No. 2

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 agranged for publication by the Editors. Notices of Meetings, information concerning the organtzation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE RELIGIOUS NATURE OF MAN.

Abstract of a Lecture Delivered by A. B. French at Onset Bay Camp Meeting, Aug. 5th, 1853.

Reported by D. M. Ford for the Religio-Philosophical Journal.

There are times when we feel too full for speech, when it is impossible to follow a consecutive line of thought, and this is very much my condition this afternoon. around me and I see I am confronted by a goo' acre of people, and will say this to begin with, that I am truly grateful to meet with you again. I have no desire to flatter you, but I think I may say to you there is to me a glory about this camp that I wonder if even you enjoy. It is said that those born under the sunny skys of Italy, rarely visit the Alps to behold their beauty, while a stranger will brave the dangers of the deep to behold them, and so it is with you who live and I hope will die in New England where your fathers' ashes repose; I wonder if you appreciate the value of this home, so filled, as I look at it, with tender memories of the Pilgrim Fathers who landed at Plymouth Rock. I want to see that rock; I want to be carried to that place of tender memorice of the men who helped to lift the columns

of our noble structure, our glorious country!
My theme this afternoon has been suggested by the remarks of another—"The Religious Nature of Man." I want to tell you right here to begin with, I do not belong to that class of iconoclasts who denounce all who do not think just as they do. They should be more guarded, and I want to tell you still more: I have great respect for every man, woman or child who has a religious idea the Catholic or the Protestant, as well as the Spiritualist. You must observe that in all, physical and mental progress have kept pace, for Spiritualism is the mighty lever that has moved the world of thought, and man's out-ward life is always shown by his thought. External things are always revelations of the inner. There is an old proverb that as a man thinketh so is he. I believe that the thoughts that have moved man from age to age have been religious thoughts, and I shall try to impress it upon your mind. I don't think we can explain the ego of our existence. There is something back of it. As far as we can see all souls march to the same music.

We will find that man everywhere has traveled the same path in his thoughts. It is the same everywhere; his thoughts have followed in the same channel. People may differ in the hair, face or skin, but humanity together agrees as to mental development, and herein I want to impress you that there are certain primary ideas in all mankind; feeling this, you will learn to have more charity. Man in every age has felt some-thing within, beyond himself, a part of the Infinite, and has also felt outside, something more powerful than himself, hence you will find him from age to age more advanced mentally and spiritually. Man has always cherished a conception of the Delty. He loved communion with Nature, and his first worship was of animals. Animal worship was universal. The next step was still higher, and we find man worshiping the Sun. There is something in Sun-worship that I rather like. There is something beautiful in it. If I must have faith in any external object, let it be the Sun who kisses the pentup r'lls, making them lesp forth in joy in the early spring time. He wakes the flowers from their winter's slumber and causes them from their winter's slumber and cau-es them again to be lost. Go no more to the cemberry to blush in their well known beauty and to cast flowers upon that little mound, feet-

shed their exquisite fragrance upon the willing air. He kisses the baby's curis in the cradle, the still form in the coffin, and penetrates the open grave as if to baptize with a divine love the soot which is to receive the worn out physical. The faithful Sun, how beautiful the thought of worshiping him: How it fills the heart with emotion as we gaze upon his setting; a fit emblem, of life's expiring day. In those days of Sun-worship if the clouds hid his glorious face for days, how sad grew men's hearts, but when ne shone again, what a great shout of praise went from lip to lip in rejoicing that God had come again. had come again.

I cannot object to Sun-worship, for in that state man's mental development must have kept pace with his thoughts; thoughts concerning the infinite existence came before reason. They were born in the soul; they spoke in the soul of man in every age, and the outcome of them was the worship of, the Divine Spirit, which permeates the flower, the animal and the Sun. This is better than the wership of the Sun, for man has a con-sciousness of the Infinite Soul, which is a step higher in the religious development of worship. I think the poor peasant with his little rugged child looking up to him as the light kisses the hills, is greater than a thousand Suns, even though they make the day that blesses the universe. Let the Sun whirl in his journey in the sky, if he will, man, with his spiritual nature will live when Suns die away in their respective places. Man bids good-by to Sun-worship, for he is getting a little farther in development when he begins to worship a personal God; I mean just this, that man has the idew of the God which the physical being embodies. I have found this exemplified here to-day. We think we see God in every face, and there are many who even think they are almost as goodlooking as Dr. Storer, whose spirituality speaks from his eyes.

Now a word and I shall have done on that point: The development of man's reason begins when he commences to think of himself, and the world's scientific" knowledge goes out to fortify the human heart. Philosophy carries with it the consciousness of the infinite Being, but man's idea of the deathlessness of the soul was not by any methods of the intellect or by syllogism; then how did he receive it? Where did he learn his lesson of immortality? The earth has ever been cold and silent. I can tell you the size and shape of another man's heaven, if you will give me the dimensions of his head. We have got howling Methodist gods; we have got Universalist gods, trying to four free passes upon the world. Some men want to go to hell. I want everybody to have a heaven, but make them work for it, then they will know how to appreciate it when they get it. The Greek had his Hades and his beautiful Elysi-an fields. The old Jew had his ideal.

All men are artists, the laborer, the miser and the savage. Who will say that the savage is not an artist? All are doing their best to paint. Some paint the picture with the dark background of the angry God filling the whole distance with his wrath, and the dark clouds filled with his thunder. Our Unitarian friends try to picture it, but they draw their shades so fine that the effect of the delicate distances is lost, and we fail to see the relations between the different parts. I have heard a good many condemn that pic-Some Spiritualists are afraid to do justice to the work, and so neglect it. As I have said, we all draw our pictures of another land; not alone does man have a thought of God, but there is born in him another thought-that he has a future! We must do something. All feel that we are here for a purpose. We feel that we have a here for a purpose. We feel that we have a duty to perform. Man's conscience tells him that there is something due. Man in every age has wanted to do his duty, to do some-thing for God. The thought of duty that will come to the human heart to-morrow, will be one wanting him to do something for humanity." The noblest work of life will be to build beautiful columns to support a noble edifice to be dedicated to humanity.

My heart is sick when I am carried back to the times when those old devotees were in such rage to go to the Holy Land. How, with bleeding feet, impelled by an idea, they sought Jerusalem; the object of their search attained; they with uncovered heads ap-proached the Holy Sepulchre where their Savior had laid, who on the cross cried, "Father, forgive them, for they know not what they do." But the world is advancing, and I hall to-day the auspicious "Amen" of the parson, when he has seen the bright pictures painted by men in this age, when the veil is lifted and the baght scenery of the better land is revealed.

In conclusion, I will say that the word came to the soul of man preceding the development of his faculties, and when he advances to that degree that he will feel that spirit is primary and that all outgrard manifestations are but results, then will reason shake hands with religion and our conception of the higher life will be the true one. To bring this about is the mission of Spirit-ualism, which comes into the world to emancipate man from the thraidom of the past, and which brings every man, woman and child into communion with the Supreme Factor, tearing aside every veil which has so long separated humanity from the realiza-tion of its fondest hopes. Weep no more, dear mother. The shades of the long night of ignorance shall no longer settle upon your heart. The beautiful loved are found, never

ing that it is the remains of your darling. but go, if you go at all, to offer to the risen spirit those emblems of love and wisdom which have sprung from the loving bosom of Mother Nature. Goue forever, gone from Mother Nature. Gone forever, gone from the world will be the wall of sorrow when all will know that there are no dead. All hail the day when religious thought will give us the greatest joy, when all can drink of that stream of eternal life whose banks are fringed with never fading flowers. Other bright-er pictures are being drawn upon life's cau-vas, as we advance in the true life, and our day will be a nightless one where we will live to love, where the flowers will ever smile and where the Gods will delight to listen to our songs in the mountains of our rest.

In the Early Days When We Were Young.

BY TROS. HARDING.

It is said to be "greatly wise to talk with our past hours," and a retrospect of our early days in Spiritualism, reveals a considerable amount of folly. Some of our best women and men of to-day were led away by wonderstories, and a placid smile illumines their countenances now when they look back over the uneven road they have traveled

The first time I ever heard the word "Spiritualist," was in '61. I was then in Elgin, Illinois, and stopping at the hotel agross the river, having come a mouth or two before from New York City. One evening, the last of my sojourn in Elgin, I was sitting with other guests in what might be called the smoking-room. One gentleman spoke out to me across the room, "I understand you're go-ing down to Sturgis, Mich." "Yes," said I. "What sort of a place is it?"

"Oh! a growing village and a splendid farm:

ing country."
Then another said, "They have got a Spiritual Temple down there."
"A what?" said I.

"A Spiritual Temple."

"What is that?" "Oh! a church or building where the Spir-

itualists hold meetings. 'And who in the world are the Spiritualists?" I wonderingly inquired. Some one replied that they were people who think they can talk with their dead fathers and mothers, who tell them lots of things and rap on the

"Did you never hear of the spirit rappers and their ghosts and goblins?" "Well, no," said I. "I don't think I ever did, but is it possible that such people are as

lowed to be at large in this Western country? Are the lunatic asylums over-crowded? I said that because I began to be alarmed for my personal safety. "Pshaw!" said an-

other, "they are not mad people at all," and still another remarked, "I can tell you that some of the best people in Elgin are Spiritu-To say that I was puzzled won't do-indeed

puzzled was no name for it, but my curiosity was aroused and I resolved that the Spiritual "Temple" would be the first place I would visit when I got to Sturgis.

Yes, the memory of those early days have a soft of fascination for us and man queer scenes clamor for recognition and crowd our memories. Some of us can remember seeing bands of women and men starting off in the twilight of the early morning, armed with crowbars and shovels to dig for crocks.of gold. What care they used to take to preserve gold. What care they used to take to preserve their secret, lest some one should step down before them and possess the promised treasure, and when they failed to find it, the "spirit" of some inland "Capt. Kidd" would tell them they "had mistaken the exact spot," and the dear people, with the utmost loyalty to their faith, would try it again, and as they toiled on, their perspiration would roll-down and mingle with the morning dew. We used to feel sorry for their disappointment while we laughed at their folly.

Those also were the days of soul-splitting "poetry," such as nobody ever heard before and with "God's help" never will again; it was "so exquisite"(?). Ah, that was a sublime period (?) Heaven had sent such an abundance that the scratch of the poetic pen, min-gled its finer notes with the squall of the baby through the land. We viv div recoilect, in that far off time, how certain elderly gentlemen from the rural districts would "cut up" and vociferate, flourishing their bandanas under the combined inspiration of Cicero. Demosthenes and Dan'i Webster? "Heavens! how the vulgar stared and crowds applauded" when the "orator" would pause to mop the perspiration from his brow and take a drink of water. Glory to those good old times! We were so innocent then, that our sensations now are refreshing as we luxuriate in their

contemplation. The early spiritual circles, which we used to attend long ago, when investigating the then mysterious phenomena, were curiosifles in their way. Don't we all remember them? Some peculiarly gifted man (or perhaps, some "lady" possessed of an extraordinary amountof masculinity) would "run-things" at those circles in such a shape, that he or she seemed to possess a lofty and sublime power over spirits, mortals, eguditions and circumstances (and every thing else) so that the poor spirits were "nowhere" within their imperial sway. Those spoke-men had formerly be-logged to a Methodist church of the ranting veriety probably, and were in the habit of controlling the movements of God at revival meetings, where they would tramp up and down, clapping their hands, while they issued their instructions as to what they required him to do. I have watched them in their

ecstasies when they shouted their commands as if to an inferior officer at a distance: "Come Jesus! Come right now! Take right hold of this signer and shake him! Give him no rest! Wake him up." These circles seemed to be shadows east from that Methodistical reality or echoes of former rantings "before the Lord." They were strange compounds, those They were strange compounds, those circles; they possessed the physical and meta-physical elements, but I think the physical predominated.

But the greatest circle or scance I ever heard of occurred in Jerusalem when the Lord and his twelve apostles came down from Heaven, to pay a visit or make a friendly call on a traveler. I have it from a traveler's own lips, as he told it to a meeting house full of people. That was something to think about and no mistake! I give it without a mite of exaggeration, though not exactly in his own

Traveler was solemnly informed one day by a medium, that a most wonderful thing was about to happen. Jesus was coming. The medium described every thing just as it occurred before his eyes, (at least that was what the medium intimated). The first thing was the appearance of some coarse Indian spirits, who came to remove gross matter from the atmosphere. The medium described the pro-Each Indian began to pick at the air with his forefinger and thumb, (traveler illustrated it by crooking the forefinger somewhat like an eagle's beak and with the thumb showed how the picking was done). We were not informed whether the spirit Indians brought a spirit sack or market basket to put the atmospheric impurities into: that I think was a pardonable oversight, but I could not tell what they did with the pickings; it may be that the pickers absorbed them and per-

haps grew strong on the nourishment. But they kept on picking and picking gross matter (such I suppose as small feathers and straws with occasionally a mosquito) out of the air. When they got through, other spirit Indians came, who were of a finer texture than the first, and they picked smaller impuritles (such, it may be, as particles of smoke and bits of spot). Then the white picking spirits were in order and they picked and picked at what the others couldn't see, even with double convex spectacles; those were followed by other, and still finer white spirits who picked dreadful small stuff, and oth ers followed them until at length the air was pure enough for holy lungs to breathe.

visitors to sit on; as soon as the frame, work/ was completed, the spirit uphoisterers came and brought with them a supply of spirit "white satin," (and, of course, spirit canvas and spirit curled hair, alt ough they were not specified in the recital) and the spirit upholsterers spiritually upholstered the spir it bench or lounge, and when it was done, it fairly glittered it was so splendid!

'Then, behold! there was an agitation of the atmosphere and the sound of ravishing music, coming nearer and nearer (which, by the way, no one heard but the "medium" and "sure enough" down they came - the Lord himself and the twelve apostles with him (as a sort of celestial body guard I presume). They took their seats (in a very solemn and dignified manner of course) on the spirit or white satin" bench, and the "bravest held

his breath for a time' Traveler told us also that he had long de sired further information about the "beloved apostle" as John had always appeared a most interesting character to him, and he availed himself of this opportunity to open a conver-sation with the Lord and John, (through the medicin") and thus traveler became wonderfully enlightened. At length, when the interview had closed, the visitors arose (in a very spher manner no doubt) and took their departure, and the spirit-white satin and the spirit upholstering and the spirit bench all faded away—the atmospheric impurities re-turned and everything became as it was be-

But I must tell of a circumstance of those early days, when I was investigating, which puzzled me much, and probably others are puzzled by similar experiences even now. It occurred shortly after the assassination of Lincoln. I was down somewhere in Illinois where I happened to get acquainted with an old gentleman named Starr. This Mr. Starr had the reputation of being a very truthful, honest man, and I feel certain that he was so. He was a medium, and while "controlled" in my presence the spirit (who professed to know : Il about the condition of Lincoln and Booth) told me that Booth was at first in a suffering condition when he passed over, but that his spiritual health was improving; but that Lincoln's crimes (particularly in con-nection with the war just ended) were of such enormous magnitude that he would have to suffer for 500 years. This was a hard nut for Northern investigator to crack, but my confusion became "worse confounded" when on the next day another old gent, enjoying as good a reputation as the first, told me while under control, that Lincoln's pure spirit at once ascended to bliss ineffable in the arms of Washington, while Booth's crime consigned him to the blackness of darkness for 500 years. I afterwards understood the situation a little better for I found that the first "me-dium" was an intense "Democrat," while the other was a "Black Republican."

Many of us can call to mind some one ex-perience of that early day, which stands out,

an experience was mine shortly after my arrival in Sturgis. I had been to the spiritual Temple." I think J. M. Peebles was the first lecturer i ever heard and he did me good, and resolved to find out for myself, how much of Spiritualism was fact and low much fancy; and as I do not generally do things by halves I waded into the deep waters with a will. I went found town and succeeded in getting up a private circle. The night of our second sitting. I was in bed and asleep when we were awaken by the most terrible noises in the house. It seemed as though great beams of timber were hurled from a hight to the floor of the room outside our bedroom door, and house trembled to its foundations. I don't think I ever heard thunder so loud, certainly none that terrified us as that did. It would roll and reverberate and then for a few moments there would be a death-like stlence and anon a sudden peal or explosion; oh! it was awful! To say that my wife and I were frightened does not express it, we were fairly curled up with terror.

In order to reassure my wife I, of course put on an exterior of bravery and self-posse sion; but the fact toust be told; I was just as much "scart" as she was. I knew it was the work of spirits and I mentally requested, nay begged, that it might be stopped."Of course, said I, "we would be delighted beyond measure to make your acquaintance, but do, please to put it off until a mere convenient oppor-We laugh now at the experience of tunity." that night, long ago, when we were "most scared to death by the spirits." That must be some 22 years ago "when we were young."

But, friendly reader, as we and our truth grow older, we will come down to practical usefulness. The time has come when the scaffolding may be taken down from the new building and the rubbish removed. It can now stand without props and bear the inspec-tion of the critic. We have shed the tear of sorrow and regret that so many have pursued shadows, while the substance; great and good, was at hand awaiting a welcome to heart and home. But let us wake up to the duties of the hour, and as honest women and men, give honor where honor is due. Thank God for the JOCRNAL! We must say that much, for no living man can tell where American Spiritualism would stand to-day were it not for the position taken by the RELIGIO PHILOSOFH ICAE JOURNAL in the two darkest hours of the . conflict. That has saved us from being a mockery and a hiss to the world. Oh! sisters During the picking other spirits were hard and brothers, the truth, the whole truth, and at work making a long spirit bench for the nothing but the truth, is only what we need to preserve. Let us buttle for it until we die, and may "God defend the right." Sturgis, Mich.

Michigan Spiritualisis and Liberalists-Fifth Annual Camp Meeting.

To the Editor of the lightglo Philosoptical Journal

With so many camp meetings in progress, it is presumed that the papers will prefer brief rather than full reports. The fifth annual camp meeting of the Michigan State Association of Spiritualists and Liberalists was held at Flint according to appointment, Aug. 17th to 27th. The meeting was presided over by the president, W. J. Cronk, who, how-ever, alternated the duties of the chair with the late president, Mr. L. S. Burdick. The exercises were of that decided and marked character that might be looked for from the principal speakers in attendance, such as J. principal speakers in attendance. H. Burnham, Casa. A. Andrus, Mr. Habeock, Mrs. H. S. Lake and Mrs. J. H. Severance. Mr. H. F. Peck enlivened the meeting with music and song, and also gave two or three ectures.

The local society at Flint extended a most cordial and earnest welcome to the meeting, the speaker's stand being elegantly descrated with flowers and festooned with every beens, the whole being overhung by the national flag as a canopy. This feature was the workof the enterprising and spirited ladies of the society.

Owing to causes that need not be enume rated, the meeting was not as large as some former ones have been. The attendance the first Sunday was about 1,000, and on the last Sunday, 1,200, 1000. The deliberations. lowever, were most harmonlous and satisfactory, and in a business sense the discussions served to give a clear understanding of the position of the Association and of the State work of which it forms the nucleus, and demonstrated that it is in a better posttion for active and efficient work than ever S. B. McCracken, Sec'y. Detroit, Aug. 28, 1883.

Rev. H. C. McCook, of Philadelphia, recently delivered a lecture upon "The Hosgas and Habits of Ants" before the Detroit Scientific Association and Griffith Microscopical Club, in which, according to the Kansas City Reriest, he gave some very graphic and inter-esting details, paying many high compli-ments to the ant for industry, intelligence, clearitness, engineering skill, and variou domestic virtues, among which the reporter selected the following: "Before marriage the female ant has wings, which are merely ornamental, and on becoming a matron she tears off these ornamental wings with her mandibles, and plunges into the ground, where she devotes her life to sober domestic duties, for which such gaudy attire would not have been suitable. All the work and all the fighting are done by the f-males and neuters. The males have no mandibles with when recalled, with a vividness which mocks at mutability; something which stamped its image upon souls, rendering memory of the circumstance as durable as life likelf. Such to much."

FREE-LOVE RELIGIONISTS.

Strange Antics of a So-Called Religious Sect.

RUSHVILLE, III., Aug. 24.- The inhabitants of this (Schuyler) county are viewing with much disquietude the steady and rapid growth of a so-called religious movement which started about a year ago. It has already secured a formidable number of adherents. whose methods of worship and social tenets bear so close a resemblance to those of the Mormons and Free-Lovers that, unless some check is given to the growth of the sect, it seems probable that they may make as much noise at Erwin, their headquarters, as did Joseph Smith and his followers at Nauvoo. The founder of the body, which now has a membership of over 300 and is building a temple, is Caleb Anderson Obenshain. He is an ex-Methodist preacher, forty-five years of age, of medium size, and of remarkably harfilsome face and commanding figure, which combined with a persuasive eloquence and powerful personal magnetism, made his ex-horiations successful from the beginning. He began work as an orthodox preacher, but as he introduced innovations in the way of doctrine and form, the conference gave him his choice between severing his connection with the Methodist Episcopal Church or abandoning the new faith which he had begun to propagate. He became an apostate, and while, for the time being, he lost ground through the defection of his Methodist followers, he soon found a means of awakening fresh interest and gaining new bearers and followers. Obenshain 'announced to the people that

one Rayburn, another Methodist minister, who had also been forced from the conference on account of his departure from ortho-doxy, was a man sent from God to bring them to the light. The new-comer was welcomed and proved a valuable addition to the propagancia department of the "Pikgrim Band," as the new society had come to be known . The Pilgrims soon came to accept Rayburn as their deity, and in the praise-songs the word "God" was omitted and the word "Rayburn" substituted. For instance, instead of "Jesus is a rock in the weary land," they sang "Rayburn is a rock," etc.

Up to this point optsiders had made no attempt to interfere with the Pilgrims, but this was going too far, and threats began to be freely made that the tabernacle or tent in which the band met would be destroyed and the occupants mobbed unless, the meetings ceased or were conducted with more propriety. The tabernacle was pitched near Erwin, on the place of a prominent farmer, who, seeing trouble brewing, ordered Obenshain to re move it. Obenshain declined to do so, stating that the tent had been placed there by God's will, but in a spirit of unbelief the farmer one night chopped down the tentpole and dragged the canvas tabernacle into the highway. The Pilgrins had him arrested and fined, and, assuming the role of martyrs, which gained them much sympathy from the simple farming fold, they entered with renewed zeal upon their meetings, which gradually began to show the taint which has since brought the Pilgrims under the suspicion of being Mormons or worse.

One of the earliest innovations practiced by both Obenshain and Rayburn was the alleged healing of the sick by faith and prayer, their claims of accomplishments in this direction exciting the indignation of those who saw clearly through the flimsy pretense. Then came a Divine revelation to Obenshain that the band needed a house of worship, the site of which was later revealed to a sister in a vision. The farmer, however, upon whose place the house was to be built, insisted that both revelations were of Satanic origin, and refused to grant the land required. Finally, Postmaster Stoffer, of Erwin, gave them a lot. Soon after this Obenshain had another vision, in which he was instructed to raise a temple on the lot, and the Pilgrims were ordered to consecrate their worldly goods to God-that is, to subscribe to the buildingfund. They came down handsomely. A farmer named Friday gave over \$1,000, and a poor widow named Mrs. Enger drew, all-her money (about \$300) from the bank and handed it over to the prophet—an act which caused the indignation already aroused among the people to boil over.

There soon cropped out unmistakable evidences that the Pilgrims were beginning tofavor the "free-love" and "miritual wife" dogmas—an attendant at one of their secret services making discoveries of a most horrible nature, showing that these were stoply orgies of unrestrained promiscuity. shain's previous career was looked into, and it was found that he had discharged the excellent woman who had been his wife for a "spiritual wife" in the person of a pretty young servant-girl who had lived in the house with the family. His real wife was brought to him, and besought him for the sake of their children to abandon, the other woman, but he declined, and stated that their children were "of sin," for they had "married in darkness." This was not the only spiritual consort of the prophet, who, at one of the meetings, announced that he had had a vision in which God told him there was to be born in Erwin this year a new prophet, who would dictate to the world, and he (Obenshain) was to be its father. A few nights later one of the married sisters arose in the meeting and remarked that it had been revealed to her that she was to be the mother and Oben-shain the father of the expected prophet—an announcement which received the unqualified approval of all present, the woman's hus-band, who is also a Pilgrim, not excepted.

These things finally aroused the community, and July 3rd last a more than usually large crowd gathered to watch the perform-ances of the Pilgrims, whose spasmodic con-tortions while under the influence of visions never failed to provide great amusement to unbelieving onlookers. A casus belli arose and the crowd wrecked the tent and cleared out the occupants, about 250 in number, in all directions. One of them, James Ingels made an attempt to protect the Pilgrims' property, but a young man named Fred Perry beat him and drove him off. Obenshain was last seen that evening escaping with his original spirit wife on one side of him and the woman who is to become the mother of the prophet on the other, while her husband brought up the rear. The next morning his hat and his Bible were picked up near the scene of the conflict. The result of this affair, which caused great excitement at the time, but was kept from the public, was the arrest of George Davis, William Davis, William Hoffman, Thomas Elder, Silas Boling, Fred Perry, James Ayres, Squire Irvin and George Marlow on charges of riot, disturb-ing a religious meeting and assault. They were held for trial, and the case has just been disposed of by Judge Bagley, of Schuyler County, who fined the defendants \$10 and

among the most influential and wealthy families in Schuyler County—are a powerful organization, and it is doubtful whether they will ever again be disturbed, or whether the are not already as solid and compact, if not wealthy, a body as the older communities of like nature in the East. They have nearly completed their temple, which is being erect-ed on a well-drained lot in the north-east part of Erwin, and is a handsome structure. Its main from has a seating capacity of 400, while there are also prayer-rooms, secret meeting chambers, a kitchen, bedrooms, etc. There is no lightning-rod, nor has an insurance policy been invested in, the Pilgrims

"trusting solely in God," as the prophet says.
The building has already cost over \$5,000.
In an interview Quenshain, who cited a number of cases of alleged miraculous cures by the laying on of hands by himself and Rayburn defined the destrine of the new Rayburn, defined the doctrine of the new church as follows: "We believe in God, the Bible and the Holy Ghost. Our creed differs very little from that of Methodists, who are our most bitter opponents. In organization we differ, for we do not record our converts. When one professes, he is baptized and ac-cepted as of God. He is a member thereafter. Our Bishop we accept from God. Hayburs is our Bishop now. We have no church trial or troubles, but we welcome every one and have a 'God bless you' for all. If members lose faith and choose to leave us we let them go and that ends it. We are accused of free-love and Spiritualism, but it is false. We are also accused of loose morals and wrong doing, and yet we cannot act so and also re tain our healing power. There is a fellowship between two religious souls that the world knows nothing of, and it is this fellow-ship they call looseness. We regard our re-lationship most sacredly. The Methodists fight us persistently because Mr. Rayburn and I were formerly Methodist ministers. They feel that they have lost their power and are herefore vengeful. I think our organization will increase and some day be come a recognized power.

The rapid growth of the body-which is already fast making converts not only in Schuyler, but also in Brown, Cass, Mason, and other adjoining counties, where missionary meetings are frequently held by repre-sentatives of the new faith—seems to make Obenshain's boast not in vain. At least so think many sage old residents of those local-ities, who regret deeply being obliged to acknowledge as much. New York Times.

For the Religio Philosophical Journal, The Christi'n Idea of Deity Examined from Biblical History.

BY M. B. CRAVEN.

Want of valid evidence that the occult First Cause of all things ever made a verbal revelation of himself to man, has induced metaphysical philosophers of the present day. like the Eclecties of ancient Greece, to dis card such incongruous notions of Divinity as are involved in biblical theology, and depend on the light of Nature in connection with their mental resources and intuition for deific conceptions of God; while owing to the potential influence of early religious training, under prejudicial bias, the rude Mosaic idea of a h stile and revengeful deity still predominates among a class of well cultured people more advanced in humanity than the God they worship. Instead of the setfish and fanatical teaching of Moses on divinity being infallthle and alone conducive to human happiness the testimony is that it caused all the religious wars and persecutions, bloodshed and crueitles committed in the name of God and religion that have cursed the world and disgraced the pages of ec-clesiastical history from the Midianite mas-sacre B. C. 1453, down to that of St. Bartholo-mew's A. D. 1572.

Masaism originated and succeeded on the same delusive principle that Mormonism be came planted to flourish in this land of religious toleration; each arrogating to be God's only chosen people, displayed through blood and avarice. The tragical Mountain Meadow massacre in support of Mormonism, bears little comparison in cruelty with the inhuman butchery of some fifty thousand helpless women and children perpetrated at the command of Moses. Yet this ruthless despot was afterward supposed to have been seen in company with the most bloody prophet on record (I Kings, 18; 40), talking with transfigured Jesus on the Mount. If they had talked loud enough for Peter to have heard some apology made for their former atpetities that would have induced him to by by his sword before disfiguring a man with the loss of an ear, their intercourse would have been of service in the cause of Christianity.

While according to biblical history the assumed God of Israel strove in vain to reform his "chosen people," he was so often vexed with their perversity that he became addicted to swearing in his wrath, exhibiting hu man passions and mutability. Such was his propensity for fighting, without ability to conquer, that he swore to have war with a certain roving tribe from generation to generation.-Ex. 17:16. A full history of his fighting will never be given, as the book of the Wars of the Lord (Num. 21:14) is lost beyond recovery. So carnal did his followers portray him, that he is represented as accept-ing portions of the plunder taken by them in battle for his share of the booty. On one occasion—beside gold and jewels—he was allotted thirty-two virgins, with provision of seventy-two beeves and hundreds of sheep for their support, including sixty-one asses for them to ride.—Num. 31.

After some of the most sanguinary fighting

on record, in which women and children, together with domestic animals were indis criminately slain by a command to "save alive nothing that breathed," (Deut. 20:26) the Lord eventually succeeded in colonizing his people among six different Canaanite tribes they did not conquer (Judg. 3:5); after acknowledging his inability to contend with iron chariots in the valley.—Judg. 1:16. His failure to dispossess the Philistines deprived the tribe of Dan of their assigned portion of territory, and compelled them to migrate to the Northern frontier, where they took the people by surprise, and with the aid of gods stolen from the house of Micah on Mount Epraim, slew enough to obtain a possession independent of t'e god of Israel.

He established his people under a nominal theocracy locally ruled by Judges, but finding a Divine administration abortive, re-sorted to a monarchy in imitation of the surrounding Pagan nations, though still acting as civil and military dictator. He made good selection in young Saul for their first by giving him "another heart," and next tormenting him with an evil spirit, so de-County, who fined the defendants \$10 and costs each.

The fact of the matter is, the Pilgrims who now number over 300—many of them

A

declared an absolute failure, though his rejection and downfall merely resulted from offering a burnt sacrifice when he knew not what else to do for the salvation of Israel. It was no sin for Solomon to offer twenty-two thousand oxen and a hundred and twenty thousand sheep on a subsequent occasion when the monarchy was in the ascendant over the priesthood; though the useless destruction of so much stock no doubt enhanced the value of beef and mutton in Canaan to a "sinful" price.

After five hundred years of unsuccessful

regal administration be delivered them over to the care of the king of Babylon, in evident hope that they would learn to worship him under Gentile religious discipline. They were so little reformed after the captivity that the high priest, John, slew his brother Jesus in the temple. This fratricide in the sacred service, Josephus admits was "a crime more horrible than any committed by Greeks or barbarians;" and for which, he says, Bag-oses punished the Jows seven years. It evi-dently satisfied the Lord that there was not sufficient moral improvement in his "holy people" to give them any significant superi ority over those to whom he had given no religious attention. Hence his wrath was not yet abated, and some extgoordinary expedibut must next be resorted to for reconciling

For this purpose we can imagine him hold-

ing a conversation with his only begotten son, and saying: "My son, as you never had a heavenly mother in connection with infancy, I can congratulate you on the logical evidence that we are of the same age, co-equal, co-esential and co-eternal in a triuns Godship, and presciently knew before placing a serpent in Eden that it would cause the fall of man, and entail eternal disastrous consequences to unborn generations. You also know that I am a jealous and revengeful God; visiting the iniquities of the fathers upon the children, with the theological reputation of being very merciful and gracious. But the total depravity of mankind in conequence of Adam's transgression, combined with the failure of my repeated efforts to re-form them, has wrought unfavorably on my divine constitution and superinduced a change in my system of redemption, by which grace and mercy will no longer be regarded as Divine attributes except on vicarious principles of intercession, requiring a mediatorial sacrifice to allay my accumulated wrath and atone for the race. Hence if you are now willing to lay off your heavenly robes and go to the world which four thousand years ago we spent six toilsome days in making, and be born in the flesh by a virgin through the instrumentality of a third person of our holy Trinity, be cradled in a manger, lead a life of poverty without a place to lay your head, be spit upon and nailed to the cross between thieves, give up the ghost with the use of God-forsaken language, be entombed, resurrected and return to the hallowed embrace of your heavenly Father, my righteous indignation will be so relieved by your incarnation, suffering and agonizing death, that grace and mercy will be freely extended to all who will repent, believe and be baptized according to the creed now digested for the new Dispensation soon to be inaugurated.

"It is, however, to be deplored that I never thought of exhorting Adam and Eve to repent of their original sin in the first place, and baptizing them in Eden with the privilege of remaining on probation, instead of sending them out forthwith to contend with the unhappy effects of a premature curse, as it might have saved me a vast amount of theological perplexity by counteracting the depr vity of their posterity, and thus kept untold millions out of hell. But there is no remedy now for past wretched consequences of such neglect, yet to all credulous minds who will believe that I have been such an inadequate and vacillating Deity, and accept my future plan of salvation on dogmatic principles of faith in the atoning merit of your blood, you will finally have the pleasure of saying: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;' while to sinners in general, including those moral philoso-phers who have rationally used their thinking and reasoning faculties by criticising this divine arrangement as an irrelevant scheme derogatory to Diviney, you will be compelled to say: 'Depart from me ye cursed into everlasting fire prepared for the devil and his angels, where there will be wailing and gnashing of teeth, and the smoke of their forment ascend forever and eyer."

Amen. This subject will be enlarged upon and printed in pamphlet form when the names of a sufficient number of subscribers to the amount of ten cents, have been received to defray the cost of publication. Address cards to the writer. Hatboro, Montgomery Co., Pa.

> For the Retigio-Philosephical Journal. Letter from Mexico.

Chihuahua, Mexico, August 13th, 1883.

At the risk of being called a thronic growler, I am compelled to again criticise some of the statements made to people of the United States through the newspaper press, which have chanced to come under my notice, that cannot be of any possible advantage to anybody here nor there, but are very injurious to all classes in Mexico. In the Boston Herald of July 30 last, under the displayed head-Two Great Schemes Disclosed for the First Time," "Annexation of a Mexican State, and Purchase of Cuba," appears a "Special dispatch to the Herald" from Washington, giving the world information, very properly stated in t e above leading headline, closed for the first time," that the Americans in Chihuahua intend next winter "to pronounce" (that is, to secede) and dissolve the relations of this State with the-General Government, send a delegate to Washington asking admission there as a State into the "Federal Union," and winds up with the statement, "I believe the plan will be tried and will succeed." That correspondent- further states that

there are in Chihuahua 10,000 Americans, which is half true; and for that much he deserves praise; he further adds that they are men of nerve and courage, which is wholly true, and it is equally true that they are also men of sense and veracity, who deep ly regret that they cannot return the compliment to that correspondent.

Of the scheme to purchase Cuba, your correspondent knows as little as probably he who gave this "great scheme" "for the first time" to the public—absolutely nothing of the "great scheme" with regard to annexation of Chihuahua; there may or may not be truth in the taking place of the meeting described as having occurred in a broker's office in New York, but that there is one respectable American in Chihuahua who would 'pronounce" against the Mexican Government, is an unqualified lie-no! not one.

There may be here and there just such an American in Chihuahua, as there seems to

be in Washington and New York, who try to live by originating "great schemes" and be-guiling innocent and well-meaning people into investing money in them, for the benefit of the aforesaid schemers, but such are well known here and constantly under the sur-veillance of the police, and it is hoped by the mass of Americans here, will soon be within the clutches of the law of Mexico, from which they will not escape as they have done in the United States previous to their coming here under an alias. It is not infrequently asked of an American here, "Do you know such a person?" naming him, and if the reply be in the affirmative, the next question will be, "What name did he last go under in the

It should be stated, however, that of this class there are very few, and day by day the number is decreasing, because they find it impossible to live here by their usual meth-

The mass of the Americans who come here. will probably never return to their native country; they come in good faith to comply with and obey the laws of this country, and if necessary and requested, to assist in main-taining them, and when this is ascertained by the people of the country they are wel-comed, but the attempts of such as the correspondent referred to, do them incalculable injury and create a feeling of intense dis-gust on the part of all English-speaking-peo-ple here. Whether the man be fool, knave or dupe, your readers should give no credit whatever to his statements.

Whatever may be the result of American immigration to this country in time, there can be no change in this government during this generation, and likely none in the next The Latin race always disappears before or in the Anglo-Saxon, and Mexico will likely be no exception, but that any annexation of any portion of this country to the United States will happen, except it may be long ! years hence and in a peaceful way, is the most unqualified bosh.

The immigration is largely male, and by intermarriage the progeny becomes more nearly American than dexican, because, 1st, the Anglo-Saxon blood is strongest; 2nd, the American parent desires to have his children educated, whether they be boys or girls, and as the Mexican mother learns that her girls when trusted, and are placed upon their honor and are held responsible for their acts, are quite as competent to care for themselves as she is herself, she joins in the desire to have all her children sent to school that they may appear as well as those who "have been educated in the United States," and this education develops American ideas, habits and customs.

There are no more unprincipled and graceless scamps on earth, so far as female virtue is concerned than a Spanish-speaking male. and the Spanish mother and daughter know it, and it is quite probable that they distrust foreigners as well, and will do so until they learn that their daughters can be in no safer place than in the society of an American gentleman.

The religion of the country will be changed also by immigration, and that cannot be changed but for the better. A large portion of Americans coming here are free thinking people, and while they respect the opinions of a people who have generation after generation, believed what has been told them by the priests, and consequently have no other idea than that it is correct, here and there drop a word, a statement or ask a question. that shows at least that there are other views, and when reason begins to take the place of

blind faith, an improvement will be noticed. The men have long since lost faith in the teachings of the priests, and as immigration: of the best class comes in, the Mexican ladies see the difference between themselves and American ladies, who are opposed to all priesteraft, and as they appreciate the superi-ority of the Americans they naturally prefer so far as they can have a choice in the matter, to become the wife of an American, while an American lady has no wish to mar-

ry a Mexican gentleman. It is, however, unfortunate for this country that the young Americans do not come here for health, pleasure, nor to marry, but for business; possibly when these young Mexican ladies shall show greater attractions of mind, and less disposition to indulge in idleness and extravagance, there may be more weddings. There are many rich fathers, but as yet the average young American wants something more than money, if he is to give up his freedom and assume the charge of an' establishment where he must invite his friends. With American girls, matrimony is too much a question of money, position and ease, but the young man wants a wife who is domestic in her ambition rather than courting society, and yet able to entertain on occasion, to her credit and that of her hus-

There are exceptions, of course; fortune hunters are everywhere of both sexes, ready to give themselves up as a sacrifice to money and what it will bring even though a skeleton be built up in closet which makes all counsiled with them miserable.

Parents, too, are not infrequently less Houghtful of the solid acquirements necessary to the happiness of their children than they will be in time, and fall to give the young minds the direction so essential to their future happiness; too much theoretical, socalled, religion, and too little practical instruction in the ways and affairs of life.

Mexico has a strong government and abla-men alone can succeed here politically. The railroads now in process of construction will consolidate this Republic, and progress and prosperity are sure to mark a long era in its existence "about these days." CAROL.

Wonderful Dreams.

The Remarkable Vision of a Mother Who Foresaw the Death of Her Sons- The Peculiar Manner in which a Merchant Detected the Rifler of his Money-drawer,

Some very remarkable cases of second sight,

or instances hordering upon the supernatural, have just come to light, and were related to a Leader reporter yesterday. The gentle-man with whom the reporter conversed is a prominent resident on the West Side. The first story is the case of a woman who lived in a small hamlet a few miles from this city. The family, whose name is Johnston, consisted of a husband, wife and two sons. On awakening one morning, Mrs. Johnson told her husband that she had had a terrible dream during the night, in which she saw her two sons drowned. She felt confident that the dream foreboded no good, and insisted that it would come true: Her husband only laughed at her, and said that if she dreamed of a funeral she might expect a wedding. His efforts to quiet her feelings of alarm were without avail, and for some time she was threatened with a serious fit of sickness. About two weeks after this occurrence, Saturday morning, Mr. Johnston told his wife that it would be impossible for him to go to Clevcland to market that day, as he thought it was going to rain, and he wanted to get all cal Published and retail, by the RELIGIO-PERLOSOFT

his hay in the barn by night time. "Let the two boys go," he said; "I will vouch that they can do the business just as well as I, and will return all right." "No. John," Mrs. Johnston answered, "I cannot let the boys go." "I should like to know your reason for not wanting them to do so," replied the some-what irate husband. "It is nothing; only my dream," answered the wife.

"I thought you had recovered from that nonsense long ago. But I mean to show you how foolish you are to allow such a silly thing to take such a hold upon you." The husband kept his word; and the two boys started out for the city in afficipation of a day full of enjoyment; after previously pro-mising their mother they would not go in swimming while on the way. It was one of those mornings when the fragrance of the new-mown hay which was wafted from either side of the roadway inspired the boys with spirit of light-heartedness and adventure. Riding on a box seat of a lumber wagon soon became monotonous and tiresome to two such youthful spirits, so they took turns at driving while the other walked along just behind throwing stones at any object which came in his path. After awhile they passed a mill-pond where they noticed several lads in swimming; but neither of them expressed a desire to join the bathers because of the promise silence for a short distance, when suddenly George, who was the younger, said: "Jim. I can't stand it. I must go back and take a duck in the pond." The day had turned out to be a very hot one, and while both boys were dusty and warm, the elder brother did all in his power to influence George from carrying out his design. He reminded him of his solemn promise to his mother; but without avail. George argued that his mother would not have made them promise if it were not for her dream, and as she would know nothing about it until they were home, she wouldn't scold much on seeing them alive. James manfully stuck to his promise, but George undressed and was soon in the water. The readway was but a few feet from the pond, and James sat in the wagon and waited for his brother to finish his bath. He was suddenly startled by a cry, and on looking up saw one of the smaller boys about 110 feet from the shore, throwing up his hands and calling loudly for help. George, who was a good swimmer, immediately started to give him some assistance, but as soon as he was near enough the drowning boy clutched him around the neck, and both sank from sight.

James, on witnessing this state of affairs,
quickly jumped from the wagon cast aside his coat and shoes, and was soon at the spot where the two boys had disappeared. On their coming to the surface again he attempted to hold them up, and at the same time called to the boys on the bank to push a plank out to him. But he was circled by the other two, and as the plank failed to reach him in time, all three were drowned. At nightfall, after the mether had finished her work, she sat herself on the small porch on the side of the house and auxiously waited for her sous return. By and by she noticed a carriage being driven tapidly over the neighboring hill in the direction of the house. It stopped at the gate, and a gentleman alighted and walked slowly toward her. Before he had reached the place where she stood she rose to her feet and said: "I know, sir, why you have come. It is to tell me that my take how. have come. It is to tell me that my two boys are drowned." This was indeed the message the man bore, but he was struck dumb by her taking the words out of his mouth. The other case happened in this city but a

few weeks ago. A prominent grocer on going to his till one morning discovered that \$40 in money which had been left there the night before was missing: Detectives were immediately put upon the track of the thief, but failed to bring him down, and soon the matter was dropped. About a week after the burglary a lady came into the store, who is well known in the city, and asked the grocery-man if he would like to see the man who stole his \$40. On being answered in the af-firmative, she told him- to follow her, and after passing up the street a short distance. she pointed to an individual on the opposite side, who was leaning against a bitching post talking to several men around him. There is your man," she said. Her astonished li tener would not believe her, for the person toward whom she had pointed was the owner of the block in which was his store. She persisted, however, so strongly in her assertion, that he caused the man to be arrested on suspicion. He was tried and found guilty. When asked how she had obtained ber knowledge, the woman replied that she had dreamed of the robbery on the very night of the occurrence, and in her dream she had . seen clearly the face of the thirf .- Cleveland Leader,

> Horsford's Acid Phosphate. A GOOD THING.

Dr. ADAM MILLER, Chicago, Ill., says: "I have recommended florsford's Acid Phosphate to my patients, and have received very favorable reports. It is one of the very few really valuable preparations now offered to the afflicted. In a practice of thirty-five years I have found a few good things, and this is one of them.

It's a wise head that dodge's the parasol.

AYER'S HAIR VIGOR

restores with the gloss and freshness of youth, faded or gray hair to a natural, rich brown color, or deep black as may be desired. By its use light or ged hair may be derkened, thin hair thickened, and baidness often, though not always, cured. It checks rading of the hair and atmulates a weak and stelly growth by vigor. It prevents and cures scurf and dandruff, and heals nearly every disease peculiar to the healp. As a Laddes' Hair Dressing, the Viscon is unequalited; it contains neither off for dye, renders the hair soft, kiesey, and lasting perfune.

J. W. Bowen prepariets of the Retribur (Ohio) Enquirer, says: "Atta's Hair Viscon is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair, and makes it glossy and soft. The Viscon is also a sure cure for dandruff. Not within my knowledge has the preparation over failed to give entire satisfaction."

Mas. O. A. Princott, writing from 18 Elm Street, Charlesland, Mas. O. A. Princott, writing from 18 Elm Street, Charlestones, Mass. April 18, 1882, says: "Two years ago, about twothirds of my hair came off. It thinned very rapidly, and I
was fast growing hald. On using ATER's Hair Vroon the
falling stopped and a new growth commenced, and in about
a mouth my head was completely covered with short hair. It
has continued to grow, and is now as good as before it fell. I
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We have hundreds of similar testimentals of the efficacy of
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CUIDE-POSTS

IMMORTAL ROADS.

By MRS. JACOB MARTIN,

The author says: "As a firefly among the stars, as a ripp on the command of this small beacon of hope through the valley of despair."

Price 25 cents, postage 2 cents extra.

Woman and the Household.

SEPTEMBER 8, 1883.

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

WE MICHT HAVE BEEN.

We might have been—these are but common words, And yet they make the sum of life's bewailing: They are the echo of those finer chords Whose music we deplore, when unavailing. We might have been!

Life knoweth no like misery; the rest Are single sorrows; but in this are blended All sweet emotions that disturb the rest; The light that once was loveliest is ended. We might have been!

Henceforth, how much of the full heart must be A scalled book, at whose contents we tremble: A still voice mutters 'mid our misery The worst to bear, because it must dissemble.

We might have been,

— I., E. Landon.

WOMAK'S DEPARTMENT OF INDUSTRIAL EX-

HIBITION. The New England Manufacturers' and Mechanics' Institute have invited the Women of New England to make an exhibition of their industries at the fair which opens in Boston, September 5th, and a wonderful response has been given. The writer met the business manager and chairman, Mrs. Henrietta L. T. Wolcott, at her office in the parlors of the Woman's Club, and learned something of the magnitude of the work involved. One acre of space is affectedly occupied and more applied for. Mrs. Wolcott says: "It is hoped that this exhibition may become annual, showing the progress of woslen in the excellence of their work, as well as in its variety and extent; therefore, the object is not to make a pleasing show, but to give valuable information." Funds are wanted, as they always are among women's work, for women are poor and must be until we attain greater independence.

The exhibits include many and curious inventions, as well as the results of much patient and beautiful work. To the rooms we were accompanied by our able and executive friend, Lita Barney Sayles, who is now correcting the proof sheets of the papers of-the last Woman's Congress. She has been a member of the executive committee since its first organization. Mrs. Sayles is a member. of the Board of Trustees of Onset Bay, from which place she had just returned.

The Woman's Club rooms are open all sum-mer, and are used as a bureau of the Woman's Industrial Exhibition, of which Julia Ward Howe is President.

During the late visit to Boston and its precincts, it occurred to the Editor of this column, that sketches of some of the prominent women workers of the old city, might be of interest to our readers, for who does not know dozens of names of prominence in literary, reformatory or progressive work, who consider themselves happy in calling Boston their home. First of all, Lizzie Doten, the finest woman poet of the old commonwealth, as well as the most profound seer, delicate, refined, soulful, wondrously gifted with rare qualities, is not now in her old time home, but sojourns for a space with friends upon the Pacific coast. It is the wish of all who know and love Miss Doten, that she may return refreshed and strengthened for the culminating work of her remarkable career.

It was a season of the year when all who could, left town, for the seaside, the moun-tains, or the camp meetings. About these, editorials and correspondents have given you reports, it remains for me to speak of those who have a general influence upon the publie and upon womanhood.

The senior in years and influence is, perhaps, Miss Elizabeth Peabody, the revered leader of the ultra-cultured class of Boston. She is the eldest of three sisters of commanding character, the others being Mrs. Horace Mann and Mrs. Sophia Hawthorne, wife of the novelist. Mrs. Mann was the companion and peer of her husband and became his biographer, and Mrs. Hawthorne's "Notes on Italy" are equal to any thing ever written by her husband. Indeed, her criends say that but for her intense devotion to her. husband,

Mrs. Hawthorne would have been an author.

She preferred to rest within his shadow. Miss Peabody is a stout, white-haired old lady, receiving honor from all loyal Bostonians wherever she goes. To her efforts are due the wide-spread respect for the kindergarten system. Over twenty years ago she began to write upon Fræbel's method, and instituted a school in Boston. Her writings and lectures upon these and kindred subjects are many and interesting. Shrewd, kindly, prac-tical and full of insight, Miss Peabody is regarded as an authority in educational matters. Nor is she a lesser light in Unitarianism. A warm friend of Dr. Channing, her volume of Reminiscences of that sweet-spirited man, is both entertaining and valuable; and the solemn, almost inaccessible divine wrote of her:

"I have had a genuine surprise and pleas ure to-day; a child ran into my arms, and poured out her whole heart in utter confi-dence of my sympathy." Between 1826 and 1832 she spent nearly all her evenings at his home when he was in the city, and of this time she tells many characteristic little an-

"My dear," said Mrs. Channing to him once. "how are we to know our friends in heaven?"
"By their looks, to be sure," he answered.

that we are created for every species of enjoyment, physical as well as intellectual, moral and the divine spiritual." He made the house so pleasant that a little visitor of his daughter when asked what was her idea of heaven, answered "Newport and all the folks."

EDITORS OF THE WOMAN'S JOURNAL.

Lucy Stone, senior editor, is a handsome portly woman of sixty years, with a face full of energy, character, ability and sweetness. Her voice is like a flute and can be heard at a great distance, and she is an admirable offhand speaker. Mrs. Stone belongs to what may be called the conservative wing of Suffragists, though taking active interest in all that concerns the welfare of the race. Mrs. Stone wields a facile pen and is an indefati-gable worker. With her husband, Henry B. Blackwell, and daughter Alice, from whose western letter we have lately quoted, the editor enjoys the results of her labors in a lovely home in the vicinity of Boston, where all that can give comfort and happiness abound.

MARY A. LIVERMORE,

another editor, who is connected with the paper chiefly as correspondent, lives happily and comfortably at Malden, Mass. Mrs. Liver-more first found vent for her splendid capacities as assistant editor on the journal of which her husband, a Universalist clergy-man, was proprietor. Then she stepped to the front as organizer and manager of the

sympathies had been called out during the war when, as a hospital nurse she had traveled thousands of miles, following ambulances and organizing hospitals, and the Fair was really the work of her active brain. From this, Mrs. Livermore began as a speaker and has developed into probably the finest platform orator among the women of any nation. With a commanding face and figure, great dignity and perfect eloquence, she holds an audience spell bound for hours at a time. She has sympathy with her sex and has done so much for them that all must unite to give her honor and gratitude.

MRS. JOHN T. SARGENT

is another of the representative women of the commonwealth. The only book she has written is "Sketches and Reminiscences of the Radical Club," an association of which she knows more than any one else, since she was its originator and has been its moving spirit. A friend says: " Mrs. Sargent, a clever woman who never joined in the talk but had the knack of bringing together the right people and making them speak at the right time. For thirteen years these meetings were held at No. 13 and No. 17 Chestnut street. There is an impression outside of Boston (and even in Boston outside of the club) that the 'Radical,' as it once was called, the 'Chest-nut Street,' as it is now named, has a president and directors, a secretary and a treasur-er, like other clubs, but in reality it has noth-ing of the kind. There has been a nominal president at times, but he has neither invited the essayists nor the guests, nor has he atways known who are members of the club."

This club has declined from its former glory; its successor in a measure is the Concord School of Philosophy, now in session, but which has lost much of its distictive features in the absence of Mr. Alcott and Dr. Jones. At these lectures has appeared Miss Peabody. who has talked of Channing and Hawthorne, Emerson and Thoreau, as well as studies of Milton and Dante. Mrs.Julin Ward Howe has also lectered at Concord on Modern Society and the Novel, and Ednah Dean Cheney on Art and Lagrature. Mrs. Cheney, an elderly, diguified person, has the chief characteristics

The above age not a tithe of the foremost women of Boston, but they afford a hint of what modern life exemplifies in the chief city in the East.

For the Religio-Philosophical hearnst.

"HOME CIRCLES."

Words hit's spoke a are this applies of globd and portures of Some "words fitly spoken," have just now turned up in the form of a pamphlet, from the pen of our veteran brother, Giles B. Stebbins, under the above heading, containing rules for the organization of home circles, information for investigators, Spiritualists and skeptics, and an offer to "exposers" and conjurors. Of the proof that these words are words, "fitty spoken," all can satisfy them-selves in a retrospective view of the history of Spiritualism for a few years past. If they are sincere in this review, and are searching for "the truth "and the truth only." as for hidden treasures, or as the genuine physician is searching for the subtle causes of a disease over which his whole being is striving for the mastery, I am quite sure they will learn that there has been far more of this seeking an interview with the denizens of higher spheres, for self-gratification ("a good time with their beloved ones," and a desire to learn what high position in life they are soon to attain to) than for learning what they can do to prepare themselves for the great work before them to raise up all below them or to learn, as to learn they ought, that the first great work of a prudent man is self-abnegation; of a philosopher, each day to obtain some victory over self; of a Chris-tian, to uncover his head and reverently bow before the meane-t, most uncomely and insignificant thing that our Father hath made, to his, if not to our liking.

"Home Circles;" yes, go to work at, home. "Let him that desireth resurrection, first begin to resurrect himself," is a beautiful text from Oahspe, that I cannot forego the desire to render here, from a book containing more valuable information upon the greatest of all subjects our true relations to the invisible world and all things else, than all we

have heretofore received. One of the most self-evident of propositions, is that Nature has given us nothing unmixed with an alloy, and yet whatever has being, has beauty, utility and use, somehow and somewhere. Go where you will, good and evil are hand in hand—tete a tete; and as the German says, "You pays your money, you takes your choice." If the prudent man really sets out in search of wisdom, his first inquiry is, "Where are the haunts of the wise the thoughtful, the humble, the faithful?" If each family would form a home circle with an honest purpose to be used for the greatest good, selfishness would cease. As we mix with society here we often ex-

claim: "Why! there is evil everywhere," and we are quite sure sometimes that evil is in excess; and we repeat the old axioms; "Noxious weeds outgrow and choke down all that's nourishing and valuable." "A lie will travel. a hundred miles while truth is putting on his boots;" yea, we cannot cultivate the soil for the succulent vegetable, without favoring the growth of all that's noxious. Thus good and evil are se inseparably blended that neither solvent or dissecting implements can sever them. Thus in cultivating virtue, vice is aided, for virtue has vice for a basis, the same as mind has matter, spirit has rock, good has evil, and the society of the spheres above, must have those of below as their basis, and these conflicting elements must make the journey of life hand in hand, and in all the spheres, so far as we can at present know, there is effort, discipline, care, and a remainder of evil to face and exterminate.

If we were to go out into the society here, we would find the same elements in sad confusion mixed. If we carnestly and honestly seek for council from even those we think have the ability and integrity to direct us, and then follow all the directions given, we would soon find we had no character at all; having converted ourselves into a weathervane-a lump of putty-receiving all impressions, having none-receiving all forms, still amorphous. A thousand times better (in all sincerity and honesty) it would be to retire within ourselves, at our own judgment seat, at the bar of our own conscience and reason and take council there, and if in sincerity and self-reliance we look deep enough into being, all is there, and all is answered.

Then let us bear in mind that the society of earth is simply rudimentary of the society of the spheres above, and that whether we go abroad in one sphere or another, hunting for good council, we are more likely to go to ob-tain approbation of our own views than for reproof. If we sow to publity, we will obtain purity; if to deceit, we will reap deceit; if the front as organizer and manager of the Sanitary Fair, during the war—a work which demanded the highest executive ability and capacity for hard work. Mrs. Livermore's far enough into the future to find an entire Unrivalled.

separation of that, for which, for the want of better terms, we denominate good and evil. "Like to-Like" then solves the problem of

intercommunion; and when we repair to the circle or scance, which in reality is and should be a prayer meeting the cause we are supposed to go desiring), low us remember that it is just as possible that our unexpressed thoughts vibrate through higher spheres, as the speaker's voice vibrates through his audience, and that it is just as possible to

call to our sides an angel of light from the higher, as an angel of darkness from the lower spheres, and, "you pays your money (purity or impurity) and you takes your choice. In all reform movements there is a tend-

ency to extremes at the outset, but in a "second soher thought," we get a reaction that brings us nearer the golden mean. This is my personal experience and I am going to make a clean breast of it, believing that repentance of known errors, is God-like-till divinest act that man can perform. The farther I advance in my experiences the less am I an favor of promiscuous scances and itinerant mediums; and the more I rely upon powers within, and the deeper I go into the depths of my own being, not only am I the better rewarded but the more convinced of an inexhaustible fountain of the waters of true life there. See quotation on sixth page of the pamphiet, "While I was musing the fire burned," and Brother Stebbins's remarks there. See Hudson Tuttle's "Cuitivation of Mediumship," "Hints to Investigators and Mediums," "Rules and Suggestions for Forming Home Circles," and the standing \$1,000 offer, and the perfect, hors de combat of all known prominent conjurers and prestidigi-tators; also the Declaration of Principles adopted by the American Spiritualist Association at Sturgis, Constitution, By-Laws, etc. Here is a pamphlet for missionary work, one that will be read by nine out of every ten to whom it is mailed, and it is to be hoped that those who are blessed with the nicans will give it wings on its high mission.

Magazines for September not Before Mentioned.

DR. C. D. GRISTOS.

WIDE AWAKE. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece, Little Mer-Folks; Nothing but Toadstools; Benny's Disabpearance; A Summer Noon Soliloquy; "Once Upon a Time;" Some Educated Horses; Cacique John; A Pink Parasol; One Sammer Day; Bob by's Business Experience; A Letter to the Rats; Through Spain on Donkey-Back; Baby's Letter; Ned's Discovery; Buttered Crusts; The John Spicer Lectures; To a Skylark; On Indiana Boads; Two Moods: Decorative Plaque; Short Stories from the Dictionary; More than they Bargained for; Sharking; Cookery for Beginners; Tangles; Pieasant Authors for Young Folks; Through a Microscope; Famous Trials; A Boy's Worksho;; Aniia, Miria's Housekeeping; Days and Nights in the Tropics; What to do about it; C.Y. F. B. I.; Fost Office Department. Depar ment.

St. Nicholas. (The Century Cp., New York.) Contents: Frontispiece; Little Pyramus and Thiske: The Rosy Sail; Halcyon Days and Halcyon Ways; "Oh, My Eye" The Tinkham Brothers Tide-Mill; The Squash Class; Dora; The Boy and the Tooth; Tom, Dick, and Harry, in Florida; Recollections of a Brummer Boy; Perseverance; Swept Away; A Rural Quartette: Counting Up and Down: King Philip-Chief of a School Tribe: The Ship in the Moon; Ways and Means; A Funny Chicken; Lost in the Woods; Loveliness; Under the Apple Tree; Captain Kidd's Treasure; Work and Play for Young Folk; For Very Little Folk; Jack-in-the-Pulpit; The Letter-Box; The Agassiz Association; The Riddle-Box.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: An Illinois Pioneer and his Associates; The Training and Character of Horses; The True Basis for the Science of Mind and the Study of Character; The Parliament of the Faculties; Political Economy; The Kepples Head; Whims of Cele-brated Men; Women's Wrights; Comus: A Mask; The Blues, Cause and Cure; Light vs. Darkness; The Genesis of Alcohol; My Sick Daisy; Notes on Science, etc., etc.; Editorial Items; Answers to Correspondents; Personal.

AMERICAN COUNTING ROOM. (Published at No. 29 Warren St., New York). Contents: Master Simpkins's First Day in the Office; Merchants' Law Library; Counting Room Chats: Phonography, Telegraphy, and Type Writing: How Linton Bank was Robbed: The Day-Book and Journal; An Imported Convention; Business Reverses; Markets and Exchanges; United States Mails to Forkign Countries; Telegraphic Cable Rates, The

OUR LITTLE ONES AND THE NURSERY. (The Rusself Publishing Co., Boston.) Contents; A Peep at the Menagerie: The Long Sleep of iome Creatures; In the Lane; The Pumpkin Stalk Flute; Ponto and the Moon; A Bed of Needles; Piggy's Spoon; Hide and Seek; Polly Pickle; In the Nursery; Suste's Letter about. Chipmonks; The Two Buckets; On the Beach; Tricksy Bunny; What Became of the Ring? By the Sea; Cocoanut Islands.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Contents: The Salt of our Food; A Glance of Europe; A Century Old; The Habits of George Bancroft; In the Bain; Decay of New England Stock; The Cholera; Age of a French Woman; Studies in Hygiene for Women; Answers to Questions, etc. BARYLAND. (D. Lothrop & Co., Boston).

A magazine for the youngest readers with pretty illustrations.

A good medicinal tonic, with real merit, is Brown's Iron Bitters. ESSEX COUNTY, VA .- Mr. James R. Micon.

clerk, says: "I have used Brown's Iron Bit-ters and found it valuable for the purposes which it claims." WARRENTON, N. C .- Rev. J. E. C. Barham

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The wift hound in hunting may not be the best on the scout, but when he sees a rabbit he is "right to a hair."

to this disease.

A Little Quieter, If You Please.

A very interesting case is now before the Brooklyn courts in connection with Eaptain Henry Stillwell, of the Salvation Army, touching the question as to how much noise pious people may be allowed to make in their socalled religious services. It is difficult to draw the line on human ears or eyes or noses or to say what human rights are in these particulars. Mr. Emerson once said that every human being had an inalienable right to a certain number of square inches around the lympanum of his ears. It was meant as a very smart piece of preaching at loud people, who have never learned how to modulate their voice. In offices, families, theatres or elsewhere, and whose vulgar conceil has prevented them from learning the rights of other people. Perhaps there are no sinners quite as culpable as the religious sinners in this line.

It has long appeared clear enough to many acople that the days have gone by when more moral suasion or fine literary inspiration could be expected to touch this common boorishness. The element in human nature to which such forces appeal is lacking or only very faint and weak in the promisenous noise makers. It is a case, like many others, in which the Gospel seems to fail by reason of its fineness and unadaptability to the coarseness of human nature, so the law has to be brought in. The toy-pi-tol and firecracker were bad enough, but they only came once a year and the most nervous people managed to get up enough patriotism to en-dure the infliction. But when it comes to religious noise every day in the year sinners cannot be expected to stand it.

It has long been considered an invasion of human rights for religious enthusiasts to do their-loud proclaimings in the streets. But in the Brooklyn case Captain Stillwell and his assistants were enjoying their religious noises in the Brooklyn Lyceum. For all that, their shouting and tambourine playing disturbed Mrs. Isaacson, who was ill in an adjoining house, and when the Salvation Army people would not change "their programme" Mr. Isaacson caused Captain Stillwell to be arrested. Judge Walsh hav reserved his decision on the merits and law in the case. It is really question as to how much noise people may make in religious services or elsewhere, and the only rule capable of ap-plication in the case seems to be that which will apply everywhere, that as much noise may be made as will gratify the makersthereof, so long as it does not cause annibyance, to others, and when it does that it ought to be stopped. Philadelphia Times.

If you feel dull, drowsy, debilitated, have sallow color of skin, or y-llowish brown spats on the face or body, frequent headachs or dizziness, bad taste in mouth, internal local or chills alternated with hot flushes, low spir-its and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from "torpid liver," or "billion-ness." In many cases of "liver complaint" only part of these symptoms are experienced. As a remedy for all such cases Dr. Pietce's "Gol-den Medical Discovery" has no equal, as it effects perfect and radical cures. At all-drug

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Mr. Haver Basses, the Yea and Coffee Merchant, 50 ounted Street, New Haven, Conn., writes on Mar 16, 1883: It is mith feeling of graditude, and a desire to benefit my cities man that I write you these few loops in testimony to the value of the greatest of all quedicines. Elebit years have I been a sufferer from kidney street r and inflammation of the bladder. Sometimes when pushing water the faint were equething territor, a scalding, burning sensation, with retentheir of urine, with sharp position to may dide, been and buck. extending clear to the look of my lead, tended to stake life abstrate. I have been freeded by a number paymentage, and have used sing number of clary medi-ctions, oil to no avail, obtaining no center. we continued to this may I do not know; in of getting setlet, intil a neighbor, who had been very much benefited by the one of Hout's Reports, advised me to try it; and, nitherigh I fast to faith that it possed reach my case, pet an he speaks no highly of my group morning I dedicted to give at a trial, and its use has been attended with the very bed posably results. Twelve hours after taking the first deser! experiences seniel. I continued on in its uprantis I had used for houses, where all the published remotest, my otherwise good health securised, said I am few from all posite, and any a solid main. I am confident my once has required from the me of Munt's Remedy, and that sleese.

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noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manueripts cannot be preserved, neither will they be return ed unless sufficient postage is sent with the request.

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CHICAGO, ILL., Saturday, September 8, 1883.

NOTICE TO SUBSCRIBERS.

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EDITORIAL NOTES.

The last words to our readers were from Camp; a later letter should have been sent off for last week's paper, but work of more lasting importance absorbed every moment of time during the closing days at Lake Pleasant, and much that would have proved of interest to our readers must go unrecorded. On Monday morning. Aug. 27th, we bade adieu to the Camp, and hundreds of warm friends who were also to leave in a few hours, and headed for Stowe, Vermont, where we are now getting a brief rest. In all our journeyings no more delightful and restful place has ever been found than this little hamlet among the Green Mountains. In the home of "Governor" Bingham, surrounded by every comfort and recipients of warmest attentions, the JOURNAL folks feel like taking things Instead of writing, the editor is more disposed to sit and gaze upon the sharp outlines outlined against a blue sky, the profile of a man's face, needing no effort of the imagination to complete the likeness. He recalls the time fifteen years ago when, coming here the cool breezes from Mansfield and on its summit drank in the health-giving air, while looking out upon a panorama hardly surpassmiles away to the eastward may be seen the peaks of the White Mountains; upon the other side is seen in the distance the silver little city of Burlington nestling on its shore, while the background is furnished by the famous Adirondacks looming up darkly from beyond the lake, on the New York side. But we must repress the desire to dilate on the beauties of old Vermont and return to the duty of briefly recording the history of the closing days of Camp-life.

On Tuesday evening, Aug. 21st., Dr. Joseph Beals, the worthy President of the N. E. S. Camp Meeting Association, was invited to step over to the cottage of Mr. A. T. Pierce. where he was met by Mrs. Pierce and other friends in the parlor. Very soon the Fitchburg Brass Band which had been quietly stationed on the second story piazza began to play; large numbers of friends gathered in front of the house as if by some pre-arranged plan. At this point Dr. Beals inquired what was going on; in response to his question Judge Dailey stepped forward upon the piazza and addressing Dr. Beals, informed him of what many present were already aware, namely, that the occasion was in honor of the man who had for ten years most faithfully presided over the Camp. After a most eloquent tribute, the speaker said that he held in his hands a sum of money which had been contributed by a few friends in small amounts to be presented to Dr. Beals, not for its intrinsic value but as a small token of the love and respect in which, as a man and as the chief officer of the Camp, he was held. Judge Dailey went on to say that, owing to the difficulty of carrying forward the scheme so as to make it a surprise to Dr. Beals, only a few of his host of friends had been approached on the matter; otherwise the amount would have been many times greater; yet, he knew

Religio-Philosophical Journal its value as a mark of love and esteem, and Lake Champlain and rising by a series of ternot by the gold standard. Dr. Beals was greatly overcome and with difficulty controlled himself to reply; after a few words of grateful acknowledgment, his voice trembled and with tears rolling down his cheeks he sat down. Never was a man more surprised nor more deeply touched than was Dr. Beals by this exhibition of good feeling; coming as it did on the heels of the excitement of the preceding days, its effect was all the more telling. Brief speeches were made by Anthony Higgins, A. T. Pierce, Mr. Bryant, a townsman of Dr. Beals, Mrs. Maud Lord and others. The most striking episode of the hour was the presentation of a magnificent bouquet to Dr. and Mrs. Beals by Mrs. Jackson, a colored woman and medium. Beautiful as were the flowers, they were outdone by the little speech of Mrs. Jackson, which was so full of appreciation and so modestly uttered that it drew the heartlest applause from the friends.

On Sunday morning, the 26th, Mrs. Maud Lord gave a complimentary scance of the writer and his wife and a number of other old friends. A happy hour was the result and many fine evidences of spirit presence were had. A couple of hours later Mrs. Lord was astonished by the sudden appearance in front of her cottage of several hundred friends, accompanied by the brass band. She soon found that her friends had come to give her public evidence of their esteem for her as a medium. Brief but heart-felt words were said by Judge Dailey, S. B. Nichols, Mrs. M. H. Fletcher, Mrs. Waterhouse, Wm. R. Tice, Mrs. Carrie Twing, and others. Mrs. Lord responded in her usual happy manner but with much emotion. The affair lasted less than an hour, but will never be forgotten by those present.

Mrs. C. M. Johnston of Troy, Ohio, has made a record during the month, both as a medium and a woman of sterling worth, of which her friends may-well be proud. She came here a stranger, but goes away with a large acquaintance and the respect of all who met her either professionally or socially.

Mrs. Flavia A. Thrall of Poquonock, Conn. is a lady whom all good people must respect. She is a fine clairvoyant physician and me dium; would that all mediums possessed her clear moral sense and strength of character. Mrs. Chase of Lynn, a stanch friend of the JOURNAL-which is a certificate of character and ability-and a medium, spent a few days in Camp. Mrs. Temple, the mother of Mrs. Helen J. T. Brigham, accompanied her daughter to Camp and spent some days with friends, Mrs. Temple is a lovely old lady of seventyseven years, active and happy, and shedding the beauty of her character upon all who come near. Though full of interest in the affairs of this life she is ready to enter the next at a moment's notice.

Among the large number of new and valued acquaintances made at the Camp we reckon Mr. and Mrs. Reynolds of Troy, N. Y. Mrs. Reynolds has fine medial powers which she utilizes for the benefit of her friends without price; she is doing good work. We were much pleased to meet Mrs. Levy of Washington, who with Mr. and Mrs. Van easy, but the time for ease is brief, and a few | Horn of Kansas City, spent some time in hours more will see them on their way to Camp. Mrs. Levy is-a lady of refinement above, for she was a devoted mother and knew Burlington and the Queen City Park Camp. and said by those who know her well to be a medium of a very high order. No visitor was more gladly received in Camp than that of Mount Mansfield, as it stands out boldly old veteran lecturer, N. Frank White. He is defined a few miles away, showing, clearly looking in much better health than when we last saw him in Washington three years ago. Though now a Department Clerk he still retains his interest in Spiritualism, and is the same genial, vivacious, kind spirit as from New York, suffering from a partial sun- of yore. Did space permit there are hunstroke received in that great, hot city, he felt dreds of items we would like to record, but it cannot be done. We can only say to our readers who have not been to Lake Pleasant: Don't fail to go next year and you will lay ed for beauty and variety of scenery. Eighty | In a store of experiences which will prove a source of either pleasure or profit, or both.

Early in the summer, arrangements were made to spend a month along the line of the waters of Lake Champlain, and the sprightly Northern Pacific Railroad. A complete change of scene seemed essential both to the editor and his wife, who as private secretary and housekeeper had done a hard year's work. To prepare for the work of the coming year a fresh stock of vital force was needed, and it was thought this could only be had far away from the every day duties of the office, and free from contact with those engaged in the public work of Spiritualism. But this was not to be; the more we tried to avoid coming to New England the stronger grew the pressure from the unseen world, until at last our duty was made plain, and then we resisted no more. The result has shown that our movements were influenced by a higher and wiser power, and we are content. The work that has been done in New England during the month by the RELIGIO-PHILOSOPHICAL Journal type of Spiritualists marks an era in the history of modern Spiritualism. The tide of common sense, "aggressive righteousness," organic action based on intellectual freedom and a high standard of character has begun to move and never can be stopped until it has spread from ocean to ocean.

It is now mid-day; this afternoon we leave for Butlington, where friend Bingham has already telegraphed a request to the Van Ness House to take good care of us. To-morrow, we hope to greet Dr. Smith and his campers at Queen City Park, of whom we hope to send an account in time for next week's JOURNAL.

Stowe, Vt , Aug. 29th.

WORDS ON THE WING-RAIL AND STEAMER. Burlington, Vermont, is a city for which nature has done all that any reasonable man could have asked, had he been consulted in that the recipient would measure the gift by advance. Situated on the eastern shore of made very successful in supplying the needs happy.-The Examiner, Catskill, N. Y.

and checkered with beautiful residences and tastefully laid out lawns, it affords a striking illustration of what nature and art combined may do to make this world beautiful. The manners and character of its citizens are in keeping with the beauty of the place; from the bootblack to the millionaire, a genuine spirit of natural politeness prevalls, seemingly spontaneous and unstudied. No beer saloons nor whiskey shops are to be seen, but on the summit of the evergreen hills stands the noble buildings of the University of Vermont, inviting the young to a fountain of inspiration and happiness infinitely more permanent and satisfactory than can the brewery or gin mill. Western people often wonder at the intense and abiding love of Vermonters for their native State; they will not be surprised at it when once they have seen its green hills and mountains, its fertile valleys covered with well kept farms and thrifty villages, its romantic gorges, and swift-flowing streams which serve the double purpose of refreshing the senses and furnishing power to drive machinery of a hundred kinds. For thirty years we have been making visits to the little State, and with each visit our admiration of its people and its beauties increases. We are thankful that our mother was born in Vermont, and that our father's eyes feasted on its beauties, as in his boyhood days he looked across the Connecticut river from his New Hampshire home, little dreaming that over there among the hills was the girl who in later years he was to meet for the first time, away out in Illinois, and who would prove his best friend and helper through a long, active and useful life; a life of which his children and friends may feel proud, for he stands to-day in his old age a specimen of "God's noblest work," an honest man. Thousands of such men and women have gone from New Hampshire and Vermont to the prairies of Illinois and the Great West, and the unexampled prosperity of the upper Mississippi Valley is due to the sterling worth and indomitable enterprise of these pioneers and others like them. The Western born owe a debt of gratitude to the sturdy yeomanry of New England. Thousands now prominent in the highest walks of life, known in the West as leaders of men, intellectual or financial kings, love to go back among the hills of New England, and there on some little farm, enter a modest old fashioned house and say to their children and friends who accompany them: "Here I was born; these acres were cleared of rocks and trees by my father [or grandfather as the case may be]; over there a mile away is the school house I used to attend; up there on the side of the mountain, you see that tumble-down shanty, it is where every spring I helped to make maple sugar, and it was maple, too, not the kind they make out in Chicago and label, 'Fresh Vermont maple sugar; the old spinning wheel which you have seen so often in my library at home was my mother's, and many a long evening have I sat over in that corner and watched her tiredsteps by the light of a log fire in that great fireplace, as she spun the yarn to keep herchildren warm. God bless her memory. I know she must be happy now in her home but little of rest while here."

The world is full of incongruities and strange phenomena; what diverse effects follow a single cause. Here we are seated in one of Saratoga's numerous hotels with the. strains of a brass band floating in at the window, mingled with the noise and bustle of this Great American Spa; the last place in the world seemingly for such reflections as have flowed almost unconsciously from our pen. At this instant the clear ringing notes of a bugle came from away down the street, and Juddenly a picture of army life, more than twenty years old, flashes up: A slight figure mounted on a thoroughbred Kentucky horse; the boyish officer is spurring his horse through a long line of baggage wagons completely blocking a narrow road, on either side of which lies a treacherous swamp; he is trying to turn them out and make way for the pontoon, bridge to pass. Six thousand Texas Rangers have suddenly attacked the advance; a narrow stream with a quicksand bottom prevents the light artillery from getting near them; the pontoon is belind the baggage train of the advance division; the teausters struggle and yell; finally but one six-mule baggage wagon blocks the way; sharp and clear comes through the woods the bugle, sounding the charge; the pontoon must go forward, the obstinate Dutch teamster who won't leave the track must be made to go; the young lieutenant grows desperate, he drives spurs into his mettlesome horse, dashes forward, strikes the driver with the flat side of his sabre, tumbles him off his mule, and then spurs his horse square against the leaders; away they wheel to the right; in a moment the road is clear, the pontoon wagons go by on the gallop, the narrow stream is quickly spanned, the artillery thunders over the swaying structure and all is well.

We started out to tell our readers a little about the camp meeting at Queen City Park. and find ourself traveling from the historic shores of Lake Champlain, via Saratoga to the swamps and forests of Arkansas; it won't do, and we must call a halt.

On Thursday we visited the Queen City Park camp and found Dr. Smith, the President, with an able staff, busily engaged in looking after its interests. The site is all that could be desired and the improvements already made give promise that this will be one of the finest places to which Spiritualists can go. It may never vie in size or attendance with Lake Pleasant, Onset Boy, Neshaminy or Cassadaga, and should not try. But it can be of Northern Vermont and a scope of country tributary to Burlington, and also attract transient visitors from other camps. Another year we hope to spend several days at this superior summer resort, and get better acquainted with the good people to whom this camp is of special interest, Mrs. Fannie Davis Smith has her tent arranged with the same artistic skill so noticeable in her quarters at Lake Pleasant, Henry Slade, Mrs. Maud Lord, J. D. Stiles and other mediums are on the ground. Anthony Higgips is doing his share as a lecturer, and is voted one of the most eloquent and impressive of speakers. The ubiquitous and popular Charley Sullivan is amusing the stald Vermonters with his repertory of song and story.

Capt. H. H. Brown and Mrs. Paul were the speakers on the day of our visit. On returning to the city, we found that the indefatigable Cephas had put in an appearance, looking as good as new after a three days' rest from the cares and labors at Lake Pleasant: He is to speak several times at the camp. We commend his lectures to the campers as among the finest and most instructive they will hear. We only wish we could speak as highly of the instruction to be had from the paper for which he acts as subscription agent. Possibly its publishers may learn that New Englanders have progressed, and that what would answer their needs thirty years ago, will not do for to-day; should this happy change of policy be inaugurated, the JOURNAL will delight in extending the heartiest congratulations and warmest co-operation. Fossils and superstitions may be good to imprison in museums and libraries, but are of no value as active agents in this enlightened agethink of this, Brother Colby!

Friday the 31st, in company with our guardian angel and a small supply of hay fever, we steamed down Lake Champlain to Fort Ticonderoga, whose ruins stand stardly on the hill, then railroaded across to Lake George, and spent the afternoon of a perfect day in sailing down this gem of all the waters we have ever seen. After tea we spent an hour in heaven-or rather in Congress Spring Park; if our heaven can only be as beautiful and peace-giving as was this park last night, with its music and flowers, fountains and statuary, its electric lights and quiet shadows, and its brilliantly dressed lady promenaders, we shall be content to rest therein with no thought of the morrow-for at least a week. After seven days we should no doubt begin to suggest some improvements.

Saratoga, Sept. 1st.

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 petices must reach this office on Monday.

Mrs. S. Dick will occupy the rostrum at Chelsea, Mass., Sept. 9th and 16th.

.The Clinton, Mass., Spiritualist Association will resume its meetings on the first Sunday in September.

Charles Stuart Wells lectured in Frobisher's Hall, No. 23 East 14th street, New York City, on Sunday evening, Sept. 2.

A judge over in Canada decided the other day that a man had a right to whip his wife

Mrs. Dr. L. E. H. Jackson, located in Bartonsville, Vt.; would like to make engagements. Address her in cafe of Mrs. Emory, Bartonsville.

A European scientific journal is trying to start a controversy by pointing out that if the whale swallowed Jonah in the Mediterranean and threw him out again near Nineveh, he must have been carried through the Straits of Gibraltar, around the Cape of Good Hope, up the Persian Gulf, and into the Tigris.

The busin- ss meeting of the Free Thinker's Association, N. Y., elected the following officers: President, Dr. T. L. Brown, Binghamton; Treasurer, William S. Bell, Boston; Recording Secretary, A. B. Stebbins, Canisted. Steuben county; Corresponding Secretary, H. L. Green, Salamanca. Samuel P. Putnam. New York City, was chosen chairman of the executive committee,

One of the modes adopted by Stuart C. Cumberland of England, who is now successfully practicing "mind reading" in New York City and vicinity, is to wind and fasten one end of a plano forte string to his wrist and attach the other extremity of the cord in a similar manner to the wrist of the person whose thoughts he proposes to read. A "bond of union" is thus formed without other conact between the two bodies.

Lena Johnson, 58 East Division Street, this city, talked religion while undergoing an examination as to her sanity before Judge Prendergast. Prayer-meeting was her mania, and at all times of the night she would slip out of her home and hold open-air meetings on the pavement. Deluded with the idea that her thumb was the abiding-place of the devil she pounded the digital residence of his satanic majesty with a brick until her thumb was a chaotic mass. Her insanity was fully established.

Wednesday, August 15th, an interesting marriage took place at "Hulse's Mountain Retreat." The bridegroom, Prof. H. C. Hervey, is brother of the hostess of this well kept and well located house. The bride, Dr. S. E. Somerby, is a well known physician of Brooklyn, N. Y. The Rev. Dr. Roe of Cairo, officiated. The mother of the bridegroom, who is ninety-three years old, signed her name, as a witness, to the marriage document. After a supper, the evening was spent in music and dancing, every thing being done by the host and hostess to make all present joyous and

Mrs. E. L. Watson is engaged to lecture at Metropolitan Temple, San Francisco, Cal.; for the winter. The lectures commenced Sept. 2nd.

A. B. French lectured last Sunday at South Bend, Ind., to an audience of 2,000. Sept. 9th he lectures at Clyde, Ohio, the 16th at West Grove, Ind., and on the 23rd at Plainville, Mich. Last Monday he visited Chicago.

Capt. H. H. Brown is at Lake Sunapee camp from Sept. 1st to 10th; will be at Stowe, Vt., Sept. 15th and 16th; Morrisville, Vt., Sept. 17th, and at the annual convention of the State Association at Montpeller, Vt., Sept., 21st, 22nd and 23rd. Address him at his appointments, or at 512 Quincy St., Brooklyn, New York.

Cardinal Howard is hardly a success as a Vatican diplomatist. He has failed to win any-concessions from Bismarck. His diplomacy with regard to Ireland, too, was a failure. It increased the Parnell fund, and there has been a marked falling off in the Irish Peter's pence in consequence. Many are beginning to think the Pope is not so astute a politician as he was lately "cracked up" to be.

Mrs. Smith writes: "Sunday's Spirit Communion Meeting at West End Opera House, conducted by Mrs. S. E. Bromwell of 435-W. Madison St., still increases in interest as well as numbers. Short addresses were made by Mrs. Bromwell, Dr. Swarts, Mr. Avery, Mrs. Simpson, Dr. Kimbell, Mr. James and others. Good music in attendance. And so the good work goes on. Come one and all and join us."

Work has been commenced in the building of a new and improved crematory at the University of Pennsylvania, Philadelphia. The furnace will be constructed of iron and firebrick. The crematory chamber in which the body is placed will be six feet six inches in length in the clear, and two feet high by three feet in width. There will be a furnace at each end of the chamber. The opening to the chamber will be at one side, and the aperture where the body is put into the chamber will be protected by an iron sliding door weighing 600 pounds. The flames from the furnace will pass over the body in opposite directions and retreat underneath the crematory chamber into an escape flue. It will take six hours to consume a body into ashes.

Several months ago 1,300 copies of a little reading book, including also lessons in arithmetic, were sent from London to Barcelona. for use in protestant schools. The exercises in reading were the Gospels, without note or comment. At the custom house in Barcelona an exhorbitant duty was demanded of the owner, who refused to pay it. It was then proposed to sell the books, but the authorities decided that a religious question was involved, and that they could not be sold without violating the supreme law of the land. The English Consul interposed with an offer to pay all costs and ship the books back to London, but he was told that his proposition came too late and that the books must be burned. And publicly burned they were in Barcelona July 25th. A local paper, the Palicidad, makes this comment on the affair: "We are such barbarians here that we burn the Holy Gospels merely because they might be read by Protestants. As Spanlards we blush with shame, as Liberals we are enraged, as freemen of this pineteenth century we turn for consolation to the approaching future."

Current Items.

When a cargo of oranges was washed ashore on the coast of Delting, one of the Shetland Islands, the natives boiled them as a new kind of potatoes.

A monster lobster in the London Fisheries Exhibition was sent over from America. It measures three feet in length, and one of its claws weighs eight pounds, the total weight being about twenty-eight.

Some old teapots, which, by all accounts, came over in the "Mayflower," will have to be consigned to less distinguished craft, since Mr. Davishas found that no article of china nor of porcelain was on a Pilgrim inventory previous to 1660.

The banana has long been regarded as extremely nutritious. It is recommended above all others for invalids who are unable to swallow harder food. An estimate by Humboldt claims that forty-four thousand pounds of bananas can be produced on the soil that would be required for one thousand pounds of potatoes, and that the same area that would be required to raise wheat enough for one man would-produce enough bananas to feed twenty-five men.

It is said that Schiller inspired his muse by the smell of rotten apples, which he kept constantly in his desk; he liked to live amid surroundings corresponding to the subject-upon which he worked. When he wrote the last act to "Mary Stuart" he had his servants clothed in black; and so long as he worked on "Wallenstein" he neglected no review or other military spectacle, and at home his wife must sing battle-pieces to him.

More than twenty years ago, Hennessy called attention to the superiority of water for the absorption of heat derived from the sun. His conclusions have gradually commanded increasing support. in a recent publication, has maintained that the difference in temperature between the northern and southern hemispheres is very slight; and the southern hemisphere, which has the larger mass of water, has the higher temperature of the two.

"There is no more powerful apparatus for the conveyance of disease than a book," says London Lancet-a discovery which the it Mall Gazette thinks will be immensely popular with school-boys and the opponents of free libraries. A list of the maladies most easily conveyed by means of books is given as follows: "Measles, scarlet feyer, diptheria, sore throat, whooping-cough, bron-chitis, and perhaps phtisis." The germs of the disease "may lie for weeks, months, or perhaps years, between the pages of a bound book, to be dislogged at some unpropitious moment when the volume chances to be handled by a susceptible person."

Report of the Committee on Organization Appointed by the New England Spiritualist Camp Meeting.

To the New England Spiritualists Camp Meeting: -The Committee to whom was referred the duty of reporting to this Association, a plan of State organization, composing the New England States, the State of York, and such other States as the Committee might deem proper to include in the scope of the plan to confer and co-operate with the American Spiritualist Association recently organized at Sturgis, Michigan, respectfully present this their report as follows:

That they have had under advisement and consideration the matter referred to them and find that to properly place in operation any plan to effectively accomplish the desired results, will require many months of labor and correspondence. That it requires the appointment of a committee to correspond with the leading Sp'ritualists of the several States and Territories, to call meetings with-in those States and Territories, to consider, adopt and approve State or Territory articles of association and organization and procure the incorporation of such associations when formed; to the end, that their actions may have the force and effect of corporate bodies, and they be capable of receiving and holding property, including bequests and donations like other educational, scientific and religious bodies.

Your Committee further recommends that the Declaration of Principles of the Ameri-can Spiritualist Association, with such additions as may be deemed advisable to conform it to the requirements of State and Territory organization and also its constitution, so far as the same may be made applicable, be the basis of State and Territory organiza-

They also recommend, that the Committee be directed to correspond with the American Spiritualist Association in relation to the work in hand.

Therefore, in conclusion, we recommend the appointment of a permanent committee of five by the President of this Association, to effect and perfect an appropriate declaration of principles, plan of organization and constitution and carry out the recommendations of your committee, and to report the result of their labors to this Association at their next annual meeting.

They also recommend that the several res-

olutions in relation to these matters, and all correspondence, be placed in the hands of the chairman of the committee and be carefully preserved, and be subject to the final dispo-

sition of this association.
Dated, Lake Pleasant, August 25th, 1883.
A. H. Dailey, James Wilson, John C. Bundy; J. Milton Young.

The above report was accepted and adopted on Appust 25th. The President of the Association will, as soon as possible, select and announce the committee and the preliminary work will commence at once and go forward with well sustained vigor.

Cassadaga Notes.

To the Editor of the Religio Philosophical Journal:

Sunday, the closing day of the Cassadaga Camp, was one of proud success. The closing speech of Mr. O. P. Kellogg was deeply sym-pathetic and touchingly eloquent, and brought tears to many an eye. As a presid-ing officer he has won the esteem of all, even of those who have been repressed by the ne-

cessities of his position.

On Saturday evening the campers gave him a reception at the cottage of Mr. Bond, at which A. B. French presided. Hudson Tuttle gave some interesting and humorous remin-iscences of the early days, about 30 years passed, when Kellogg, French and himself renewed consideration the project of build-went out to lecture under the control of their ing a canal through Palestine, commencing logg responded in his usual felicitous man-

Everything promises the grandest future to the Cassadaga movement. The contracts for nearly thirty new cottages have been made during the week, to be in readiness for next year; and improvements in all direc-tions are being pushed forward. The banks of the lake are being beautified, streets cleared, and with the proposed hotel enlargement the crowds of next year will find nothing wanting for their comfort or convenience. On one or two days the eager crowds have ex-ceeded the provisions made for them. It will not again occur, however heavily the incom-ing trains may be loaded.

The election of new officers passed off pleasantly, the old management being retained with the exception of Mr. Bond, of Willoughby, O., being elected a director, and Miss Lang as Secretary in place of Mr. Buell, who resigned on account of ill health.

The movement could find none for President and Vice-President more self-sacrificing and devoted than Mr. and Mrs. Skidmore. We trust that one resolution passed at the last meeting of the Board will be further considered. I refer to the move to cut down the hemlocks on the grounds. It is true some of these great trees, now exposed to the winds, endanger the cottages, but take the magnifi-cent group by the gate—as jet no such objec-tion can be urged against them, and if the plans suggested be carried out, the most that can be said is, that if they fall, they will break the other trees, which they will do now when cut.

A more splendid group of trees never grew tall, straight, like mighty columns, tinted with cool grey and soft brown, it is worth a trip of a hundred miles to see them and the beautiful birches. We cry, Oh! woodman spare the trees! You can cut them down in a day, but these grand works of centuries you never can replace.

The children have been under the care of Miss Hattie Myers, and on every hand we heard her praise. The weekly entertainments given by the children have been among the most pleasurable of the camp. She is an indefatigable worker. After the final clos-ing of the camp, with many a farewell to friends, warm and true, we were driven by Mr. Skidmore in his carriage to his beautiful home in Laona, five miles away. The road lay along the shore of the lake, and over the high hills from whose summits the grandest scenery presented itself. At a point 800 feet above Lake Erie, here some eight miles away. he pointed out to us a spring which flowed south into Cassadaga Lake, and thence to the guil of Mexico, and not 150 feet further flowed another spring into Lake Erie. fact there is a house on this great dividing ridge, the rains falling one side of which flow into the gulf, and the other into the The next morning, our dear friend. Dr. Phillips, called with his carriage and gave us a pleasant ride of half a mile to hi-house overlooking the village of Fredonia.

other is a steep descent of more than, a hundred feet into a wide valley. On this high promontory, Dr. Phillips has built his elegant residence, and three miles of terrace has converted the hillside below into a wonderful garden, every nook and corner of which shows the touch of his hand, and the impress of his personality. On entering the house one feels that it is no home made to order, but one of slow growth and expressive of the personality of the owner. This is made more striking by the unseen presence of another, the renowned vocalist, Philip Phillips, now singing in Europe, who makes this mansion his temporary abode. Souve-nirs of him adorn the walls and tables with the bric-a-brac brought by the doctor on his recent return from European travels. The two sons and daughter of Dr. Phillips who gave promise of superior excellence in the brightest day, went to the land of spirits. But he feels and knows that they have only preceded him, and that they are a constant presence and a joy. With regret we bade Mrs. Phillips good-bye, and sald adieu to the friend to whose kindness we owe so much pleasure.

Thus ended the pleasant days of Cassadaga. but memory will long recall the names and faces of friends new and old. E-pecially do we wish to acknowledge the obligations we feel to Mrs. Judge Cook of Jamestown, who gave us a home at her elegant and delightful cottage. Hupson Turrle.

Science and Art.

In Virginia they are making flour of pea-uts. In Georgia the nuts are pounded for a nuts. pastry.

Some one who has tried it says it is a good plan to burn sulphur in cellars where milk is kept, especially if they are damp. The sulphurous acid evolved destroys the mildew. which, if not checked, will injure the flavor of cream and butter. In many damp cellars the mildew wastes the cream so that the butter product is seriously decreased, besides the injury to quality.

To be a Chinaman is to be superstitious. What then is it to be a Chinese sailor! From the time the keel of a junk is laid until the vessel goes to the bottom, where all junks seemingly do go eventually, prayers and spells are employed in its behalf. Mid spells and incantations a lucky day for launching is chosen. A shrine to the goddess Tien-how, the tutelary deity of the sailor, is carried in every junk. Propitiatory sentences and prayers are inscribed on various parts of 'he ves-

The disposal a of town's refuse by sending it in a special sewage steamer eight or nine miles to sea and then dropping it into not less than 16 or 17 fathous of water, is a method adopted by the Corporation of Liver pool. Messrs. W. Simons & Co., of Reufrew, have just constructed a second steamer to carry 800 tons of sewage—that is, twice the size of the first one, which has now been in use for some time by the corporation with good results. The same method has been practiced at New York for several years.

Among the various substances which have been found on the human tongue, as shown by the microscope, are the following: Fibers of wool, linen and cotton; fibres of spiral vessels; fibres of muscle, in one case eight hours after eating; starch grains; cheese mould; portions of potato skin; scales, moths, etc.; hairs from legs of bees; hairs from legs of spiders; pollen from various flowers; stamens of various flowers; hairs of cats, quite common; hairs of mice once only; hairs from various leaves; wing of mosquito bnee; fragments of the leaves of tobacco, of champmile flowers, etc.

The recent agitation for the building of an additional ship canal between the Mediterranean and the Red Sea has brought up for spirit guides. Mrs. Tuttle gave a poem, and on the seashore at Acre, thence inland across brief speeches were made by Mrs. Lillie, Mrs. the plain of Esdrælon, to the sortherly end Brigham, Mr. Bond and Mr. Smith. Mr. Keldof the river Jordan a distance of about 25 miles, thence down the valley of the Jordan into and through the Dead Sea, about 150 miles, thence southerly along through the sands of the Waddy Arabah, about 100 miles to the head of the Gulf of Akabah, an arm of the Red Sea-in all about 275 miles.

The Royal Humane Society, in its recently issued report, gives the following advice to swimmers and bathers: "Avoid bathing within two hours after a meal. Avoid bathing when exhausted by fatigue or from any other cause. Avoid bathing when the body is cool-ing after perspiration. Avoid bathing altogether in the open air if, after baving been a short time in the water, it causes a sense of chilliness with numbness of the ands and feet. Bathe when the body is warm, provided no time is lost in getting into the water. Avoid chilling the body by sitting or standing undressed on the banks or in boats after having been in the water. Avoid re-maining too long in the water; leave the water immediately there is the slightest feeling of chilliness."

Dr. John Roche, an English physician who has had remarkable of periences, gives as his conclusion that choiers is purely and simply a specific fever, only inferior in its ravages to yellow fever, and closely allied to it. Cholera has a period of incubation varying from two to fourteen days; prone to attack the enervated and those subject to depression from any cause. It is contagious, and liable to occur periodically about every ten years in some parts of India. It seems to have ited the British Isles about every sixteen years, and as the period has elapsed since the last outbreak, it is more than likely to occur this year. Those persons who indulge in no enervating habits, and take nothing internally which would arrest the secretions nor too drastically stimulate them, and partake of nothing which is highly fermentable, may safely feel that they are cholera-proof during an epidemic.

Pedantry crams our ears with learned lumber, and takes out our brains to make room for it .- Colton.

Deference is the most delicate, the most indirect and the most elegant of all compliments.-Shenstone. .

Silence never shows itself to so great an advantage as when it is made the reply to cal-umny and defamation. Addison.

A firm faith is the best divinity; a good life the best philosophy; a clear conscience the best law; honesty the best policy and temperance the best physic.-Charron,

Whenever you commend, add your reasons for doing so; it is this which distinguishes the approbation of the min of sense from the flattery of sycophants and admiration of fools.

It may be remarked, for the comfort of hone-t poverty, il at avarice reigns most in those who have but few good qualities to recommend them. This is a weed that will grow \$250 is action to the world. Arci wanted second mend them. This is a weed that will grow address for the world. Arci wanted second in barren will.—Hughes. On one side the graveled carriage way mend them. This is a weed treaches out into the level country, but on the only in barren soil.—Hughes.

fremation.

Cremation would be a blessing to Egyptperhaps to the whole world—just at this time. One of the worst evils under which Egypt labors comes from the want of a proper mode to dispose of her dead, now so numerous, and far more dangerous than they ever could have been when they walked this upper earth. The burial details we have thence are positively nauseating, and show that every death increases death's power. Now, could the dead be instantly and quickly burned, they would be speedily out of sight and also out of mind; and air, and thought as well, be better fitted to encounter the perilous pestilence. There is no purifier like fire, and an active blaze than should devour a corpse in ten minutes, reducing it to a fistful of clean ashes, would be a greater healer to the suffering country than a shipload of medicine. Science could compass so good a work, and much is to be regretted that it is not thus employed in Egypt. Fire once burned the plague out of England; and as Egypt'is now an English dependency, the English are bound to give the benefits of its presence and action to their dependents who live and die by the Nile.-Lewiston (Me.) fournal.

The Italians dry and pulverize the pulp of the tomato. Large districts are devoted to the culture of the fruit for this purpose, the plant being usually raised between rows of vines in vineyards for the sake of economy of land. The ripe fruit is macerated in water, and when reduced to a thin pulp is strained to take out the seeds, cores, etc., and then spread in the sun to dry.

When we know how to appreciate a merit we have the germ of it within ourselves.

Business Aotices.

TRY Dr. Price's Floral Riches, Pet Rose, Allsta Bouquet, Measow Flowers, or any other of his perfumes, and you will be delighted.

Hunson Tunfile lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

Dr. Price's Playoring Extracts require much less in quantity, and when used in cakes, puddings, etc. makes them delicious.

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

THERE is baking powders sold in bulk for Dr. Price's Cream Baking Powder, which is not his. The genuine is in cans only.

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

CURES EVERY CASE OF PILES.

Passed to Spirit-Life.

Passed to spirit life' in White Cloud, Kansas, on the 22nd day of August, 1883, Daniel Morrison, aged sixty nine years and seven months, of diseas e.of the bladder.

and seven mostibe, if disen e of the bladder.

The decrased had traveled nuch and was a noted musician and performer on the wholm. The cash part of his life was without any professions of belief upon reliables subjects. About ten peats since, he became a spaffunish and no remained outsi death removed rimefront is.

The convictions, or, as he hosteds his knowledge upon the subject of spaffunish removed rimefront is.

The convictions, or, as he hosteds his knowledge upon the subject of spaffunish reportence, controlled his every ct. No one accounted with him could doubt that he acted under the belief, firmly fixed in his mind, that whatever he did or said, was no confi important to film here, but if right, advanced and qualified into for entrance upon an advanced position beforefair.

In the family circle he was genial and kind, often conveying to me messages he claimed to have received from the spirity, in no linetance forgetting his signific, although fruitful intersecent and mandy amusements. He was loved and respected by all who knew turn, exemplary in all the relations of lifesing endeared himself or all his heavelakes. He was at tack of films we was before he deed, during which there he almost constantly, suffered the secure of pain no minimum escaped his lips budgetts a firm relations upon the ratio he had, that all would be well with him as soon as no confering was over, he passed be joind the well. It he noty regret at leaving was expressed frequency to his wife that he could not take her with him.

Spiritnalist Meeting.

The Central New York Association of Spiritualists will hold The Central Sew York association of Spiritualists will hald their sensi-annual and, the Géogratown annual poseling in Timothy Brown's Half, in Georgelown, Madeson Cosoly, N.Y., on Saturday and Sunsay, Sept. 22nd and 22nd, communitari, at one Octock. Mr. Amelia H. Colby and J. Frank Hauter are engaged to speak. A free platform and free speech is our motion.

intel accommodations at reduced rates. All are sixtled to se and bring their backets of lunch, and enjoy a social

MES. B. A. HALL, Secretary, Lee Center, N. Y. E. F. SEALS, West Winflest, N. Y. Ang 12, 1883.

Spiritual Meetings in Brooklyn and New York.

CHURCH OF THE NEW SPIRITUAL DESCRISATION. Clinton below Myrtle Ave., Breeklyn, N. Y. Inspirational prescring by Walter Howelf every Sunday at 2 and at 7:20.

7. M. Sunday school for old and years, 10:20 a.M. Ladies Aid Society every Wednesday at 2 and the Young People's Socialies at 7:30 F. M. The Psychic Frabenity meets every Saturday at 2:30. All meet at the Church and sents free.

A. H. DALLEY, President.

The Friday ovening Conferences will be held at the Church of the New Spiritual Dependence on Clinton Avenue, between Myrtie and Park Avenue, at 7:00 P. M

Mediums Meeting, Chicago.

Mrs. S. F DeWolf, trance speaker, and Mrs. Ina Wilson Forter, test medium, will conduct The Spiritual Light Seek-ers' and Mediums' Meeting, every Sunday at S. P. M., in Frof. Lesh P's Academy, 619 Like Street. Const music, mod seste, and a light, cool and pleasant hall. Spiritual papers for sain at the hall.

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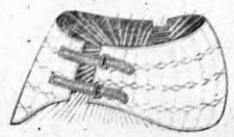
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This powder never varies. A marvel of portily strength and holes-dueness. More extraomical than the certificary kinds, ad cannot be sold in competition with the monitonic of low for all Barths for prophets penders. Sold of Royal Barths Fowners Co., 106 Wallet N. T.



We submid a few of the thousands of 'dualitar latters we are recriting from those who have worn our Magnetic Shields. We ask consider minds to consider whether this is ensembled by no other healing therapeutic Agent. The power imparted by no other healing therapeutic Agent. The power imparted in Magnetism to electricities now adont limit Magnetism to force—a power—and may be "bottled my." "shored away" and heal to the magnet. The moment these magnets come in one fact with the tody they give of a powerful stream of magnetic life, surman, power and vitalizing covery. Soothing every nerve and at once reaching to see life in the blood making it what it should be, the in crief of the tody. These shields constantly magnetise the blood, cause it be expensively exception are strong when we claim we can and do cage thousands in Arabica for the Pysecu. We know our absentions are strong when we claim we can and do cage thousands in Keyraleis, Pysepeia, Pythephe Fits, Leccomb for Atania, thesame they have be proof to assistant all we claim and the bridge witnesses to testify. All the power in the knowledge of man cannot squal our history. If his no cryinal on each for Limb Back. Weakness, Nervous Debiting, Loe of aboiling and all deraperments of the Ristory. If his no cryinal on each for Limb Back. Weakness, Nervous Debiting, Loe of aboiling and all deraperments of the Privic organs and them where in imple or termale. If you deade, with to these where in imple or termale. If you deade, with to these where in these where the evidence it conclusive.

A Remarkable Case of "Bright's Discase" of the Kidney's.

From a well known and popular group-man of tian Fran-Neon for many pears a U. S. Government Beterdise, med and favorably known in several Western, States. New a member of Delice Force of San Francisco, Cal. Band has settler: DENVER Cot., Aur. noth, Lesn.

From another grateful patient who has morn the Shields for Kedney disease. These living extremes are happy to testify to truth. Our liebs never fall to give satisfaction to the mearer.

On C. I. THACKEZ.—Four Sir.—For the post issuity two pears I have been under or less threated with history complaint and have used almost every medicine that was ever recommended to me for that disease but found no relief. Was almost discouraged. My life secured a burden. Last winter I purchased a Magnetic Bolt and insoles from my son, if E there, Since that time I have been a different woman. Words can the present that it has been a different woman words can the present that it to time the new facility two problems, which I would not give for five times that two posters, which I would not give for five times their cost. As many a cold weather costs I intend to put on a Jacket.

Yours likepectfully.

Centralia, Wis, Aug. 25, 1883. CENTRALIA, WIS., AME. 23, 2482.

Head again; from a Hardware Moretage of Chippewa Falls, Win.

lived highly; from a Hardware Movement of Chippews Fails, Win !

Will Carris, Equ. Agent Magnetic shield for Centralia, Win - foot his. Allow me your attention for a stort time wide! Ity to express my rection forward the Mannettre Evert and inseries I became from the Mannettre Evert and inseries I became from them, I had suffered for hearly three grads with pains in my back and sides and have had rectiment from the out the bind beinght cost one a great deal of money without the bind beinght to me work as series in the grant as at have for the past three works since wearing the sharida. Ye give are doing finely, I believe it with elementary them seemed with the shields and have power will knew good anoteen in selling them. I have been operating will knew good anoteen in selling them. I have been operating will knew good anoteen in selling them. I have been operating will knew good anoteen in selling them. I have been operating will knew yill be glad to shield a flamp parties whicher refer to me is will be glad to shield them. Prom one of your well whether. Chippews Falls, Wis.

SHALESSVILLE PORTION CO., ORSO, July 16, 1882. CHICAGO MAGNETIC NOTELLO COMPANT.—I have to thouk you for promptly killing my order and more, too. I have even the Skel and Soles with good result, souther agt resting and production sound and healthy sleep. I will circulate the papers and books. Yours Fruit;

SELAS CHACKER.

Boerow, June 18th, 1883.

DE THACKER—Four Sir, I am very glad to hear you think your Shields will feely my franch. For my p. 17 hours never enjoyed such good health before. I take no medicine and find I can do before mearing the shields with less fatigue. My since also has never your Managers Shields with less fatigue. My since also has never your Managers Could say much more for your Shields bid cannot find sured to express myself. Hopker you will excuse this about letter I remain.

Another case of Eptleptic Fits. Read the young lady's let

Southwork, Mark July 19, 1882.

DR. C. I. Thacker, — Four Sor — I hope you will excuse me for not answering your kins better before I thought I would walt and bell what effect the Marketic Jacket would have on me and I have been quite bury of late.

The Jacket is spinedid: I have meen if as directed until past two one ke, lake it ladde in amount of warm weather. I have not had a single fit alone I put the Jacket on and sleep so good with the Mend Band on; but the pain returns to my head posterious. I feel at if I never could though jest enough to your kindness and the post the Jacket do doe me. Buying to hear from you again. May tast the does me. Buying to hear from you again. May tast hissaing ret upon you to my ferrest proper.

I formally Towns Truly Miss LENA BAUMBERGER.

Northport, Letterson Co., Mich. NORTHFORT, Mant., July 19, 1885.

From the Rev's H. Tetman of Consulage. N. Y.: Camanaga, N. Y. Jan. 25th. 1883.

Camanaus, N. Y. Jan, 25th, 1883.

MAGNETIC SKEELS Co., Chicago, III., Josep Messign. Persistent may to express may gratitude for learning by Ser. T. D. Printips, pour agent in Cassacings. N. Y., of your Magnetic goods and the happy result by belling some of lines. On the 15th day of inst Decreaser, where I was completely produced set confidenced to my house, suggesting from the kidney conjustes with makerial prostrailed, I procured from your agent one set? your Lo-sies and one Magnetic Liver and Edinary thirid, and have sure them ever since, slight and day, with a few exceptions, with untold between 4st first the pressurer was quite severe on my head buff is soon left a new element through any whole exploring file and signs to element of any work. When I assole in the stant the entraction was precised. The should be because a part is if agent on a bed electrospect. The mineral bis the second of departs. I could no square to for any conditionable in a large and of appears. I could no square to for any conditionable. I emby its exercising life like importation every day, which enables me to keep about loom and some of the time is the myrketing though I am to keep about loom and some of the time is the myrketing through I am to my 78th pear.

Another severy case of Laspe Back and Entrey disease HOMES CHEEK, Was , July 19th, Land.

Massetty durant the in reply to nouse well say I have not fell as well for three press as at present. The Best I got of you six monaths ago has entirely cared me. Have not had an acte or pain to my hack than the first three days after I put it on. I would not take also nor for my fact.

Train yours . "Manualla ha. I hakk."

Dr. This use. Ipon \$15. I again offered to write to you. I have not had a country to write the so through the write to your larger to the formal two mouths ago. The people here see wery much surjusted to see my at work again, and you can pulse for pole will when I tell you I am counting I a fourteen men besides my bounewark. I would not have with my Yout at any price it has some more for one than all the medicines in the moral. I try heapenfully, has this still be a first fall.

From lattice of Plank, the well known inner, nother of Beautiful Hills, &c , &c

MINSKIPOLE, MINN. DEAR DECTION. Licoust fell you that I cause I in an threat and need country here and had input I was a superpart and country from and inclinate I would not appear and country the threat vided and to be here with me, that I monitor by the threat vided and head cap. I got up put them on, and in 10 remarks we askeep, and this morphing another with my conditionary grow. It is monitorful, I never had need a reacher reafortion and even with the aid of a Turnish math.

Yours Duly.

Mittabories, Mary July 24th, 1983.

Mill. because Mary July 24th 1881.

Inc. fuarure. Jeried pur been estade that very stableau chronic Pathent of goins is progressing.

I am happy to be also to bell you first have impressed a great deal since I left through the works and With the esception of the old pain in my right size, I consider myself nearly well. I was my Reit size and might and the Year Dorough I seeday. I do not know how I count get along without the shield. When I lest had I put on all the garments and they give me new life. My lutus are very much strong or addition they not be new life. My lutus are very much strong or a feel the temierrows has entirely left them.

I must bell put of you have not discovered it, that your May notic staineds have a most beneficial effect on Misagreenile disperiishes. If all husbands who have ill felupered ships, notly knew of the fact, they each would draughted progresse and a Magnetic Vert and Curtain Lectures would be usuated in 1 that I shall have some contoners here for you. With knowled regard and deeped gratitude I am Revidence. 1724 Walson) Ave. Chicago.

CHANGES PALLS, Outo, August 27th, 1882. Changes Falls, Ounce, August 27th, 1982.

C. I. Tille hirs, M. B. Fourt hir. I have been feating pone Bend Band and have had the lost of eventies Mr. Carner and wife have also had been of results with your minches; they have give riches a brial and food them all you sees mend. Mr. Carner being troubles, with primal from hore mend. Mr. Carner being troubles, with primal Headlands and Mrs. Carter mith arch Headlands, and mere both curred in a few hearts. You can refer to have some time at motion of an about traver.

I am happy to say it has done great curre for mr. My citality was all gone, my lusture very weak not heart trouble for over 20 years, min feet and hands and everyloady brilling no how foul I bridged. I was going into t consumption a fast as i could when Lyght the surrelies on and now I am while to my going, were Mantons which I that not come for over two points. I am anothers to she all I can for the whitelds.

1 hogrits Falls, 1860.

Miss HATTE Lyde R.

frey concesso results from wearing for les.

At eristries these Aug. 19th fewl.

At all along a decision and the first forms of the first fir

From Blake & Son, Wagon Makers.

HARTARD, PLAISSON, JULY 22nd 1 was. Monage sample for "modesce In trip be peny will by Mother would not take species, for the Angel.

Yours True, J. C. M.A.E.F.

Ocusowower, Win, Aug. 15, 'ed. Dran 848 —I can say after using the Jurket flux long they see desing me principalitie good and I hope they may conducte could I am well. Shall be seed induse others to try the conserve. Sery Respectfully.

E. J. FERRY. From a Chicago merchant firm of Chieff & Lenca, 154 Wells object. -

Do. Tharmen. Jour nor deater time last spring jor Magnetic wide his more recommended to me by my physicilar rheumations in the logs and anches. I regard it as one the best pre-writiness be give me. Soon after positing the phoseds I was very perceptively relieved of the riseitments—they imported a very agreemble wine of warments and so port. Sill state that after meaning them for about the mostle I was able to by them ande, busing recovered it perfect use of my funds.

Very Truly Yours. 250. P. LESCS.

FROM A MERCHANE Elecantrick, Witt., June 160; 1 nell. Machagic mission Co., Goods—The Bett came-lied night and I put it on at once and must spy I am very much pleased with it I imm effected, fell the worm, exceptioning effects, but last might step to the best I have in four words.

Encloses bud draft for Belt. Please acknowledge.

Yours Truly. W. E. BARCOCK.

CHICAGO MAGNETIS SHIELD CO. Carallement - You sek for my experience with your Magnetic Stirids. Language cannot express to post that which I have proved. From the trace I firefure-cured a Bett last enter to the present I have enjoyed better bothlit than for peace before. I have used and published which the relieful of the cut and and CENTRALIS, WIN., AMOUNT JUST, AMES. month, and have herer had one single complaint against them. Lans selling them is all my own relatives and per sonal friends, and can send you a steady Textimuotal from every one of them. My wife, mother and brothey, who are now searing them will fell you more than I cantrol I assure you the Magnetic saleds have plenty of friends here and throughout the two-where I travel.

Two are at the ty to r. fer to us at any time, as I cannot say enough for the Mobile.

Yery Brepectfully,

L. CARLEY.

Contrails, Wis. worth, and have never had use visuale conscioust sizely

Sent for our Book and Paper, and if you hand whom feet, second refreshing down, new life and marmin in feet and limbs send 41.50 in order for a pair of our Magnetic Insoles. Warm feet is a great blessing in cold weather.

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A regular Physician of good practice is widower and o moddle age, devices to correspond with a lasty who is a te-in-ver in Spiritualism with a time modeline-scale. She must not be over its paters of fige and respectation. I am a Spiritu-ation to below and desire a companion of the none belief. Correspondence confidential. Address Lock Box So. So. Geo., Entity Co., Sect.

"WHEN I GO."

Mrs. 5. A. Tan Biarcoun's beautiful every. A favorise with the figurity, who sing it aloud, and at the natur time itsier! their own words, play it upon the gentar, show bright lights, white rules and aprirt favor, as can be bestified to by pression in about every white in the tolon, is a fine chycle and family our, quartetle, with plane or ergan necompanioned. Price in cents. For sale at the office of the Bellgie Philasophics

A PRIZE a costly but of goods which will help you to take those place and produce which will help you to take those place anything size to take world. All, weither you, succeed throughout door. The road road to fortune hour before the workers, absolutely hore. At once address that & to, Augusta, Moster.

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BELIEF IN IMMORTALITY.

By JOHN S. FARMER.

Canny Wilherforce specially commended this level at the CHUIN'H CONVENEES held at Sercontineon-Tyte, in October, 1984, in the following terms: "The enact positive claimed at this measure by the warment advection of Specialised at their name and elementary to a work by J. S. Fartner and called "A liew binsis of Sector," which wedness tremments on designing, I commend to the personal of any heathern.

Frice 20 cents, postage 2 cents.

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It gives full instructions how to Meanwrap and explains the connection this science has to Spiritualize. It is presented to be one of the host interesting books spect the important subject.

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For oils, winnessie and repail, by the Estance-Paulonemps dat "Tallactive Estant. Chinage.

Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal "When the Angel Beckons Me Awny."

BY O. W. BARNARD.

The fear of death in the ages past Its darkened shadow o'er man did cast— He dwelt in the realm of constant fear. That the "King of Terrors" must appear, And bear him off to the "Stygian Shore," To dwell in darkness forevermore— But now in the light of a better day, "Angels come and becken him away."

The fear of the "Mouster," grim and bld.

Was the bane of life to young and bld—
He robbed the mother of her pratiling child. And left her with grief and frenzy wild— He robbed the bushand of his darling wife, The hope and joy of his wedded life, But now when friends can no longer stay Angels come and beckon them away.

He robbed the groom of his loving bride, Then mocked his grief when he grouned and , sighed. Man shook with fear when he reached death's

door;
door;
Torough it he passed to an unknown shorePassed as he thought to a world of woe.
A fathomless pit in the realms below—
For it was not his, this "brighter day"—
"Now the angels beckon us away."

The fear of death is now fading fast. Its darkened shadow is gone at la t— Man does not think of the terror dire. But yields up this life for one that's higher.
Led by the angel up heights so far.
Beyond the space of the beaming star—
And he goes with joy and not dismay. For the angels beckon him away."

We'll mest again when this life is o'er. In the realms of bliss on the "shining shore." To those regions bright we all may go Where there is no death, no pain nor woe; To do my work here with righteous care.
Will be for this future to prepare,
So I may with gladness the call obey.
"When the angel beckons me away."

A GIANT SKELLTON.

Discovery on a Farm in Indiana of the Bones of a Man of Gigantic Stature.

Shelevyhle, Ind., Aug. 25. George Arnold, a farm hand in the employ of Franklin Boots, who lives about fifteen miles west of this city, made a dis-covery which has excited widespread interest in this county. The object of this interest is the skeleton of what once was a man of gigantic proportions, which was uncovered in a gravel pit on Mr. Boots's farm. The skeleton was found in a sitting posture, facing the east, and about six feet beneath the surface. Some of the bones were badly broken by a caving of the bank, but the skull and some of the larger bones we've taken out intact, and from them may be easily realized the gigantic stature of the being to whom they once-gave support. A measurement of the skull from front to rear, the rule passing through the eye socket to the lack of the head, shows it to have been about sixteen inches, while the breadth of the inferior maxillary was eight and one-half inches, showing that the brain must have weighed from four and one-half to five pounds. Careful measurements of the other bones establish the fact that the man, when alive, was not less than nine feet in height and large in proportion. From the appearance of the teeth, which are very large, and do not show the slightest to the bones of the jaw, the man could not have been less than 100 years old when he died, and, of course, he may have been much older. The bones of the lower jaw are very large and thick, showing an extent of muscular development in that organ which is far beyond anything of the present day. How long they once-gave support. A measurement of the skull far beyond anything of the present day. How long ago the body of this giant was interred where it was ago the body of this giant was interred where it was anearthed, or to what tribe or nation he belonged when he trod the earth in all the majesty of his strength, it is impossible to say, but it must have been ages ago, as all the indications show that the oil where the remains were discovered had not been disturbed for many generations. Steps have been taken to have casts made of the bones, and they will be placesfeither in the State collection or some of

Reverie in a Church-Yard.

To some, this scene would produce sad thoughts, Friends, relations, husband, wife, child lie buried here, torn by beath from their homes and kindred, perhaps nevel to meet again. How sorrowful must be the mother's heart, when she lays her darling child in the cold earth! how sad the husband's, when his dear wife lies silently beneath the sod! They may hope to see them hereafter, but how vague the hope; how unsatisfying!

To such I would impart comfort. I would tell

them to cease mourning; the mother, that she will once more class her nursling in her arms; the hus-band, that his wife will still be his companion in the Hereafter. They are awaiting their advent in the Summer-land, and with out-stretched hands will they welcome them, when they have finished their

earth-journey.
To me, the thoughts engendered by my visit to this church-yard are hopeful and soul-inspiring. In the bir I's song, in the flowering blossoms, I hear the glad assurance of a happy existence hereafter. All speak to me of a God's loving care and forgiveness. Think not these dead are gone from you for ever; their souls, unfettered by perishable clay, expand, and, like a bird that has escaped from its care, the soul gains freedom, and knows not again the heavi-

ness and weariness that weighed it down before.

Mother, your baby is still with you even now, Mother, your baby is still with you even now, although you know it not. Do you not feel its soft little arms round your neck—its baby kiss? Mourn no
longer, but rather be glad, that your little one is with
God, and an inhabitant of that beautiful home, where
neither sin nor sorrow can enter, but where all is
joy and gladness.

Solly graves are decked with flowers, others forgotten, but nature has taken them under her care,
and has expred them with wild luxuriance. Here
the material body lies confined in a small space, but
the soul is free!

the material body lies comments the soul is free!

Blessed thought! The gate of Death is Life, life eternal and complete—life in its fullest sense. "Come ye loved of my Father, possess the Kingdom prepared for you."—LUCRETIA in Medium and Daubreak.

A Test.

I send you a test that I received through the mediamship of a dear friend of mine, whose name I will not mention. On Wednesday morning, Aug., ist, I brought my planchette into requisition. Finally it wrote, "Farewell." My friend then began to "discern spirita" said it seemed as though she looked through a large opera glass, which, I think meant that what was shown to her was at a distance. She saw blood, and "many sad faces." The initials, "T. J. and H.," were shown her. She saw the body of a man. lying prostrate; she said: "He resembles our friend E." wick was shown a cloud from which peered a face, "looking like A.," said my friend. That afternoon we received a paper with the account of the terrible railroad disaster in New York, in which H. was killed! He was a dear friend of the medium's husband, who marked the account of the disaster and sent it to us. My friend said, "Mr. H. did somewhat resemble our friend E. The initials T. and H. are certainly in Mr. H.'s name; but I do not know about the J." The next day I got a letter which stated that our dear friend A., whose face my friend had "discerned" in a cloud, had just died in a hospital for the insane! As our friend A. possessed a bright, clear mind, and had been in seeming health but a short time before this, the news was a complete surprise and shock, and the test cannot possibly be accounted for hy saying that "it was in our minds," for nothing could have been further from our thoughts. I am willing that you publish the above, if you wish. L. C. R. GAULT. "Caldwell Prairie, Wis. To the Editor of the Religio-Philosophical Journal:

The Influence of Sound upon Health.

The manifestation of any force is the result of motion induced by some previous force. Although sound is not generally spoken of as a force, as electricity, magnetism, or light are mentioned, it is really as much a force as any of these, though of a lower order of vibration. Because it is a lower order of vibration it has a powerful influence upon us through one of our physical senses. It is the report to our consciousness of various grades of matter in different stages of activity. In many cases where we are so dull that we are unable to "sense" the presence of electricity or magnetism, we are conscious of innumerable sounds and noises. I believe there are a many treplations of matter that we are conscious of in a mild way, that we do not recognize by the ear. I have been in the mountains when "all was still," but the sense of absolute silence was not of that overwhelming nature that one experiences when in a deep mine, or a mile within periences when in a deep mine, or a mile within some dark cave. In the latter case it becomes op-pressive and seems to isolate the soul from all the visible universe, and one will, under such conditions where an impression as of falling through space where nothing is. Although we pay very little at-tention to many of the sounds or noises by which we are daily surrounded, a complete cessation of them

would in time have a most disastrous effect.

Even in the case of persons who are born deaf, while the ear may be inert, they nevertheless feel sound to a greater or less extent. There is generally observant in the countenance of such sunfortunates, a blank and vacant look, that if our enge of nates, a blank and vacant look, that if our stage of hearing were extinguished would attach to the entire race, and produce such modifying influence, in time as would rob the human face of expression and majesty. The various sounds we hear have a profound effect upon our physical condition. How little credit is given to this prient factor of health, and yet sound is one of the most influential agencies in producing discord or harmony in the human system. It can clearly the sentiments nerve the arm tem. It can elevate the sentiments, nerve the arm with strength, quicken the circulation, or overshadwith strength, quicken the circulation, or overshad-ow the mind with gloom and melancholy. Swayed by the martial-music of war, how the courage rises and the heaft beats with patriotic desire to achieve something for one's country. The whole frame is filled with strength and daring, and the soul is lifted-above the fears of death. Before the "spirit-stirring druin" was invented, the Greeks and Romans had their war songs that incited them to valor and ren-dered them becaused to the country and rendered them insensible to pain as they charged amid the carnage of battle.

the carnage of battle.

Again, how exhibitating is some lively, tripping air, with its quick and pulsing notes that run through us in delirious motion. If our nerves are not yet dulled by age, the mind instinctively sets the body in motion and delights to keep time to the harmonious measure. In the young the feeling of joyous ecstasy nearly lifts the spirit from the body, and finds pleasureable relief in the dance or waltz. Gented dancing leading the likely make he most healthful one. ing inspired by lively music, is a most healthful recreation, and if properly conducted, would be most salutary in cases of nervous disorders. Music as a reinedial agent has never been sufficiently considered. Judiciously, employed it would prove a valu-able aid in removing maladies and also in preventing

The influence of song in harmonizing different minds and bringing them into unison of action to accomplish some otherwise unattainable object, is well known; and its efficacy is well appreciated by our Methodist brethren who sing hymn after hymn to areuse that fervor of soul that would otherwise lie dormant. There has been much published lately in regard to prayer cures, setting forth the value of concerted action for the relief of disease by prayer. It is a great omission that no one has started a singing cure, wherein the subject treated shall be har-monized signin to all the conditions of health by the exalting influences of music and sympathy. The value of a kind, cheering, and loving voice in the sick chamber is well understood; and it may be added that such voices are equally valuable in maintainhing health. It is the tone that penetrates and leaves either a sweet or harsh influence. Listen to the en-couraging accents of some mothers, as they infuse endurance and patience into the little ones, and strengthem them by tender modulation to bear their rough accidents.

As agreeable sounds exert a healthful tendency and render the mind bouyant and active, not less do discordant noises shock the nerves and distract the temper. It would be an easy matter to throw a senstemper. It would be an easy matter to throw a sensitive person into insanity by the iteration of discordant sounds! A harsh and suarling tone or impatient and angry outbursts, are irritating and depressing in their effects, and often repeated throw a gloom over life that invites diseased conditions, as sultry vapors conduce to mould and decay. Shocking sounds, notably startling peals of thunder, are a severe strain upon the nerves of sensitive persons. I know a lady who was prostrated after every great storm, who otherwise was spirited and courageous. It should be considered then that sound does not atop at the ear in its effect, in simply recognizing its character or detecting its source. It penetrates the being and arouses sendment, stimulates action, quickens the being, and by its nature can either exalt the soul or contribute to its misery and suffering. The voice striking against the sensitive disk of the telephone is converted into magnetic and electrical relations.

telephone is converted into magnetic and electrical vibrations that arouse every atom of their metalic conductors into responsive action. So the different sounds that strike the human ear are converted into nervous action, that may electrify the whole soul with elevated sentiments that aid in sustaining the physical well being; or they may be so discordant in nature as to induce, disease and instead of the pleasure of health the condition of the sufferer will cor-

"Sweet bells jangled, Harsh, and out of tune."

Harsi, and out of tune."

I would not produce the impression that music is a universal panacea for disease, but that it is a valuable aid in the preservation of health, as bathing or exercise would be, a Other things being equal, that family will need a physician least that cultivates farmony by the aid of good music engaged in by every member of the household. Under such spiritualizing culture, the interior perceptions can become so acute and refused that one may be able to severe so acute and refined that one may be able to say as Virginius, when he bends over the prostrate form of his murdered daughter and questions her with a

"I heard a voice so low That nothing comes 'twixt it and silence." C. H. MURRAY. Landville, Col.

Letter from Brooklyn, N. Y.

to the Editor of the Religio-Philosophical Journal You were a little premature in your editorial, "Change of Base." It is truethat the regular societies in New York and Brooklyn have "folded their tents and silently stole away" to the camp meetings; that their halls are silent; that the trance and other mediums who were wont to astonish and delight different ones have mostly migrated, but the ople are here yet in fair numbers, and they insist people are here yet in fair numbers, and they insist that Spiritualism shall not die, nor even siumber. So in New York Mr. F. W. Jones has started a Medium's Meeting, at Frobisher Hall, 2! East 14th Street, which has been well attended. The intention is to keep on whether the weather be hot or cold. Success to them, say I. In Brooklyn, a conference has been started at the corner of 22nd St., and 5th avenue, emphatically a new region for Spiritualism, and the conference bids fair to be a complete success. Mr. Swackhamer has just started a Itualism, and the conference bids fair to be a com-plete success. Mr. Swackhamer has just started a new Conference at Stella Hall, in Bedford arenus, near Myrtic, holding its first meeting last Sunday evening. Among the speakers on that occasion was Mr. Cushing-one of your correspondents, who at the end of a really good speech astonished the audience by declaring that Jesus Christ needed a medium specially consecrated and reserved for him, and that he (Mr. C.) was that medium. The audience did not seem startled. I guess they thought him mis-taken.

not seem startled. I guess too,

I had almost forgotten to say that the Church
of the New Spiritual Dispensation is also kept
open Schday evenings, Judge Dailey having engaged Miss Beecher to supply the pulpit every
Sunday evening. I am told she has small but enthuslastic audiences; that her ministrations are
much liked, every one speaking well of them. Who
the Judge has engaged for the fall campaign is not
yet known.

yet known.

I have seen a booklet issued from your office, enditied, "Home Circles, How to Investigate Spiritualism," and Mr. Bundy's bold challenge to wouldbe
exposers, etc. I have read it with much interest,
and shall get as many as I can to do likewise. I am
glad that Spiritualism is now tending to Organization, to effort for expansion, for purity and certainty
in manifestation, and Mr. Bundy has done another
service to the cause by issuing a pamphlet so full of
instruction for the investigator, of rebuke for the
impostor, of bold, clear announcement of truth.

D. M. C.

Letter from Ireland.

To the Editor of the lightly implesophical Journal: The JOURNAL is at hand in due time, and is most The JOURNAL is at hand in due time, and is most refreshing to me after my arrival from the land of fruits and flowers; indeed, it is an antidote in this wilderness of confused theological ideas, where mystery and bigotry rules supreme. It is now more than twenty years since I acquired the theological odium of being an infidel, and from this, together with a broken constitution, was under the necessity of seeking a more congenial and peaceful clime. Being of a sensitive nature, I sought that in other climes which was dealed me in my native country, viz., free thought, free expression and truth, simple and pure. My Sunday school clothes were hardly cust off when my reasoning faculties assumed command, and waged war against superstition and biasphemy taught in the Christian Bible and other Christian works, which I now characterize as anti-Christian, being contrary I now characterize as anti-Christian, being contrary to the teachings of Jesus and other good men; and baving no one to sympathize with my forlorn condi-tion, but like one of old with every one's hand against me, I continued to grope through Egyptian and Roman darkness, reading many authors, sound and profane, both ancient and modern, and which demon-strated effectually the demoralizing influence of the Christian mythological orthodox doctrines. I have read the tenets, and visited the churches of all the read the tenets, and visited the churches of all the sects in this country, viz, the Roman Catholic, Episcopalian, Presbyterian, Wesleyan, Baptist, Independent, Darbrites, Unitarian, Quaker and the Jewish Synagogue. I found no rest in any of them for the sole of my feel and might have become a total wreck to materialism, were it not for proofs from immortal spirits gone before, consisting of visions and calls shortly before the departure of near relations for the Danslong elemal in the beavens.

Analons eternal in the heavens.

Analong in foreign lands, yet my good guardian never foreook me. I was visibly visited by a loving mother and sister with fond embraces, while in New Zealand and America, who when in the earthly body were the last to reprove me for infidelity. Now, just fancy the thousand of thoughts and of unparalleled mental struggles to cast aside all the superstition, idolatry and chaphemy enveloped in the darkness of the Christian sects and churches until the good JOURNAL came to my assistance together with other good works on Spiritualism, by which, I trust I am progressing in knowledge of the truth. My most sincere desire is that the knowledge of the truth may by some means be imparted to the anti-Christians of by some means be imparted to the anti-Christians of this benighted country. As cause and effect must harmonize mentally and physically, we can easily demonstrate from the state of society what the real cause of rebellion is. Who amongst the Christian churches teaches man's responsibility? Who, I beg to ask? Not one; just take the two leading church-es as representatives: The Roman Catholic church has surficular confession and gives full absolution and includences for some small consideration, and the indulgences for some small consideration, and the Reformed Episcopal has public and private confes-sion, with public and private absolution, with a wel-come return for backsilders. Only believe in their mythological orthodoxy and how many happy saints are sent off from the stake, the glibbe: and the halter who, if opportunity offered, would again rob, murder, etc. Only consider the effect of the vicarious atone-ment, sacrificial offerings, and church, corresponder ment, sacrificial offerings and church ceremonies, with all the degrees of lesser and greater prophets to confer benefits and favors on falthful followers. How many of the choicest and ablest of our population are maintained by the public purse as military and legal professors, to keep law and order in this and other Christian countries, as counteracting influences to anti-Christian teaching. The whole Christian doctrine is interwoven by a mystical mythology without law or order, as perpetuated by a symmatage priesthood from the earliest date of churchism, com-mencing with the sacrifice of animals and human

mencing with the sacrifice of animals and human beings, from Abel to the present, as recorded in the Christian Bible, to appease the wrath of their God.

If one only carefully reads all the sacrifices and offerings in Palestine in the days of David and his successors, he must be greatly surprised to find where all the cattle were raised. Surely, not in Palestine; and again, how much time and money, worse than wasted, in offerings to build churches and support an ambitious and avaricious priesthood. Had half the time and money been applied to the cultivation the time and money been applied to the cultivation of our moral faculties and physical wants, what different and happy results!

THOS. G. POYNTON Kilmoyle Corboy, Edgeworthstown, Longford Co.

Second Sight.

The following account of his own abnormal ex-perience was related to me by Dr. Macadowie, a gen-tleman of large practice in the Staffordshire Potter-ies, whom I have known for some years.

"One night, in the summer of 1882, I was reposing, after a call to a patient, at about one A. M. My brain was in a somewhat excited state in conse-quence of having been called up for several suc-cessive nights, and when I lay down in bed I fell into a kind of lethargy, without losing consciousfrom dreaming, I saw myself following a woman with a candle through several low-roofed, dark-pan-elled rooms in a house that I did not know. The vision seemed barely finished, when my night-bell rang, and I was called up to attend the patient of another medical man, at an old public-house in Stoke, where I had never been. I was received at the door by a woman with a candle, and was led through several rooms, corresponding in their general features to those I had seen in my vision, to the

patient's chamber.

"About a month after the foregoing, precisely the same state of things occurred again. I had been harassed in like manner by repeated nightly calls and was resting after returning from one, when I had a lision of myself running along the line accompanied by several railway porters. Immediately afterwards my bell rang, and I was called to attend a man crushed by a train about a quarter of a mile from Stoke station, and had to walk along the side of the line accompanied by several railway

"The experience of a prescient faculty which I had in these two instances enabled me to realize the pos-sible truth of a tradition with which I had been fa-miliar from chibihood, having repeatedly heard it from my mother.
"My grandmother lived at Abendeen, and her

brother was assistant in a jeweller's shop in Lon-don. One night he dreamt that an ill-looking man

don. One night he dreamt that an ill-looking man came into the shop when he was alone and shed to look at some rings. He saw that the man transport to secrete one of the rings, and when he was going away without purchasing, the assistant charged him with the theft and made him restore the ring.

"The following day at dinner time the assistant was left in charge of the shop, when a customer came in, whom, to his astonishment, he recognized as the man he had seen in his dream. He in consequence watched him closely, saw him secrete the ring and succeeded in getting him to restore it exactly as things had happened in the dream. He wrote an account of the occurrence to his family at Aberdeen, where the story made a deep impression and was handed down to us of the second generation." was handed down to us of the second generation.

-H. Webgwood in Light.

Reception to Mrs. E. L. Watson.

To the Editor of the lieligio-Philosophical Journal A public reception was given Mrs. E. L. Watson

A public reception was given Mrs. E. L. Watson by the San Francisco Spiritualista, Saturday evening, August 11th, in Metropolitan Temple. This was Mrs. Watson's first appearance in public in this city since her return from Australia, and her great popularity was attested by the thronging multitudes that filled the hall. This gifted lady has endeared herself to the Spiritualists here, has secured a warm lodgment in the hearts of all of us, by her many admirable graces of head and heart; by her starling lodgment in the hearts of all of us, by her many admirable graces of head and heart; by her sterling worth alike as a woman, wife, and mother in the private walks of life, and as an instrument in the hands of angel ministrants for the propagation of truth and the uplifting of humanity; and by the ever-potent manifestation of a love-surcharged heart overflowing with kindly thoughts and pure philanthropy; eager for the betterment and moral advancement of mankind. The people here realize how well attapted her inspiration and acts are as alds in the elevation, sustentation and cheering consolation of feeble humanity amid life's thorny paths and sin-crowned heights.

W. E. COLEMAN.

A. D. Harrison writes: I must say that the interest I take in the Journal's contents increases as the question of organization is being agitated. We need a society in every village where people can meet and assimilate with each other, and thereby advance the cause of Spiritualism.

Salting the Bible.

They have a practice in mining regions which is known as "salting a claim." When it is desirable to enhance the value of a piece of property offered for sale or to entice miners to any special locality, with the view of diverting attention from richer deposits, the ground is sown with gold to an extent to make it sufficiently attractive. The unsuspecting explorer washes out with his pan the gold thus sown, and forms his estimate of the richness of the deposit accordingly. It is only later that he learns that the gold had to be put in before it could be taken out.

Strangely enough a similar parties has also present the strangely enough a similar parties the sales.

Strangely enough, a similar practice has also pre-valled in dealing with the Rible. It has been saited with texts and interpolations which did not belong to the original soil. A very important part of the work of the revisers of the translation of the New Testament was to detect and sift out these interpola-tions. A familiar evenue of such interpola-Testament was to detect and sift out these interpola-tions. A familier example of such interpolation is found in I. John 5:7, in the common text, "For there are three that bear record in heaven, the Fath-er, the Word, and the Höly Ghest, and these three are one." This text formed no part of the original Epistle. The object of its insertion is perfectly evi-dent. The doctrine of the Trinity was not found in the New Testiment. It was necessary to put it in hefore, it could be taken out. For many years, this the New Testament. It was necessary to put it in before it could be taken out. For many years, this text was triumphantly quoted as conclusive proof of a doctrine which some of its most eminent defend-ers have since confessed cannot be found-daught within the lids of the Bible. When the science of textual criticism rose to a greater degree of perfec-tion, the spurious origin of this text was discovered and exposed. The dovelowy in the Lord's Prayer. and exposed. The doxology in the Lord's Prayer, the passage about the descent of the angel troubling the pool of Bethesda, (John 5:3,4), the concluding twelve verses of Mark 46:9-29, and the tradition in John 7:53-8:11, are other instances of interpolation; while there are a vast number of additions of words and clauses, resulting from mistakes or amphification in quotation, the glosses of scholiasts and commen-tators. Before the revisers could translate the text, they were obliged to wash out, as far as possible, the corruptions. No one can maintain that the

Greek text they adopted is perfectly pure, but it is undoubtedly a great improvement in this respect over that of the received version.

Then, having purified the text, it was necessary to purify the translation. The reader has only to turn to his copy of the common English version, and observe the excess of its light and the rest of the common tending the rest of the excess of tending and the common tending the rest of the excess of tending and the common tending tending the common tending tend serve the excess of italics and note the misleading chapter-titles and head-lines, to see how much the Bible has been salted with words and phrases in King James's version which formed no part of the

original text.

But there is another method of salting the Bible which is quite as mischlevous. It is to impute to it doctrines and dogmas derived from traditions, creeds, and commandments of men, and to teach them as if they were scripturally and divinely authoritative, when few, if any, Biblical texts can be adduced to support them. A striking example of this method of treating the Bible is found in the doctrine of in-fant haptism. Jesus, according to the record, called little children. little children unto him and blessed them. He did not haptize them; his disciples did not haptize them. Jesus himself was not haptized until he was of ma-ture years. The only cases of haptism mentioned are those of adults, or those who were sufficiently mature "to believe." There is no command relating to infant baptism in the New Testament. The doc-trine cannot be found in the Bible until it has first been read into it. To what a frightful and extraordinary extent this importation was carried is seen in the subsequent history of this doctrine, which we have referred to in another part of the editorial page.
When the rite of liaptism, instead of being simply a
method of "confessing Jesus," came to be regarded
as the means of regeneration and a passport to salvation, its efficiency was extended to children as
well as to adults. What was first simply a service of consecration became a superstitious charm for open-ing the gates of heaven. The words of Jesus, "Suffer little children to come unto me," were interpreted to mean that infants must be baptized, in order to

properly, refused to ascribe to it any greater signifi-cance. Thus, the Bible has been sown not only words, phrases, and paragraphs which did not be-long to the original, but it has also been salted with doctrines, traditions, implications, and inferences which do not harmonize with its spirit. Much of this saft has lost its savor, and "it is henceforth good for nothing but to be cast out, and trodden under foot of men."—Christiqu Register.

be saved! In the Romish and Lutheran Church, this superstition still continues; and a Congregational council has just declined to install a minister who, though willing to perform this consecrating service

Premonitions of Clyde Disaster.

We have frequently observed that great calamities, uch as the fall of the Tay Bridge, colliery explosions, fires and railway accidents are anticipated by warnings received by one or more of the sufferers, or those associated with them. If these forewarnings were intelligently received and actes upon, loss of life world by tremently availed. would be frequently averted. This consideration implies the great importance of cultivating the spiritual faculties. We extract the two following cases, relating to the recent loss of life on the Clyde

at the launch of a vessel, from the newspapers:
"Robert Baylis, 43 years of age, a carpenter, is
amongst the unrecovered dead. He lived in Palsley,
and leaves a widow and seven children, the youngest
an infant in arms. When his wife heard of the accident she hurried to Govan, but could not find her hustand in his lodging. She remained at the yard till a late hour, and then returned to Paisley without any tidings of him. She states that when her hus-band left home on Monday morning he turned back three times saying that he could not understand what was wrong, but he was loth to leave as he felt

"The first body brought ashore yesterday was supposed by Mr. D. C. Donaldson to be that of a young man named Teifer, a dentist. To assure himself, inan named Telfer, a dentist. To assure himself, however, Mr. Lonaldson went and saw Telfer's mother. He asked her if Mr. Telfer was in, and it this question she anewered 'No.' Next he inquired if he was at Goran, 'Oh, yes, 'she said, 'he went away down to see the launch; he's drowned. I know he's drowned.' 'Well Mrs. Telfer, will you let me see his photograph," said the visitor. The photograph was produced, and from it Mr. Donaldson was at once a let to sar that the body referred to was that of Mr. Telfer, where he was going, but she asked him to stay at home, as she had dreamed during the previous night that something had happened to blim. He went, nevertheless, and was one of those on board went, nevertheless, and was one of those on board the ill-fated vessel when she went down."—Medium and Daybreak.

A Sensible Parrot

Three weeks after the great fire in Chicago, in 1871, I-saw a parrot which had saved itself from the general, fate of all household treasures there. It had belonged to my old friend, Mrs. Etrkland, and was doubly cherished by her daughter.

When it was evident that the house was doomed, and the red wall of flame, urged by the hurricane, was sweeping towards it with, terrific speed, Miss Kirkland saw that she could rescue nothing except what she instantly took in her bands. There were two objects equally dear—the parrot and the old family Bible—but she was mable to carry more than one of them. After a single moment of choice she seized the Bible and was hastening away when the parrot cried out in a loud voice, "Good Lord, deliver us." No human being, I think, could have been deaf to such an appeal; the precious Bible was sacrificed and the parrot saved.

The bird really possessed a superior intelligence. I heard him say, "Yes," and "No," in answer to questions, the latter being varied so as to admit alternately of both replies, and the test of his knowledge was perfect. In the home where he found a refuge there were many evening visitors, one of whom, a gentlemen, was rather noted for his monopoly of the conversation. When the parrot first heard him it listened in silence for some time; then, to the amazement and perhaps the confusion of all present, it said very emphatically, "You talk too much!" The gentleman, at first somewhat em-

heard him it listened in silence for some time; then, to the amazement and perhaps the confusion of all present, it said very emphatically, "You talk too much!" The gentleman, at first somewhat embarrassed, presently resumed his interrupted discourse. Thereupon the parrot laid his head on one side, gave an indiscribably comical and contemptuous "Hm-ml" and added, "There he goes again!" If there ever was an elacou terrible it is the parrot; his instinct for discovering ways and means for annoying is something diabolical.—Ez.

Curriculum. The Biblical Recorder says that a young colored preacher in a recent sermon, wish-ing to display his learning, would occasionally use the word "curriculum," and as often as he used it some of the sisters and "Glory!"

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

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520 W, 42nd SL, New York, July 10, 1882.

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stomach free, giving perfect digoriton. Bend this letter.

ECREKA. NAVADA, March Sist 1883.

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THE INDEX!

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CONTRIBUTORS

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INCERSOLLISM OR CHRISTIANITY; WHICH?

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The Choir Invisible.

BY GEORGE ELIOT.

O may I join the choir invisible
Of these immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity.
In deeds of during rectitude, in scorn
Of miserable aims that end with self,
In thoughts sublime that pierce the nights like stars,
And with their mild persistence urge men's minds
To yaster issues. To vaster issues.

So to live is heaven;
To make undying music in the world,
Breathing a beauteous order that controls
With growing sway the growing life of man. So we inherit that sweet perity For which we struggled, failed and agonized With widening retrospect that bred despair, Rebellious flesh that would not be subdued, A vicious parent shaming still its child.

Poor, anxious penitence is quick dissolved;
Its discords, quenched by meeting harmonies,
Die in the large and charitable air;
And in our rarer, better, truer self,
That sobbed religiously in yearning song,
That watched to ease the burden of the world, Laboriously tracing what must be, And what may set be better—saw rather A worthler image for the sanctuary And shaped it forth before the multitude, Divinely human, raising worship so To higher reverence more mixed with love— That better self shall live till human Time Shall fold its eyelids, and the human sky Be gathered like a scroll within the tomb Unread forever.

This is life to come, Which martyred men have hade more glorious For us who strive to follow.

That purest beaven—be to other souls The cup of strength in some great agony, Egkindle generous ardor, feed pure love, Beget the smiles that have no cruelty.
Be the swept presence of a good diffused,
And in diffusion ever more intense!
So shall I join the choir invisible Whose music is the gladness of the world.

The Bible, H. H. White, who has been work-The Bible. H. H. White, who has been working in a mine at Dunkirk, A. T., claims to have made a rich discovery in a very posuliar manner. While reading his Bible on Sunday under some large pines, a mile from camp, he became absorbed in thought, and unconsciously dropped his book in such a way that B fell over a precipice about fifty feet high. Descending into the canyon to recover it, Mr. White found it have recovered to the first of the found it have recovered. scending into the canyon to recover it, Mr. White found it lying upward, open at the Gospel of St. Matthew, chipter vii., while a large piece of rich quartz which had been dislodged by its fail, lay on top, tearing a jagged hole in the seventh verse, so familiar to all Christians: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Accepting this as a good onen, Mr. White searched, and, in a few moments succeeded in locating the ledge which was over two feet in locating the ledge which was over two feet. ed in locating the ledge, which was over two feed in width, and aways \$225, on an average, to the ton. The mine is considered the richest thing jet struck in that district, and an offer of \$5,000 made the for-tunate owner of it was declined.

tunate owner of it was declined.

Oh! Sunday. The Russian Minister is spending the summer in Pittsfield, Mass., where he occuples the sld Pomeroy mansion. According to the Boston Journal he has shocked the good people of that region by sitting with friends on his vine-covered plazza and playing cards Sunday atternoons. "We have all seen him do it," says the Journal's Informant, "for as soon as his arrival was appounced in the local papers we all took pious Sabhath walks past the place where the Russians were domicised." But the card-playing is not the worst of it; for somebody has seen the little De Struves running a Punch and Judy show under the trees on the lawn, also Sunday, and the little fellow who manipulated the figures did it in such a worldly way that his younger brother actually "keeled over" on the grass and kicked and screamed with delight. It is admitted, however, that the Minister and his family seem to be living very happily, and that "sofar as they have made acquaint-ances everybody likes them."

Not Cleanly. There are about 4,000 Mennon-ites, or Anabaptists, in Manitoba, divided into ten or twelve villages, and occupying the richest land. They came seven years ago, a large reservation being set apart by the Government for their exclusive use. Their language is a mixture of Russian and low Dutch, and their customs and habits are primitive in the extreme. They are not at all cleanly, living under the same roof with view comes here. der the same roof with pigs, cows, hors s and poul-try, and keep aloof from the settlers. Their elders decide minor disputes, but the power belongs to the people, without whose consent no business of importance can be transacted. They are, of course, subject to the provincial law.

Subject to the provincial law.

Cured by Lightning. F. P. Clark, of Concesus, had a horse cured of stiff fore-joints a couple of weeks ago in rather a novel way. His hired man was at work with the horse in a potato lot, and as a hard hallstorm came up, he unhitched the shimal, and with it made for the shelter of a big oak tree, some rods distant. When ten or twelve feet from the tree the horse was knocked to his knees by a thunderbolt, and the man was stinned and covered with dust and speculat from the tree. He was also cut in the face and hugt on the body by the flying bark, but in no place seriously. The horse has not been stiff since.

Faith Cure. The Faith-Cure Convention at Old Orchard, Me., has closed, but prayer-meetings will be continued three times a day for several weeks. About 230 persons attended the convention. The most striking cures in answer to prayers during the recent session are alleged to have occurred in the case of Miss Gibbs, of Osbawa, Canada, whose cerebrospinal meningitis of six years' standing was sudden-ly cured, and in the case of Miss Jennie C. Clark, of rwick, Me., whom heart disease scarcely allowed to reach the convention.

Inspirational. Bjornstjerne Bjornson is an easy and rapid but fitful writer. Sometimes his sen will be seized by an inspiration, and reel off whole chapters in a few hours. He never revises or corrects, or even re-reads, a manuscript after writing it. The forenoon is his work-time; and he does not care if his desk is surrounded by a score of visitors talking or by a dezen romping children at play. Nothing short of an earthquake, he says, can disturb his flow of thoughts.

Sinful. McNutt is a Georgia village which has not, as yet, made much of a noise in the world, but she has a preacher who bids fair to take away the laurels from Beecher or Talmage. He has discovered that it is sinful to address a young lady seriously on the Sabbath, and demands of the Christian y ung men of his charge that they postpone the momentous question until Monday morning.

A Printer's Epitaph. The following conclee and appropriate epitaph appears, by his own de-sire, on the tomb of a New York printer, who died at the age of 89: "Louis H. Redfield, printer. "A worn and batter!" form, gone to be recast more beau-tiful and rest tiful and perfect."

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Have Birds and Beasts Spirits?-Curlous Phenomena.

The letter of Mr. S. C. Hall in a recent number of Light, regarding the spiritual ap-pearances of animals, will have doubtless been read with interest by many persons.

The subject being one of curiosity probably may elicit illustration and discussion. The following experiences, bearing upon it, perhaps may be welcome, as additional facts are very of value. are ever of value.

From an article contributed by the writer to the Psychological Review, some years since, entitled "Ghosts in Tyrol," the following narrative is taken. It was communicated to her by H. S. H. the Prince of Solms-Braunfels, who was acquainted with a Germanical state whose wife a experiman landscape-painter whose wife's experience is therein recorded.

THE GHOST OF A ROEBUCK.

"The wife of a German land-cape-painter, resident in Tyrol, is a passionate lover of children and animals, and always spreads a sphere of enjoyment around herself amongst both. At one time this lady had a roebuck, a creature as tame as a pet lamb. Each morning early it was accustomed to make its appearance at the door of the lady's chamber to be fed with milk. After some time the roebuck fell ill, and its mistress, greatly dis-tressed, carried it in her arms a considerable distance to the house of the nearest doctor. The doctor advised the lady to leave the creature with him, as it was, he said, in a very precarious state. She did so, the physician assuring her that he would do all he possibly could to restore it to her in a fair

way for recovery.

"The following morning, at the accustomed hour, the lady heard the footsteps of the roe-buck bounding up the stairs. She at once hastened to the door, rejoiced to find, as she approved the poor spinel, recovered and resupposed, the poor animal recovered and re-turned home. But, behold! on opening it, no roebuck was there at all! Everywhere she sought for her favorite, calling him tenderly by his name, but nowhere was he to be seen by her; no one either had beheld him about the place, nor had any one heard his footsteps except herself. Auxious about her pet, in the course of the day the lady visited the physician, and, approaching his house, saw extended upon a manufe-heap, the body of her roebuck—dead! The creature had been dead some hours -was dead before the hour in the morning when she so clearly had heardhis footsteps. She firmly believed that its
spirit had thus come to bid her adieu!"
Dr. Justinus Kerner, in 1835, in Blatter aus
Prevorst; a periodical edited by him, in conjunction with Eschenmayer and other scien-

tific German gentlemen interested in the in-vestigation of occult phenomena, narrates, as follows, regarding

THE SPIRIT OF A GREYHOUND SEEN AT THE TIME OF ITS DEATH.

"The husband of Frau B., living in M. possessed a handsome large greyhound, which upon every occasion evinced extraordinary at-tachment to Frau B., and which in return re-ceived great kin iness at her hands. This hound had the habit, when he desired admittance to the drawing-room, to knock with both fore-feel at the door, and then to scratch until the door was opened to him. This dog once, being overheated, drank from a very cold spring of water and caught cold, suffering first from a severe cough, and then falling into a de-cline. Nevertheless, he went daily to the lady to receive his food, until he could move no more. A servant was in an upper room with the dog, watching him whilst he died, whilst Frau B., sitting in the drawing-room on the ground-floor, plainly heard the sound of the greyhound knocking and scratching. She immediately ascended to the upper story of the house, where she found the servant with the dying dog, and inquired from him whether the dog had left the room? 'No, indeed,' replied the servant, 'that would have been impossible. I have been here all the time, and he lies there where you see him, dying. In a few moments the dog was dead.

Vide also, in "Spiritual Tracts" by Judge Edmonds, account of a spirit of a fierce dog seen by a young clergyman at the time of its death.

The Prince of Sohns illustrated the history of the ghost of the roebuck by certain experiences of his own.

THE SPIRITUAL FORM OF A HORSE

had once been accurately described to him by a friend of his and of ours, a lady in private, a secress of highly developed gifts, the truthfulness of whose remarkable clairvoyant powers had frequently been tested by His Serene Highness. The secress described this spirit of the horse as showing a very peculiar "action," this "peculiar action" was culiar "action;" this "peculiar action" was immediately recognized as the marked characteristic by which this old favorite would be recognized. The seeress, until she thus beheld the spirit of this horse, had neither seen it in life nor heard anything regarding it. Upon another occasion this lady beheld in vi-io :, whilst the Prince of Solms was sit-

exclaimed with surprise that there was a bird with him. THE SPIRIT OF A LARK!

ting for spiritual manifestations, the form of a brother of his in the spiritual world, and

The late Prince Bernhard of Solms, when a Fae late Prince Bernhard of Solms, when a boy; had possessed a pet skylark, of which he was extremely fond. This circumstance had all but passed away from the memory of his elder brother, and was entirely unknown to the seerest, who had been a stranger to Prince Bernhard during his earth-life.

Since commencing this paper, a friend of the Prince of Solms, of the seeress in question, and of ourselves, calling upon us, I asked if he chanced to remember hearing the Prince at any time refer to the spirit of one of his favorite horses having been seen with him?

"Certainly I have," was the reply of Colonel
D. "And more than that," added he, "I was
present with him at the scance when the
ghost of this horse was described; and remember the delighted surprise of the Prince
when its 'peculiar action' was mentioned.
"Our friend the secretary," he continued

"Our friend the seeress," he continued,
"had an even greater surprise for myself.
'Have you ever seen any horse with me?' I
asked. 'No,' was her quick reply, 'not a
horse—but I have often seen with you

'THE SPIRIT OF A BAY PONY WITH WHITE MANE AND TAIL!

"She then most accurately gave a description of a pony of a very striking appearance, which had, during my life in South Africa, been for months my companion on shooting expeditions up the country. I have been on his back for nine hours at a stretch. We were good comrades," added the Colonel.

THE SPIRITS OF CATS AND OF A DOG have frequently been observed by a maid-servant, well-known to the writer. This young woman is a great "sensitive." She is fond of dumb creatures, and has had the care

of various "pets."

The creatures which in ordinary parlance we term "dead," continue at times to be around her, and to her as visible as if still on earth. She has given me some pretty de-

scriptions of the abodes in the Spirit-world character when alive, and for that reason he of these creatures. She has, she avers, been had not a doubt it was the same. of these creatures. She has, she avers, been taken to see their homes. Little flowery, green paddocks, surrounded with hedges of blooming roses, full of the richest grass and blooming roses, full of the richest grass and bright flowers, where the cats gambol about, or lie basking in the sunshine, or curled up in the shade, amongst the flowers. They were watched and played with, instructed and corrected by shining children, who carry in their hands white wands, wherewith they appeared to guide the creatures, as if they were mesmerizing them. Also she described rooms where were provided gay-colored ropes depending from the ceilings for the amusement of the spirits of cats and kittens. Here also were the angel-children visible, watchalso were the angel-children visible, watching and joining in the gambols of the crea-tures with the help of their white magic-

THE SPIRIT OF A FAVORITE CANARY

which she was so fond, at Dietenheim, and which died there, come and sing at her win-dow. One day she said to me 'I never im-agined how beautiful it is to go.'"

THE SOULS OF ANIMALS

the Secress of Prevorst places within what she calls "the dream-ring." Here is the very suggestive passage from Mrs. Crowe's trans-lation of "The Secress of Prevorst."

"It is true that theirs appears to be a dreamy life,—whilst, at the same time, she seems to make this ring the representment of the ganglionic system, with its magnetic instincts—sympathy, antipathy, foresight—which are so prominent in the animal kingdoms, especially amongst birds and insects. There is also reason to believe that animals—as horses, dogs, etc.—are less isolated-from the spiritual world than human beings are; and that they are more sensible of the proxand that they are more sensible of the prox-imity of spirits... That compartment of the mid-region, which is nearer to and lower than the earth, where human souls are below the souls of animals, our Secress places be-yond the Dream-Ring... This may accord with the fact, that spirits from this lower region sometimes appear, not only brutified, but actually in the guise of animals."

Swedenborg has a different report to give us. He tells us ("Arcana Celestia," 1633) that the lives of animals are dissipated after death." That all the greater and lesser animals derive their origin from the spiritual principle in the ultimate degree; man alone from all the degrees which are called celes-tial, spiritual and matural ("Divine Love and Wisdom," 364). Noxious animals are from hell; but the mild and useful animals are from the Lord ("Arcana Celestia." 46), etc.

It would be curious to compare the varied revelations of "the mystics," and of spirit-seers on the subject of "The Souls of Ani-

Conflicting statements—apparently con-flicting—will inevitably meet us in this direction as elsewhere.

The writer, however, has faith to believe that in the present instance—as well as in the manifold revelations of manifold seers given through conflicting forms of religious belief and dogma—that by careful and sym-pathetic comparison one with another, when duly brought into mutual relationships, all these "broken lights" of revelation will be discovered-this, too, with a marvellous exactitude-to supplement each other's shortcomings; also to bring forth each other's affluence of internal wisdom. Each great teacher having received his own peculiar portion of the Truth-universal—that portion most in harmony with his own peculiar men tal organization-every teacher will be needed to stand in his own proper place-every teaching to be linked on to every other teach-ing, before the splendor of the rainbow of Truth-universal and Divine, can gladden the astonished vision of the seeker after the veritable Truth of God. - A. M. HOWITT-WATTS

"The Secress of Prevorst" ("The Spherea"), Mrs. Crowe's translation p. 123. "The Secress of "revorst" being Revelations concerning the inner life of man, and the inter-diffusion of a world of spirits in the one we inhabit. "Communicated by Justinus Kerner, Chief Physician at Weinsberg, London: J. C. Moore, 12, Weilliegton-street, North, Strand, 1845.

Tests of Spirit Intelligence.

To the Editor of the Religio-Philosophical Journal:

In the RELIGIO-PHILOSOPHICAL JOURNAL of May 20th, there was an article under the head of "Imperfect Transition," that throws a flood of light on a certain phase of private circle development which has heretofore been a great puzzle to me. In common with what must be, with all intelligent, serious investigators into the truth of spirit manifestation, the ever-present queries in regard to all developments have been: "Is this accomplished outside of normal conditions?" "Is there undoubted intelligence behind it?" and above all, "Is it the work of veritable spirits that formerly existed in the earth form? Some six months ago I joined a private circle for development. There were eight in the circle, all intimate friends, and intelligent, earnest seekers after the truth. circle development which has heretofore intelligent, earnest seekers after the truth. One was the daughter of a physic an, I will-call Miss E., a young lady of sixteen, who for some time previous had developed into a strong phase of involuntary writing mediumship. At any moment of day or night, if she placed pen or pencil to paper or slate, she was impelled to write, entirely outside of her own control; the character of the caligraphy being as varied as could be seen among any dozen different penmen. The matter was often quite pertinent to ques-tions asked; still more often of the most frivcontrol who announced himself as Dr. Rayner, a former friend of the medium's father, when they both practiced in the small town of Minn, Ohio. He had been dead some five years. If this intelligence was, indeed, what was claimed—the veritable spirit of Dr. Rayner, then he proved in his manifestations that just as he had been in earth life, just so he was now. More than this; it was equally certain that he had not made any progression to a higher plane of moral advancement. We could tell in an instant when this especial intelligence appeared, either in writing or physical manifestation, for he was always rough, brusque, impatient of the slightest contradiction or opposition, exceedingly quick witted in his answers to questions, and when angered, as prompt to rin out a ringing "dann!" as any short tempered man in the earth sphere. The father of our girl medium averred that in the manifestations he acted the exact fac-simile of his olous tendency, and sometimes decidedly

My puzzle came from the pre-conceived supposition, that the moment a spirit left its earthly tenement, progression to some-thing, higher and better set in; but this assumed Dr. Rayner, not only had made no advancement in moral thought or conduct after a lapse of five years, but evidently did not feel the slightest desire to do so. He also positively stated that his present home was not far away; and so often did he cause to be written on Miss E's slate, stataments of things transpiring in the different homes, places of business, and other points, connected with different members of the circle, as proved that he must occupy the greater por-tion of hi time on the earth-plane. Paying keen attention to these manifestations during a half-year, the question was constantly impressed on my mind, "Are they the veritable product of Dr. Rayner's spirit? Or do they come from some other agency? and if the latter, to serve what purpose is the lie per-sistently given that it is Dr. Rayner?" And ever the supreme query of all would arise, "To serve what purpose, if it is the doctor, are the manifestations given?" Never could he be drawn to give tangible statements of his present condition, or such clear and re-hable information as any intelligent man would be able and willing to relate of a new country and state of life he had come to. His replies were ever such as would come from a sharp-witted witness determined to baffle the lawyer bent on reaching the truth. To me this was exasperating; yet I felt impelled to possist in my endeavor to investigate for the truth.

On one or two occasions the physical demon one or two occasions the physical demonstrations were truly remarkable. One evening, the table, a plain, four-legged affair I had made for the purpose, began to slide about the floor, and bang and toss at a boisterous rate, so that it was impossible not to feel that the dead wood was replete with vigorous life. For intelligence behind the movements, I only need to mention, that answers to questions of all kinds were promptly given by the customary raising and fall-ing of the legs, or by raps. At length the table began to slide end-wise along the floor so as to force Miss E to shift her seat, until she was pressed close to the wall, when one side lifted up till the cross-stretcher between the legs rested on her lap, and again lifted so as to place the underside of the top, flat on her head; and during the whole of this ex-traordinary movement, only the tips of four person's fingers were touching the table. Most remarkable of all, when I attempted with my whole strength to lift the table from the girl's head, I could not move it a parti-cle, as though it were held down by a pres-sure of at least two-hundred pounds; and yet Miss E assured me she felt no oppression from its weight on her head. At the end of, perhaps, fifteen minutes, the table came down to the floor, deliberately turned over till bottom-side up; then round to its right position on the four legs. Then it began to beat as perfect time to the music of Mr. Hatcher's violin playing as could any human feet—easy and slow to the cadence of a waitz tune, and madly exhibitant to the fast measure of a dance jig.

measure of a dance jig.

Some intelligence, as well as power, here?
In conclusion, the table suddenly moved across the floor to where Mr. Hatcher was seated, playing his violin, jammed him tight against the wall; and, on being requested to bid us good night, struck the usual five blows, as would a battering ram, clean through the wall's pears player and table of through the wall's paper, plaster and tathing!

I offer no comment on the question so often propounded, "What is the use of all this?" I simply state facts; the undeniable fact that here was a power entirely beyond the normal condition of human sitters, and more important still, intelligence; the why and wherefore I am earnestly striving to learn. I shall now pass to the most remarkable test of intelligent spirit presence I have ever become personally acquainted with. A few weeks ago Miss E took up a short residence with the gentleman and his wife in whose house our sittings had been held, Mr. and Mrs. Geo. Whitney. It was customary with Mr. W. in the evenings after supper, to have Miss E sit down with her slate for writing. when he would ask questions, which were invariably answered by the alleged Dr. Ray-ner. And this curious thing occurred: that certain questions the doctor would refuse to answer, with the excuse, "Wait until a bet-ter opportunity;" and when the young girl, becoming tired, would fall off to sleep, her unconscious fingers would write: "Now I will answer that question you asked the other night. I did not like to do so while Maud was awake." And for as much as a half-hour the writing would go on freely, while the girl was sound asleep One night the query was given by the doctor, "George, why don't you play a game of cards?"

Surprised at this, Mr. Whitney responded: "Why, do you like a game of cards?"
"Yes, I do," came the answer, rapidly writ-

Then Mr. Whitney continued: "I will do so, if you will take a hand?"

To this the Doctor objected that he could not manage it right; but when Mr W. explained a method of doing so, the answer came that the game could go on as proposed A new deck of cards was now purchased, to preclude the possibility of any one knowing them by the back, and the hands dealt out for four, in the game of "Old Sledge;" appor-tioned to Miss E., Mr. and Mrs. Whitney, and Dr. Rayner. The cards for the latter, spread out in a row face downwards, were each surmounted by a small piece of cardboard, numbered from one upwards, a separate figure for each. The Doctor wrote, whether he would "accept" or "pass;" and when it was his turn to play, he first designated the number of the card, and then told of what nature it consisted. When it is stated that he never made a mistake, either in the name of the made a mistake, either in the name of the card or in the value it held in the game, that he almost invariably won, and on sever-al occasions wrote down what his partner ought to play—showing complete knowledge of each hand dealt out, though kept guarded from all outer observation, it must be confessed that here was as perfect, a test of in-telligent knowledge and action entirely be-yond human control, as it is possible to con-ceive. More than a dozen games were play-ed on that evening, followed by many more on different occasions, interspersed by several other persons being engaged in the play.

One other remarkable circumstance occurred on two occasions when the play took
place during a rain and thunder storm. Then
it was found that the doctor made so many
blunders that the game had to be abandoned.
When asked why this was so, it was written that the doctor could not see the cards
aright, as everything was blurred. As this
occurred among dear friends, all intelligent,
earnest seekers after truth, it would be the
hight of absurdity to talk about fraud or collusion. I offer no attempt at explanation,
but simply state the plain, unvarnished facts
as they were given.

Cleveland, Ohio. One other remarkable circumstance occuras they were given. Cleveland, Ohio.

A Simple Heretic.

A Poor Man's Theory of the Plan of Human Salvation.

Up in Polk County, Wisconsin, not long ago a man who had lost eight children by diphtheria, while the ninth hovered between life and death with the same disease, went to the Health Officer of the town and asked aid to prevent the spread of the terrible scourge. The Health Officer was cool and collected. He did not get excited over the anguish of the father whose last child was at that moment hovering upon the outskirts of immortality. He calmly investigated the matter, and never for a moment lost sight of the fact that he was town officer and never the fact that he was town officer and never the fact that he was town officer and a second or the fact that he was town officer and a second or the fact that he was town officer and a second or the fact that he was town officer and a second or the fact that he was town officer and a second or the fact that he was town officer and a second or the fact that he was town officer and a second or the fact that he was town officer and the second of the fact that he was town officer and the second of the fact that the second of the fact that the second of the fact that the second of the fact that he was a town officer and a pro-

fessed Christian.

"You ask aid, I understand," said he, "to prevent the spread o. the disease, and also that the town shall tests you in procuring new and necessary ciothing to replace that which you have been compelled to burn in order to stop the further inroads of diphtheria.

The poor man answered affirmatively.

"May I ask if your boys who died were
Christian boys, and whether they improved

Christian boys, and whether they improved their Gospel opportunities and attended the Sabbath school, or whether they were profane and given over to Sabbath breaking?"

The bereft father said that his boys had never made a profession of Christianity; that they were hardly old enough to do so; and that they might have missed some Gospel opportunities, owing to the fact that they were poor and hadn't clothes fit to wear to Sabbath school. Possibly, too, they had met with bath school. Possibly, too, they had met with

bath school. Posibly, too, they had met with wicked companions and had been taught to swear; he could not say but they might have sworn, although he thought they would have turned out to be good boys had they lived.

"I aim sorry that the case is so bad," said the Health Officer. "I am ted to believe that God has seen fit to visit you with affliction in order to express His divine disapproval of profanity, and I cannot help you. It ill becomes us poor, weak worms of the dust to meddle with the just judgments of God. Whether as an individual or as a quasi corporation, it is well to allow the Almighty to work out his great plan of salvation and to avoid all carnal interference with the works avoid all carnal interference with the works of God.

The old man went back to his desolated home, and to the bedside of his only living child. I met him sesterday, and he told me

"I am not a professor of religion," said he,
"but I tell you, Mr. Nye; I don't believe that
this Board of Health has used me right. Somehow I ain't worried about my little fellers
that's gone. They was little fellers, anyway
and they wasn't posted on the plan of salvation, but they was always kind and always
minded me and their mother. If God is using
diphtheria agin perfanity this sesson they diphtheria agin perfanity this season they didn't know it. They was too young to know about it and I was too poor to take the papers so I didn't know it nuther. I just thought that Christ was partial to little kids like mine, just the same as He used to be 3,000 years ago, when the country was new. I admit that my little shavers never went to Sabbath-school much, and I wasn't scholar enough to throw much light onto God's system of retribution, but I told 'em to behave them-selves and they did, and we had a good deal of fun together—me and the boys—and they were so bright, and square, and cute that I
didn't see how they could fall under divine
wrath, and I don't believe they did. I could
tell you lots of smart little tricks that they
used to do, Mr. Nye, but they wa'n't mean nor
cussed. They was just frolicky and gay some
times because they felt good.

"Mind you, I don't kick because I am left
here alone in the woods and the sun don't

here alone in the woods, and the sun don't seem to shine, and the birds seem a little backward about singin' this spring, and the house is so quiet, and she is still all the time and cries in the night when she thinks I am asleen. All that is tough Mr. Nye-tough as All that is tough, Mr. Nye-tough as the old Harry, too—but it's so, and I ain't murmurin', but when the Board of Health says to me that the Ruler of the Universe is

makin' a tower of Northern Wisconsin, mowin' down little boys with sore throat be-cause they say 'gosh,' I can't believe it. "I know that people who ain't familiar with the facts will shake their heads and say I'm a child of wrath, but I can't help it. All I can do is to go up there under the trees where them little graves is, and think how all-fired pleasant to me them little, short lives was, and how every one of them little fellers was welcome when he come, poor as I was, and how I rastled with poor crops and pine stumps to buy close fer 'em, and didn't care a cent for style so long as they was well. That's the kind of a heretic that I am, and if God is like a father that settles it. He wouldn't wipe out my family just to estab-lish discipline, I don't believe. The plan of creation must be on a bigger scale than that, it seems to me, or else it's more or less of a

"Nhat Board of Health is better read than am. It takes the papers, and can add up figures, and do lots of things that I can't do, but when them fellers tells me that they represent the Town of Balsam Lake and the Kingdom of Heaven, my morbid curiosity is aroused, and I want to see their stiffykits of election."—BILL NYE in Texas Siftings.

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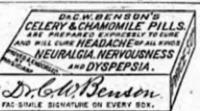
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