

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO

ROMANCE AND GENERAL REFORM

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

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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 communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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### "Working Union of Progressive Spiritualists."

Under the above title is the address and statement below. We are ever ready to make known any efforts for good of Spiritualists in any part of our country, or of the world; to learn from them, help them, and commend or criticize their doings in good faith. The RELIGIO-PHILOSOPHICAL JOURNAL claims no monopoly of methods, but welcomes all honest plans for human benefit and spiritual growth. We have no authority to speak for the American Association of Spiritualists, but doubtless its officers and members are ready to recognize, in fraternal spirit, any movement aiming to help Spiritualism.

We commend this address and statement to the attention of our readers, and are happy to give it full place in our columns, that our readers may form fair judgment of its plans and promises:

### WORKING UNION OF PROGRESSIVE SPIRITUALISTS.

To the Spiritualist Public:

It may not be generally known by the Spiritualist public that a series of meetings have been held for several months past in the city of Boston, by a few devoted Spiritualists, having in view a higher plane of spiritual life, which is dependent upon the recognition and practice of those higher and accepted morals that are conducive to true spirituality, and the progressive development and advancement of human society to the higher spheres of usefulness that denominate man superior to the animal in all that constitutes humanity and true manhood, by providing ways and means for the development of all of those attributes that are conducive to spiritual unfoldment, which are expressed and classified by the Infinite in the physical, mental, moral and spiritual nature of man.

Inspired by the touch of angel hands, a humble instrument has voiced the teachings and instructions of an angel band from time to time, and given them forth in answer to the prayers and aspirations of thousands of earth's starving and hungry souls for the "bread of heaven," which can come only by doing the works necessary to bring forth its realization; thus angels have dictated, and to-day this band of earnest workers, in correlation with those exalted angels, have given to all earnest Spiritualists who are alike anxious and willing to work in harmony together, a basis of organization, expressed in a stated "Declaration of Principles," together with objects and methods of labor in soul-culture by practical work embracing all of the above classified departments of man's nature.

This Society is designated "The Working Union of Progressive Spiritualists," and is now fully organized and incorporated under the laws of the Commonwealth of Massachusetts, and has purchased a lot of land 120 by 112 feet of the Commonwealth, on the corner of Newbury and Exeter Streets, on the "Back Bay," opposite the sites of the Hollis Street Church and the Art Normal School, and only half a block from Commonwealth Avenue, and intend to erect a building with a large Lyceum Hall and Library and Reading Room on the basement floor, and on the second floor an auditorium that will seat from 1,200 to 1,500, and on the third floor a series of rooms suitable for circles, all to be tastefully arranged and furnished, and if possible, ready for occupancy early in 1884, which by

the aid of voluntary subscriptions they hope to have paid for in full by the time it is ready for occupancy, and believe it will be, as they have faith in that higher spiritual unfoldment now existing in that class of Spiritualists who recognize and are ready to act and do, in response to the higher calls of conscience and duty, instead of self, in accordance with the teachings of those higher angelic ones who are now the recognized daily visitants and companions that are constantly prompting to practical work for the elevation of Spiritualism on earth to the higher planes of spirituality, which can only be accomplished by those who are willing to make the necessary sacrifices therefor, not of material in means only, but of pet theories and opinions, and selfish ends and aggrandizements also, necessary for united efforts to specific ends.

Other buildings are to be secured or erected suitable for "The Asylum Homes and Healing Institute for Dependent Mediums, Spiritualists and their Orphans," as soon as practicable, probably out in the country, easy of access to the city, wherein the advantages of fresh pure air, plenty of room, and ample means for rest, or exercise and labor will serve to build up and maintain that health which can only be obtained in the bosom of nature, out upon God's broad acres, teeming with the harmonies of life, supplemented by the highest wisdom and intelligence of man and angels in the application of those auxiliaries which harmonize with the principles and laws of the Infinite.

For the past three months our meetings have been held in the parlors of Mr. M. S. Ayer, 170 West Chester Park, and have been crowded with earnest and intelligent people; and many of them not known as Spiritualists, upon becoming acquainted with the principles of our society, have, for the first time in their lives, declared that from that standpoint they were Spiritualists, and should for the future become co-laborers with us so long as we were true to our principles. Thus they have come with new hopes and aspirations, bringing with them an inspiration that has helped make our humble meetings pentecostal seasons, filling all present with new hopes and rejoicings, and leading us to believe that even here on this earth plane it is possible for us to realize something of that holier and heavenly spirit of love and charity that is an earnest of the higher and heavenly inheritance to which we are all aspiring.

For the information of your readers, I append our "Declaration of Principles" and "objects," as set forth in our published "Articles of Association," which will be forwarded to parties desiring to obtain further details of the "Methods" of work, by addressing J. C. Street, Secretary, 47 Dwight Street, Boston, Mass.

### DECLARATION OF PRINCIPLES.

ARTICLE I.—Organization being the highest form of perfected power in the Universe, we recognize in it the highest type of Government, that harmonizes all diversities into the perfected sphere of unity.

ARTICLE II.—In unity we recognize the highest expression of Truth, which in itself is absolute, self-sustaining, Omniscient, Omnipresent, and Omnipotent.

ARTICLE III.—In Truth we recognize the life-principle and spirit of Law, which is the means by which Truth is enabled to be expressed.

ARTICLE IV.—In the manifestation of universal Law, we recognize the expression of Knowledge, Wisdom and Intelligence, as the Soul and Spirit of the Universe, whether expressed by atomic individualities, or as a concentrated unity, which we denominate the Higher Divine, Infinite, or Creator.

ARTICLE V.—In the expression of Divine Wisdom, Knowledge, and Intelligence, we recognize the expression and existence of dual principles, positive and negative, by contrasts or opposites, of all grades, in every sphere of the known Universe, manifested by good and evil, the crude and refined, in the expression of which we recognize the forces by which the Human Soul is evolved into the higher sphere of Love, which thereby is awakened, generated, and intensified by experience necessary to its unfoldment and perfection.

ARTICLE VI.—The Human Soul as an atomic individuality, embodied or disembodied, we recognize as an integral part of the Divine Unity, in all that constitutes that Unity; the same as one drop of water from the ocean embodies all the elements that constitute its vast unit.

Hence we recognize the truth that as the Infinite is immortal, so must the Finite be, in being a part of the Infinite.

ARTICLE VII.—We also recognize the immortality of the Human Soul, by the intelligence, knowledge and wisdom it is enabled to express, according to its grade of unfoldment, as it is enabled to manifest itself in its relationship to matter, whether embodied or disembodied; and that it is governed by laws by which it is enabled to express itself, in either sphere of existence.

the Soul-life of the Infinite, fixed by the principles of immutable and infallible laws, which we recognize as the Will of the Infinite, which must be known before they can be recognized and obeyed, and to that extent to which we are enabled to perceive those laws, and live in harmony with them, are we saved from the consequences that inevitably follow from the ignorance of them.

Therefore we recognize all Sciences, Arts, Religions, and Intelligences that are the revealers of Truths, Principles, and Laws of the Infinite, as our true Teachers and Saviors.

ARTICLE X.—We recognize the dual nature of the Human Soul, as expressed spiritually and physically, and that by a knowledge of, and in living in harmony with the laws that produce a harmonious relationship between the two, we obtain the greatest amount of harmony and happiness, denominated "Heaven."

ARTICLE XI.—We also recognize the ministrations of Mortals, Spirits, and Angels, as legitimate Mediums, and auxiliaries for the transmission and imparting of Divine Knowledge, according to their various capacities and spheres of attainment, who are enabled to communicate interchangeably one with another, by various methods, by utilizing the various elements of their several spheres, according to their knowledge of and power to conform to the laws governing the same.

Of the various means and methods, termed Spiritual Phenomena, by which they are enabled to communicate, we recognize the following types of Mediumship from among the vast variety now existing, as defined under head of "TYPES OF MEDIUMSHIP OF SPIRIT MANIFESTATIONS," and as expressed and manifested in those phases, we recognize the fact that all grades of spirits can and do communicate, and express themselves as they are, according to the sphere of development they have attained, from the crudest to the most refined, representing the spheres of Good or Evil from which they come or belong.

ARTICLE XII.—We recognize in the higher attributes and faculties of the soul the open doors for the influx of the higher inspirations which reveal to us the higher Truths, Principles and Laws, by which we are enabled to judge of the Good and the Evil, and perfect our unfoldment, happiness and Heaven.

ARTICLE XIII.—Therefore, we recognize in the unfoldment of the higher faculties those attributes that constitute spiritual perception and discernment, which in their higher expressions constitute pure spirituality in both mortals and spirits; and, thus defined, we recognize the true expression of Spiritualism in contradistinction to Spiritism, which simply recognizes the fact of spirit-return and the immortality of the soul, regardless of the spiritual culture of mortals or spirits, necessary to the higher conceptions of true spirituality; which cannot be recognized by those minds that are enshrouded in mental and spiritual darkness consequent upon wrong teachings, living and practices engendered by living to the perverted demands of the lower faculties.

ARTICLE XIV.—We also recognize that in the unfoldment of the higher faculties we attain to the highest spheres of spirituality, which are expressed in their government over the lower, to the end of executing the highest offices of their design, in procreation and in executing functions necessary to produce harmony, health and unity in the dual relations of our spiritual and physical beings, which is perfected in the union of the sexes, by the harmony of their individualities being united in the dual relationship of conjugal love, expressed in the monogamic marriage, as the highest type of Heaven; while, on the contrary, in the subordination of the higher faculties to the lower we have the culmination of animality, in physical sensualities, self-gratification, lust, promiscuity, dissensions, repulsions, disease, disorganization and decomposition; hence we recognize the principles of the monogamic marriage to be salutary and necessary to the discipline of the human soul, as a needful experience, by co-operative self-culture, necessary to the unfoldment and development of that forbearance, charity, reason, knowledge, wisdom, purity and love; which, when it has adjusted itself to it, becomes ennobled, grand and angelic in its nature, and a fit companion for the higher spheres of the spiritual and angelic affinities awaiting it.

### BY-LAWS AND ARTICLES OF ASSOCIATION.

ARTICLE I.—OBJECTS AND METHODS.—SECTION I.—The general object shall be the promulgation of the Truths and Principles of Spiritualism, as set forth in the preceding Preamble and Declaration of Principles, in the practical work of self-culture mentally, morally, physically and spiritually, through the instrumentality of spirit-communication, lectures, libraries, lyceums, asylum homes and healing institutes, general benevolent work, and the better protection of mediums, by furnishing the necessary safe-guards and better conditions for a more perfect demonstration of spirit-power and inspiration from the higher spheres of spirit-intelligences by the following departments and methods, as herein provided for:

- 1st. By providing a system of graded circles for the development of "spiritual gifts" and spirit-communication and instruction, and a bureau of relief and protection for mediums.
- 2d. By providing for public instruction and teaching, by lectures, conferences, lyceums, libraries, socials, entertainments, etc.
- 3d. By providing an Asylum Home and Healing Institute for dependent mediums, Spiritualists and orphans, and for teaching

and developing the Art of Spiritual and Magnetic Healing.

4th. By providing a system of co-operation of all spiritual societies, for the promulgation of principles of higher spiritual development, as heretofore set forth.

J. C. STREET, Sec.

### Tests Given Through the Mediumship of J. V. Mansfield.

To the Editor of the Religio-Philosophical Journal:

Noticing that there has been considerable said of late about J. V. Mansfield, I feel it to be my duty to make these few remarks, hoping that if any of your readers can account for the remarks written by his hand in any other way than that of the presence of those making the remarks, either directly by the hand of Mr. M., or else through his guides, that they will kindly do so.

On Saturday, May 25th, 1878, for the first time I called upon Mr. Mansfield (having never seen the gentleman before) and had a sitting with him of one hour's duration, for which I gave him a pocket piece of the first gold coinage of the U. S., a \$5.00 coin of 1795. Mr. M. furnished me with a number of pieces of paper about 7 by 2 1/2 inches each, and directed that I should address spirit friends, giving full names (and relationship if any) so as to avoid mistakes, if possible; and write at the top of the paper, and they fold it down seven or eight folds so that it would be impossible for him to see through it. I complied with the above requests, and will proceed with the questions I asked and the answers received:

DEAR FATHER, (Wm. Tice): I greet you, and wish to know if mother is with you, and also if Brother Isaac, and if he is, has he ever visited me?

THOMAS S. TICE.

ANSWER: Bless you, bless you, my son Thomas for this call. This is more than I had hoped for or even anticipated, but it is not less acceptable. Well, Thomas, this is blessed; this assures you, or answers the question so often asked, "If a man die, shall he live again?" Your precious mother is not of my sphere, yet I go where she is often; so you see, Thomas, we meet often here. Your brother is often with you, and has made several attempts of late to speak to you, but his control was feeble. I will say more soon.

Your father, WILLIAM TICE.

SECOND QUESTION.

DEAR BROTHER, ISAAC TICE: Where, if ever, have you made yourself known to me?

THOMAS S. TICE.

ANSWER: Excuse me; but your brother Ike is not present to respond. He is away with Augusta.

B. C. MACY, M. D.

THIRD QUESTION.

MRS. ELIZABETH McNALLY, wife of John: Please tell me the cause of your going away from here.

THOMAS S. TICE.

Before writing, or even sitting down, Mr. M. turned towards me and asked "Where's John?" He then asked it the second time, when I inquired if he (Mr. M.) wanted an answer to his question, and then he replied that the spirit wanted to know where John was. I answered by saying, "John passed over eighteen months or two years ago." Then Mr. M. commenced writing and gave me the following answer: "Well! Well! Well!! Thank God for this. I am all right now, but did not see John. You ask for a cause; that I would not be positive about, and so long as it does not matter, I will not even risk an answer. John could have better informed you of that. Ever,

MARY ELIZABETH McNALLY."

FOURTH QUESTION.

MRS. M. E. McNALLY: What was your occupation before passing away? THOS. S. TICE.

ANSWER: DEAR THOMAS: Excuse me for responding as I do, but Mrs. McNally chooses not to state her occupation. She says you, Thomas, know already, so why ask that. She says this with all propriety and kindness.

MARVIN A. D. ARENTS.

FIFTH QUESTION.

DEAR FRIEND: M. A. D. Arents: Tell me all about your sister, Ann A. Tice, and oblige.

THOMAS S. TICE.

ANSWER: Well, Friend Thomas, all I can say is, we are all well and happy. As to Ann Augusta Tice, dear, dear one, she is ever happy, only when she thinks of her dear W. R., who to her was all in all while she lived. She divides her time mostly with me and our brother Edward. Doubt no more, my dear friend. Tell Bill his darling would have a long talk.

MARVIN A. D. ARENTS.

There was one more question and answer, but it would not interest any of your readers, and so I omit it. I have given the above just as I received them, word for word, with nothing added to or taken from. The answer to the first question could have been given by Mr. M., if he had known what the questions were, but I watched him until I received the answer for that and all the rest of them. There is not a person in the world that could have answered all the questions, as they did through Mr. M., for there was no one person that was acquainted with all the names, not even myself; for instance, I did not know whether the initials B. C. were correct or not, and not till the next morning, Sunday, did I find out, and then when I asked my brother, W. R., for the given name of Dr. Macy, he replied Benjamin C., and the name Augusta in that message I took to be my brother's deceased wife's, so I received two names that to me were tests of spirit presence. Then, again, in the third question, if noticed, it will be seen that in addressing the

spirit friend, I used only one given name, knowing there were two, but did not know how to place them. The lady, Mrs. McNally kept at one time a cigar store nearly opposite my place of business, and in the evening after closing went there to buy my cigars, and would sometimes stop and chat with her and her husband, for they were both there in the evening. One morning in 1864, as I came to business, there was a notice on the door of the death of Mrs. McNally, who was burned to death by the explosion of a kerosene lamp the night before at her residence, and it may be here noticed that although she passed over in 1864, and her husband in 1876, and that she on the instant of her being able to inquire about him did so, and that although he had been over some eighteen months or two years, yet she was not aware of it and, of course, had not met him.

It will be noticed that the fourth question was answered by a person who was not addressed, and I will say not even thought of at the time, and who gave a name not common, but one with four initials, M. A. D. Arents; the first name in full; and here let me remark that I was well acquainted with him, for he was my brother's brother-in-law; and now, lastly, let me say that he gave me tests of his presence by giving me the initials of my living brother, W. R., and also by his saying that his sister, Ann Augusta Tice and his brother Edward were often together. On the following day (Sunday) I got my brother to go up to Mr. Mansfield and have a sitting with him, and he then and there received a splendid test by having the name, Wm. Fitzgibbon, mentioned in a message from his wife.

THOMAS S. TICE.

### The Seybert Bequest.

To the Editor of the Religio-Philosophical Journal:

I am glad to see your demand for an honest appropriation of the Seybert bequest for the purposes for which it was given and received. It is reported that Prof. Pepper, the chairman of the committee having the investigation in charge, has said in a recent interview that "the committee do not view with favor the examination of mediums." It can hardly be possible that the committee will undertake to investigate the subject without witnessing the phenomena, as it occurs in the presence of mediums. This would be as absurd as the attempt to teach a boy to swim without allowing him to go near the water. Besides the very purpose of the donor was to induce learned men to examine the facts and report their conclusions for the benefit of mankind. The committee must witness the phenomena before they can pass judgment upon it, and they must deal with mediums in order to witness it. The facts to be considered may be very few and simple. They can be laid before the committee in an hour; not, of course, all the phenomena of Spiritualism, but enough to test its claim. A very simple experiment will suffice. The slate-writing phenomenon is the simplest and most reliable form of the manifestations claimed to be spiritual, and the one in the production of which there is least opportunity for deception. In fact, there is, if proper conditions are observed, no possibility of fraud. The friends of our cause in Philadelphia should at once propose to the committee a fair test of this phase of Spiritualism under substantially the following conditions:

Let the committee procure a double slate and keep it in their own charge. Let them place a small piece of pencil between the slates (unless the medium be one who does not require this) and then fasten them together by any means they please. Let them then meet a slate-writing medium to be selected by Spiritualists, in a room to be selected by the committee. Let the meeting be in broad daylight in the presence of the committee and an equal number of Spiritualists. Let the committee see to it that the slates are kept in full view. If under these test conditions writing is produced between the slates, the question will be for the consideration of the committee: How and by what power it is produced; and if an intelligent communication is written, signed by the name of a person long since dead, let science explain the fact if it can?

Precisely this phenomenon has been witnessed by thousands of intelligent and honest people under all the above conditions, and it was, no doubt, often seen by Mr. Seybert in his lifetime. We may well presume that he desired the world to be informed of the facts through the medium of a committee of scholars. It would be a fraud upon him and an outrage upon justice for the University of Pennsylvania to take his money, and for its committee to refuse to witness the phenomena and to report fairly and honestly to the public precisely what is done, and under what conditions. The money was given undoubtedly in the hope that a fact of transcendent moment might thereby be brought to light. Shall it be used to suppress the truth? Justice and fair dealing alike demand that the subject shall not be prejudged, and that there shall be a full, fair and impartial investigation. That the JOURNAL will insist upon this is the hope of

A CONSTANT READER.

Keokuk, Iowa, July 21, 1883.

To know how to say what other people only think, is what makes men poets and sages; and to dare to say what others only dare to think, makes men martyrs or reformers, or both.—Mrs. Charles.



Woman and the Household.

BY HESTER M. POOLE. (Metuchen, New Jersey.)

SHARING.

A joy came with me which I hid Within my soul. I did not know that God me hid Divide the whole.

—Emily E. Ford.

PERSONALS.

Miss Dr. Chapman of Pittsburgh declares to an interviewer that: "Any lady with a good education and a mature mind, above feathers and lace, can succeed in the profession in this city if she perseveres. I prescribe sometimes for gentlemen, but my practice is largely among the ladies and children. Half of my practice is among poor people who cannot pay. Many physicians send patients to me whom they cannot treat from the fact that a proper diagnosis of the disease can not be obtained. Woman can understand woman, and it often does a patient more good to talk to her of spring bonnets and wraps than is effected by the medicine."

Carrie Burnham, now wife of Damon T. Kilgore of Philadelphia, has been admitted to the bar after having been graduated from the law department of the university. She was received with more than usual honor by the judges and members of the bar, since her husband is one of the leading lawyers of the Quaker City. He has always been an advocate of equal opportunities for men and women.

The New Northwest gives the following paragraphs:

"Dona Martina Castello of Madrid, is the first Spanish lady who ever gained the degree of medicine and surgery. She commenced her studies when she was nineteen. She has taken honors in Latin, mathematics, history, physiology and hygiene. She was made a Bachelor of Arts in 1877, and selected medicine as her profession. Since then she has distinguished herself in anatomy, therapeutics and surgical pathology, and has gained prizes in every branch of medical science. Last year she received the title of Licentiate, and in October was invested, at the College of San Carlos, with the dignity of Doctor.

Mrs. Louisa B. Stephens of Marion, Iowa, after her husband's death, succeeded him as President of the First National Bank of that place. The New York Sun stated that in all probability she was the first lady to hold such a position. The remark called forth letters from several correspondents, and they show quite a number of ladies to be engaged in the banking business. Those named were: Mrs. M. G. Williams, President of the State National Bank of Raleigh, N. C.; Mrs. Frances S. Cook, President of the First National Bank of Rochester, Minn.; Mrs. M. H. Galloway, President of the Fond du Lac Savings Bank, Fond du Lac, Wis.; Sarah F. Dick, Cashier of the First National Bank, Huntington, Ind.; Annie M. King, Cashier of bank at White Cloud, Kan.; Jennie Combs, Cashier of Bowen & Combs's Bank, Middleville, Mich.; Miss M. W. Bond, Treasurer of Savings Bank, Florence, Mass. The National Bank of Newberry, S. C., is also said to have a lady President."

In the year 1825 Hannah Adams went to the Boston Athenaeum, out of that intellectual hunger which inheres in women as in men, to read. Boston had never heard of such a daring, unfeeling act; it was shocked to its very center. Not Hannah Adams was not thereby injured, nor was Boston society. Mrs. Adams could construe Latin and read Greek, she was verily a strong-minded woman, who was a stay and comfort to her husband in his years of responsible public labor. She could not take books to her home and had to read them at the Athenaeum or not at all, and so the duties and duties of that day were given care for the utmost distress. Now, more women than men daily pour over the pages of the Athenaeum and there are none to say them nay. Just so has it been with every step taken in advance; the rank and file are filled with dismay and prophesy the direst of evils. Yet the world rolls on, old wrongs become righted, great strides are made forward against the opposition of conservatives, who seem to learn no lessons from the past.

WOMEN AT THE SOUTH.

From a valued correspondent in New Orleans, I am favored with a copy of the *Pica-yune* of that city, containing a letter by Mrs. Field, the Catharine Cole who is known as correspondent of that representative sheet. This letter gives an account of the graduating exercises of the University at Oxford, Mississippi; a college which has lately and successfully introduced co-education. It seems odd that some of the rich Northern colleges, having about them an atmosphere of progress, should be behind a Southern institution, where by the very nature of things, conservatism abounds.

Catharine Cole says: "Last year twelve young women from 15 to 19 were admitted to the college; ten remained till the close of the session. One of the professors said they had improved in health, were seldom absent from recitations, exerted a wholesome, refining influence on the boys, and that in his own department his highest scholar was a woman. They are a bright, handsome, vigorous, jolly set of young girls, and rank high in their studies. So far as their studies are concerned they are treated precisely as are the other students; beyond that they are entrusted to the guardianship of the families with whom they board. The behavior of young men at chapel and in their classes has wonderfully improved. They seem never to forget there are ladies present. . . the average grade of the girls is excellent."

Mrs. Cole continues: "While in Jackson, Miss., I was accosted by a yellow faced, gaunt, awkward looking woman. She was from down in Simpson Co., some where; didn't know the county seat, never had rid in a 'kerridge,' nor seen a railroad car till she came to Jackson. Ever since she could recollect, had worked in the field. Most she ever earned was \$3 or \$4 per month. Been married, husband had run off. Didn't know what would become of her, or what she wanted to do. Homeless, friendless, densely ignorant. I suppose only evil befell her. There are other such women in the South—enough of them to illustrate the evils of the anti-railroad, anti-college, anti-woman, if I may so express it, age. Railroads and colleges will set the

South free of such unhappy women. They must become impossible to the people. Who is it who go to the mad-house? Not many cultured women and men, but day laborers—women who work in cotton fields and over hot stoves. Who of us wishes our daughters to become mere buyers of meat and patches of masculine pants? Give our women the chisel and they will carve out the angel that is in every one of them."

On turning to a copy of the *Pica-yune* sent last spring by Mrs. Lita B. Sayles, when on a visit to New Orleans, I find another interesting letter by the same brave writer, on Working-women. She gives this testimony in regard to that city, in which, during former years, the woman who worked was socially ostracised; if she appeared on the street at night alone, she was worse than ostracised. Now Mrs. Cole says:

"After much study and much conscientious inquiry, I am prepared to state that I believe the working woman of New Orleans today occupies a higher place in the estimation of honorable men than she does in almost any other city. I believe she is safer in our streets than in any other city; less liable to receive insult; and that if insulted she would find many defenders right and left."

Mrs. Cole's letter closes with these noble words: "Yet the comfortable standing of the working woman in New Orleans is not alone due to her bravery or to the chivalrous respect of the men, although I believe these to be the most important conditions. Since the war so many refined and elegant women, once leaders of fashion and society, have been reduced to direst poverty and compelled to earn their own livings, that if their efforts had not been approved of and endorsed the very foundations of society would have been shaken."

"I have never yet heard a man whose opinion was worth listening to sneer at a working woman, or try to belittle her position as a bread winner."

"The bravest statue before which we could stand, and which might thrill us with admiration for its beauty and reverence for its dumb yet marvelous outgiving of power was not found ready made in the earth. Spades dug down, bars wrenched at a quarry, muscles strained to hoist at the crude, jagged block, and the sculptor's hands moulded in dirty clay the choice image to which the block was to be shapen. Is the marble wonder less a glory for these conditions? Nay; its added glory is that it has emerged through them, and it announces earnest labor to be co-sister to intellect."

"Yet I dare say there are women who think that statues should not come forth from the nasty earth to proud pedestals thus; that to do any thing practical is some how unseemly. 'The solution of accomplishments' in which they may be dipped leaves a thin veneer which soon cracks off—a sort of social rouge that counterfeits honest, ruddy blood. But the rouge betrays itself. It is said a lazy person is often a brilliant one; but I do not believe it. If one has the fine powers, one is conscious of them and is moved to give expression to them in effort. Ability is motive and spur, and indolence is a confession of poverty of inner powers. None of us exactly like the tasks to which we-working people severally devote ourselves, but they call our best selves out and make our seeming servitude the opportunity for our best freedom. Lazy people are almost always showing a gnash of teeth, as if they were rebelling against the restraints of a chain, but the industrious man or woman whose blood is pumped through the veins by genuine effort, has the sound cheers of self-content and of self-respect. We are not debased by an honest discharge of duties, however humble they may be; we are debased only when these duties meet us and we turn from them to lower levels of thought. To shrink is one of the meanest infirmities in any walk of life."

BOOK REVIEWS.

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

SPIRITS AND THEIR WORK IN EVERY COUNTRY of the Earth: Or Nineteenth Century Miracles. A Complete Historical Compendium of the Great Movement known as "Modern Spiritualism." By Mrs. Emma Hardinge-Britten. Price 12s. 6d. This work forms a full and exhaustive account of all the main incidents of a spiritualistic character which have transpired in every country of the earth from the beginning of the nineteenth century to the present time. Spontaneous manifestations of spirit power dating from the year 1800, and the development of the spiritual telegraph, from mesmerism, psychology, clairvoyance, and somnambulism, up to spirit mediumship, will be traced out step by step.

To every student of psychology, spiritual science, religious reform, mesmerism, Spiritualism and occultism, the author, in deep earnestness of purpose and in the name of the wise controlling spirits, who have commanded her work, and assisted unceasingly to aid its execution, ventures to affirm that, both for this and many succeeding generations, this volume will prove a complete library of the subjects dealt with, and a manual of incalculable value. The work will consist of from 500 to 700 pages and 72 chapters. To ascertain how far this volume can be published in England, Mrs. Hardinge-Britten appeals to those who may sympathize with her undertaking to aid her by promises of subscriptions or donations to the amount of a certain number of copies, responses to this proposition being earnestly solicited during the ensuing month. If at the end of that time a sufficient number of subscriptions are guaranteed to warrant the author in sending her work to press, it will be issued immediately.

SPECIAL SUBJECTS TREATED OF.

History of Mesmer and Mesmerism; "The Philosopher's Stone"; "Elixir Vitæ"; "Somnambulism"; Clairvoyance; Psychology; Ecstasy; Spiritualism; Seership-natural and acquired; Correlation of Forces; from Earthly to Spiritual Magnetism; From Mesmerism to Spiritualism; Magic; Witchcraft; Sorcery; Necromancy; Occultism; Spiritism; Spiritualism; Theosophy; Reincarnation; Immortality Demonstrated; Facts, Fancies and Fanaticisms of Spiritualists; Spiritual Science; Spiritual Religion; Proofs palpable and proofs imaginary; Doctrines and Theories versus Corroborative Testimony; Magic in its Relation to Spiritualism; Narratives of Hauntings; Obsessions, Spiritual Gifts, Practices, and Spontaneous Phenomena of Various Peoples; Origin of the Modern Spiritual Movement in Different Countries; Journalism and Literature of the Subject; History and Progress; Warfare and Antagonism from without; Divisions and Parties within the Ranks; Fraud and Mistake; Deception and Hallucination; Thrilling Narratives; Wonderful Experiences; Heaven and Hell of Spirit Life; "Dwellers on the Threshold" and Angels in Paradise; Authentic Revelations of Life Hereafter in All Stages of Progression; Spirit Circles; Spiritual Workers, Pioneers, Journal-

ists, Writers, Lecturers, Mediums, Artists, Poets, Healers, and Martyrs; Trials, Prosecutions, Defeats, and Victories; All Sides of the Question; Every Phase of the Movement; All Classes of Witnesses; From the Convict's Prison to the Monarch's Throne-room; Popular Revivals; Mass Meetings; Conventions; The Stream of History Anal-zed, Condensed, and Cast on the Ocean of Time—and Eternity.

HOME CIRCLES: HOW TO INVESTIGATE SPIRITUALISM: Suggestions and Rules; together with Information for Investigators, Spiritualists and Skeptics, and an Offer to "Exposers" and Conjurers. 40 pp., paper covers. Price 10 cents. Chicago: Religio-Philosophical Journal.

This pamphlet contains an able paper from the pen of that experienced investigator and life long laborer for the uplifting of his fellows, Giles B. Stebbins. He also makes suggestions and offers a few simple rules to aid in forming home circles. Nothing is of greater value to those having an interest in Spiritualism than faithful, intelligent personal effort to attain knowledge, for it brings the spiritual growth which nothing else can, which neither money nor favors can buy. Mr. Tuttle's paper on Cultivation of Mediumship should be committed to memory by every person desirous of making an intelligent study of Spiritualism; its clear-cut compact sentences, filled with sound sense and wisdom, are characteristic of the writer's best efforts.

Hints to Investigators of Physical Phenomena, a letter written by Epes Sargent, an offer of \$1,000 to "exposers" and conjurers, the Declaration of Principles adopted at Sturgis and a chapter "To whom it may concern," with verses on "The Other World" by Harriet Beecher Stowe, complete the pamphlet.

The pamphlet is such a booklet as Spiritualists can read with profit and which they will also be glad to place in the hands of their inquiring friends. It should have a wide circulation.

Magazines for August not Before Mentioned.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Alphonse Daudet; Bob White the game bird of America; Thy will be done; Songs of the Sea; Alphonse Daudet; A Rose; Quality; To-morrow; The present condition of the Mission Indians in Southern California; Music in Italy; Carlyle; The Voice of D. G. R.; The Oldest Club in America; At the Mill; Under the Olives; Mr. Watts at the Grosvenor Gallery; The Bread-winners; The Silk Dress Story; A Woman's reason; Nights with Uncle Remus; Paradise Regained; The new Minister's Great Opportunity; Love Poems by Louis Barnard; Topics of the Time; Open Letters; Brice-a-Brae.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: The Pageant of Summer; The Etiquette of Courts; The Old Virginian Gentleman; Louis Blanc; China and foreign Powers; Cowardice; The Little World, a story of Japan; The Camorra; The thing called Love; Dress Reform once more; The Philosophy of the Beautiful; The Coronation at Moscow; The fortress prison at St. Petersburg; The Scramble for Wealth; Two Aspects of Shakespeare's Art; Folk Songs of Provence; Snake Poisoning; General Chanzly; Bath and Tunbridge Wells a Century ago; Literary Notices; Foreign Literary Notes; Miscellany.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece. "And we turned back the hands till they pointed to ten." The Beautiful Day; Lindy; The Vain Old Woman; The Young Ship-Builders; The Tinkham Brothers' Tide-Mill; Six Little Maidens; Our Special Artist; Memories of the Zoological Gardens; The Young Mountain Sheep; I don't know when; The Story of the Castle; Recollections of a Drummer-Boy; The Critics; Sunrise; Swept away; An August Day by the Sea-shore; Zintha's Fortune; The Lady of the Chingach-gook; In Summer-time; Work and Play for Young Folk; Counting their Chickens; For Very Little Folk; Jack-in-the-Pulpit; The Letter-box; The Agassiz Association; The Riddle-box. August is the great holiday month, and the August St. Nicholas is essentially a holiday number, taking its readers away from the great cities to the mountains and seaside, by the brooks and the breakers.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Language, No. 4; The Engineers of the Brooklyn Bridge and their work; A Few Reflections on Noses; Some Statuary; The American Switzerland; Women in the Industrial Arts; The Southern Exposition; Her "Luck" in getting Good Servant-Girls; What is Insanity; History and Philosophy of Hydro-Therapeutics; House Drainage; Notes on Science and Agriculture; Editorial Items; Poetry; Answers to Correspondents; Personal, etc.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) Brether Jonathan; Ten Little Toes; A Lady-bug's Home; Shri-Riding; In the Meadow; Beavers and their Houses; Coals of Fire; Two little Indians; The little Hares; How Peter was lost; Dolly's Complaint; What the Sunflowers said; Queer Conveyances; The two Goats; How Jesse helped Mamma; Willie's ride; A Queer Music-Box.

BAByLAND. (D. Lothrop & Co., Boston.) A magazine for the little ones with pretty stories and pictures. It is printed on heavy tinted paper, and the letters are large and easily read.

Malaria from the undrained Pontine marshes, near Rome, is a terror to travellers. Ayer's Ague Cure is an effectual protection from the disease, and a cure for those who have become its victims. It works just as effectually in all malarial districts on this side of the sea. Try it.

The latest addition to the English navy is the Calypso, whose beauty is in most agreeable contrast to the amazing ugliness of vessels of the inflexible and Devastation type. She is a fast steel cruiser, sheathed in wood, carries twelve breech-loaders of moderate calibre, and will take nearly as large a crew as some of the iron-clads which are three or four times her size.

If you feel dull, drowsy, debilitated, have frequent headache, mouth tastes bad, poor appetite, tongue coated, you are suffering from torpid liver, or "biliousness." Nothing will cure you so speedily and permanently as Dr. Pierce's "Golden Medical Discovery." By all druggists.

An electric light introduced in a Pennsylvania coal mine lately scared a lot of mules there out of their wits; and miners said it was the first time one of the animals was ever known to show fear under ground.

Mr. A. M. Noble, Salem, N. C., writes: "Dr. Benson's Skin Cure cured my hitherto scaly skin."

Michigan—Books, etc.

To the Editor of the Religio-Philosophical Journal:

I am glad to see that your correspondents like the "Objects and Aims," and "The Declaration of Principles" of the American Association of Spiritualists as adopted at Sturgis. The committee took much care to make them comprehensive and so worded as to suggest the importance of a high standard of care and honor in life, and in spiritual research. The Association starts on good ground, fit to command some regard and carry some mental and moral weight.

I want to bear my testimony to the worth and value of Dr. J. R. Buchanan's "Moral Education." I cannot speak at length of its contents, but can say that it should be read thoughtfully in every home, for it is a wise book, and of surpassing interest.

A new edition of Dr. N. B. Wolfe's "Starting Facts" is out—a strong book of facts witnessed by a genuine man—a book far more solid than "The Bottom Facts," of Truesdell—the Syracuse sleight-of-hand performer. The Graves and Coleman discussion you have closed. It had lasted long enough. Coleman's last letters were scholarly criticisms, fit to adorn the pages of any university magazine. In making up my chapters from the Bible of the Ages I made some Oriental research and, so far as I know, he seems correct and reliable.

I learn that our State Spiritualists Association have fixed on Orion Lake, Aug. 10-20, as place and time for the camp meeting, and that Samuel Watson is expected. All is well—place beautiful, time near; Watson and others, with good mediums will fill it with interest and value. I shall go to see many there—Spiritualists and inquirers. "Neglect not the assembling of yourselves together," is good scripture and good sense. Short epistles are in order in this summer heat. Detroit, Mich. G. B. STEBBINS.

Forty thousand acres of land in Arkansas have been secured for an Italian colony. The immigrants are to come from Tyrol, principally, and will be agriculturists. About a thousand Italians have already settled in that region.

The largest mule in the world was sold at Kansas City last month. It was eighteen and three-quarters hands high, weighed nineteen hundred and seventy-five pounds, measured fifteen feet from nose to tail, and was six years old.

Not a drink, not sold in bar-room, but a reliable, non-alcoholic tonic medicine, useful at all times, and in all seasons, is Brown's Iron Bitters.

WALTERBORO, S. C.—Dr. J. M. Klein says: "Brown's Iron Bitters have given universal satisfaction."

CONYERS, GA.—Dr. W. H. Lee says: "Brown's Iron Bitters is a good medicine and many are using it in this place."

A curious freak of nature can be seen at Solomon Marsh's farm, near Norton, Kansas. The curiosity is a calf born without eyes. The calf is perfectly formed, active and all right, with the exception that it has no sign of an eyeball.

Who has not seen the fair, fresh young girl transformed in a few months into the pale, haggard, dispirited woman? The sparkling eyes are dimmed, and the ringing laugh heard no more. Too often the causes are disorders of the system which Dr. Pierce's "Favorite Prescription," would remedy in a short time. Remember that the "Favorite Prescription" will unfailingly cure all "female weaknesses and restore health and beauty. By all druggists. Send three stamps for Dr. Pierce's treatise on Diseases on Women (96 pages). Address WORLD'S MEDICAL ASSOCIATION, Buffalo, N. Y.

An exercise in the art of besieging and defending a fortress will be held next autumn at Coblenz, beginning October 1st and continuing fourteen days. The object will be to illustrate by practice all the manoeuvres and methods which might come into operation during a similar undertaking during actual war. A large number of the most conspicuous officers in the German army have already been assigned to this novel and instructive exercise.

Eruptions and malignant fevers are conquered and cured by Samaritan Nerveine. \$1.50.

The number of sheep in New Mexico is reported to have increased from 10,000,000 in 1880 to 20,000,000 at the present time.

DR. HOLMAN'S PAD CURES Malaria, DYSPESIA, NERVOUS AND SICK HEADACHES. All Liver and Stomach Troubles. It is also a sure PROTECTION against Yellow Fever, Sea-Sickness, Typhoid, Bilious and Intermittent Fevers; and will cure Cholera, Diarrhea, Summer Complaints, Children's Diseases, and conditions from which many ladies suffer in silence. Beware of Imitations. For further information send for Pamphlet or write to Dr. Holman personally. If not found at your nearest druggist, send registered letter direct to this office and get your Pad by return mail. Regular Pad \$2.00, Special Pad \$3.00, post and duty, (for Canada) paid. HOLMAN MEDICAL PAD CO., P. O. Box 2112, 93 William St., N. Y.

PARSONS' PURGATIVE PILLS. MAKE NEW HIGH BLOOD. And will completely cleanse the blood in the entire system in three months. Any person who will take ONE PILL EACH NIGHT FROM ONE TO TWELVE WEEKS, may be restored to sound health, if such a thing is possible. For a full and complete list of the Pills have no equal. Physicians use them in their practice. Sold every where, or sent by mail for 25 cents in stamps. Send for pamphlet. I. S. JOHNSON & CO., Boston, Mass.

BOOKS.—125 Tons. of Standard Books, many of them the best editions published. YOUR CHOICE sent for examination 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 Tenyson's "Enoch Arden" unbridged, large type, to \$175 for the largest and best American Cyclopaedia. Not sold by dealers—prices too low. Circulars free. Mention this paper. JOHN B. ALDEN, Publisher, 18 Vesey St., N. Y.

TELEGRAPHIC MATTER.

Our latest correspondence, May 16, 1883, brings to us the narrative of HENRY B. DENNIS, the General Superintendent of the District Messengers of New Haven, Conn. Mr. Dennis says: "For many months I had been sorely troubled with a weak and tired feeling across the loins, almost invariably accompanied with a headache. I had noticed also that at stated periods following these pains my urine would be highly colored, and leave a heavy brick-colored sediment when allowed to stand in the vessel. I could not work, and I was discouraged to an alarming degree. Nothing helped me. I was prescribed for by some of the best physicians in New York city, where I was located at that time, but derived no benefit or relief. When almost ready to give up in despair an acquaintance said to me, 'I want you to try Hunt's Remedy.' I did so, and hardly twenty-four hours had elapsed before I obtained relief, and in three weeks' time all the aforesaid ailments had disappeared, and I improved steadily, and was infused with new life, so that I could resume my business again, which is one that subjects me to strains of all kinds, which are likely to effect the kidneys, namely: Erecting telegraph and telephone lines. Hunt's Remedy now occupies the most honored place in my cabinet of medicines. I would not be without it, and I cheerfully and heartily recommend it to all who are troubled with diseases of the liver, kidneys, or urinary organs. It never fails to cure."

33 CENTRE STREET.

TOWN CLERK FORTY-TWO YEARS.

The following is from Mr. OTHEL GAGER, the well-known and respected Town Clerk of Norwich, Conn. Mr. Gager is 59 years old, and has held this position of trust for 42 years, and his word is as good as his bond. On May 5, 1883, he writes as follows: "For years I have suffered with disease of the kidneys and bladder, and have no hesitancy in recommending Hunt's Remedy as a specific for these complaints. It has not only been the means of relieving me of terrible pains but has cured a number of my acquaintances. To-day I am performing the duties of the office of Town Clerk which I have held for forty-two years, which I could not be able to do were I not in a fair state of health owing to the use of Hunt's Remedy."

Light for Thinkers. Published Weekly at Atlanta, Ga. G. W. HATES, Editor. A. C. LADD, Publisher. Price \$1.50 per annum. 21cwt.

HOME CIRCLES. How to Investigate Spiritualism

SUGGESTIONS AND RULES, TOGETHER WITH Information for Investigators, Spiritualists and Skeptics, AND AN OFFER TO EXPOSERS AND CONJURERS OF \$1,000.

CONYERS.—Home Circles, Suggestions and Rules. By Giles B. Stebbins. Cultivation of Mediumship. By Hudson Tuttle. Physical Phenomena; Hints to Investigators and Mediums, prepared by James C. Jones, conjurer and Mediums. Conjurors of Esoteric Phenomena and Legions, \$1.00 Offer to "Exposers" and Conjurers by the Editor of the Religio-Philosophical Journal. What Do Spiritualists Believe? The Other World—a Poem by H. B. Stowe. To Whom it May Concern. A forty-page Pamphlet with cover printed in two colors and illustrated with a likeness of Swedenborg's Sons, conjurer of the Religio-Philosophical Journal. Price 10 cents, 3 copies for 25 cents, postage free. Just the book which thousands need. Just the book for Spiritualists. Just the book to place in the hands of the Investigator before he begins. Just the book to scatter broadcast as a missionary document. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE MELODIES OF LIFE.

A New Collection of Words and Music for the CHOR, CONGREGATION AND SOCIAL CIRCLES

The Author says in Preface: "We have tried, to comply with the wishes of others by writing easy and pleasing melodies and in selecting such words as will be acceptable to mortals and find a response with the angels who may join us in the choir." Board cover. Price 50 cents; postage 6 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY EPES SARGENT. Author of "Planchette, or the Despair of Solance," "The Proof Palpable of Immortality," etc.

This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration, to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical. Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physicist or metaphysician, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading his most important question. Spiritualism is not now the despair of science, as I called it on the title-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

Cloth, 12mo., pp. 372. Price, \$1.50. Postage, 10 Cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Religio-Philosophical Journal

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL, desires it to be distinctly understood that it can accept no responsibility for the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-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.

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

CHICAGO, ILL., Saturday, August 4, 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 ADVANCE.

Social Needs of Spiritualism.

Whether as a result of old-time views, deference to custom, or a sense of the fitness of things, it is certain that Spiritualists as well as others, do not like to bury their dead without some sort of religious observance.

The same difficulty occurs in the matter of marriage. It seems strange to hear one roundly denouncing the priesthood, or applauding such denunciation, and talking of the "necessity of pulling down before you can build," the favorite fallacy of the day, and then find him calling on one of these despised priests to celebrate a marriage or conduct a funeral.

Yet another grief, which is a great hindrance to growth of Spiritualism: the want of the social element. This has long been felt, and some spasmodic efforts have been made in a few places to meet the demand; but all accomplished so far has been the inauguration of "sociables" in a few places, where well dressed people shake hands and talk of the last test, or the coming séance, and then fly apart from each other, knowing nothing, caring nothing because they know nothing of the private sorrows, the separate joys and griefs, of the friends they greeted so effusively.

catalogued, and other arrangements easily elaborated by which it may be known who needs aid or sympathy. The chief need, however, is for Spiritualists themselves to awake to the perception of the real need there is for action in this direction, and if they do not feel it, ask themselves why, and steadily endeavor to create this feeling of loving helpfulness for others.

Contrasts in Physical and Spiritual Condition.

A Washington letter to the Chicago Tribune gives a vivid illustration of the style in which some ladies of that city live, and demonstrates the utter worthlessness of some persons' lives: One of the handsomest turn-outs in Washington is a light spring landau that cost \$2,500. It is upholstered in heavy crimson satin and perfumed with the fair owner's favorite flower—violets. It is drawn by a pair of light bays, young, fleet-footed creatures, worth \$1,200. They wear a \$300 gold-mounted harness and \$100 blankets, with beautifully embroidered monograms in the corners, to keep their shiny coats from the frosty air.

It is but a dress parade. The same people utter the same platitudes from house to house, until waning night or dawning day sends them to their bed, and then our grand dame returns home, her maid helps her up stairs, undresses and puts around her mistress a soft negligee robe, combs out her hair to woo sleep, and when drowsiness comes, lifts her bodily and lays her in bed. A more worthless piece of human flesh could not be presented to the public for consideration than that of this lady. In contrast therewith, that noble woman, Mrs. Gladstone, whom Disraeli once described as "the woman without a single redeeming vice," steps to the front. She devotes her life to the suffering and the poor, who are her special charge.

The Prayer Cure.

It appears from the current news of the day that Mrs. George Williams, living near Pittsburg, Pa., had been confined to her bed for over a year. The disease was consumption. The best medical treatment was consulted, but without benefit; she grew worse rapidly, and her friends expected she would die in a short time. A short time ago she received a letter from George Huffman of Washington County, in which he narrated how he was cured of paralysis by prayer, and advised Mrs. Williams to adopt the same course. She did so, praying earnestly, almost without ceasing, for deliverance from the malady. She says she commenced to improve at once, and in a few days was able to leave her bed and walk about her house, and a little later took recreation out of doors. She claims that she is as well as ever she was. She attributes her cure entirely to prayer, the efficacy of which was so signally illustrated in her case.

We are glad to learn that Hudson and Emma Tuttle will surely attend the camp meeting at Island Park, Orion, of Michigan State Association of Spiritualists. Samuel Watson cannot attend, as he goes to California. J. H. Palmer, of Lapeer, an eloquent and able man has been asked to attend and is expected. All the other advertised speakers are to be present.

The Origin and Formation of Gods Explained in Indian Myths.

J. Henry Gest, in his article on "Indian Mythology" in the Popular Science Monthly presents many thoughts that are serviceable in determining the origin and formation of Gods:

Little by little, as man becomes more self-appreciating, more confident in his superiority in the midst of surrounding nature, he gives to each great and small spirit a personality more or less like his own. Some of these will be merely exaggerated men, others a combination of man and animal. But the result of the whole will be that out of animism has grown polytheism, of which all know the congruous enormities in European mythology.

The Indian myths are a tangle of animism and polytheism, and only when we approach them with the information gained from the study of early Aryan religions worship do the hitherto senseless fancies open their hidden meanings. A few instances will show the animist of spiritual character. When the Algonquin Indian meets something he cannot understand there he fancies a mito present. This word has the several meanings of spirit, soul, and the first. The mysterious steel of the white man is Manitowabwik, spirit-stone. The strange woven cloth is, Manitowegin, spirit-skin. Among the Chippewas Manitowis designates the magician. For this same idea of magic, mystery, spirit, soul, the Dakota has the word wakan. Wakan-tanka is the Great Spirit; wakan-ndi the lightning, literally the thing of spirit origin had meaning come. Thus, every mystery is wakan. "He looks at sun, moon, and stars, but knows not who made them; or of what they are composed; he hears the winds, but, as their nature and source are to him unknown, they are wakan."

To the Indian, wind and his own breath are of all nature most like his conception of the spirit force, and so these are regarded as symbols, even as embodiments, of the spirit. The principal Creek god is "The Lord of Breath," of the Choctaws, "The Oldest of the Winds;" of the Choctaws, simply "Storm-wind."

Like the Aryans, the Indians believe in immortality, and perform elaborate ceremonies for the benefit of departed souls.

Not content with souls and spirits in themselves and in the forces of nature, they give them also to animals; so that in the dog companion is often the guardian spirit of the Indian.

As you have already noticed, there are spirits of unequal rank and unequal powers in the Indian's animism; but, though a principal spirit is at times found, yet there is no idea of a single all-powerful spirit from which all others come.

Now for some examples of the Indian polytheism. Compare the following story with some myths of early Europe. It is given in the words of Mr. Knortz: "When the world still lay in darkness, say the Mixtecas, there appeared a god, 'lion-serpent' by name, and a goddess, 'tiger-serpent.' They went to live on a high mountain, where two sons were born to them, one of whom they named 'Wind of the Nine Serpents, and the other 'Wind of the Nine Caves.' When the elder of these wanted amusement, he assumed the form of an eagle and flew about in the world; but the other changed himself to a winged serpent, in which shape he could fly not only through the air, but also through rocks and mountains." How nearly is this play of fancy like that which in dark Europe created reasons for the fabled knights.

The Algonquins have a hero-god, Menabuscho, whose remarkable adventures Mr. Knortz recounts at some length. Among others, is an incident of the mysterious value of dragon-oil, which we have learned in the Siegfried myth: "Then he (Menabuscho) set out to war against the great chief Pearl-father, who had slain his grandfather. He shot the serpent standing guard, and with the oil of the royal beast greased his boat, so that without stopping it ran through the fatal sea of misfortune." After death it became the privilege of Menabuscho to lead the souls of Indians into paradise.

There are numerous myths of the creation of the world and of man; others of a deluge from which only a single pair, man and woman, escaped.

These few examples give but an incomplete and very inadequate presentation of Indian mythology. But they are sufficient to show the presence of animism, and add another straw to the already accumulated evidence that animism is the first definite shape which religious feeling takes.

Blasphemy.

Prof. B. F. Underwood in an article on "Blasphemy" in The Index, says:

"The early Christians ridiculed the faith of the pagans and kicked over their idols. Cartoons and caricatures were also used freely by the Protestants against the Pope during the Reformation. Luther had little regard for the feelings of papists. True, we live in a better age, and coarseness in the advocacy of opinions is not in harmony with the best methods of to-day; but let not the law impose upon the discussion of Christianity restraints which are not equally imposed upon the discussion of other subjects. Science asks no protection from ridicule and caricature. None should be extended to Christianity. The religious feelings of the Christian are no more 'sacred' than the convictions of the free thinker. Sarcasm and ridicule are legitimate weapons, and any system that fears them shows thereby that it has points of weakness."

"The law in regard to blasphemy should be abolished altogether. An expression of belief should not be punished simply because it is offensive to the feelings of those whose views are assailed. Several years ago, when George Jacob Holyoake was lecturing in England on Emigration and the Poor Laws, a man rose and said: 'The lecturer has been speaking of our duty to man. Has he nothing to tell us as to our duty to God?' Holyoake said in his reply: 'I do not believe there is such a thing as a God.... I would have the Deity served as they serve the subaltern—place him on half pay.' During the trial, Mr. Justice Erskine said to the jury: 'If you are convinced that he uttered the words with levity for the purpose of treating with contempt the majesty of the Almighty God, he is guilty of the offence.' Holyoake was convicted and sentenced to six months' imprisonment. For saying in a terse way that he would have the expense of worshipping God reduced one half, a very sensible proposition, he was punished and could have been even under a decision like that of the Lord Chief Justice of England."

Rev. Samuel Watson has started for San Francisco, Cal. He writes to us that "Organization is a necessity."

Cremation.

Charles Meininger, Sr., of Cincinnati, Ohio, was cremated at Washington, Pa., on the morning of the 27th ult., the body having arrived via Hempfield on the nine o'clock train. The fires were lighted the day before, and when the corpse arrived the retort was in readiness to receive the remains. On reaching the crematory exercises were held in German by the Rev. E. Voss of Cincinnati, and the Rev. B. Storcke of Wheeling. Immediately after these services, Messrs. John L. Dye and Elliott Seaborn, who conducted the cremation, wrapped the alum sheet about the body, when it was slid into the retort. The deceased was about sixty-five years of age, and died of softening of the brain, having been an invalid for nearly four years.

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 A. M., such notices must reach this office on Monday.

Mr. and Mrs. Bundy are now enjoying the balmy air and genial influences of the Lake Pleasant Camp Meeting.

Dr. J. K. Bailey intends to visit the New England Camp Meetings this year.

Dr. Dumont C. Dake is at Onset Bay, and proposes remaining there through the season.

Mrs. Zella S. Hastings spoke at the Spiritualist Hall, Bartonville, Vt., July 15th. Mrs. Gertie B. Howard was present, and gave many tests.

Dr. H. P. Fairfield is engaged to lecture at the Niantic Camp-Meeting, August 5th and 6th. He would like other calls. Address box 785, Newburyport, Mass.

Those who wish to subscribe for Mrs. Emma Hardinge-Britten's new work, can address her as follows: The Limes, Humphrey St., Cheetham Hill, Manchester, Eng.

P. T. Barnum has presented to a church in Bridgeport a complete set of stained-glass windows, which cost \$1,000, and there isn't a hint about Jumbo on one of them.

G. H. Brooks returned to Chicago last week from a lecturing tour in the South and West. Last Saturday he went to Madison, Wisconsin, where he will probably lecture. He will attend the camp meeting at Delphos, Kansas, August 10th.

Frances E. Willard sends forth a card urging the promotion of the temperance cause by establishing in every part of the country the Woman's Christian Temperance Union. She has been laboring efficiently in the West.

Arrangements have been made for a camp meeting at Clinton, Iowa, to commence Aug. 5th and to continue three weeks. The Spiritualists of that section are actively preparing for the event and anticipate a good attendance and an enjoyable time.

Edgar W. Emerson, of Manchester, N. H., who is now engaged as platform test-medium at Neshaminy Falls Camp, will visit Lake Pleasant during the week beginning Aug. 5th, and fill an engagement as platform test-medium from Aug. 13th to 27th.

An evangelist was given twelve hours to leave town by the enraged people of Shelbyville, Ill. His name is Sherman, and he insulted the wife of the Methodist minister. Some of these evangelists will rush upon their fate in Iowa one of these days—Daily News, Chicago.

Dr. E. W. Stevens lectured at Lincoln, Ill., the 18th ult. He also lectured in the country west of Orion. He has also visited Crystal Lake and Bloomington for the purpose of attending some patients there. At Lincoln, he greatly relieved, with only one treatment, a paralytic patient, Mrs. Miller, who had been afflicted for four years.

Our esteemed Italian correspondent, Sebastiano Fenzi, informs us that his little volume on Gymnastics is about to be republished in English by a London admirer. This we are glad to learn, and shall look forward to the pleasure of seeing it within the reach of those of our subscribers who do not read Italian.

A. B. French can be engaged for Sunday or week evening lectures at any point not more than one day's ride from his home at Clyde, O., during the month of September. He will deliver special lectures, if desired. Friends in Ohio, Michigan and Illinois can address him at Clyde, Ohio, or until August 20th, care of C. B. Lynn, Lake Pleasant, Mass.

Lyman C. Howe spoke at the Neshaminy camp meeting July 25th, 27th and 29th, and August 2nd. He speaks at the annual meeting at McLean, Tompkins County, N. Y., Aug. 5th; at the Cassadaga Lake Free Association, Aug. 7th, 8th and 9th; at North Lansing, N. Y., Aug. 12th; Clarendon, the 19th, and Hemlock Hall Yearly Meeting, the 31st, and September 1st and 2nd.

A very successful camp meeting closed at Paw Paw, Mich., on Sunday last. The audiences were fair on Friday and Saturday, and very large on Sunday. Mrs. Porter, of Chicago, was present and gave many good tests from the rostrum. Mrs. (He Denslow from South Bend furnished the music. Mrs. Drake, of Plainwell, and A. B. French were the speakers. Much interest was manifested in the lectures, and all departed on Sunday evening feeling that a harmonious and happy season had added new strength for the duties of life. The feeling was harmonious for another reunion next year.

"Tokology," a book for every woman, by Alice B. Stockham, M. D. This new, popular and interesting book upon maternity has entered upon the second edition, the first edition being exhausted in one month. Price, cloth bound, \$1.50.

The first number of Dio Lewis's Monthly has come to hand. It will supply a want long needed. The articles are of a character calculated to be of permanent value, and they can not fail to have a beneficial influence in the domestic circle, making each one stronger physically and more refined spiritually. Terms \$2.50 per year. Address, Clark Brothers, 68 and 69 Bible House, New York City.

Another pious swindler has turned up. This time, as in many instances recently, the Roman Catholics are the sufferers. An association called Catholic Knights—they are all knights of bloodless swords—placed \$500,000 or thereabouts in the hands of a treasurer named Hechmer, living at Grafton, W. Va. Being a pious man, Hechmer thought his piety ought to be rewarded, and used \$40,000 or \$50,000 for his own uses. He has taken a transatlantic trip.

It is proposed that twenty or more churches in the country shall each take a pew in the American chapel in Paris, and pay for it \$50 a year. The name of the church thus taking a pew is to be inscribed on the pew, with an invitation to all members and friends of that church to make themselves at home in the pew. The money yielded by this scheme to the chapel is to be spent in promoting evangelical missionary work.

The Index says that during a recent thunderstorm near Albany, N. Y., a young man sitting near a window reading his Bible, was struck by lightning, which stripped his clothing from his back and tore his flesh badly. He was dead when raised from the floor. The Bible had been thrown across the room. If the young man had been reading an "infidel" work when the sad occurrence took place, there are many preachers for whom the event would have furnished a text for sermons.

MICHIGAN STATE CAMP MEETING OF SPIRITUALISTS AT ORION.—See in another column notice of camp meeting at the beautiful Island Park, Orion, under auspices of the State Association of Spiritualists. Able speakers, good mediums, an excellent and very pleasant place, good accommodations and good management. Michigan Spiritualists should make this a great meeting, and one of the best. Remember the time—August 10th and 20th.

The tricycle is making its way among the ladies in high circles in England. The Princess Mary, Duchess of Teck, took the initiative, and her report of the value of the exercise induced her illustrious relatives to adopt it. Her majesty recently sent orders for two machines for the use of her granddaughters, the Princesses of Hesse. The Princess of Wales gave her eldest daughter a tricycle for her birthday present last year. The Princess Louise rides a tricycle herself. Many hundreds of ladies have followed the fashion thus powerfully set.

The Rev. Henry B. Porcival, in attempting to follow the Rev. "Father" Ritchie of Chicago, has fallen into hot water. The vestry of the Church of the Evangelist, Philadelphia, has presented charges against him, alleging that he has violated the canons of the church in the introduction of ceremonies foreign to the laws of the Protestant Episcopal Church. The trouble has existed in the church for some time between the "high church" and the "low church" elements. The matter was finally carried into the courts, and decided in favor of the "low church" party, who now present the charges against the pastor.

Statistics of the religions of the starved and robbed wretches composing British India, based upon the census of 1882, which reckoned the entire population at 254,899,516, make the following enumeration: Various sects and casts of Hindoos, 187,937,450; Mohammedans, 50,121,555; nature worshippers, 6,426,511; Buddhists, 3,418,894; native Christians, 1,862,634; Jains, a sect whose worship is mingled Buddhism and Hindooism, 1,221,806; Sikhs, who are simple theists, 853,456; miscellaneous and unspecified, 3,057,130. The native Protestant Christians number only about 500,000, but this is an increase of eighty-six per cent within ten years.

Dr. Eriemeyer claims that the ancient Hebrews were left-handed. Most of the Aryan people write from left to right, and their books are so printed as to read in that direction. On the other hand, the Semitic people write from right to left. Dr. Eriemeyer insists that the writers of the Old Testament and also the early Talmudists naturally wrote with their left hands, and would have consequently found it difficult to write from left to right. He finds considerable circumstantial evidence to support his theory. Jacob and Job, he says, preferred to give the pre-eminent benediction with the left hand instead of the right. Jacob laid his left hand upon the head of his eldest grandchild.

D. F. Trefry writes as follows: "The Spiritual Light Seekers held their first meeting, Sunday, July 29th, at 3 P. M., in Prof. Lester's Academy, 619 West Lake St., Chicago, with quite a large audience, and a choir of good singers, seven in number. Mrs. S. F. DeWolf acted as manager of the meeting. She made a brief opening address, and was followed by Mr. A. H. Williams, Mrs. Saydam-Townsend, Mrs. Rattle Davis, Mrs. Trudell and others. A number of tests were given by Mrs. Townsend, Mrs. Webster, and Mrs. De Wolf, many of which were recognized as correct. The audience, remaining two hours harmonious, was dismissed after singing by the choir and a short prayer by Mrs. Webster. Many words of cheer and comfort were uttered by those in attendance as they passed out of the Hall. We feel encouraged and ask all truthful mediums to come in and help us."



Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

There Is No Death.

There is no death! The stars go down To rise upon some fairer shore; And bright in heaven's jeweled crown They shine on high forevermore.

There is no death! The dust we tread Shall change beneath the summer showers To golden grain or mellow fruit, Or shine in rainbow-tinted flowers.

There is no death! An angel form Walks o'er the earth with silent tread; No bars our best loved things away, And then we think that they are dead.

No leaves our hearts all desolate— He plucks our sweetest, fairest flowers; Transplanted into bliss, they now Adorn in heaven immortal bowers!— Owen Meredith.

Neshaminy Falls Camp Meeting.

To the Editor of the Religio-Philosophical Journal: Sunday the 16th ult., the opening exercises of the Neshaminy Falls Camp Meeting, called many to that beautiful retreat beside the pretty stream, Neshaminy Creek. The day was bright and sunny, and all Neshaminy seemed to combine to contribute to the pleasure of man, whether physically, intellectually or spiritually. The stream and woods were literally swarming with mirthful seekers after recreation, and a relief from the heavy atmosphere of the great city.

Mrs. Shepard-Lillie was the first to consecrate anew the camp ground of the First Association of Spiritualists of Philadelphia. After a few appropriate remarks by H. B. Champion who returned from the Golden State in time for the opening, Mrs. Lillie gave a pleasing and able address upon the rapid progress of humanity in all departments of life, including the casting off of the old bigotry and superstitions of past ages and the acceptance of more liberal men's views in reference to the relation that man sustains to his Creator and their life in the future realms of existence.

At the close of the lecture, Mr. Emerson gave several tests of spirit presence, which were acknowledged to be true and correct in each particular. Mr. Emerson gives tests in a very clear and concise manner, without hesitation, giving names with precision and promptness and in a very positive and decided tone, which ranks him as one of our best mediums for this special work.

The afternoon address was delivered by O. P. Kellogg, who, with his happy vein of thought and pleasing manner of presenting it, held the very attentive listeners for an hour, after which they were again presented with a large number of the presences of those who had gone on before them to the invisible shores of a future, from which it has been said no traveler ever returns. This is a new feature of the camp meeting at Neshaminy, and no doubt will prove very interesting.

Soon after the close of the afternoon meeting the rain began to fall and a general commotion was made for shelter, which was ample for all, as the new dancing pavilion alone would shelter a large concourse of people.

Through some mistake in regard to the running of trains, there were several hundred persons left at the depot in the city for whom there was no transportation provided by the railroad.

Monday, camp day, nothing of interest occurred. There were large excursion parties upon the grounds, Sunday school picnics. Great curiosity was shown and many remarks made by church visitors; some, of course, not at all complimentary to either Spiritualism or its adherents.

Tuesday afternoon the threatening storm clouds gave warning of such a character that it was considered the better part of valor to seat the pavilion for the afternoon lecture, which was on the subject, "Inspiration." Before he had finished the preparatory remarks, the rain began to fall in torrents, and the deafening roar of the falling rain upon the immense tin roof overhead and the tramp of the many feet seeking shelter from its furious onslaught, which turned the hillside into rushing streams, prevented the speaker from being heard. Good order was preserved and when the rain ceased, the many hundreds from the city wended their way to the railroad trains that stood waiting for them on a side track at the station.

Wednesday, the address was delivered by Mrs. Shepard-Lillie. There was a grand combination excursion, of which I copy the circular and programme that your readers may judge of the strictly orthodox or Christian amusement. A large number of many children and young people gathered from the five large and popular churches of the city. Before the hour for the lecture, Mrs. Lillie was waited upon by one of the evangelical ministers or deacons, and particularly requested not to say anything of an impartial character, as there was so large a number of their young folks upon the grounds. At the appointed hour for our lecture, the many Christian brethren and sisters assembled together within a few feet of the speaker's stand, and all commenced singing orthodox hymns, in which exercise they gave their voices their loudest scope to the no small annoyance of the audience gathered to listen to Mrs. Lillie. The singing was kept up until the superintendent informed them that the grounds were entirely under the control of the Spiritualists, and gently hinted that unless the common rules of propriety and courtesy were observed by them, that back from the speaker's stand in a quiet shady nook, there stood a stone building where they might sing and pray and no one would be molested thereby. The building referred to is not very classical in its appearance, but as an evidence of its moral influence upon the excursionists to Neshaminy Falls, there have been but two persons who, within its sombre walls during the five years that the Spiritualists have annually occupied the grove from four to six weeks as a camp meeting ground. Mrs. Lillie in her lecture referred to the lack of courtesy on the part of the Christian gentleman, and the President, Mr. H. B. Champion, in his usual urbane and dignified manner politely requested of the gentleman an attendance at our meeting, as he would be able at least to extract from our teachings some hints of what one society expects, yea, demands from another, as well as learn the rules of propriety and common courtesy which should govern and control all societies in their intercourse with each other.

The grove at Neshaminy Falls is a resort for excursionists and especially for Sunday school picnics, and although the grounds are under the control of the Spiritualists during the time of the camp meeting, collisions with church societies and organizations are frequent, and many amusing incidents are the result. Thus, a large excursion from some of the city churches visited the grounds. They were very desirous of holding a prayer meeting in the dancing pavilion, but could not while a noisome fancy dress box, to be held July 29th, was suspended over their devotional heads. The gentlemanly superintendent removed the obnoxious sign, but the prayer meeting was scarcely ended when a train of cars arrived from the city, freighted with two hundred precious souls, belonging to the same excursion, who brought with them a band of musicians to discourse sweet music while they tripped the fantastic toe by the light of the silvery moon at Neshaminy. The result was a collision between the two divisions. A compromise was made by the kind and good natured proprietor of the grounds, sending them across the creek where another pavilion was free for the day from the dogmatic and creed-bound hypocrisy of such Christianity. The church, however, had the advantage, as their tickets would only allow the excursionists to stay till six o'clock. The President of the camp meeting made many of them glad by an exchange of camp meeting tickets for theirs, that were good for a return to the city at 10:30 P. M., as many of our people preferred to return on the excursion train.

Mr. O. P. Kellogg was the speaker for the day. It is not necessary for me to expatiate upon the merits of a lecture delivered by this gentleman, as he is too well known as an able and eloquent exponent of the Harmonical Philosophy, to need any eulogies of praise from my pen. After the lecture, tests were given by Mr. Emerson and also by Mr. Mather, both mediums giving evidence of the return and communion of the friends of those there assembled, whom they had looked upon as dead to them till they, too, should shuffle off this mortal coil, and join them in the land of souls. Many of the evidences were very remarkable for the clearness and distinct-

ness with which they were given and the positive assurance that there could be no mistake in them. The evening was spent very pleasantly by the hundreds of young people, who flock to Neshaminy nightly to trip the light fantastic toe to the music furnished by the Association. The gaily and brightness of the scene can better be imagined than described—the weird light of the many lamps hung amidst the greenery of nature's primitive forest, with the many young and happy faces in those gay bright colors, many higher in color than the fairies, that once fancied paint as gliding through the dark and sombre shade in the long, long ago.

The elder portion of the campers gathered at the chapel and held sweet converse with the many loved ones from the invisible shores, whose presence was fully proven by Mr. Emerson, who gave a public circle for the benefit of the Association. Nearly all received some evidence of the presence of those whom in earth life had been near and dear to them.

The afternoon lecture was delivered by Mrs. Lillie. Saturday was equally quiet, Mr. O. P. Kellogg speaking to the audience which, though not large, was very attentive. As it takes several days to arrange all things pertaining to the comfort and pleasure of such a large gathering of people, it is but justice to say that the success of the efforts of the First Association has been very gratifying and satisfactory. The half-hundred little cottages with their bright colored awnings, the new dancing pavilion, which will shelter over two thousand, and the many other quaint and gaily painted buildings beneath the canopy of leafy forest, give a pleasing and enchanting Sunday the attendance always being very much larger than through the week, the anticipations are for a big crowd, and ample preparations are being made for all. All are praying that the weather may be propitious and that the Gods may favor us with pleasant Sundays. July 20, 1883. HELEN MAR.

Curious Phenomena.

On Sunday July 1st, a large audience in San Francisco witnessed phenomena which are worthy of record in the transactions of every scientific society in the civilized world. And, lest this statement may seem exaggerated, the following statement of facts is penned. These phenomena occurred in the presence of Mrs. Reed, of San Jose. The lady had two slates mounted with wooden frames, each about four and a half by seven inches. The lady would rub the slates clean, put a bit of pencil as large as a grain of wheat on one, place the other on top and invite any one in the audience to take hold of one end of these slates with both hands, and she would hold the other end in the same manner. This would continue from one to five minutes, when the slates were opened and found to be perfectly blank. The writing, intelligible and pertinent to some one present, generally the party holding the slates. One message was as near like this as memory serves: "I am getting along well. I have outgrown the conditions surrounding me previous to the great change. Signed, your grandson." A man stepped forward who appeared like a business man of the city, who held the slates with both hands, and he obtained this writing in a bold hand quite different from that of other writing: "I am happy to meet you—your old-time friend, Wm. C. Ralston." The man appeared to be confounded, but collecting his thoughts, he turned to the audience and said: "I am a skeptic as to everything I do not see demonstrated, but I have no longer doubts of that." Pointing to the slates, he said: "I was sitting close by and watched things closely and is satisfied that tricky or fraud is out of the question as an explanation. It must therefore be done (as it purports to be) by the spirit of some deceased persons, or by some law of mind wholly unknown to science and even in direct conflict with the recognized laws of matter and mind. These phenomena have been repeated easily as often as desired, and detected through mediumship of three other parties extending back eight years.

As a stimulus to ferret out the fact, law and significance of these phenomena, I will give a hundred dollars in gold coin to any member of the Academy of Sciences, or any professor of the University of California, who will prove these phenomena to be done by tricky or fraud, or any other matter other than the spiritual hypothesis includes. A friend at my elbow, who is able to fill his engagements, says he will give a thousand dollars on the same terms.—JOHN ALLEN in Helena (Cal.), Star.

Organization.

To the Editor of the Religio-Philosophical Journal: I have read with interest your report of the National Convention; also, your editorial, and the Declaration of Principles. The Constitution may be in the best form that could be devised under the present state of the existing conditions of the mass of Spiritualists of the country, are we ready to formulate? Now, suppose I wish to join the Association (an Association, the lives of whose members are supposed to be all that is needed to promote the best interests of the Association, both materially and spiritually in all of its bearings), and determine whether or not to pay the pittance of a dollar, sign the Constitution and be declared a member in full fellowship with the good and true? Again, suppose I should by the full Board, or by a majority of one (as the Book of James was declared good) be admitted to the ranks, and then I should be suspected of thinking and acting differently from the main body on some of the fundamental principles of life, liberty and the pursuit of happiness as I understand them, is there a Board of Censors to cause my name to be stricken from the books of the Association, and be anathematized? Should I not square my life to the best interests of the Association in all its bearings, according to the Declaration of Principles and the Constitution, if I allow myself to become one of its members?

I believe in organized work, and feel that great good may be accomplished, if the real earnest and true men and women in the Spiritualists ranks, those who have the good of humanity at heart, could be brought into local organization, in cities and towns throughout the country, and would commence the work of regular meetings and aid societies. Surely such work is needed in this section of the country and in all probability throughout the nation, but whether the time has come to organize on the plan of the sitting process, taking only those whose lives are such as are in conformity with the constitutional article on membership I am not fully persuaded. One thing I can say, and that is, I had much rather be individualized with the whole mass, than to be organized with the whole mass. In my individual capacity I feel at perfect liberty to criticize any persons whom I know to be spurning off the people under the holy name of Spiritualism, though they may be real believers in spirit communion, while their lives and actions are anything but what I could be in sympathy with—hence the query, are we prepared to organize on the sitting process, and take the consequences? W. W. CURRIER. Old Pan Cottage, East Wareham, Mass.

Opening Oysters with Prayer.

There is a certain class of people who take a very gloomy view of religion and declare that we ought to do everything as though we were to die the next minute. What a long-faced community we should be if that rule were carried out. A man couldn't laugh at a joke, indeed, no one would dare make a joke for people to laugh at, and life would become a slow march to the grave. If to-day were to be our last we should not lay in a stock of provisions for tomorrow, we should not want to go over the Brooklyn Bridge, and we should not pay the note that becomes due to-day because our creditor won't need it. The best way, in spite of some gloomy souls, is to live gaily, honestly and happily, doing as you can, to try at all things that ought to be tried over and to laugh at things that ought to be laughed at. There is no good reason why a man should have crows' feet before his time simply because he is religious and wants to do the right thing. We are reminded of a story in this connection. "You ought to engage in a nothing," said a solemn saint, whose soul was like a glooming lemon, "that you can open with prayer." The way to whom he addressed himself replied reverently, "Well, suppose I want a dozen of oysters, can I consistently open them with prayer?"

P. Beach writes: I have taken your paper almost from its earliest publication, and would feel lost without its presence every week. The number of July 14th is one that ought to be in the hands of every one, though all are good. Wm. A. Way in renewing his subscription writes: We prefer the JOURNAL to all other papers. The Mexican letters have an interest for all, and we hand the JOURNAL to our friends, feeling sure they will read the letters and profit by them.

RE-INVESTIGATED.

A Remarkable Statement Fully Corroborated by Three Important Interviews.

An unusual article from the Rochester, N. Y. Democrat and Chronicle was published in this paper recently and has been the subject of much conversation both in professional circles and on the street. Apparently it caused more commotion in Rochester, than any article of the same paper shows:

Dr. J. B. Henion, who is well known not only in Rochester, but in nearly every part of America, sent an extended article to this paper, a few days since, which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal inquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed an editorial necessity.

With this end in view a representative of this paper called on Dr. Henion at his residence, when the following interview occurred:

"That article of yours, doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued such as you can verify?"

"Every one of them and many additional ones. Few people ever get so near the grave as I did, and then return, and I am not surprised that the public think it marvelous. It was marvelous."

"How in the world did you, a physician, come to be brought so low?"

"By neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dull, indefinite pains, and my stomach was out of order; but I did not think it meant anything serious."

"But have these common ailments anything to do with the fearful Bright's disease which took so firm a hold on you?"

"Anything? Why, they are the sure indications of the first stages of that dreadful malady. The fact is, few people know or realize what ails them, and I am sorry to say that too few physicians do either."

"But it is a true one. The medical profession have been treating symptoms instead of diseases for years, and it is high time it ceased. We doctors have been clipping off the twigs when we should strike at the root. The symptoms I have just mentioned or any unusual action or irritation of the water channels indicate the approach of Bright's disease even before a cough announces the coming of another assumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, stomach, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said more than one-half the deaths which occur arise from Bright's disease, is that correct?"

"Precisely. Thousands of so-called diseases are torturing people to-day, when in reality it is Bright's disease in some one of its many forms. It is a Hydra-headed monster and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, common diseases, pneumonia, malaria fever, and other ailments, which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured as I was by the timely use of the same remedy—Warner's Safe Cure. I am getting my eyes thoroughly open in this matter, and think I am helping others to do the same. Why do you not get a copy? There are no end of truths bearing on this subject. If you want to know more about it go and see Mr. Warner himself. He was sick the same as I, and is the healthiest man in Rochester to-day. He has made a study of this subject and can give you more facts than I can. Go, too, and see Dr. Lattimore, the chemist, at the University. If you want facts there are no end of them. The information desired by increase of Bright's disease, its simple and deceptive symptoms, and there is but one way by which it can be escaped."

Fully satisfied of the truth and force of the Doctor's words, the reporter bade him good day and called on Mr. Warner at his establishment on Exchange street. At first Mr. Warner was inclined to be reticent, but after talking about the information desired was so alarmed by the increase of Bright's disease, in a manner changed instantly and he spoke very earnestly:

"It is true that Bright's disease has increased wonderfully, and we find, by reliable statistics, that in the past ten years its growth has been 250 per cent. Look at the prominent men it has carried off: Everett, Sumner, Chase, Wilson, Carpenter, Bishops Haven and Zeck, and others. This is terrible, and shows a greater growth than that of any other known complaint. It should be plain to every one that something must be done to check this increase or there is no knowing where it may end."

"Do you think many people are afflicted with it to-day who do not realize it, Mr. Warner?"

"Hundreds of thousands. I have a striking example of this truth which has just come to my notice. A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis, and was showing the students what the indications of this terrible malady were. In order to show the contrast between healthy and unhealthy fluids, he had provided a vial, the contents of which were drawn from his own person. 'And now, gentlemen,' he said, 'as we have seen the unhealthy fluid, let us turn to the healthy one. I have a specimen of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him, and in a trembling voice he said: 'Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys, and in less than a year he was dead.'

"You believe, then, that it has no symptoms of its own and is frequently unknown even by the person who is afflicted with it?"

"It has no symptoms of its own and very often none at all. Usually no two people have the same symptoms, and frequently death is the first symptom. The slightest indication of any kidney difficulty should be enough to strike terror to any one. I know that I am talking about for I have been through all the stages of kidney disease."

"You know of Dr. Henion's case?"

"Yes, I have both read and heard of it. 'It is very wonderful, isn't it?' 'A very prominent case but no more so than a great many others that have come to my notice as having been cured by the same means.' 'Do you believe then that Bright's disease can be cured?'"

"I know it can. I know it from the experience of hundreds of prominent persons who were given up to die by both their physicians and friends."

"You speak of your own experience, what was it?"

"A fearful one. I had felt languid and unfit for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty, I thought there was little hope, and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying, 'There goes a man who will be dead within a year.' I believe his words would have proven true if I had not fortunately secured and used the remedy now known as Warner's Safe Cure."

"And this caused you to manufacture it?"

"No it caused me to investigate. I went to the principal cities, saw physicians, prescribing and using it and I therefore determined, as a duty I owed humanity and the suffering, to bring it within their reach and now it is known in every part of America, is sold in every drug store and has become a household necessity."

The reporter left Mr. Warner, much impressed with the earnestness and sincerity of his statements and next paid a visit to Dr. S. A. Lattimore at his residence on Prince street. Dr. Lattimore, although busily engaged upon matters connected with the State Board of Health, of which he is one of the analysts, courteously answered the questions that were propounded him:

"Did you make a chemical analysis of the case of Mr. H. E. Warner some three years ago, Doctor?"

"And what did the symptoms indicate?"

"A serious disease of the kidneys." "Did you think Mr. Warner could recover?" "No, sir. I do not think it possible. It was seldom, indeed, that so pronounced a case had, up to that time, ever been cured." "Do you know anything about the remedy which cured him?"

"Yes, I have chemically analyzed it and upon critical examination, find it entirely free from any poisonous or irritating substances." "We publish the foregoing statements in view of the commotion which the publicity of Dr. Henion's article has caused and to meet the protestations which have been made. The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is beyond question and the statements they make cannot for a moment be doubted. They conclusively show that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, alarmingly increasing and that it can be cured."

THE LAST MIRACLE.

How It Was Wrought by the Abbe Upon His Philosophic Nephew.

The Abbe Miryex, says the Argonaut, was born three centuries too late. With a prominent forehead and puffy eyes, he clearly had to make a continual effort to moderate the sound of his voice and to restrain his gestures. He would have done well in a convent; as a country parson he was out of place. He preached against the impiety of this generation, he threatened doubters with the lightning of heaven, and loved to paint the fires of hell and the worm that never dies. A nephew of the abbe, Monsieur Charles Brenier, was a product of the Normal School. At thirty-six he was professor of philosophy, and had gained a great reputation by his book, "The Nature of the Soul."

Four or five years ago Brenier, exhausted by his labors, had a severe illness, and his medical man advised him to pass a month or two in the fresh air, beautiful scenery and quiet life of the Pyrenees. He determined to do so, and on his road through he would visit his uncle.

The abbe loved his nephew. He had deeply loved his sister, who was some years older than himself, and who had been his "little mother." She had died when he was but a child, and he had never seen her. Her son he loved also, although he regarded him as a backslider, he could not help feeling some pride in the reputation he had gained. He, therefore, received the young professor with pleasure. In fact, the fanatic priest was, at heart, not sorry to see an enemy of the faith. He resolved to question him, and see what he really had in him.

Brenier, who had made up his mind, as he phrases it, a good end. Her son he loved also, although he regarded him as a backslider, he could not help feeling some pride in the reputation he had gained. He, therefore, received the young professor with pleasure. In fact, the fanatic priest was, at heart, not sorry to see an enemy of the faith. He resolved to question him, and see what he really had in him.

"I know the heart and mind of the man," said Brenier, "and I am reminded of some reminiscences of my infancy, and shedding some tears for his sister's memory, the abbe inquired on the nephew staying to dinner.

"The dinner was plain but good. The guests were two neighboring clergymen. Until the dessert appeared the conversation was decidedly commonplace. Suddenly the abbe arose and opened the window. 'Look at the heaven and the earth,' he exclaimed, 'contemplate those millions of stars which shine there for the glory of God! The hand of the Creator is everywhere—in the trees that rustle in the wind, in the perfume wafted from the lilacs, in the worm that crawls beneath the sod we tread, in the moth that flutters round the lamp, in the spring that murmurs as it flows, in all things great, in all things small.' The country clergymen at this period crossed themselves.

"My dear uncle," said Brenier, "I respect your faith, but I do not wish to enter into any controversy." "I am curious, on the other hand," replied the abbe, "to hear the views of a philosopher, a free thinker. These gentlemen, like myself, would like to know the weapons employed against the faith." "Science," said Brenier, "pursues her course and seeks for the truth."

"Well, go on, are you listening?" "Do you want," said the professor, with a smile, "a course of philosophy?" "We want your ideas on the government of the universe."

"There are two possible interpretations of the government of this world," began Brenier. "The continual intervention of God and the immutable action of law. The priests incline to the first, because it is their function to act as go-betweens between the man who prays and the Providence which acts. In pagan Rome they inspected the entrails of victims; in modern Rome they work miracles. They therefore deny the omnipotence of law; they must have a God who can suspend the laws of nature, and thus excluding God from the world he has created. There is no such thing as creation."

The two country priests looked at him with a frightened air. The uncle raised his eyes to the ceiling and nervously crumpled a piece of bread.

"The word creation," continued the philosopher, "implies sudden appearance. To our views there is a gradual appearance, transformation, a progressive development, unchanging order. Warm-blooded animals could not exist in the atmosphere charged with carbonic acid, which covered the earth in early days. The absorption of this substance by vegetation under the action of the sun rendered their existence possible. Examine our own life from birth to death; is there any intervention of Providence at the passage from infancy to youth? Nations are born and die like individuals, and worlds are born and die like nations. Nothing has been the subject or the object of any miracle."

The abbe could restrain himself no longer. "Miserable blasphemer!" he cried, "do you not fear that God will crush you?" "No," replied Brenier, quietly.

"Do you deny that he has the power to kill you?" "I deny it absolutely. See here, I am recovering from a sickness. I may die of apoplexy, or rupture of an aneurism, or of any other sudden attack. Well, I take my chances. I defy God to kill me in the next ten minutes!"

The priests crossed themselves again. The abbe looked at the clock and smiled. Brenier remained calm. The abbe fixed on him a gaze like that of a magnetizer. He was invoking God to punish the impious one.

Brenier still smiled. What increased the exasperation of the abbe was that he saw in the faces of the other priests, that they had not the slightest belief in any miraculous intervention. The minutes passed slowly. The clock went tick-tick; the tenth minute was nearly ended.

Just as the hand was on the figure, Miryex seized a knife from the table, plunged it into the bosom of his nephew, and cried: "Here is the miracle! It is not I who kill the son of my sister—it is God who arms my hand!" Brenier fell, bathed in his blood; his last words were: "Miserable age, when men must do their miracles themselves!"

Notes and Extracts.

Affliction is a greater enemy to the face than the smallpox.—St. Evremont. Evil is wrought by the want of thought, as well as by the want of heart.—Hook. Let all seen enjoyments lead to the unseen fountains from which they flow.—Halcyon. A man who can not mind his own business is not to be trusted with the keys of a castle.—Saville. The char'ies that soothe and bless, lie scattered at the feet of men like flowers.—Wordsworth. God writes the gospel, not in the Bible alone, but on trees and flowers, on the clouds and stars.—Luther. Wealth may not bring happiness, perhaps, but it manages to make appearances agreeably deceptive. Silence is the safest appearance for all the contradiction that arises from impertinence, vulgarity or envy. Man passes his life in reasoning on the past, in complaining of the present and in trembling for the future.

MM. S. Wroblewski and K. Olszewski have announced to the French Academy of Sciences the complete liquefaction of nitrogen. Nitrogen cooled in a glass tube down to 190 degrees, and submitted to a pressure of 150 atmospheres, remained gaseous; nothing could be seen in the tube. If the gas is allowed to escape slowly and the pressure is not allowed to fall, it becomes a white solid, the nitrogen is completely liquefied, presenting a very distinct metallic and evaporating rapidly.

Hard-Earned Wages. (British Architect.) An artist employed in repairing the properties of an old church in Belgium, being refused payment in a lump, was asked for details, and sent in his bill as follows:— "Correcting ten commandments, \$5.12; embellished Pontius Pilate and put new ribbons on his bonnet, \$3.00; put a new fall on the rooster of St. Peter and mended comb, \$2.20; replumed and gilded the left wing of the guardian angel, \$4.18; washed the servant of the High Priest and put carmine on his cheek, \$5.12; renewed Heaven, adjusted two stars, and cleaned moon, \$7.14; reanimated the flames of purgatory and restored souls, \$2.00; renewed the flames of Hell, put a new fall on the Devil, mended his left hoof, and did several jobs for the damned, \$7.17; reordering the robe of Herod and readjusted his wig, \$4.00; put new spotted dashes on the son of Tobias and draping on the sack, \$2.00; cleaned the ears of Balaam's ass and shod him, \$5.02; put earrings in the ears of Sarah, \$2.01; put new stone in David's sling, and renewed the head of Goliath and extended his legs, \$3.00; decorated Noah's ark, \$5.00; mended the shirt of the prodigal son and cleaned his car, \$4.00; total, \$55.07.

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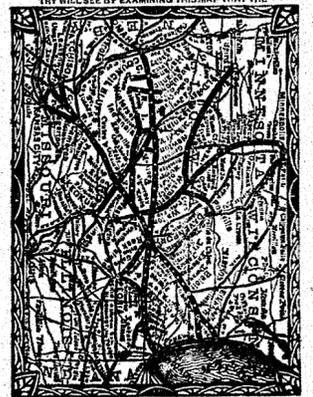
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SCENES FROM BEYOND THE VELL.

An Interesting Chapter from the New Work by Mrs. Emma Hardinge-Britten.\*

Some ten years ago there resided in New York, U. S. A., an aged lady of German birth, the widow of an eminent American merchant, by name, Madame Walter. This lady having become deeply interested in Spiritualism, communicated to Mrs. Hardinge-Britten the particulars of her own early experience, at a period of her life when she had been a patient of the renowned German physician, philosopher, and writer, Dr. Justinus Kerner. The circumstances of her case were so remarkable that Dr. Kerner had noted them down with a view of incorporating them with other narratives of a kindred character, in a forthcoming volume. At Madame Walter's earnest request, her experiences, which seemed to her at that time too sacred to be entrusted to a cold materialistic world, were simply recorded in MSS., but not published. At the time when the strange tale was communicated to Mrs. Britten, the narrator deemed it her solemn duty to offer her record, as a contribution to an age better prepared than formerly to receive it. It need only be added that in addition to the high and unimpeachable character of the venerable lady from whom Mrs. Britten received the history orally, she is also in possession of Dr. Kerner's MSS., from which she has already drawn some details for her published sketches, and which she now deems worthy of being presented in more complete form.

Dr. Kerner stated that it was in the year 1827 that a medical friend of his, residing in the neighborhood of Weinsberg, expressed a wish that he, Dr. Kerner, would take charge of a singular and interesting patient, a young lady who had been placed under his care for medical treatment.

To this proposition Dr. Kerner assented, and thus he became acquainted with Mdlle. Olga Schwartzberg, the daughter of the Baroness M., of Vienna.

At the age of twenty, Mdlle. Olga had become the victim of a severe nervous and epigastric disorder, which had determined her mother to send her to Weinsberg, to the care of her trusty family physician.

The mother herself was a gay, heartless, fashionable widow, who had just contracted a second marriage with an immensely wealthy, but very aged man, the Baron M., who had become captivated with the fair widow's remarkable personal attractions.

Under the treatment of Drs. Kerner and Moran, Mdlle. Olga not only began to recover her health, but she displayed, to a wonderful degree, the faculty of clairvoyance, and, by the magnetic passes administered to her, became a somnambulist of extraordinary lucidity.

In the magnetic sleep she could speak in several foreign tongues she had not studied; play on any instrument presented to her, though entirely unacquainted with music, and discourse most eloquently on various scientific subjects. Besides these interesting results of the sleep waking condition, Mdlle. Olga, in her normal state, could see, and accurately describe, the spirits of many deceased persons known to those around her, yet wholly strange to herself. Notwithstanding the peculiar excellence and accuracy of these descriptions, Mdlle. Olga treated the whole subject of spiritual existence with the utmost scorn and derision, and insisted on attributing the apparitions she perceived to the reflex action of the minds of those with whom she came in contact.

As this young lady had been brought up by a worldly-minded atheistic mother, Dr. Kerner was at no loss to account for her total disbelief in immortality, and her contempt of all religious ideas; still it pained him to perceive that her rare gifts of seership made no other impression on her mind than to furnish food for ridicule, and denial of spiritual agency.

It was on a certain night in October, 1827, that Mdlle. Olga was left by her physician in a peaceful magnetic sleep, her maid Anna Matternich occupying a couch in an adjoining apartment, to restrain—as her mistress gaily alleged—any undue flights of her somnambulant wanderings "beyond the confines of earth."

At a very early hour the next morning, Dr. Kerner was summoned in haste to attend his patient, and he then received from her pale lips the following astounding statement:

"Dr. Kerner," she said, "the sleep in which you left me must have been of very short duration, for the moment after your departure I became so wide awake that I heard and could have counted the number of your retreating footsteps. At the instant that you closed the door behind you, I felt irresistibly impelled to rise from my bed, throw on a dressing gown, and seat myself by my writing table. Whilst I sat, abstractedly gazing at the still blazing fire, to my unspeakable astonishment, my door was opened noiselessly and my mother entered the room, and without attempting to salute me, took a chair, and sat down by the fire on the opposite side to myself.

"If I was astonished at her unexpected appearance, I was still more so at the extraordinary change manifested in her person.

"Her dress—the splendid lace in which she was married to the Baron M.—gave me the idea of a cold so intense that it froze my very marrow to look at her; indeed, I felt, though she did not complain, or shiver, that she was perishing with cold. I had always been accustomed to hear my mother spoken of as a very beautiful woman, and I had often gazed at her myself with admiring wonder, but oh! what a contrast did she now present to the loveliness which had so fascinated all beholders! Her hair was loose and hanging around her shoulders in disorder, but to my amazement I perceived that it was nearly all false, and from its lack of arrangement failed to conceal the grey locks which it was designed to hide. One cheek was coarsely patched with rouge, whilst the other was deadly pale. A set of false teeth was in her hand, and her neck and arms were only half smeared with enamel.

"I had never seen my mother at her toilette, and these disclosures fairly overwhelmed me yet all this was forgotten, totally overlooked, whilst gazing on the unutterable expression of woe which marked every lineament of that wretched face. I had never seen despair, rage, and remorse so awfully depicted on a human countenance, nor did I deem it possible that those passions could find such a fearfully vivid expression.

"I seemed to see, moreover—and wonderful it was for me to perceive it—my mother's entire past history, all written—I could not tell how or where—yet impressed clearly, upon her, and obvious to every eye. And, oh! Heaven! may I never again witness the naked deformity of an ill-spent life, thus indelibly imprinted on the form!

"Aghast and speechless, I listened in silence whilst my mother spoke to me; but her very tones were changed, and instead of the soft silvery accents of other days, her voice was

hollow and faint, and seemed to come from an illimitable distance off, and in no way to proceed from the form that sat before me. It said: 'Olga! I have come to tell you of a very, very terrible dream I have had, a dream you ought to know, and one which, if I had realized before, I should have been happier—happier now! She sighed; and, oh! what a sigh of anguish was that! then motioning me to the writing table by my side, she bade me take down the words she was going to speak.

"Mechanically I obeyed her, when she continued as follows, speaking so slowly and with so many pauses, that, though I never seemed to possess the courage to address her, I was enabled to transcribe her words faster than she uttered them.

"I was dressing, as you see, to go to court, when a sudden faintness seized me, memory fled, and consciousness only returned in the form of this horrible dream."

"Here a shudder of agony seemed to shake her frame, and after a long pause she said: 'I found myself on the brink of a dreary, high cliff, overhanging a wild and stormy sea. The air was thicker and heavier than night; yet it was not night. All was lonely, wild, black, and dreary. It seemed as if I had stood in that awful solitude for ages, yet why or how I came there, I knew not.

"Suddenly, the ground rocked and parted beneath my feet. Shrieking in mortal terror, I caught at the earth, blades of grass; the very notes in the air, to stay my fall, but all in vain. Down—down—I was hurled off, how long I was in falling! Surely I must have spent years in that awful descent, for the whole of my past life, even to its minutest details, passed in vivid flashes of sudden remembrance, but the stately panorama of every year, hour, and minute unrolled itself before me as clearly as in the time when each event was enacted. I saw my own pale mother sinking into an early grave, but the bitter causes of that untimely death came with her; my disobedience, ingratitude, and desertion. Every unkind word or act of folly I had committed against her was engraved on the funeral pall from which her faded form seemed to emerge.

"I saw dim effigies of young, timid hearts that my idle coquetries had broken. I saw the charms of beauty and intellect with which God had endowed me, first adorned, then disfiguring my own phantom likeness, with the semblance of reptiles and loathsome animals. I saw faces of many a weary drudge whom I had sacrificed to my services; and those who had bowed to me and cringed before me, now reviled me and pointed with foul grimaces to my unfinished toilette.

"All this and more, more than tongue can speak, I saw, and knew, and felt, during that tremendous fall.

"I fell you, girl, a thousand years must have passed in that downward flight. At length I landed—landed on a distant shore, where thick haze clouded at first my straining vision, and the cold winds swept around me with such a piercing, icy chill as I never dreamed to exist before.

"As I shrank and shivered in their tempestuous cruelty, myriads of ragged forms lifted before me, and I knew they were wretched creatures whom I had passed by unnoticed in my town drives, and then I wept to think I had never done anything to alleviate their misery. They mocked at me now, and then they passed away. I would have helped them, but the bitter blast sighed out, 'Too late! Too late!'

"Lies! I had spoken, and trivial follies long since forgotten, seemed now to assume tangible shapes, and rose up to meet me so palpably that I felt with shame and horror they were fastening themselves upon my form—my very dress, and would be seen and known by all beholders.

"I strove to hide myself for very shame, but millions of eyes were upon me, and all seemed to read me through and through.

"Then arose the wild and agonizing wish since I could not conceal my true self, that I were changed.

"I screamed aloud a frantic prayer to return to earth and lead a new life; do something—anything to begin life over again, and be a better, truer, and purer woman; but again, the bitter winds sighed out the doleful cry, 'Too late! Too late!' In my despair I cried to those who surrounded me that I was not fit to be seen, I must and would be something better; and then I remembered what the priests had taught; how they had preached that the blood of Christ would cleanse the worst of sinners, and redeem all who believed in Him from the penalty so justly due to ill-spent lives. I had never believed this; I had never been taught to believe, but I would do so now, and then with frantic haste I sped on to find a priest. With the wish came the realization. A celebrated minister of the Christian Church, long dead and gone, started up suddenly in my path alive again, and offered me a crucifix. But, oh, horror! As I gazed upon this man I saw he was worse than I was. He was a hypocrite, a base deceiver, and his changing form was marred by the wild, despairing images of thousands of shipwrecked souls whom his false teachings had misled. Still a shadowy hope was left. I would elude to the crucifix. Pictures of faithful believers thus redeemed, flitted before my eyes; but even as with outstretched arms I strove to clasp the image, it spoke; and in sweet, though relentless tones it said: 'Not every one who said unto me, Lord, Lord! but he who doeth the will of my Father who is in Heaven, he shall be saved.' Then I shrieked out: 'Is there then no salvation?' The answer came: 'Work out thine own salvation.' 'But how?' 'In action.' 'But,' I cried again, 'I am dead, there is no hope, no repentance after death.' 'There is no death,' answered the voice; so still, so soft, yet so full of power, that it seemed to fill the spaces of infinity. Confused and overwhelmed, yet still aroused and stirred by the strange new thought that there might be progress, even beyond the grave, I asked: 'Where then is hell?' No answer came, but yet I felt that answer, and it impelled me to look around through the murky air, on the bleak and barren prospect, and the dreary stunted forms of beings on whose faces I read images of mis-spent lives like my own. Then I cried, 'Lo, I am in hell, and I myself have made it!'

"Then I thought, but did not dare to ask, of Heaven.

"Thought in spirit life is action, reality, and with the thought came a view! Oh, that I could speak of the radiant visions that one brief glance presented!

"The brightest and highest flights of idealism on earth fall short, far short of that blooming, sunlit land, and the happy, lovely people who inhabit it. And yet I saw what they had been, as clearly as I saw the evil lives of my associates. Some had been crippled, blind, starved, worked to death, or worn out with cares and toils, but all had been true and faithful unto death, and good to one another. All those that dwell in those heavenly spheres, those lands of light and beauty that even to look at for a single instant is

worth a thousand years of suffering, had been kind, patient, brave, or helpful.

"Oh, what a glory it was to look upon the good! Oh, that I had been good, ever so little! Oh, that I had left some record behind, to bless mankind! That single blessing would have saved me! But whilst I sighed in heaviness, with Milton's fallen angel, 'Me miserable!' the sweet, soft voices breathed in my ear: 'Up and be doing! prepare, and commence thy life anew. Work out thine own salvation. Arise, and go to thy Father.' I thought—for it was but a dream, Olga—I thought, and said, 'I will arise; and I did go, and I came here, as the first fruit of my new life and new resolution, for I found, that is, I thought I found, that the only way to help myself was by helping others, and so I came hither to warn my child; to tell her, that not in church, in pulpit, or in the good deeds of another, does the path to Heaven lie, but in her own strivings after good; in her deeds to her fellow mortals; in pure thoughts, good acts, kind words, and the motives for good, which move us through every second of our mortal pilgrimage. Heaven and hell are states, my child. No foot can tread the path by which we reach them, but our own; no mouthing hypocrite can teach us how to find the way, or save, or guide us, only the impulses to good and truth, which God has given to every human soul, if we would but heed them. These are our saviors, Olga. Arise! and save thyself!'

"She ceased, and gaining self-possession from the cessation of the agonizing tones that had so long rung in my ear, I cried out: 'Oh, mother! tell me one thing more. In the name of Heaven, tell me how and when you came here!'

"Raising my eyes as I spoke, I sought to meet her glance, but I gazed on vacancy. The empty chair alone remained; the pen, ink, and wet writing inscribed with the fearful tale, were the only mementoes that remained of that awful interview!

The lady concluded her narrative by adding, that after the disappearance of the apparition, she remembered no more, until she found Dr. Kerner and her maid bending anxiously over her. As a sequel to this terrible vision, Dr. Kerner stated that the Baroness M.—died at Vienna on the very night in question; she had been found at her toilette half dressed, but covered with blood. The sudden rupture of a blood vessel had robbed her of life, in the very act of preparing to ensnare all hearts in the meshes of her unreal charms.

The appearance of the corpse in all respects corresponded to the apparition witnessed by her daughter, even to the set of false teeth still clutched in the hand of the mute but eloquent dead. It need only be added that to the last day of her earthly life Madame Walter's terrible vision bore fruits in her chastened spirit, by inciting her to ceaseless acts of benevolence, holy thoughts, and words of tender sympathy, which made all who knew her in life, and remembered her after death, 'rise up and call her blessed.'

"See third page for particulars in reference to her new work.

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

Monday the 16th was reserved for camp and wash day and general recreation. Tuesday the 17th was devoted to conference at 10 A. M. Dr. H. P. Fairfield spoke at 2:30 P. M. Wednesday the 18th, conference at 10 A. M. Mrs. M. S. Townsend Wood spoke at 2:30 P. M. Thursday the 19th, conference at 10 A. M. Mrs. Maud E. Lord spoke at 2:30 P. M. Anthony Higgins using a part of her time. Saturday the 21st, conference at 10 A. M. Dr. H. P. Fairfield spoke at 2:30 P. M.

The general camp meeting interest was manifested through the week, but nothing of an especial interest. All available lodging rooms are fully occupied; parties should secure rooms in advance of coming to Onset. EVENING.—One of those good times proverbial at Onset was enjoyed at the residence of Ex-President W. D. Crockett, Saturday evening, on the occasion of Mrs. Crockett's 63rd birthday. About thirty of the immediate friends made an informal call to extend congratulations and best wishes. The occasion was one of more than ordinary pleasure. Mr. and Mrs. Crockett were in their best mood and perfectly equal to the occasion. Music, song and interchange of good feeling filled every moment of the time. Late in the evening C. B. Lynn appeared in the midst of the assembly and was received with becoming congratulations. He said that he was sick with pneumonia, the effects of the Neshaminy meeting, and, of course, he was excused from any extended remarks.

SUNDAY the 22nd. The morning opened with indications of rain, which fortunately cleared away, and before 11 A. M., the arrivals by railroad and steam boats had increased the number in attendance to nearly four thousand people. J. Frank Baxter was the regular speaker of the morning, commencing at 11 A. M. He talked to that vast audience for an hour and a half, on this question, 'The Enigma of Life.' He arrived at the conclusion that from a practical standpoint of every-day life, the real object is the development of character. After holding his listeners for the seeming uncalled for length of time, an hour and a half, they were doomed to be disappointed by being dismissed without song or public tests, but with the promise of the latter at the close of the afternoon's lecture, if conditions should be favorable.

AFTERNOON—Band concert from 1:30 to 2:30 P. M., by Middleboro cornet band. At 2 1/2 o'clock, President Storer introduced Cephas B. Lynn as the speaker of the hour. Brother Lynn stepped forward, having fully recovered his natural condition of health by the few hours' enjoyment of the Onset air. He said he had two announcements to make—one being his agency for Messrs Colby and Rich, and the other was a report of the amount of work he had done for the Onset Bay Association during the twelve months past—a report which would form the basis of his remarks for the afternoon. After singing by the choir, Mr. Lynn gave one of his best efforts on the general work that had been accomplished by and through Spiritualism, and an account of his present status. It was a very careful and candid statement of facts as they exist at the present date, with an appeal for honest, thorough work for the future.

After another song by the choir, J. Frank Baxter gave a very effective address, describing with perfect accuracy some fifteen persons that were perfectly recognized. Among them was Mr. David Danforth, of Philadelphia, who gave a communication to his wife, addressing her by her christian name (Lephe) and closing with his own christian name, David. He said he preferred to give the communication in that way. Mrs. Danforth arose and said that the spirit announced was her husband; he had given her christian name and his christian name.

C. W. Sullivan is, doing the best he can in

the absence of the organist that had been engaged for the full camp, who has failed to be on hand.

Harvey Lyman and wife, of Lake Pleasant notoriety, are enjoying the invigorating sea breeze of Onset for a few days; also T. W. Coburn.

Among the Western arrivals at the Grove are Elisha Morse (Minneapolis, Minn.), Harry Parker (Milwaukee, Wis.), J. W. Tyler and wife, O. W. Tyler, W. S. Robinson and wife, Dr. Wm. Brown (Cleveland, Ohio), E. Judson (Concord, N. H.), Mrs. L. P. Danforth (Philadelphia, Pa.), Mrs. E. Shannon and son, and Mrs. Sarah Newhall (Boston, Mass.), Hon. Warren Chase and wife (California).

Dr. George Dutton, of Boston, opens with a class in Anthropology at Griffith Hall this A. M.

Henry Slade, slate-writing medium, is located at Hon. George Robbins' cottage, South Boulevard.

Mrs. L. H. Parmenter, of Lowell, Mass., a medium for spirit communion, is located at cottage No. 6, Prospect Park.

Prof. Cadwell gave a lecture with experiments on the science of mesmerism at 2 1/2 P. M.

Monday the 23d, general conference at 10 A. M.

Of the class of persons who seem to think that the world must inevitably fall very short of attaining the extreme high position that it should attain in their estimation, in the social relations of life, that are making themselves conspicuous at Onset Bay this season, and who appear to be hail fellows, well met, with the present incumbent of the chair, we notice Mr. and Mrs. Severance of Western notoriety, Anthony Higgins, Hon. Warren Chase, Mrs. M. S. Townsend Wood, Mrs. Abbie Cutter, and a full company of lesser lights.

The friends of Spiritualism are expecting a feast of wholesome truths from E. S. Wheeler, Mrs. Sarah A. Byrnes, and A. B. French, who are to speak here.

I judge by receiving an order for a full gross of states that Henry Slade is meeting with good success in the slate-writing business.

The Eddys and Mrs. Huntoon, materialization mediums, have not arrived up to present time of writing. W. W. CURRIER. Old Pan Cottage, July 25.

To the Spiritualists of Michigan.

To the Editor of the Religio-Philosophical Journal:

The Michigan Association of Spiritualists was organized last March under the following circumstances: It being apparent that owing to certain informalities and delinquencies in the holding of annual meetings for two or three years past, that the organization of Spiritualists and Liberalists had lost its legal status; it was thought best by the Spiritualists assembled at a State Convention of said Spiritualists and Liberalists at Grand Rapids last March, to organize as an independent body under the name and title as above indicated. The object of the organization was briefly stated to be: "To better obtain and diffuse a knowledge of the philosophy and phenomena of Spiritualism."

Officers elected and serving: President, J. P. Whiting Millford; Vice-President, H. M. Calkin, Greenville; Secretary, Dr. J. A. Marvin, Detroit; Treasurer, Mrs. R. A. Sheffer, South Haven; Trustees, Mrs. L. A. Pearsall, Disco; Mrs. F. E. Spinney, Detroit; S. L. Shaw, Saranac; David Sloss, Dearborn; Silas Bigelow, Kalamazoo.

Already so many of the leading Spiritualists throughout the State have signified their approbation as to the organization of a purely Spiritualist Society, that those who have been the most active in the matter, have reason to feel that it was not only timely but in full harmony with the demands of the better classes and those who most earnestly seek the greatest good and highest development of the spiritual cause. That an opportunity might be afforded for a free and harmonious exchange of views and the better and more general development of higher and loftier ideas and aspirations that comes in the harmonious assemblage of those earnestly bent on the attainment of that which is good, and that an opportunity might be better offered for the investigation of the phenomena and teaching of Spiritualism, the officers of the Association have thought it wise and best that a camp meeting should be held under the auspices of the Association.

Not being able to make arrangements at a central point in the State, such as might insure the comfort and accommodation of those who might attend, and also provide the means of paying the necessary expenses, they have availed themselves of the opportunity offered at Island Park, in Orion Lake, Orion, and have made full arrangements there for such a meeting, commencing Aug. 10th and ending the 20th.

The best of speakers and mediums have been engaged and will be present during the entire meeting, and no pains will be spared to make it interesting to all and a decided success.

The following railroads have already agreed to reduced rates of fare, as follows: Mich. Central, D. & M., D. L. & N., and F. & P. M., for one and one-third single fare rate for round trip. L. S. & M. S. R. R., the same for parties of five. On the Bay City division the M. C. will give single fare rates for round trip tickets to party of five or more. D. G. H. & M. R. R. will do the same to their junction with Bay City division of Central, to parties of ten or more. Those who pay full fare rates to Orion will receive certificates on the ground for return tickets at one-third usual fare.

J. A. MARVIN, Secretary. Michigan Association of Spiritualists. Detroit, Mich., July 26, 1883.

In his Phi Beta Kappa address, Mr. Charles Francis Adams, Jr., gave the experience of John Adams in reading Plato. After laboring through the tedious toil of reading him in the Greek, with the aid of two Latin, one English and one French translation, Mr. Adams thus described his impressions: "My disappointment was very great, my astonishment was greater, and my disgust was shocking. Two things only did I learn from him. First, that Franklin's ideas of exempting husbandmen and mariners, etc., from the deprivations of war were borrowed from him; and, second, that sneezing is a cure for hiccough. Accordingly, I have cured myself and all my friends of that provoking disorder, for thirty years with a pinch of snuff."

I have never seen genius succeed without labor, and I suppose it is the inseparable quality of genius that it will never neglect activity in the special branch of science or art to which it is inclined.—Helena Modjeska.

How beautiful is that simple prayer, which it is said, the Breton sailors are wont to utter when launching out upon the heaving ocean: "Keep me, my God; my boat is so small, and Thy ocean is so wide!"

Advertisement for SAMARITAN NERVE TONIC, featuring a logo with 'NEVER FAILS' and 'IS UNFAILING AND INFALLIBLE IN CURING'. Text describes its benefits for various ailments like Epileptic Fits, Spasms, Falling Sickness, Convulsions, St. Vitus Dance, Alcoholism, Opium Eating, Semifatal Weakness, Impotency, Syphilis, Scrofula, and all Nervous and Blood Diseases. It is recommended for 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 stimulant. Price \$1.50 at Druggists. THE GREAT NERVE CONQUEROR. Sold by all druggists.

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