in 30 of Days. No Pay until Cured in 30 Days. No Pay until Cured J. L. Strephens, M. D., Labanon, Ohio.

BIBLE CRITICISMS.

Being Extracts from the Biography of Leonard B. Field.

Painphilet form. Price 10 cents per copy.

DR. C. MCLANE'S **Celebrated Liver Pills**

In offering to the public Dr. C. McLane's Cele-brated Liner Pills as a remedy for Liver and Billous Complaints, we presume no apology will be needed. The great prevalence of Liver Complaint and Billous Discuss of all kinds throughout the United States, and particularly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impart to constantion, and yet be safe and effectual. That such is the character of Dr. C. McLane's Liver Pills, there can be no doubt. The great success which has invariably attended their use, will, we tainks, be sufficient to convince the most incredulous. It has been our sincere wish that these Pills should be fairly tested, and stand or fall by the effects produced. That they have been so tested and that the result has been in every respect favorable, we call tens of thousands to witness who have experienced their beneficial effects.

DR. C. McLANE'S LIVER PILLS are not held forth or recommended, (like most of the popular medicines of the day), as universal cure-alls, but simply as a specific for Liver Complaints, and those symptoms connected with a deranged state of that organ.

THE ONLY GENUINE

Are the Dr. C. McLane's Liver Pills,

PREPARED BY

FLEMING BROS., Piltsburgh, Pa.

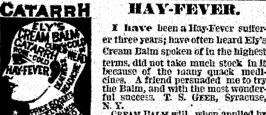


Sickness, Convulsions, St. Vitus Dance, Alcoholism, Opium Eating, Seminal Weakness, Impotency, Syphilis, Scrofula, and all

Nervous and Blood Diseases. To Clergymen, Lawyers, Literary Men, Merchants, Bankers, Ladies and all whose sedentary employment causes Nervous Prostration, Irregularities of the blood, stomach, bowels or kidneys, or who require a nerve tonic, appetizer or stimulent, Samaritan Nervice, is preduced.

vine is invaluable. Thousands THE GREAT wonderful Invigorant that ever sustained a sinkle ed a sinking system. \$1.50, at Druggiste. TheDR. S. A. RICHMOND MEDICAL CO., Sole Pro-

prietors, St. Joseph, Mo. For testimoniais and circulars send stamp. Chas. N. Crittenton, Agent, New York. (8) 34 10 36 9



er three years; have often heard Ely's

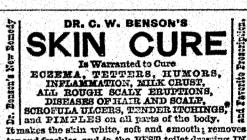
Cream Balm spoken of in the highest terms, did not take much stock in it because of the many quack medi-cines. A friend persuaded me to try the Baim, and with the most wonder-ful success. T. S. GEER, Syracuse,

HAY-FEVER.

The success T. S. Geer, Syracuse, N. X.

CREAM BALM will, when applied by the finger into the nostrils, be absorbed in effectually cleansing the nasal passages of catarrhal virus, causing healthy secretions. It allays inflammation protects the membranal linings of the head from colds; complete by health the sores and restores the sense of taste and smell. Beneficial results are realized by a few applications. A thorough treatment will cure.

BROTHORS, OWEGO, N. Y.



tanand freekles, and is the BEST toilet dressing IN THE WORLD. Elegantly put up, TWO bottles in one package, consisting of both internal and exter-All first class druggists have it. Price \$1. per package.

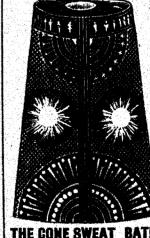
AYER'S

Ague Cure

which so far as known, is used in no other remedy. It con tains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AVER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Billous Fever, and Liver Complaint caused by malaria. In case of failure, after due trial dealers are authorized by our circular, cated July 1, 1882, to refund the money.

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



AMERICAN HEALTH CO. Is manufacturing the most beautiful and powerful in-struments of

ever known, combining Light, Color, Steam and Electricity.

CURE

at one time. Address PROF. E. D. BABBITT, M. D., President,

THE CONE SWEAT BATH. 180 Sycamore St., Cincin, nati, O., for Circular.

To any suffering with Catairh or hitis who earnestly desire relief chilis who earnestly active real, can furnish a means of. Permanent and Pos-itive Cure. A Home Treatment. No charge for consultation by mail. Valua-bie Treatise Free. Certificates from Doc-tors. Lawyers. Ministers. Business-men. Address Rev. T. P. CHILDS, Troy. Unio.

88 14 85 14 Light for Thinkers.

Published Weekly at Atlanta, Ga. A. C. LADD, Publisher KATES. Editor. \$1.50 per annum

Price . TI-SPIRITUAL CHRISTIANITY

A DIALOGUE.

By "ALIF."