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

VOL. XXXV.

CHICAGO, OCTOBER 6, 1883.

No. 6

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 shork" All such communications will be properly arranged 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.

CONTENTS:

FIRST PAGE -1. Spiritualism Hostile to Religion? Sacred Books. Meeting of the World's Peace Society.

SECOND PAGE.-Spiritualistic Reminiscences of an Octoge narian. The New Movement in Theology. Grganization. A Bogus Doctor Factory. Miscellaneous Advertisements. Perms Page.-Woman and the Household. Block Reviews. Magazines for October not Before Mentioned. Books Received. Miscellaneous Advertisements.

FOURTH PAGE.-Special Notices. Notice to Subscribers. Spiritualism in the South. A Gin Mill and Beligion. Southern Grove Meeting. Slience. Economic Remedies. General Notes.

WIFTH PAGE .- True Charity. Miscellaneous Advertise SIXTS PAGE .- Kittle, Impressive Words from the Pulpit. The Two Prayers. Curing Disease by Spirit Power. Items

from California. Prophecy not Fulfilled. Cured in a Dream. Organization. A Young Snake-Charmer. The Nemoka Camp Meeting. Tests. The Children's Lyceum in Cleveland. Miscellaneous Advertisements SEVENTH PAGE. - The "Story of Ida." List of Prominent Books

for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.

Elent's Page. - Letter from Mexico. Brooklyn Spiritual Fraternity. Louise Lateau. Martin Luther-Celebration of his Four Hundredth Anniversary. Wolfe upon Colby. About John Calvin, Miscellaneous Advertisements.

For the Religio-Philosophical Journal · Is Spiritualism Hostile to Religion?

BY GEORGE LIEBERKNECHT.

I do not agree with those who consider religion necessary to the race and who call Spiritualism religion. Spiritualism is based on demonstrated facts, therefore it is a science the same as chemistry, astronomy, physical spiritualism is based entirely on the assumption that the Bible is the word of Gard Science and Spiritualism in the second spiritualism is based entirely on the assumption that the Bible is the word of tirely on the assumption that the Bible is the word of tool. Spiritualism rejects as spurious all man-made Bibles, and looks only to nature for evidences of a higher intelligence. Relicion is and always has been, at war with science. It compelled Galileo to recant on his knees, burnt Servetus and Bruno, and tore in pleces the beautiful Hypatia, "because they taught science instead of religion." No science, and but few inventions, but have feit the deadly animosity of religion, and to-day every effort is being made to crush Spiritualism. Astronomy, geology and evolution have done much to destroy religion, but Spiritualism will do more. It will finish the job, and I regard every Spiritualist that prates about the 'religion of Spiritualism." as a Judas, who is bethe 'religion of Spiritualism," as a Judas, who is be-traying the grandest truth the world has ever known in-to the hands of its deadlest foe. Spiritualism is the grandest of all sciences, and because it involves the human existence and reveals the destiny of the race, people are prone to call it religion instead of science. Some are so inconsiderate as to call it both. As well at-tempt to mix oil with are without confountion. It can-not be done.

The above paragraph is the opening specimen of a contributed article, which appeared In the JOURNAL of September 1st, under the heading, "Spiritualism versus Religion." What I wish to say in reply to it, I do not say to provoke a fruitless combat of words, but for the purpose of subjecting the above and similar statements to a more careful and comprehensive consideration. The writer of the article in question is very positive in his assertions, but to me his conclusions seem hastily formed, and his reasoning coarse and superficial. He wants us to look upon Spiritualism as a "science"-nothing more or less -denies that it has, or ought to have, anything religious about it, and indulges in a sweeping and unqualified denunciation of religion-religion in any and every form-Without drawing any difference between true and false religion, between religious truth and religious error, between a healthy religious sentiment and the absurdities of dogmatic theology, he deprecates every religious impulse as an unscientific delusion. He extols science, but gives poor evidence of a scientific method of reasoning. In one place we are told that "Spiritualism looks only to nature for evidences of a higher intelligence, but further on the idea of the existence of a higher intelligence is declared a chimera. "People are religious," he says, "only as they believe in the promises of, and worship some imaginary god." Whether real or imaginary, no use for any, because "matter with its inherent laws and properties was never created; is in and of itself omnipresent, omniscient and omnipotent. If God is in and a part of everything, then he is matter and finite; if he is outside, then he is nothing, an infinite nothing." This species of argument again illustrates how easy it is for some people to gilde over the deepest problems. But, what-ever opinion we may have of the value of such definitions, it leaves us in the dark as to the kind of Spiritualism that person holds to, that can utter and publish such atheistic-al drivel as the above. It looks as if Mr. Chapman, of Lowell, Mich., was a queer "chap." As a Spiritualist, he cuts a queer figure: but as an advocate of science or as a Spiritualist whose views rest upon a scientific basis, he is downright ridiculous. This will become more clear as I proceed.

At the spiritual camp meeting at Clinton, Ia., one of the speakers, (Mrs. Bishop, of Denver) alluded to a class of Spiritualists, who tell you that they have seen about every phase of the phenomena; for a fact, they "have been all through it," but they fall to exhibit evi-dence that Spiritualism ever got through them. Whether the writer of the article in

the reader to decide; but a thorough comprehension of the psychological principle involved by this figure, will help us much to a bet-ter mutual understanding. There is a small class of professed "Spiritualists" who entertain (and often with much self-sufficiency proclaim) views and sentiments that are much more in accord with materialism and the rankest atheism, than they are with Spiritualism. This arises from the fact that such person's contact with spiritual phenomena has been as observers of facts only. As intelligent, critical observers they have seen such and such things take place; they are quite sure of the facts-wonderful, startling facts. but the merely intellectual perception of such "facts" is all they experience. They give to those facts a cold intellectual recognition-and stop there. With them, the full and deep import of such facts is lost sight of. Of an impression upon their inmost soul, there is none. The spiritual centre of life is not touched. Their experience is an outside, superficial, incomplete experience, and, being so, it bears little or no fruit. It does not change the current of their lives, or make them wiser and better men and women. Mr. Chapman talks of "developing a noble man-hood and womanhood," but fails to give us the least hint as to where the motive power for nobility of conduct is to come from. A man that prates about "science," as he does. ought to know that no amount of intellectual education can supply that power. The study of physiology, for instance, is absolutely powerless to assist, a man in subduing his passion for excessive drink, and the fact of a person being an expert in arithmetic or in book-keeping will not be considered to imply that his honesty is equally developed and assured. What the world needs—sadly needs—is not more knowledge and less religion. but a better knowledge and a purified religion-the two in harmonious co-operation. By religion, of course, I don't mean the absurdities of an effete, man-made theology, or the ecclesiastical machinery of a scheming priestgood. Pure religion has its root in the nature of man. It is the instinct of aspiration. It is liable to perversion and abuse, but cannot be eradicted or totally suppressed. All the foolish and cruel things connected with the religious history of the world, do not disprove religion, any more than an enumeration of all the silly, crude and contemptible things said and done by Spiritualists (Mr. C.'s article included), disproves the reality and sublime significance of the spiritual phenomena. The great merit of these phenomena lies in the ower they possess to stir up the soul, to soften the heart and lead the mind to God. The personal experience of thousands, I think, would support me in this declaration. I will briefly touch upon my own experience.

question is one of this class or not, I leave

I was brought up under the influence of a semi-liberal Protestant church, and believe as a youth I often felt genuine religious emo-tions. As I became older, I gradually gave up, but not without a protracted struggle with myself, all the foundations of the Christian faith. They became irreconcilable with reason. I gave up, also, the belief in a "here-after," for lack of evidence. The ordinary cares of life more and more engrossed my attention, and I was about as free from religion as Mr. C. would want a person to be. A great bereavement overtook us, the greatest possible bereavement. It was an experience which caused me to look upon life as a mockery.

Now, mysterious and persistent raps in the deep silence of night, forced themselves upon my attention. Other, startling and convincing, manifestations followed, and I embraced Spiritualism. In the darkness of utter despair, it came to me as a light, radiant with new hope, new life and love. It did not be-get any feelings of hostility toward religion, but I think it brought religion back to me, brought it back in a much-improved form. Prayers of gratitude to the Divine Power and Goodness, that has ordained these things for us, welled up spontaneously.

Such an experience does not lead away from, but brings one near to the very fountain of genuine religion.

When Kepler, as one of his grand discoveries flashed upon his mind, knelt down in devout thanksgiving and awe at the realization that he was "re-thinking the thoughts of God," I hardly think he would have been in a mood to admit that science is, or can ever be, the death of religion. It all depends what notions one has of religion, and what faculties he has for feeling it. Mr. Chapman asserts that "religion and science are incompatible as light and darkness," and would have us believe that "there is an irrepressible conflict betweeen science and religiou, and will be, until one or the other absolutely pre-vails." In reply to this, I say, so far is it vails." In reply to this, I say, so far is it from being true that science has a tendency to kill out religion, the real truth is, as Newton, Kepler, Copernicus, and Franklin found it, religion becomes all the more religion as the mind advances in positive science. Are we to suppose that as physiology, anthro-pology, the laws of parentage, heredity and embryology are developed, the natural affec-tion of the human race must die out?. Yet such a proposition would be quite as philosophical as the notion that as religion grows ore scientific, it must dwindle and die. Bo ligion, pure and undefiled, is not the child of ignorance and superstition. The more we know and feel, the more truly religious must we become. On from the time of Copernicus science has been revealing to us new marvels, and widening our conception of that inscrutable power that lives in all life.

Mr. C. refers to Epes Sargent as one of the

list of eminent men, whose labors helped much to place Spiritualism upon a scientific foundation. I want to ask Mr. C. whether he has ever read and reflected upon the writings of this justly renowned author. Many readers of the Journal probably can recall a series of articles, published anonymously a few years ago, on "The Religious Lees of Spirit-ualism?" They were written by Epes Sargent, and breathe an exalted religious sentiment in every line. This same author, in his last and best work, "The Scientific Basis of Spiritualism," has devoted a whole chap-ter to this very question. The train of reasoning and the conclusions arrived at by Mr. Sargent are the very opposite of Mr. Chap-man's position. He does not deem it neces-sary to quote this or any other of the emi-nent authors mentioned, in support of his wild and reckless assertions. He wants us all to be more scientific, but where the "scientifie" features of his reasoning or his Spiritualism are to be found, that is a puzzle. To be scientific means to be careful, exact, thorough, well-founded. On p. 173 of the book mentioned, Epes Sargent says: "Let no one fear that as man advances in knowledge of the facts of universal nature, he will grow less religious, less loving, less reverent, or aspiring. All history and all human biography prove the contrary. It is the shallow draught that intoxicates the brain, 'but drink-tog largely sobers us "gain.' It is the half-way, the second-hand philosophers—the men partially informed, who find science and religion at variance, and imagine that the lat-

ter will be compelled to yield the right of way to the former." Mr. C. does not hesitate boldly to assert that "Spiritualism is the antidote that will neutralize and eliminate every trace of religion from the world, and give it something better." Plain talk this, but it is simply rant. Epes Sargent, whom this man recog-nizes as one of the deserving men who have helped Spiritualism to be recognized as hav-ing a scientific basis of facts, expresses him-self equally plain on this point. Sargent says: "To ignore the religions significance of Spiritualism-to fail to recognize it as God's gift to a Sadducean generation—is to be content with the kusk and reject the life-giving grain. To thoughtful persons religion is the very culmination of all truth and all knowledge; it is science 'flushed with emotion.' Referring to J. H. Fichte, the German phiresorber, Sargent says: "Fichte looks to the advance of modern Spiritualism as an earnest of the revivification of the religious sentiment) and the precursor of a high and puri aled monality; since a knowledge that we are shaping our future destiny by our acts, thoughts and affections in this life -a knowledge that we are under the scrutiny of all clairvoyant spirit intelligences must, as new generations are bred up to accept this as a revelation of science, exercise a most important influence upon the character and conduct of mankind." One more extract from the author of 'The Scientific Basis of Spiritualism," upon this question will suffice. "Spiritualism has been referred to as 'a new religion.' On the contrary, it is the attracting principle, assimilating whatever is essential in all religions, but contradicting nothing that the eminent saints and sages of all the centuries have, in their highest moods, recognized as the eternally

true, and subverting nothing of vital truth in In order not to lose sight of the drift and spirit of the article under consideration, I here insert another extract from it:

here insert another extract from it:

"Religion and science are incompatible as light and darkness. The world has always had too much religion. What it wants is less religion and more knowledge. Great men like Parwin, Humboldt, Franklin, Pajue, Voltaire, Spencer, Huxley, Tyndali, Wallace, Bradisagh and Ingersoll, have no religion. They need none. The knowledge they have renders it impossible. They attend to the legitimate business of this world, of dereloping a noble manhood and, womanhood. They believe the study of science or reading the great book of Nature, and teaching the same to others, is the noblest work of man. There is an irrepressible conflict between science. and religion, and will be, until one or the other a lutaly negative.

Comforting assurances! But is it really so? Mr. C. say, all this with as much connce and assurance, as if he was voicing self-evident truths. He advocates the treatment of Spiritualism as a "science," but a string of assertions, no matter how strong-ly made, can hardly be accepted as a scientific method. Therefore, instead of accepting Chapman's assertions, it will be safer to consistently adhere to the scientific manner of investigation and let some of these illustrious

men speak for themselves. In his autobiography, Benjamin Franklin says: "I had been religiously educated as a Presbyterian; but through some of the dogmas of that persuasion, such as the Eternal Decrees of God, Election, reprobation, etc., appearing to me unintelligible, others doubtful, I early absented myself from the public assemblies of the sect, Sunday being my studying day. I never was without some religious principles. I never doubted; for instance, the existence of a Delty, that he made the earth and governed it by his providence; that the most seceptable service of God was the doing good to man; that our souls are immortal, and that all crimes will be pun-ished and virtue rewarded, either here or hereafter. These I esteem the essentials of every religion and being to be found in all the religious we had in our country, I respect them all, though with different degrees of respect, as I found them more or less mixed with other articles, which, without any tend-

religion. This is quite as scandalous a misrepresentation as the "ministers of the Gospel" have been and are guilty of when they refer to Paine as an enemy of religion, as a scoffing atheist. As will appear directly. Paine had a deeply religious nature, and simply contended against religious error, ununreasonable dogmas and theological adulterations of natural truth. In the concluding chapter of "The Age of Beason" Paine writes: "The only religion that has not been invented, and that has in it every evidence of divine originality, is pure and simple Deism. "Were man impressed as fully and strongly as he ought to be with the belief of a God, his moral life would be regulated by the force of that belief; he would stand in awe of God, and of himself, and would not do the thing that could not be concealed from either. To give this belief the full opportunity of force, it is necessary that it act alone. This is Deism.

"Could a man be placed in a situation, and endowed with the power of vision, to behold at one view and to contemplate deliberately, the structure of the universe; to mark the movements of the several planets, the cause of their varying appearances, the unerring order in which they revolve, even to the remotest comet; their connection with and influence upon each other, and to know the system of laws established by the Creator, that governs and regulates the whole; he would then conceive, far beyond what any church-theology can teach him, the power, the wisdom, the vastness, the munificence of the Creator; he would then see, that all the knowledge man has of science, and that all the mechanical arts by which he renders his situation comfortable here, are derived from that source. His mind, exalted by the scene and convinced by the fact, would in-crease in gratitude as it increased in knowledge; his religion or his worship would become united with his improvement as a man; any employment that he followed that had connection with the principles of creation, as everything of agriculture, of science and of the mechanical arts has, would teach him more of God and of the gratitude he owes to him, than any theological Christian sermon he now hears. Great objects inspire great thoughts; great munificence excites great gratitude; but the groveling tales and doc-trines of the Bible and the Testament are fit only to excite contempt."

[TO BE CONTINUED.]

Sacred Books.

Bishop Nevill having stated that "there were not many religions claiming their sacred books to be derived from a divine source," allow me to give a brief synopsis of the character and contents of those which do claim to be inspired:.

1. The Vedas is the highest authority for

the religion of the Brahmins. The elaborate arguments have been framed by its devout believers to establish its divine origin and absolute authority. There is no doctrine of Christianity which has not been anticipated by the Vedns .- GREELEY.

2. The Code of Menu constitutes another sacred book of the Hindoos. It is a standard of faith and a guide for moral action. Hin-doos call it "the ordinances of God." As these ordinances or divine laws, profess to be of divine origin; kings have no authority to change them. These institutes treat on the subject of creation, the doctrine of future rewards and punishments, and also define many of the duties of life. - REV. ALLEN.

3. The Ramayana is generally ranked next to the Code of Menu, and is equally sacred as a holy and inspired book, and may be classed with the Hindoo Scripture.—REV. ALLEN.

4. The Mahabarat is considered to be very nearly coeval with that of Ramsyana. account of its high tone of spirituality it has attracted much attention in Europe. The Hindoos believe the Mahabarat is highly inspired, and that every event noticed in it was recorded before it took place; thus making it in the highest degree prophetic.—REV. ALLEN.
5. The sacred Broke of Hermas were believed by the Egyptians to have been dictated by

the god Isis, and inspired by him. They were believed to contain "the sum total of human and divine wisdom." Their great age is indisputed. They recognize but one supreme God, whom it declares to be just, holy, morally perfect, invisible and indivisible, and whom it recommends to be worshiped in silence. This "Holy Book" contains some lofty and soul-inspiring moral sentiments

and diseful precepts.

6. The Persians, properly speaking, had the Zeegl Avesta and the Sadder, regarded as inspired and of divine authority. The Zend Avesta presents a detailed account of creation in six kappas, or indefinite periods of the the temptation and fall of man, and hill final restoration; the immortality of the

7. The Sadder depicts "the war in heaven in which the great dragon, or devil, Ahri-manes, is finally slain. This sacred book, as well as the Zend Avesta, contains many beautiful precepts. The Persian sacred writings are all full of prayer and praise to God.

soul, etc.

 The Chinese have various sacred books, the principal of which are the Pive Kings. They have also four holy books known as Shoo, and one called Tao-te. Some are attributed to Confucius, one of them (Ta-heo, the Great Learning) to his grandson, and others to his disciples. They are believed to be divinely inspired; and all are regarded as authority in matters of faith, doctrine and practice. All of them incuicate virtue, and

9. The Parsees' Bible is entitled Bour Desk. which means "Genesis; or, the Beginning of Things." Its cosmogony is similar to that of Moses, though more definite, and probably written at an earlier period. Its Eden, or primitive paradise, latter 3,000 years before Kipo (the devil) entered, plucked the fruit, handed to the woman, and thus caused her downfall, and, after her, that of the whole luman race. 10. Saga, meaning "wisdom," is the name

of the Scandinavian "Inspired Volume," socalled because it was believed to have emanated from the fountain of divine wisdom. 11. Kaliocham, the Kalmues' Bible, was believed to contain in repletion "all the wisdom of God and man.

The disciples of the Koran were taught and believed that the Holy Book was originated in heaven, and had long been preserved there by its divine author Aliah, and in the fullness of time, was handed down, chapter at a time, by the angel Gabriel to the prophet Mahomet; and his scribe Zaid record-The leading doctrines of the Koran are: The unity of the God-head, and the perfection of his attributes; the joys of paradise, and the terrors of hell; the awful fate of un-believers in the Koran. The day of judg-ment is held up as a terror to evil-doers and skeptics, and an encouragement to the faithful. The Koran abounds in precepts of high moral tone.

13. The Sacred Book of the Mormons is claimed to have been found inscribed on gold plates, situated several feet below the face of the earth, in Wayne County, N. Y., in the year 1823, by Joseph Smith, a pious youth, then only fourteen years of age, who declared he received information with respect to the existence of the plates and their locality from an angel of the Lord, with whom he had had frequent intercourse for several

14. The Bible of the Shakers is entitled " Holy, Sacred, and Divine Roll from the Lord God of Heaven to the Inhabitants of the Earth, Revealed in the Society of New Lebanon, Columbia County, New York, U. S." The testimony of eleven mighty angels is given, who are said to have attended the writing of

15. The two Talmuds are regarded by the Jews as equally inspired and equally binding in their moral requisitions as that of the Old Testament. In fact, they compare the former to wine, and the latter to water, when speaking of their relative value. Some "tall stories" are found in the Jewish revelations, such as these: It tells of a bird so tall that the water of a river in which it stood came only to its knees, though the water was so deep that it took an ass, thrown into it, seven years to reach the bottom; and of an egg of such enormous dimensions, that, when broken, the white of it glued a whole town together and a forest of three hundred cedar trees. These are but specimens of their miracles. Such is the character of the Jewish sacred writings, emanating from the same source as the Old Testament; and consequently of equal authority and reliability, and equally entitled to our belief. - BOOKWORM in

Meeting of the World's Peace Society.

It appears from the National View, of Washington, D. C., that ex-Governor Stanton presided at a meeting of the World's Arbitration of Universal Peace League held on the erening of the 10th uit. Two members of the Central American World's Peace Society, Hon, M. S. Labarriere de Veraguas, Panama, and Senor Gargoza were present. Their pur-pose was to induce the World's Arbitration eaghe, with all its branches, to participate in the ceremonies incident to the inauguration of an equestrian monument and status in honor of Simon Bolivar to be unwelled in Central Park, New York City, February 22nd,

After some discussion the society agreed to accede to the propositions of Meders. Labar-riere and Gargoza, and the World's Peace Societies of all nations will be represented on the next Washington's Birthday in New York City when proper honors will be tender-ed the memory of the great soldier and patriot of South America, especially by American Latin races. All World's Peace Societies are formally invited by this Central Society at Washington to send delegates on the day mentioned to New York, the purpose of hold-ing a meeting in Philadelphia, November 2nd, 1883, being abandoned. These measures may be discussed by representatives of all the nations contemplating the establishment of final world-wide Peace. In the promotion of Peace, etc., the following resolutions were adopted:

Resolved, That each priest and preacher

and rabbi in the United States be requeste to pronounce a discourse, if possible, during the month of next November, bearing on th tert, "Peace on earth and good will to men." Resolved, That all who shall be pleased to

comply with the request of the league as ex-pressed are also desired to send to the league a copy of the discourse of each for publica-

Resolved further, That members of each congregation so addressed prepare and sign a petition addressed to the Congress of the United States and send to the secretaries of the World's Peace Society urging legislation by Congress in promotion of the humans and beneficial purposes of the World's Peace League; and in furtherance of a world's fair to be held at the city of Washington in the year 1892, the four bundredth anniversary of the discovery of America. Spiritualistic Reminiscences of an Octogenarian.

To the Editor of the Religio-Philosophical Journa

We have a lady friend in this vicinity, a scion from one of the oldest Quaker families of Chester County, Pa. She is in her eighty-fifth year, now loitering cheerfully beside the once dread river, awaiting for the ferry-man to waft her to a full realization of the brightness now dimly seen gilding the farth-

Being mediumistic in her constitution, it is both pleasant and instructive to hold converse with her touching the experiences of a long and active life, and we are tempted to note a few of them for the Journal, as told

to us but yesterday.
Our friend's mother, before her, seems, in fact, to have been one of those "sons and daughters that should prophesy in these latter days," for, as related, a few months be-fore the birth of the child that is the subject of these notes, the mother was thrown into much trouble of spirit on being deprived of the proper sympathy and support of her com-panion in life. At this period she was spoken to in a "vision of the night" and charged not to be cast down for a moment; "that the child soon to be born would be a daughter and would prove to be the support and comfort of her declining years." In fulfillment of this vision of promise, then thought to be directly "from the Lord." our aged friend, as we well know, lived with and cared for that mother during the remainder of a long life, until she needed no longer the sympathy and companionship of her, the promised daughter. In illustration of our friend's enterprising

character in younger life, it may be men-tioned, that about fifty years ago, in assisting some relatives moving to the "backwoods" of Indiana, she drove, with her own hands, a horse and wagon loaded with the children of the family, the whole six hundred miles, delivering her young responsibilities safely at the end of the journey. On returning from that trip, she travelled in the same carriage with a Quaker preacher and his companion, who were parties in an adventure somewhat entertaining. They had fared well in the rather lonely journey, often stopping at night with friends by the way, until, on reaching the mountain region of Pennsylvania, they became on a certain occasion, somewhat anxious about quarters for the night. Presently a house appeared in sight that the "gentleman friend" thought would answer the purpose. But a "shiver and a shock" came upon our friend, giving a decided negative to the place as a suitable haven of rest. She made free to state her impressions to the brother of more august standing; but the rest were weary, and he, inclining to doubt the notions of his younger sister, stopped at the wayside house of entertainment, When, however, he asked her to alight from the carriage,

"Her perves were all chain'd up in plabaster And she a statue, or as Daphne was Root-bound, that fled Apollo."

Whether this was an instance of genuine guardian spirit power, or whether it might have been a pretty little example of feminine wilfulness, it will not do to ask, for fear she gets to read this, and might administer a lesson for your scribe's benefit. However thus she avers, and that she told the preacher there appeared around the other side of a mountain spur before them, the proper stopping place; but the old apostle was as willful as she, and was "not willing to take an uncertainty for a certainty." So the bound sister, having borne her "testimony," was re-leased to alight and put up with the objec-tionable quarters; objectionable enough they found them, as it appeared to be only a rough boarding place for the rudest class of stone-breakers on the turnpike road, and to make it worse, the proprietor had gone some miles away for supplies and was not expected to return that night.

And now comes in the serio-comical part of the narrative. The impressible "sister" was relieved from the burden of her anxiety and had to become a strengthener of the faith of the elder brother, upon whom, after any of his theological deliverances, and yet his willful disregard of warning, the "barden" fell with such weight that he could

scarce eat or sleep. Happily, however, the proprietor returned about midnight, contrary to his usual custom on similar trips, driven to it, as he said, by some kind of an impulse that he "must get home." Thus all fears, whether fancied or real, seemed dispelled, and the morning, without serious discomfort, found them on their journey, soon turning the mountain spur and passing the newer and more suitable stopping place presented the evening before to the clairvoyant eye of our seeres

On the first report of the "manifestations" at Rochester, she and her companions tried sitting around a table after the approved fashion, and soon became the recipients of manifestations. Among the first, if not the very first, was the following standard pre-cept: "Have faith in God!" It was signed "Job Scott," who was formerly known as a highly gifted Quaker preacher and writer. She was also informed that this same spirit personage had often before been the source of her imi ressions, and especially on that exercising occasion just related, wherein she was made to enuncials the same precept, "Have faith in God!" to the distressed preach-

Shall we note that these very same words constituted the very first communication received by my wife more than thirty years ago, from her angel mother: "Eave faith in God, my child!"

You have learned, friend editor, my pro-pensity to philosophize and will allow a few moments to dwell parenthetically upon the momentous import of this precept, so often spoken. It does not mean that we give our faith and reverence to the lealous, bloody, fickie god of the Jews, to the gel of Mahome:, the god or gods of the Greeks, or of the Hindoos, or Scandinavians; or to the god of any crude conception of either family or division of the struggling and rising races of men-not even the Christian God (who had but one son) to whom millions render daily life service, while they break his promises and precepts to the mind and heart. No! nor to any crowned king of heaven or king of earthpower loving or tinsel valuing—no! to none of these.

But having through observation and ex-perience attained to a knowledge that man's nature has in it "the promise and potency" of continued life, "faith in God" and his laws inculcates the assurance that this contiqued life must be higher and nobler; that tiqued life must be higher and nobler; that no chain in nature being suddenly sundered, the higher life must retroact-upon this one for good. In fact, generally "Faith in God" leads to industry in attaining knowledge—knowledge to obedience and the two together to a fearless trusy—even that apparent disaster attendant upon the seeming conflicts of nature's isws must find their compensation in an ultimate resultant harmony.

Chester, one much identified with progressive movements, one of the agnostics—"a just man" who did not "fear God," yet who "eschewed evil," and with whom your pres-ent scribe as well as our friend, the subject of this sketch, half often pleaded for the truth and certainty of the after life.

At the time of his decease, our aged lady friend lived at Vincland, New Jersey. She had heard of his illness and no more, yet re-lates that while sitting at her tea table, not thinking of the sick friend in another State, he suddenly came with a strong impression and spoke to her inward ear these words:
"My dear old friend, it is true as thee said,
there is a life beyond the grave."

She discovered afterward that this visit was made about the time of his release from the fleshly body, and thus another example was added to the long authenticated list of similar occurrences, that willful blindness alone, it would seem, has prevented the world's people from regarding with due appreciation.

With a long life on earth, rich in experiences, with not only faith but knowledge of the brighter life to come, our friend, as be-fore stated, is now cheerfully and quietly abiding her time—not for the angel of death to come "like a thief in the night," but like an angel of light and life, emerging from the aurora of her evening setting sun. Hockessin, Del.

The New Movement in Theology.

Notes and Queries of an Orthodox Minister. [The New York Tribune.]

REVIEW OF RECENT SIGNIFICANT UTTERANCES BY LEADERS OF RELIGIOUS THOUGHT.

SIR: There is a commotion in all the orthodox churches. It may not have made much disturbance on the surface, but it is very distinct in the depths. The under currents are flowing. Will this continue as it is, or will it, like a flood, sweep over ecclesiastical barriers and go to form an independent body of its own? To what extent has it modified the teaching of the pulpit, the temper of the pew and the tone of the press? These all have changed. The great and terrible ser-mons of Jonathan Edwards would hardly be preached in these days; the modern congregation would not be willing to endure them. There is much fine preaching at the present time, but not from the old texts on which the fathers rung the changes of judgment and damnation. The ungodly are no longer informed that they are "hair-hung and breeze-shaken over the flery pit of hell," and they do not now bow in terror under the greaching which at one time caused men and women to fall to the ground. Why is this? Have men become better? Or has the pulpit

become worse? Have the people surrendered sin, or have the preachers given up principle? The late Dr. Rothe, of Germany, said on one occasion: "Christianity is the most mut-able of all things." Canon Fremantle, in his "Gospel of the Secular Life," says that Dr. Rothe only meant to set forth the power of Christianity to adapt itself to circumstances and to show its capacity for profiting by new discoveries of truth. In this he voices the thought of some of the most earnest and spiritual thinkers and preachers in Germany, England and America. Every observant reader of more modern theology has noticed the different tone now employed when doubts are mentioned and criticisms are made. Once to doubt was, in the estimation of the Church, to be damned. To criticise was to invite crucifixion. What a storm the "Essays and Reviews" raised when they were first pub-lished! Every defender of the faith was stricken with alarm. In England the opposition to Dr. Temple, one of the essayists, was so great that when, in 1869, he was de-signated as Bishop of Exeter, the chapter actually divided on the Royal Recommendation-an act of independence paralleled but any of his theological deliverances, and yet, in the year of grace 1883, he has been chosen to be the Bampton Lecturer for 1884. "The choice," says The Family Churchman, of London, "is an interesting sign of the times" THE MOVEMENT IN THE METHODIST AND PRES-BYTERIAN CHURCHES.

Dr. Henry M. Harman, a professor in Dick-inson College, and one of the most learned men in the ministry of the Methodist Episcopal Church, has written an excellent "Introduction to the floly Scriptures," which has been published by the Methodist Book Concern, and has passed into its third edition. He admits that "Biblical criticism, like all other branches of our knowledge, is progressive." He says also: "Two factors are to be recognized in the Bible, the Divine and the Human; and it may not always be an easy matter to fix the limits of each." This was Matthew Arnold's starting point. Dr. Harman does not attempt to define these limits. As between the postulates, "The Bible is the word of God" and "The Bible contains the word of God," we may easily infer his choice. His able work bears the imprimatur of the Methodist Publishing House; it is the first volume of the projected "Biblical and Theo-logical Library" of the Methodist Episcopal Church, and has been placed by the Bishops in the course of study for young ministers. It is, therefore, one of the standards of doctrine of the Church. . .

Dr. J. H. Ecob, a prominent Presbyterian pastor in Albany, in a sermon preached in March last before the Albany County Bible Society, said among other strong words: "When the able and devout scholars of today, with their varied and improved critical apparatus, are making discoveries concerning the entire constitution of the Bible, let us who love the Word beware that we do not make that ancient mistake of substituting reverence for wisdom. Reverence without wisdom is superstition. We, lovers of this Word of God, most of all, should rejoice in every discovery concerning it. . . . So if we find our old faiths emptied of their cherished dogmas, we will not sit down by the vacant tomb to weep, but we will turn our faces to the new day which must always break forth with 'more light and truth' from this Word."

I need not quote from Dr. Bruce, of Glac-row; from Dr. Flint, whose words rather stonished some of the members of the last Pan-Presbyterian Council; from the recent discussions in papers and reviews, from the resolutions of General Assemblies, and from the essays and sermons of ministers of the Presbyterian Church. We all know that in this most orthodox branch of the Church catholic the movement is working.

RECENT UTTERANCES ABOUT CERTAIN DOGMAS. The writer hereof is personally acquainted knowledge to obedience and the two together to a fearless trust—even that apparent disaster attendant upon the seeming conflicts of nature's issue must find their compensation in an ultimate resultant barmony.

But to continue the reminiscences; there departed this life a very few years ago, a gentleman of some note in the County of

the everlasting punishment of the wicked, and many thoughtful men of all persuasions and pursuits are gravely and earnestly discussing, both in public and in private, the whole question of eschatology. This question is under review. Everybody is sensitive, and in some of its points leading men are not altogether in harmony with their brethren. When the eloquent Bishop Foster, of the Methodist Episcopal Church, published his work on "Beyond the Grave," whispers of heresy were heard all through the Church, and the General Conference enacted a provision for the trial of bishops charged with teaching heresy. It is not for me to say that the Conference had the Bishop in mind. I mention the fact of the whispers, and the fact of the action of the Conference. It is certain that, for some reason, no one was willing to present a bill of particulars to the Committee on Episcopacy, although much was said and written about the heterodoxy of the Bishop's book.

of the Bishop's book.

In a sermon preached at St. Margaret's,
Westminster, on April 29th last, Archdeacon
(late Canon), Farrar said: "Ceremonial observances are not religion. Long prayers are
not religion. Or bodoxy of creed is not religion." Canon Frequentle says: "Christian
faith is not an adherent to a series of propositions, but a living sympathy and aspira-tion which shows itself in many forms, and is the spring of a true and healthful life." Prebendary Row, of St. Paul's, London, in his last work, "Revelation and Modern/Theof-ogy Contrasted." says: "If Charlian Medical ogy Contrasted," says: "If Christianity is to retain its hold on thoughtful men, theologians must cease to propound as Christian verities, to be accepted under pendity of exclusion from the fold of Jesus Christ, a mass of dogmas which are nothing more than the deductions of human reason from the facts of 'revelation, or super-additions to these facts, introduced into the records of revelation by the aid of the imagination, and then announced as verities resting on the author-

ity of God." Dr. J. H. McIlvaine, a Presbyterian pastor in Newark, N. J., formerly a professor in Princeton College, has just published a very vigorous and remarkable work, entitled, "The Wisdom of Holy Scripture." The temptation to quote at length from it is strong. His chapter on "Creeds and Confessions," takes ground against what he calls stagnation in theological science, which leads men to "ascribe to the Church's former deliverances that unchangeableness and authority which belong to the Word of God alone, so that, practically, if not in theory, they are placed on a level with the Scriptures themselves."
He says we shall find it easy to point out numerous particulars wherein the Westminster Confession "fails to represent the truths of the Gospel in their true Scriptural relations." Referring to the Creeds and Confes-sions of Churches, he says, "We see that the evils of such elaborate systems of theology. when solemnly adopted and held as confessions of faith, must be enormous, especially in their influence upon the ministry. For it seems that thoughtful and conscientious men, with deep convictions of human fallibility, and having before their eyes the won-derful progress which is made in science and industry, will shrink more and more from incurring such obligations, and from the office of the ministry in those communions which require it."

What does it all mean? The pulpits and the presses of the churches are full of words such as these quoted, words which would not have been tolerated a half century ago. And yet we see Dr. Newman Smyth duly dismiss-ed and commended to the New Haven Association by the Presbytery of Schuyler; we hear of Methodist Episcopal heresy, but the Bishop is not arrested; we look in vain for any proceedings against him of Newark or him of Albany or him of Dickinson. The Rev. Dr. Heber Newton is yet in possession of his head and his frock. Dr. McLane, of Steubenville, is cashiered, but the General Assembly was in no hurry to admit his appeal. Ministers and members are becoming more liberal What, I again ask, does every day mean? We cannot resist the current; it is gathering strength with every day. We may utilize it. Let us all note well its flow and its tendency. It is a great fact of to-day. It may become blessed history if we use it as unto the Lord. An ORTHODOX MINISTER.

ORGANIZATION.

New York, Sept. 12, 1883.

Interesting Letter from Mrs. F. O. Hyzer. To the Editor of the Heligio-Philosophical Journal

From the delightful restfulness of life under the "vine and fig tree" of house. I have watched for the weekly reports of field and camp where you have been striking such vigorous blows for truth, and I have only waited your return "home from the war" to offer you my most sincere and grateful congratulations upon victories won. Not being physically adapted, or by natural tastes attracted to such scenes of conflict, I presume I am all the more intensely grateful to those who are qualified to accomplish such necessary labor in the cause to which my life has been so long and continues to be so earnestly devoted. Those who are acquainted with both my private and public relations to our great work of reformatory truth, do not need to be assured that I am with you, and all others who are loyally and vigorously striv-ing to call order out of the chaos of the ideals

and actuals of modern Spiritualism. Organization in its most practical and laborious form of reconstructive activity, has been kept before my mind by my spirit-teachers from the day of my first consciousness of pupilship in their primal school of interspherical communion. Whenever I complained of not being instructed, or of attaining knowledge as fast and fully as my ambi-tion demanded, they most emphatically assured me that it was not from lack of ideali-ty or appreciation of the value of truth on my part, or of knowledge, love and fidelity on theirs, that the work I so desired to ac-complish for myself and in behalf of the cause I so desired to serve, did not go more satisfactorily on, but from want of organization of the floating, unconcentrated, frag-mentary, intellectual and emotional, as well as physical capital with which nature and education had endowed me, and that if I ex-pected, or demanded larger and clearer raughts from the fountains of eternal thought. I must organize by the most thorough, effective and faithful association of the forces of all my faculties a batter head for the page of involved to the page of the for the uses of inspiration. They instructed me in methods for the accomplishment of that most desirable result; they set the time, and aglow with faith and intellectual conviction, I set eagerly and practically to work with them in the most interesting, and to me very wonderful and novel employment of taking down and reconstructing after an improved modern design, a temple not made with hands, the dome of which should catch the sunbeams of the eternal beavens. Most faithfully did those inspirers fulfill all and more than they had foretold; their tireless,

generous, artistic efforts only being limited at points of frailty in my own constitutional substances. When those points seriously in-terfered with their work and mine, they at once called a meeting of all the stockholders of the enterprise, apprising me after full and united deliberation what course I must purue to overcome the obstruction; they never counseled dismembership of associated ele-ments and forces, but drew the bonds of organization still closer at the stronger poin's of capital, thus relieving weaker portions from undue tension, giving them opportunity to individualize themselves more strongly and thus become more fully adapted to the grand work of associative, artistic labor. No faculty or element of the joint estates was permitted for a day to go off on a sulk, with-draw investment, nourish envying, covetousness and sedition, or to allow the sun to go down upon wrath.

Thus without interruption have I been permitted to go on with the temple-builders for thirty years of earthly life, to say nothing of the previous years in which unconscious myself of the proceedings of the law, the timbers of my present structure were growing, and being hewed and squared in the wilderness of embryonic conditions. There will, I know, come a day when I shall receive directions to set the less artistic workmen to the task of removing the unadapted and fragmentary remnants of material to their proper deposi-tory in the earth, but the immortal tabernacle will stand outlined in the Spirit-world a living demonstration, as far as it shall have approximated the truly beautiful and divine in art, of the eternal principles and uses of organization.

Till then and thereafter I shall go on reconstructing of all the elements of matter and spirit, and from all models in the universe adapted to my normal and inspired aspirations and capabilities. I have no thought of final results. I can have none from my sense of the infinitude of genius. I have no idea of absolute origin as perfection. I live, and have no sense or knowledge of the time when I was not, or shall not be, and moving on in demonstration of immortality hourly. and having no power to prove a negative, I deem myself immortal and call my intensifying, expanding consciousness of being, progression.

My work having for the present been accomplished in one part of that great vineyard where none of us who do not see through a glass darkly can presume to look for fruitage, yet since we have at best only been doing nursery work for modern Spiritualism as a general movement. I now move on in response to the call, "Come over and help us," from the Brooklyn "Church of the New Dispensation," where I trust my temple-building proclivities will find warm hearts

and ready hands with which to co-operate.

My past labors in that city have ever been of the most pleasant and harmonious character in a general sense, and to whatever ex-tent 1 may have failed to accomplish and perform good and enduring results in the service of the truth we love and revere, I shall still ascribe to the lack of organiza-tion in myself and my co-workers. Ever thine for truth. Mrs. F. O. HYZER.

Baltimore, Md., Sept. 18, 1883.

A Bogus Doctor Factory.

The Chicago Times of a late date, gives the following account of "A Bogus Doctor Factory" in Milwaukee:

The question of what rights the public may have in the way of protection from quacks, who steadfastly refuse to let a man die a natural death, has been brought up prominently this week through a little inci-dent which happened to Health Commission-er Martin. A short time ago a man, who re-cently arrived from Halle, Germany, present-ed himself before Or. Martin, with a stateed himself before Dr. Martin with a statement, signed by a druggist in his former place of residence, to the effect that the bearer was a physician. The better to give force to his opinion the druggist had affixed to the guarantee one of his labels. Dr. Martin informed the gentleman that druggists' labels did not, in this country, bear the value which they seemed to have in the old country, and that before he could register the applicant autong the physicians allowed to practice in this city a diploma must be produced. The possessor of the druggist's certificate sadly withdrew, only a few days later to inform the health commissioner that now he had a Milwaukee diploma and wanted to see his name among those who were admitted to practice. The health commissioner declined to view the matter from that stand-point, and still refused to register the applicant's name. There the matter rested until, during the week the applicant had a patient. The patient died, and the son-in-law of the deceased was so dissatisfied with the course of treatment that he was on the road to administer a dose of common sense, if not therapeutical knowledge, by means of personal chastisement. Or. Martin persuaded him to forego the pleasure and instead to proceed against the bogus physician regularity of the proceed against the proceed against the bogus physician regularity of the proceed against the bogus physician regularity of the proceed against the proceed against the proceed against the bogus physician regularity of the process of the proceed against the bogus physician regularity of the process larly for practicing without a diploma, which was done. The rapidity with which the gentleman from Halle secured his diploma left no doubt in the minds of physicians ac-quainted with the facts that the article was obtained at the alleged medical school of Dr. Coney, which has been exposed by the press repeatedly, as was noted in dispatches to The Times last evening. A committee of physicians visited the doctor's factory to examine the machinery. The result of the examination was a report, showing it up as a bogus institution. The factory is comprised in one little room, with a few benches and a table, which, it is alleged, knows of lectures and students by hearsay only. Dr. Coney, in answer to questions, informed the committee that the college skeleton had been loaned out; that the professor of surgery brought his instruments with him; that the professor of chemistry did likewise, while for clinics the students were allowed to look at the unfortunate wretches who came to the doctor for medical advice, and yet this institution has turned loose sixty-five graduates, if Coney speaks the truth, and is ready to increase the number at any time—for a consideration. The factory is incorporated under the general laws of the State, and the State authori-ties will now proceed to annul the charter.

About a year ago a Willimantic manufac-turing company notified its employes that after the expiration of twelve months, those of them only who could read and write would be retained. Evening schools were established. The few who neglected to avail them-selves of the schools have been discharged.

> Horsford's Acid Phosphate. UNEQUALED.

Dr. R. M. ALEXANDER, Fannettsburgh, Pa., says: "I think Horsford's Acid Phosphate is not equaled in any other preparation of phos-

AYER'S PILLS.

A large proportion of the diseases which cause human suf-fering result from derangement of the stomach, bowels, and liver. Atta's Cathantic Fills act directly upon these organs, and are especially designed by cure diseases caused by their derangement, including Contempation, Indipension, Dyspopata, Henduchs, Dysensery, and a bost of other allments, for all of which they are a safe, sure, prompt, and piedant remedy. The extensive use of these Fills by emiliest physi-cians in regular practice, shows unmetakably the estimation in which they are held by the medical profession. These Fills are compounded of vegetable substances only, and are absolutely free from calentel or any other injurious agredients.

A Sufferer from Headache writes:-

"Ayen's Pills are invaluable to me, and are my constant companion. I have been a severe sufferer from Headache, and your Pills are the only thing I could look to for relief. One dose will quickly move my bowels and free my head from pain. They are the most effective and cadest physic I have ever found. It is a pleasure to me to apeak in their praise, and I always do so when occasion offers.

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

Frenklin St., Richmond, Fr., June 3, 1882. The REY. Francis R. Harlows, writing from Atlants, Ga., says: "For some years post I have been subject to constipa-tion, from which, in spite of the use of medicines of various kinds, I suffered increasing inconvenience, until some months ago I began taking ATER'S FILLS. They have entirely cor-rected the contive habit, and have vastly improved my gen-tral habits."

ATER'S CATHARTIC FILLS correct irregularities of the bow-els, stimulate the appetite and digesties, and by their prompt and thorough action give tone and vigor to the whole physi-cal economy.

PREPARED BY. Dr. J. C. AYER & CO., Lowell, Mass.

JAMES PYLE'S

Washing and Bleaching

In Hard or Soft, Het or Cold Water. SAVES LABOR, TIME and SOAP AMAZ-INGLY, and gives universal satisfaction. No family, rich or poor, abould be without it.

Sold by all Grocers. HEWARF of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving competind and abways bears the above symbol, and name of JAMES PYLE, NEW YORK.

LEAVES FROM MY LIFE:

A Marrative of Personal Experiences to the Career of a Servant of the Spirite; with some account of American Spiritnalism, as seen during a twelvementh's visit to the United States.

BY J. J. MORSE.

Eliustrated with two Photographs. This work, received from London, furnishes in a succint manner, evidence of the interest of our friends in Spirit-life in our welfare, illustrates the lifes of Spirit Coutrel, and its value when rightly understood and equaloged in developing the indi-vidual powers of mind. 136 pp. Price 75 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chinago.

CONTRASTS IN SPIRIT-LIFE:

and recent experiences of SAMUELBOWLES

Late Editor of the Springfield, (Mass.) Republican, in the First Five Spheres. Als., a Tarriting Account of the Late President Garfield's Reception

In the Spirit-World. Written through the hand of Carrie E. S. Twing. Price, 50 cents; postage 3 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

THE MELODIES OF LIFE.

A New Collection of Words and Music for the

CHOIR, CONGREGATION AND SOCIAL TIBELES By E. W. TUCKES.

the wishes of others by writing easy and pleasing melodies and in selecting such words as will be acceptable to mortals and find a response with the angels who may join us in the inging of them. Board cover. Price 50 cents; postage 5 cents extra.

For sale, wholesale and retail, by the Halloto Putlosormial, Publishing Rossa, Catenen.

LIFE BEYOND THE GRAVE. Described by a Spirit Through a Writing-Medium.

The future life aspiescribed in detail by a spirit, through a stiting-medium, has been given in tals volume. There is so much is it that a person feels ought to be true, that its redtail by a disembedded spirit, with all the necessary circumstance, Sufficient to bring conviction.

Published from English sheets, and bound in cloth. Price.

\$1.00. Postage free,
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING MOUSE, Chicago.

OAHSPE THE NEW BIBLE,

> In the words of **JEHOVIH** and his

Angel Ambassadors. HISTORY OF THE EARTH AND HER HEAVENS FOR TWENTY-FOUR THOUSAND YEARS.

Written automatically through the hand of ah elderly man of New York.)

of New York.)

Not to suppliant the old Hibbes is this. It is a new one, and relates to the heavenly kingdoms of our forefathers. Nor does it dictate nor command; may, more, it shows you how to make Hibbes of payr own. It teaches you to attain angelie gifts, reveals the compations and resurrections of angelerinto other worlds, and makes the past history of the earth as an open book. Quarto, large size, pp. 200; bound in sheepskin, Library style. Price 57.50.

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

THE HALO:

AN AUTOBIOGRAPHY OF D. C. DENSMORE. Titlls volume is intended to be a truthful actoblogr

This volume is intended to be a truthful activitography of the author, so far as pertains to experiences and thrilling adventures which are believed to be more emoptional than representative. It is designed to illustrate spiritual philoso-phy; or, in other words, to demonstrate the fact that our friends in spirit-life attend and act upon us while we inhabit material bodies; and that they frequently influence us for good, watch over us in the ups and downs of life here, are cognizant of every thought, cheer us when despending, and give us hapeful words of encouragement when misfortune as-sails us.

To the struggling, discouraged men and women of the world, to those bent down with sickness and care, this volume is respectfully dedicated; and if the perusal of its pages shall gladden the heart of some wayfarer, in his gloomy pligrimage through the world, with fresh hopes, one great object of the author will be fulfilled.

CONTENTS. Childhood; Preceded shiphedding; At School in ProviGence, and School Teaching; First Verage Whading; Second
Verage Whading; Third Verage Whading; Second
Verage Whading; Third Verage Whading; Perchaning the Ship "Massacsit," and Getting Ready for Soi; Fourth
Whaling Verage, in Ship "Massacsit," Lumbering Business
at Gardiner. He.; Learning the Ship-building Trade, and its
Results; Indidents on a Verage to the Gold-Mines of California, and Return, 1849; Shiphedding at Reckined, Me.; Healing the Sick by Laying-on of Hands, and often without Contact
with the Futient; At Hume on a Visit; Experiences in New
York; Visit to Cincinnati; Gas Regulator, What because of it;
Visit to S. Leule; Work in Shippard; Driven cost of Town by
Advance of a Redel Army; Star in Padnesh, Ep.; Town corupted by tem Forrest; Fire in Retropula City; Resundentbuilding etc.; Publishing a Spiritual Newspaper called the
"Voice of Angels," edited and mannged by spiring; How and
by whom it was first projected, and why it was gutten up.

12mo., cloth, 360 pages. Price, \$1.50. For sale, wholesale and retail, by the Balloto-Philosophi-cal Publishing Hoose, Chings.

AWOMAN'S AFFAIR.

A FAMILY BLESSING.

Under date of itay 10, 1482, we have received the follow.

ing information from Mr. Louenzo Louisans, of 18 Charles

street, Portland, Mr. Mr. Lownant-sage: "For neveral pears

past I have been trushed with severy backacter and pains in

the side, and when I mould be down I could not sent well, as

it seemed impossible for sor to get into an ener position; and

top aches and pains forward constantly to such an extent

that I became convinced that I had a disease of the kidneys

fastened to me, and after hoving used doctors' prescriptions

and many of the so-called cures without getting any henefit

I was persended by a near neighbor, Mr. Jones, to key Montis

Remedy, he himself and wife had been grounly benefiled by

jits used, and many others of our nequalataness spoke of the

merits to the highest terms. I decided to try it, and purchas

ed a feetie at Melect's designmen and so meet to I had taken

a few drops of it the joint in my back more retireed, and

after taking three bottles my sourache and lame back are

cured, and I can truly tentily that Blunt's Hemmily is an arr-

lels of great merit, and wait so all that is cinimed for it, and

I know of many other people to Portland who man found a

cure in Hunt's Bennedy after all officers failed to do any good,

and I recommend it to all who have kidney or liver disease

hopfor that this may be the means of relieving some suffere

DR. HOLMAN'S PAD

Malaria,

DYSPEPSIA, NERVOUS AND

SICK HEADACHES.

CURES

who does not know of the turrits of Hami's Remody."

THADIS MARK

Woman and the Household.

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

IT NEVER PAYS. It never pays to fret or grow! When fortune seems our foe: The better bred will push shead And strike the braver blow, For luck is work And those who shirk Should not lament their doom; -But yield the play, And clear the way

That better men have room. It never pays to foster pride, And squander wealth in show For friends thus won are sure to run In times of want or woe. The noble worth of all the earth Are gems of heart and brain— A conscience clear, A household dear, And hands without a stain.

It never pays to wreck the health In drudging after gain,
And he is sold who thinks that gold
Is cheaply bought with pain.
A huntible lot,
A cosy cot. Have tempted even kings, For station high That wealth will buy,

Naught of contentment brings.

The last number of New North-West-the best paper of those printed upon the Pacific slope—contains an eloquent open letter, by its senior editor, Mrs. A. S. Duniway. It is to the voters of Oregon, urging them to vote for the amendment to the State constitution by which suffrage is extended to women of that bright, wide-awake State. It is to be decided in June.

The American Woman Suffrage Association hold their fourteenth annual meeting at the Academy of Music, Brooklyn, N. Y. on the 9th and 10th of October next. Delegates from local and State societies will be present with reports. Elizabeth B. Chace of Rhode Island. is president, and Lucy Stone chairman of executive committee.

Mrs. Anadibai Joshee, a Brahmin of good social position, has embarked at Calcutta, in company with several missionary women, for America, with the purpose of entering the Philadelphia Women's Medical College. She necessarily violates many injunctions of the Brahmin creed, such as those which prohibit crossing the water, eating food not prepared by Brahmins, and many others. Her object in coming to this country is to prepare her-self to aid efficiently in the elevation of her sex in her native land.

Mrs. E. S. Purdy and Mrs. E. M. Russ of Indianapolis, have interested themselves in the promotion of silk culture in Indiana, and are prepared to furnish silk worm eggs, mulberry cuttings, instruction books, etc. These ladies contemplate opening a school in the spring, where all the progress of silk culture will be practically taught.

A BRAVE WOMAN.

Mary Anderson, the actress, seems to have taken the English people by storm. Her beau-ty and wit were so much the subject of remark, that the Prince of Wales desired to meet the brilliant young American. How he succeeded as told by a contemporary, is below. Let us unite in a meed of praise for one young woman who is strong and brave enough to resist the wiles of a bold, sensual man, whose attentions are a dishonor. Too many people go abroad who are toadies and snobs, and their daughters receive with a species of intoxication admiration given in suc.. a manner that it ought only to be considered as an insult. The morals of the Prince are a matter of so much notoriety, that no one can affect ignorance of them, or of the unhappiness of which

the Princess has been subject. "Miss Anderson was informed of this flattering desire to meet her of his Royal Highness; but, most unaccountably, as it seemed to her English friends, she showed no desire for the presentation. Finally, a gentleman who knew her very well was asked by the Prince to say to Miss Anderson that he would be pleased if the would indicate a time when be pleased if she would indicate a time when it would be agreeable to her to receive an introduction to his Royal Highness. She re-plied that while she wished to show no disrespect to the future ruler of England, she must-decline to receive him. Such a reply had never before been made to a request for had never before been made to a request for an introduction by a Prince of the blood, and she was asked to explain. "An introduction to the Prince of Wales," she pluckily answer-ed, "can do me no good professionally, and I know very well how he regards actresses generally. Personally, I have always main-tained my own dignity and self-respect, and I do not mean to put myself in any position voluntarily where I may be compelled to for-get them. Therefore, I must decline to be presented to him. I have gone this far in life without a breath of scandal attaching to me, and I do not mean now to do any thing that might change that condition." This settled the matter. The story got out in Lon-don and was widely repeated, and it was ne-ticeable after that that the Princess of Wales invited Miss Anderson to her garden party, an honor she has never before conferred on any actress of the English stage. It is a pity some of the American girls who are getting themselves very much talked about in connection with the Prince of Wales could not follow Miss Anderson's example."

CORRESPONDENCE.

The following interesting account of a trip to the Yellowstone Park, by a fair correspondent of the editor of this column, will prove acceptable to others:

"At last the trip is over, and I hasten to write while it is fresh in memory..... The Hotel of the Mammoth Hot Springs National Park, is six hundred feet long, with wings four hundred feet long, furnished in the lat-est style and lighted with electricity. These springs cover an area of about three square miles. The action of the boiling water and of the minerals which it contains, have formed a white crust that lays in terraces one above the other, fourteen in number, to the height of 1,000 feet, forming in these terraces, fountains and lakes of every imaginable hue and form, all boiling, seething hot, so it is and form, all boiling, seething hot, so it is impossible to put the tips of your fingers in it without being scalded. The next point of interest, Norris Basin, contains hundreds of small Geysers, in the space of two acres; among them are mud Geysers, spouting mudtwenty feet into the air. Then comes "Hell's half-acre," an immense lake which lies dormant for years and then spouts three hundred mant for years, and then spouts three hundred feet high, with a noise which can be heard six miles. It is of every color of the rainbow. But, the most incomprehensible, mighty and awful are the large Geysers spouting boiling water at irregular intervals, excepting "Old Faithful," which goes off hourly; its eruption

ton's lines

"Faithful found among the faithless;
Faithful only be."

Only a few yards away is the Giantess, the most stupendous of all. Sometimes as many as sixteen days intervene between its cruptions; during this time it is placid, only a bubble at the center indicating its boiling heat, while the water is sapphire blue. When it does spout, it rises two hundred and fifty feet in the air, accompanied by subterrane-an tremors and rumblings terrible to hear, while the air is filled with sulphurous fumes, steam, mist and spray. About four hundred feet away is the Bee Hive, grandest of all. It lies dormant for weeks at a time; beside it is a small spouting Geyser which is also quiet during the interval, till about an hour before the cruption of the Bee Hive, then it spouts as a preliminary vent for its big brother, and the Indicator, as it is called, never fails in its warning.

"There are hundreds of others; the earth is filled with rumbling, gurgling noises, and in some places it is too hot to walk upon. I am certain that some day, remote or near, the whole vicinity will be subject to earthquakes.

"These Geysers are the most wonderful things I have seen, but the falls and Canyon of the Yellowstone are the most brilliant. Here are groups of crags and rocks of the brightest of blended colors. The intervening ravines are filled with pines contrasting finely with the beautiful earth-tints of the soil. At the foot of these yawning chasms, some-times one thousand feet below us, tushes the bright green water of the Yellowstone. At one place it falls a depth of three hundred and twelve feet, then tears, foams and frets along below these brilliant high mis.churning itself into creamy foam as it rushes down loward the gulf of Mexico. The pictures of this region by Thomas Moran, which we saw at the capitol at Washington, are not over-strained or exaggerated, as we thought."

BOOK REVIEWS.

fAll books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURNAL !

A COMPILATION OF THE LECTURE GIVEN BY the Spirit-tand through the Mediumship of Mrs. Magdalena Kline, and which is called "The Ever-lasting Gospel." Vol I. Boston: Colby and Rich. Price §3.

This volume consists of a series of lectures and messages, we are told in the preface, written and delivered in public through the mental organism of Mrs. Magdalena Kline, a trance, clairvoyant, and inspirational medium, with no advantages of education, a res ident of Van Wert, Ohio, and the presiding genius over an interesting family. This lady, by birth a German, when developed as a me-dium, we are informed, was exceedingly ignorant of books, of history, of modern culture, and of the wisdom of the world generally. She also knew nothing of Spiritualism while becoming a medium. After a few scances, she became sufficiently developed to give most excellent tests in the way of seeing and describing and describe and describing and described and describing and described and de ing and describing spirits. It is claimed that when her hand was first controlled mechani-cally to write good, fair English, "she of hercould not write a word of English, nor could she speak it only in the most crude and broken manner." If this be true, Mrs. Kline was the subject of a remarkable and unusual psychological experience: Writing and speaking intelligently in foreign languages, unknown to the psychic or medium, are only of occasional and sporadic occurrence, and are per se among the most remarkable and striking exemplifications of occult spiritual forces with which the New Dispensation is crowned.

The contents of "The Everfasting Qospel" purport to come from Mrs. Kline's band of

angel ministrants, calling themselves "Jus-tice Band." They prefer not to give their names to the public, only informing us inferentially that they are ancient spirits speak-ing when upon earth several of the oriental languages. The structure of those languagesas well as the German of the medium, being very unlike that of the English, the communications are necessarily not couched in such pure and smoothly flowing English as would have resulted had both the medium and her inspirers been natives of America or Eng-land. Traces of foreign idloms are clearly apparent throughout the volume, yet not such as to produce any great obscurity or ambig-There are nearly four hundred closely printed octave pages in the book, embodying one hundred and fourteen lectures or essays on a variety of subjects, ethical, theological, spiritual, philosophical, scientific, etc. That which most strongly commends itself to me in these pages is the ethical portion.

The moral teachings are excellent, healthful, inspiring, elevating; and humanity needs all the assistance and encouragement it can receive in the evolution of a substantial and progressively-upward code of ethics. The theological ideas found in this work differ from those regarded as true by the writer of this article; its theories of Christ, God, and biblical matters generally, are not in accord with my perceptions of truth; but as deed is superior to creed, as character, not belief, is the touchstone of human worth, so, in my judgment, the incentives to a life filled with good deeds, kindly sympathies, and moral heroism filling this inspirational work, are of more practical benefit to mankind than its philosophy or theology. In so far, then, I can most heartily commend "The Everlasting Gospels" W.E. COLEMAN.

STURIA-STILES TRAGEDY. By O. G. Turner Author of Integral Education, Love vs. Fascination, etc. Pp. 265, 12mô. Fredonia, N. Y.: O. E.

Perhaps no tragedy ever brought to the surface a more startling revelation of human character and depravity than that of the shooting of Charles Stiles, a reckless gambler and speculator of Chicago, by his mistress. Theresa Sturla, an Italian women. It occur-red at the Palmer House, Chicago, July 16th,

The author of the present volume has sought to present a complete survey of the character of the principal actors, and the de-tails of the horrible affair through the prosecution to the acquittal of the scarlet weinan.

In doing this she has remorsdessly laid bare the secret sins of society which makes such crimes possible and at the same time she offends not the most sensitive delicacy. We believe the story has never before been published and it has deep interest as a legal report to the lawyer; in the high medical testimony touching the vexed question of in-sanity it attracts the physician; in its meatal phases it is still more interesting to the stu-

dent of psychology. The last part of the book in devoted to con-

can be foretold to a minute. It never fails to reach the height of one hundred and seventy-five feet. I could not but think of Milton's lines. "Early Influence and Education as affecting "Early innuence and Education as anecting Character," "Social and Moral Inequality of the Sexes encourages Libertinism," "Man and Woman," "Degradation of Labor and Extravagence in dress, a cause of Prostitution," "Intemperance as a cause of Crime." On all these important subjects the author is at home and discusses them in a practical common sense way, speaking directly to the mark and uttering telling truths on every

> WAR SONGS FOR ANNIVERSARIES AND GATH-ERINGS OF SOLDIERS. Boston: Oliver Inten-& Co. Chicago; Lyon & Healy, Paper, 95 pp., Svo. Frice 50 cents.

> As the title implies this is a collection of those stirring melodies that came into notice during our great national struggle. These songs will always have a charm to those who remember the courage and enthusiasm they once inspired. The collection also includes many of the older patriotic tunes, as well as a number of those consoling hymns appropriate for memorial and tuneral occasions. The music is for male voices and has accompaniments for piane or organ.

Magazines for October not Before Mentioned.

St. Nicholas. (The Century Co., New York.) Contents: Frontispiece, "Summer Must Go;" Summer Changes; Little Pyramus and Thisbe; This Seat Reserved; Marmaduke Mumm and his Big Bass Drum; The Tinkham Brothers' Tide-Mill; Punch and the Serious Little Boy; The Midget Sheep; A Rhyme of Bed-time; The Lellipops' Vacation; A Big Bite; Recollections of a Drummer-boy; Motherless; The Brownie's Good Work; Stories of Art and Artists; Gathering Beech-nuts; The Kitchen-Garden School; The Largest Pet in the World; Ned's Suggestion; The Wish Ring; A Bold Hunter; Swept Away: Work and Play for Young Folk; For Very Little Folk; Jack-in-the-Puipit; The Letter-Box; The Agassiz Association; The Riddle-Box.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: Luther; France and England in Egypt; King Mtesa; Poets, Philosophers and Politics; Tamzin's Choice; John Richard Green; American and Canadian Notes; Trying the Yacht; The Stage in Rela-Notes; Trying the Eacht; The Stage in Relation to Literature; The forms and history of the Sword; Jews and Christians in the Middle Ages; Four Popular Songs of Italy; The Saints of Islam; The Set-Offs against Modern Science; The Heptarchy of the Cats; Napoleon's Marshals; A Picture of England a hundred years ago; Literary Notices; Foreign Literary Notes; Miscellany.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Henry Wadsworth Longfellow, Outdoor Industries in Southern California; His Quest; Characteristics of London: Extravaganzas; In the Foot-steps of Thackeray; Old New York and its Houses; A Prayer; Mactin Luther, after four hundred years; A Frayer; Mactin Luther, after four hundred years; A Foreigner in Florence; The Pupils of Thomas Bewick; The Bread-win-ners; A Woman's Reason; Snipe-Shooting; At Twilight; Longfellow; Through Water-spout and Typhoon; Topics of the Time; Open Letters; Bric-a-Brac.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. W. T. Harris, New York). Contents: Swedenborg and Henry James; Fichte's Facts of Consciousness; On the Nature of Property and its Devolution; Goeschel on the Immortality of the Soul; Trentowski-on-the Sources and Faculties of Cognition; Objects and their In-teraction; Homer's Iliad; Notes and Discus-sions; Books Received.

THE AMERICAN KISDERGARTEN, (Emily M. oe, Editor; D. Appleton & Co., Publishers, New, York.) This monthly aims to improve the pace by correct training, beginning with the bildren and continuing this with in struction suitable to each age through life.

The only scientific Iron Medicine that does not produce headache, etc., but gives to the system all the benefits of iron without its bad effects, is Brown's Iron Bitters.

OTTAWA, ILL .- Dr. T. A. Smurr says "Brown's Iron Bitters give entire satisfaction."

FRONT ROYAL, VA.-Dr. G. H. Hill says: Brown's Iron Bitters seems to give general satisfaction. I recommend it strongly."

A man's charity to those who differ from him upon great and difficult questions will be in the ratio of his knowledge of them the more knowledge the more charity.

Ayer' Hair Vigor promotes the growth, and improves the beauty of the hair. It imparts an attractive appearance, a delightful and lasting perfume. While it stimulates the roots, cleanses the scalp, and adds elegance to luxuriance, its ingredients are harmless and its effects are enduring; and thus it proves itself to be at once the best and cheapest article for tollet use.

The sacred books of the ancient Persian say: If you would be holy instruct your child-ren, because all the good acts they perform will be imputed to you.

As a tonic and nervine for debilitated women, nothing surpasses Dr. Pierce's "Favor-ite Prescription." By druggists.

Religion is not a thing of noise and spasm, but of silent sacrifice and quiet growth.

The only known specific remedy for epilep tie fits is Samaritan Nervine.

The Malays have an elaborate civilization. laws, and even literature of their own. They are a decently clothed, comfortably housed, settled, agricultural people, skillful in some arfs, especially the working of gold, and they are rigid monotheists. Their houses show good work in lattice and bamboo, carved door-ways, and portieres of red silk, pil-lows and cushions of gold embroidery laid over exquisitely fine matting on the floors. There seems to be no visible reason, yet the Malay, have been dwindling away for several generations. Nothing impresses a visitor to this peninsula more than the energy, enter-prise and large emigration of the Chinose. They are said to equal the British'in stamina and are more industrious and thrifty.

Books Received.

GOD AND THE STATS, By Michael Sakisuma, Founder of Nitiliam and Rocale of Anaechy. Francisted from the French by Bodj. S. Tecker. Price, payer cover, 15 cents. Boston: Benj. B.

BRIDE OF LAMMERMOOR. By Sir Waiter Scott.
Paper cover, price 15 cents. Philadelphia: T. E.
Paterson & Bros. clusions by the author and in many respects is the most valuable portion. It is a summing up and application of the lesson receiving the summing up and application of the summing up and application of the lesson receiving the summing up and application of the summing up and application and the summing up and application of the summing up and application and the summing up and application and the summing up and the summing

In addition to postal telegraphy, Great Britain has a post office savings bank, which allows two and a half per cent. interest on de-posits of one shilling and upward; also a life insurance department, by which persons between sixteen and twenty are insured to the amount of from twenty to one bundred pounds; recently it has added an express system, carrying parcels not more than three and a half feet long and weighing not more than seven pounds, at a cost of six cents for one pound, twelve cents for three pounds, and eighteen cents for seven pounds. Fostal telegraphy was put in operation in 1870, when the Government borrowed \$35,000,000 and purchased the lines of private companies. It is now considered that the price paid was far above the real value. The earnings have been sufficient to rapidly extend the lines and increase the number of stations, besides yielding a handsome revenue to the Government. The charge for telegrams is one shilling (24 cents) for twenty words to any part of the kingdom. Messages written on stamped cards and forms, and deposited in the letter boxes, are dispatched from the nearest telegraph station immediately upon collection.

number of the population fell, between December 1, 1880, and June 6, 1882, from 45,234, 061 to 45,213,907. The decrease is spread over the country in an unequal manner. In some parts there is even an increase.

In Home, Augustus's tomb is the site of a variety theatre, and Cassar's death-place is occupied by a grocery store.

Tenuyson's income has fallen off. His pub-

Socrates called beauty a short-lived tyran-ny; Plato, a privilege of nature; Theopirast-us, a silent cheat; Theocritus, a delightful

distress is not of the purse but of the blood Deprived of its richness it becomes scant and watery, a condition termed anemia in medical writings. Given this condition, and scro-fulous swellings and sores, general and nervous debility, loss of flesh and appetite, weak lungs, throat disease, spitting of blood and consumption, are among the common results. If you are a sufferer from thin, poor blood employ Dr. Pierce's "Golden Medical Discov-ery," which enriches the blood and cures these grave affections. Is more nutritive than cod liver oil, and is harmless in any condi-tion of the system, yet powerful to cure. By druggiste.

What you are doing for love you can do no longer for mere gain. The higher motive drives out the lower.

and external treatment. Removes humors at same time.

Sorrows are like thunder-clouds; in the distance they look black, over our heads hardly

that within a mother's heart.

SAW ENGINES THE SHEET THE SHEET."

Anakesis" pater, and is an infeatible very for Piles.

DR. SOMERS'

Turkish, Russian, Electric, Suiphur, Mer-curial, Roman, and other Madicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, eutrange on Jacksop-st., near La Salle,

These balls are a great fuzury and most potent curalive agent. Nearly all forms of Disease Rapidly Rhappear Under Their Influence when properly adminished. All who they them are deligated with the effect. Thousands of our loss citizens can facility to their great curalive properties. Try them at once and judge for pourseif.

BLECTRICITY A SPECIALTY. The Electro-Thermal Bath, as given by m, is par excellence in Nervous Diseases and General Retainty. Open for Ladies and Vientiennen from T A. M. to S F. M. Bundays, T A. M. to 12.

THE WAR IN HEAVEN.

By BASCEL LOTT.

This is founded upon Reversations 12: 7-9, and will be found deresting. Price 10 cents. For sale, wholesale and retail, by the SELECTO-PRILONOPUR.

THE RELATION OF THE SPIRITUAL TO THE

MATERIAL UNIVERSE; THE LAW OF CONTROL.

Two Papers Siven in the Interest of Spiritual Science. By the purpoisted direction of the late PROF. M. FARADAY.

Price 10 cents. Pressphilet form. For sair, wholesale and retail, by the Exilato-Pullosormical Prailsens House, Cal-'en-

Max N. H. SHALL, the wife of the popular deputy sheriff That she had been severely is deted during accord peace and luckache. Maving tried many mightled enger, and medletner, and doctor's prescriptions, without receiving aby benitit, and write seeking for a cure; she policed the adverturment of Hunt's Remedy and decided to try it. Raving bought a bottle at Mr. Johnson's drugature, commenced noing it with such flattering results that she cuntinued its tile, and after toding only five lottles the improvement to her health is so marked that abe wishes all who are afflicted in like manner to know of this most valuable and reliable medicine; and she most specifully recommends Hunt's Remedy to all, and especially to females who are troubled with in complaints possilar to the sex.Y

There has been lately a marked diminu-tion in the population of Germany The

lishers used to guarantee him \$15,000 a year, but are able to do it no longer. His effects to write for the stage have been no advantage to him financially.

prejudice; Carneades, a solitary kingdom; unitian said that nothing was so grateful; Aristotle affirmed that beauty was better than all the letters of recommendation in the world; Homer, that it was a glerious gift of nature; and Ovid calls it a favor bestowed by the gods.-From the Italian.

Poverty and Distress.

That poverty which produces the greatest

Dr. Benson's Skin Cure consists of internal

There is in all this cold and hollow world no leant of keep, strong, deathless love, save

work is designed especially for children. A popula ork for Lycesoms. Price 25 cents, postage 2 cents.

Pamphlet form, prior 10 cents.

For sale, wholesale and retail by the RELAGIO-PELLOSOPES CAL PURLISHING MOUSE, Chicago.

MIND, THOUGHT AND CEREBRATION.

For sale, wholesale and retail, by the RELLuto-PRILOSOFEL-CAL PUBLISHED HOUSE, Chicago.

STORIES FOR OUR CHILDREN.

By SERMOS and EREL TETTLE.

BY ALEXANDER WILIER

CUIDE-POSTS IMMORTAL ROADS.

The author says: "As Treely among the stars, as a riggle on the ocean, I send out this small beacon of sope through the units of despair."

Price 25 cents, postage 2 cents extra.

By MRS JACOU MARTIN.

For sale, exclamate and retail, by the RELLANDS CAL PURLISHED ROUSE, Chicago.

EXPERIENCE OF SAMUEL BOWLES.

(late Editor of the springfield, Mass., Sepublican.) -13-

SPIRIT-LIFE; Or Life as He Now Sees it from a Spiritual

Standpoint.

CARRIE E. S. TWING, Medium.

Pumphlet form. Price, postpoid, 26 cents. For axis, wholesale and retail, by the lunicate-Punnescriff. EAL PUBLISHING HOUSE, Chicago

THE RELIGION OF SPIRITUALISM.

By EXCESS CROWELL, M. D.,

Author of "The Identity of Primitive Christianity and Modern Spiritualium," etc., etc.

Among the prime points of econideration in this work may be mentioned: Wind is Swiglos? Spiritnation is a Brigien; The Beligion of Spiritualism identical with the Beligion of

The following excerpt from its pages will give earnest of the flavor of the whole:

flavor of the whole:

"quiril-contransmoon is the basis of hydrituation. Through it follows the life is demonstrated; while the nature and requirements of that. It is not only to others and ourselves, are alike made clear to revery earnest, intelligent soul. By it the demands of the heart and the intellect are alike spatialed. By the fearthings of spiritualists conflict with northic degrams of Orthodox religion, they so the other hand configurate of Orthodox religion, they are the other hand configurate of Carbedanity are no cardinal to Spiritualists, successful life, the personalty of good works, pure bring, and concept, are no cardinal to Spiritualists, so to make claim as a salvatory agent "upon which, does not well to make claim as a salvatory agent "upon which, we can upon the burden of our situe; it only endigited our made, make the burden of our situe; it only endighted our minds, make the burden of our situe; it only endighted our builds in successing we fall to walk rigulation; the greater is our condequation."

Price 115 Center: Postage Free.

Price! 15 Cents; Postage Free. For soir, whelesole and retail, by the Extracto-Pattienoru. CAL Processes Moose, phicago.



"In the general run's Bules, are like heard of buleston, lines not be given delight expressed user the America San a matter and like the l motion, he if can be preclased at the efficiency before as ordinary behalf."

The Fast Pile "Arcadia Velvetiess" is of georgine woven fast pile, with Genes face, and is the only relevance in the market that can rightfully claim these qualifies. They have sload the test of one assess, and have continued to grow in temp from the time of their first introduction up to now. For lattice containes they are unrivaled, having the following advantages over all others: First, the color is positive and testimum in all shades. Second, in appearance it cannot be easily diffinguished from Lyons silk select, bring much thinnes and flows in lexium, and consequently less beary than ordinary solutions or salests, and will suiteme any other material of equal finish and drast. CARSON, PIRIE, SCOTT & CO., Charage, D. And DRY GOODS DEALERS Generally.

Beligio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance. One Copy, one year, ... \$2.50 # 6 months, \$1.25

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

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

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

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain Imits is invited, and in these circumstances writers are sione responsible for the articles to which their names

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

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

When newspapers or magazines are sent to the Jour-HAL containing matter for special attention, the sender round the article to which he es to call notice.

CHICAGO, ILL., Saturday, October 6, 1883.

NOTICE TO SUBSCRIBERS.

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

Spiritualism in the South.

The last issue of our esteemed Atlanta contemporary, Light for Thinkers, contains a call for a mass meeting of Spiritualists at Chattaneoga, Tenn., on the 25th and 26th of this month; "to take into consideration and adopt ways and means for the more thorough organization of the public cause of Spiritualism." Among the names attached to the call are those of Hon. O. S. Poston, of Kentucky and Dr. Samuel Watson, of Memphis, Tenn., both familiar to the Jopenal's readers. Dr. Watson it will be remembered, was one of the most active in the Sturgis Convention of last spring and aided in the organization of the Association formed at that time and known as the American Spiritualist Association.

in organization has been steadily growing looked upon it either indifferently, or hopelessly, or with a disposition to oppose, have upon reflection and further study come to heartily favor the scheme and to warmly champion the platform adopted at Sturgis. The action taken at Lake Pleasant after several days thorough discussion gave fresh impetus; and the work of the Committee provided for in the resolution there adopted will ere another year show good fruit. The growing interest in Spiritualism in the South has been a marked feature of the past year; we sincerely hope that the proposed mass meeting at Chattanooga will be largely attended. and that wise and effective measures will be inaugurated whereby the Movement in that comparatively unworked field may start off on a good basis. If a platform similar to that of the American Spiritualist Association be adopted and effective machinery for work arranged for, those is attendance will always gladly remember their connection therewith and most of them will live to see glorious results accomplished.

Light for Thinkers in an editorial upon

the proposed meeting says: "Some of our correspondents desire that we as Spiritualists should extend our invita-tion to Liberalists of all classes. We have no objection to assisting the spread of general Liberalism. Realizing that the philosophy of Spiritualism covers all Liberalism, we therefore extend the invitation to all Liberal-

From what follows the above quotation we judge, as nearly as we can decipher his meaning, the editor does not personally favor such an amalgamation. If there is one thing more suicidal than another, it is for Spiritnalists to attempt to work in the same association with so-cailed "liberals." Liberal, in its large, broad sense is a word we admire, it covers progressive, truth-seeking people under whatever banner they train; unfortunately the word has been warped from its best meaning and to a great extent now stands for bald, crude, iconoclastic Materialism-at least so far as it fiefines the belief of the large body of "liberals" who at different times and places have sought to work with Spiritualists.

The attempt to marry Spiritualism and Materialism has frequently been tried, and in every instance with disastrous results. The Michigan Spiritualist and Liberalist State Association may be cited as a striking example. No thoughtful materialist, well read in his own philosophy and free from selfish interests, will for a moment favor Watson, Memphis, Tenn.

such a combination, neither will any intelligent Spiritualist after he has considered the subject and looked over the history of past efforts in this direction. For the honest Materialist we have the highest esteem, however little we may respect his belief; he is doing a good work in his own way, but it is not the work of the Spiritualist, nor has it anything of a positive character in common. Beyond a few negations the unity of ideas ceases and open, unrelenting, never-ending antagonism begins. The genius of Spiritualism embraces all that is good, true and elevating in Materialism, and supplements it with something infinitely better. Oil and water are more easily and permanently mingled than are Materialism and Spiritualism. Temporal interests may at times seem to act as a solvent, but it is only seeming; there is no native attraction, and the moment the outside pressure changes, the antagonistic elements fly apart with such force as to destroy the thin associative veneering.

If the Spiritualists of the South are wise, they will build a purely spiritual platform. on which no consistent Materialist can stand. Let them do this and they will exert an immediate and potent influence, through which they can enter every religious organization in the South. On the other hand let them identify themselves, with Materialists and they will weaken their power, misrepresent Spiritualism to the Southern people, for whose benefit and enlightenment the organization is formed, and materialize a hellupon-earth from which they will only escape after long suffering, and then only to see the public cause of Spiritualism farther in the ackground than when they began,

Let there be a large turnout at Chattanooga and let the friends lay the foundation for a structure which, when completed, shall afford a congenial spiritual home for Spiritualists who desire to live pure, true, honest lives and to make progress in real spiritual culture; let the doors be thrown wide open and a hearty invitation extended to Materialists, Christians and Pagans to come in when they offer themselves in the right spirit; but let it be distinctly understood that the house is not to be used for other purposes than those for which it was reared, and if Materialists or Christians, Jews or Pagans, social reformers or hobbyists of any sort desire to promulgate their peculiar notions, it must be done beyond the Spiritualist precincts. The silly, pernicious cry of free platform! free platform!! has been the curse of Spiritualism in the North; let Southern Spiritualists learn wisdom from the experience of others, and thus ebtain it cheaper and earlier than did those of the North.

A.Gin Mill and Religion.

"Gen." Booth, leader of the Salvation Army in London, Eng., in order to retain possession of a building which he leased, is compelled to take out a license and sell liquor. It is stated by an exchange that "recently a suit was begun for possession of the property, and was decided against the Army. An appeal was sought, but the court ruled that appeal could only be granted on condition that the tavern revert to its former uses-Ever since the Sturgis meeting the interest | that is, that intoxicating liquors should be sold there under the terms of the lease. Rather than lose his property, the General reopened the bar, took down the salvation inscription from the front of the tavern, and put out a sign inscribed: 'William Booth, licensed to sell by retail intoxicating liquor, to be consumed either on or off the premises. This will be continued until the appeal is decided. While the Army is conducting services in the theatre and music hall, the bar will be doing a brisk bestiness in the other end of the building. One, would think that the effect of complicated missionary work of this sort would be confusing to the mind of the sinner. For the sake of retaining possession of some purely temporal riches, the Genefal'is engaging in a business which he believes to be immoral and wicked. We are not able to understand by what process of reasoning he is able to do this-but then few people ever have been able to comprehend fully the scope of much of the Salvation Army's mission."

Southern Grove Meeting.

The First Spiritual and Liberal Society of Chattanooga, Tenn., will hold a Grove meetin Beason's Grove, a beautiful location just across the river, within one-half mile of the city limits of Chattanooga. The proprietors of the enterprise set forth that the place is "the garden spot of the South-the place for tourists and pleasure-seekers to visit—the best climate in the Union, with its numberless attractions, such as grand old Lookout mountain, the great battle-ground of Chickamauga, Forrest Hill, Signal Hill, Mission Ridge, Forrest Wood, etc. Also, Tennessee river, its walls mounting to 1,000 to 1,500 feet above the river, much of which is equal to that on the grand Hudson river above New York city; Nick-a-Jack cave and many others the excuse for the almost as criminal treachthat contain miles of halls and subterranean rooms, already prove to be the most wonderful in existence, although not fully developed; the tourist's eye views one of the grandest panoramas of mountains, valleys, river scenery of railroad towns to be seen in the South, covering a large scope of country in Alabama, Georgia and Tennessee." The speakers engaged are as follows: Dr. W. C. Bowman, Cincinnati, O.; Mrs. C. C. Van Duzee, Atlanta, Ga.; Geo. W. Taylor, Lawton, N. Y.; Mrs. E. C. Woodruff, South Haven, Mich.; Geo. W. Kates, and A. C. Ladd, Atlanta, "Ga.;

Mlence.

Men love noise. The rush and roar of a crowd seem to them the fittest expression of life, the ruinous explosion the best expression of power; yet life, like all forces, is silent, and the power of the mightiest explosion is weakness itself compared with even the might of the vegetation which stirs every atom of our globe, abrading rocks sometimes, sometimes rending them, changing courses of rivers, altering the face of continents, not swiftly, but surely and silently. So is it in our own life. We count up our activities, our storms and rages, and by them measure our life. It is as if one were to measure the strength of a stream only in the time of a freshet, by its waste rather than its work So, too, men are apt to pride themselves upon their speeches rather than their silence, forgetting that the speech was, at best only an attempt to produce what the silence had evolved, and that the speech nearly always belittled the thought. But other men did not see or hear the thought, and they did hear and applaud the speech-so men care more to speak well than to think rightly. Is it true that gems are worthless unless some one else admires them? It is true-it is the eternal law that whatever a man has is worthless, unless it brings joy to some other.

Spiritualists, notably in their meetings, might sometimes be much improved by a few "flashes of silence" now and then. "Silence when nothing need be said, is the eloquence of discretion," says one writer. "Speech is great, but silence is greater," says Carlyle.

Spiritualists are human, and they, too, measure force by its explosion; yet silence, even among men has a power of its own. When Franklin was our minister to France, the philosophers assembled at Paris and Versailles sometimes, as some would-be philosophers of to-day do, railed and sneered at the Bible, and Franklin was silent. They knew that he had studied the Bible, and his silence was felt to be a criticism. Silence subdued these philosophers. They, too, became silent on these themes in the presence of this man, strong enough to overthrow their arguments, wise enough to parry their sneers, as in fact he did, when they challenged him to speak. And they came to fear his-silence. "Answer not the fool according to his folly, lest thou be like unto him," was not the least wise of Solomon's sayings. How many judgments have been declared by silence. The late Dr. Hallock, lecturing before a Spiritualist audience, once deplored that the old-time gift of silence was nearly lost. It used to be, he said, that when one arose and poured forth a stream of commonplace objections to Spiritualism, that had been answered a thousand times, one firm in the faith would come after and let him alone severely, completely passing over in silence all his predecessor had said. He said it was always felt as the most strong and dignified rebuke of wordy ignorance. Would not a return to this good old custom much improve some of our conferences? Certainly there are some who should cultivate a thoughtful silence, to replace the

thoughtless speech which now not unseldom

flows in one weak, washy, everlasting flood,

wasting time and doing good to no one. But there is a kind of silence that needs no cultivation-it is found outside of our meetings, growing rank and smothering truth, honor and manliness. It is well, often, to be silent in a conference when Spiritualism is attacked; it is never well to be silent when it is attacked outside the conference. Boldly but modestly, firmly but gently, should every Spiritualist avow himself such, especially where it seems perilous to reputation to do so. True, the peril is only imaginary. Men respect one who can give them a new thought, if no attempt is made to force it on them. Every man is at heart a heretic, say theologians-a good proof that their theology violates nature, and is false. If a Spiritualist doubts, hesitates, apologizes for his convictions, he is despised, as he deserves to be, not for his belief, but, for his want of it. It is not his belief that is despised, but himself, as holding a belief he dares not avow. But for the one who, being challenged, time and place fitting, tells all the glorious truth he knows, exults that he knows it, is not ashamed nor afrafd to avow himself one of the despised ones-lo, he is no longer despised, he has made Spiritualism respectable by showing that an honest, earnest man holds it as true. Holding fast to one system that, not denying science, transcends it; not accepting theology, only because it is partial and distorted; based on the eternal law pervading all nature, therefore an eternal verity-why should a Spiritualist be silent when Spiritu-

alism is impeached? Still less should one be silent when frauds profane the holy, and produce false evidence of an undoubted truth. That these things should be done and only stir a vacant smile, a shrug of the shoulders, a hinted excuse, is too common, and a result of the same moral cowardice that prompts to public ignoring of Spiritualism; pay these frauds are made ery of denying the truth or failing to support it when needed. Men should speak then, if ever. What worth are so-called facts, if there is evidence that they are not facts? Why give even the charity of bilence to one detected in fraud? Why continue to hail the Judases as apostles? Spiritualism must be pure and true, admitting no stain of sensualism or fraud on its robes, or it must die, to be remembered only, if at all, as a widespread delusion, false and foul. Let Spiritualists cultivate the eloquence of silence when silence is fitting, gathering the force that shall man-

let them have resounding, thunderous denunciation of fraud; no compromise with it and no teleration for those who persistently perpetrate it.

Economic Remedies.

The Rev. R. Heber Newton recently gave his viyws of the labor question before the Senate Committee on Education and Labor. After stating his views somewhat in detail on various points, he finally, as reported, condensed the whole as follows:

"To sum up, the witness suggested, on the part of labor, increased efficiency, interest, thrift and association; on the part of society at large, increased sense of responsibility for these very ills, and wise and earnest efforts these very life, and wise and earnest efforts to overcome them by industrial education, by increased facilities for saving, by lessening intemperance; on the part of capital, personal interest in its employés, industrial partnerships and arbitration; on the part of municipal governments, the taking of their affairs out of party politics, the enforced reconstruction of the worst tenement-house districts, the proper use of its franchises for districts, the proper use of its franchises for the public good; on the part of State govern-ments, the formation of bureaus of labor, factory legislation, legislation against stock watering and combinations to force up prices of necessities of life, the introduction of industrial education and of saving societies into the school system; on the part of the national government, tariff reform, a national bureau of labor, a national railroad commission, a better system of patent rights, postal savings banks, reclaiming of forfeited land grants, reservation of remaining lands for individual settlers, organized coloniza-tion and the reservation of new mineral resources for public uses,

In commenting on the above the New York Independent says:

"We are in favor of every practical and tracticable measure that is adapted to make things better in this world; but we have no hope that the time will ever come, certainly not until after the millennium is under full wity, when all men will be equally prosper-ous, or when there will be no poor men in society who must look to others for employment and wages, or when there will be rich men in society, or when property will be o equally distributed that everybody's wants will be equally well supplied. We are not expecting any such thing; and we think that those who do expect it will be disappointed. The principle of 'Boot, hog, or die' is a fundamental factor in human affairs; and the 'hog' that roots best will find most to eat. Individ<u>nal and personal effort</u> is, in this world, and especially under the free institutions of this country, the great law of one's condition. Patient industry, careful economy and temperate personal habits will do more for the workingman than all the trades' unions that were ever organized, and more than all the doctrinaires in economics can do, even if they were multiplied a thousandfold. These are the qualities that usually bring success; and no arrangement of the social system can compensate for their absence.

GENERAL NOTES.

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

Every true and honest medium will benefit the profession by circulating the JOURNAL. Mrs. J. C. Bundy reached home last week, Friday, after a two months' sojourn in New

England and New York. Miss Dale Owen, daughter of Robert Dale Owen, has been lecturing in London, England.

Mr. L. P. Wheelock, Superintendent of the Moline (Illinois) Scale Company, made one of the 500,000 visitors to Chicago last week.

Mr. Geo. P. Colby was in town last week, accompanied by Mr. and Mrs. Leeds of Michigan City. Mr. Colby lectures in this city on

ly paper just started at Oakland, California, in the interest of the Children's Progressive Lyceum, Mrs. Alice B. Farra, formerly of Burling-

The Carrier Dove is the name of a month-

ton, Iowa, is now located at 73 West Adams street, this city, where she proposes to practice her mediumistic gifts. Mr. Willis Beals, son of Dr. Joseph Reals,

President of Lake Pleasant Camp, is a young artist of great promise. He has gone to Europe to pursue his studies and will spend the winter in Paris.

Rev. J. K. Street of Waco, Texas, delivered a sermon in the Court House there, lately, which is published in full in the Masonic Home, giving his reasons for retiring from the ministry and membership of the M. E. Church South.

Grace Hall located at South Bend, Ind., was dedicated September 23rd, Geo. P. Colby delivering the dedicatory address. The hall had been beautifully decorated by Mrs. Apna Denslow. Dr. Denslow secured the hall, and it will be used exclusively by the Spiritualists for lectures, seances, social culture, etc.

Mr. Angus McPhail of Mt. Sterling, Brown county, Illinois, was in town last week. He says no lectures have ever been delivered on Spiritualism in his section, and that if any good and worthy speaker should be passing between Quincy and Springfield, it might be worth while to visit Mt. Sterling.

In Frank Leslie's Illustrated Newspaper of the 22nd ult., appeared a half-page illustration entitled: Great International meeting of Spiritualists at Neshaminy Falls. President Champion has a keen sense of the ludicrous, and hence with his constituency may enjoy this singular looking "illustration" which shows a few hundred figures, probably intended to represent human beings standing knee-deep in water, with umbrellas extended and facing a structure resembling a timekeeper's stand on a race track. Off to the left few buildings that may be dressing rooms for bathers are to be seen. The short descriptive text, however, on another page, explains

Raphael's Prophetic Almanac for 1884, with Ephemeris, is now ready. It contains the monthly calendar and weather guide, celestial phenomena in 1884, table of moon's signs, general predictions for the year and a large amount of useful rules and tables. Price, postpaid, 35 cents. For sale at this office.

Every subscriber, we hope, will feel that his or her interests are identified with those of the Journal in a cooperative work for spiritual growth. Each approving reader should advance and strengthen the JOURNAL by actively assisting in enlarging its circulation. We need this assistance as much as the seekers after truth need the paper.

The annual meeting of the Kansas Liberal Inton is to be held in Forest Park, Ottawa. Kansas, on Saturday and Sunday. October 6th and 7th. Liberals are earnestly solicited to attend as important business affecting the interest of Liberalism in the West will come before the meeting. Representative liberals from various parts of the State will be present. Good speakers are engaged and a pleasant re-union is anticipated.

A mastodon's head and tusk were uncovered the other day just back of the Chester(III.) Penitentiary, at a depth of tifteen feet. The tusk wasta most beautiful and perfect specimen, all complete, without a flaw in it. The root was slightly flat on the under side, and measured exactly eight inches in diameter in the center, while the total length was five feet six inches. A smaller tusk was found severaldays previous, and there are reasons to believe that more than one mastodon will be turned up before the digging ceases.

One day last week, says the Portland, Me .-Argus, Mrs. Annie Cary Raymond and her husband ascended Mount Washington. There was a heavy fog hanging over the top, and Mrs. Raymond, turning to her husband, remarked: "If this fog would only lift I would give \$50 to the Maine General Hospital." It. was but a short time before the fog lifted, and they had a delightful view. Descending to the Glen House, Mrs. Raymond was reminded of her remark, and immediately drew her check and sent it to a physician in Portland for the benefit of the hospital.

The San Francisco Chronicle says: "Mrs. E. L. Watson of Santa Clara county, delivered the first of a series of lectures last evening at Metropolitan Hall, before a large audience, her subject being 'Generation and Regeneration.' Her argument was that men and women should, by a strict observance of scientific laws of nature, rise to a higher plane of usefulness and 'goodness, and that their children would thereby escape the vicious consequences that are entailed upon the progeny of those who violate nature's laws. Mrs. Watson has but recently returned from a lecturing tour through Australia."

"Is Spiritualism Hostile to Religion?" This question is ably and fairly discussed in this issue by our esteemed contributor, Mr. George Lieberknecht, We especially commend the article to church people who have been led to think Spiritualism synonymous with Atheism and Materialism; we also ask for it the candid attention of those on the same plane of thought as the writer who furnishes the text upon which Mr. Lieberknecht uses to base his article upon. The Journal does not care to encourage wordy discussion, but desires to incite its readers to do some sound, hard thinking. How impressive is Mr. L.'s graphic description of his first experience in Spiritualism, and how encouraging to the truly religious soul.

D. F. Trefry writes: "The Spiritual Light Seekers at Lester's Academy, 619 West Lake Street, had an unusually large and interesting meeting. A full choir gave us sweet music. Remarks were made by Mr. A. H. Williams and Mrs. De Wolf. Dr. Arthur Merton, of Salem University, gave us a very interesting lecture. Tests were given by Mrs. De Wolf, Mrs. Townsend and Mrs. Porter. The time of our Mediums' Meetings has been changed to 10:45, Sunday morning; there will be a lecture at 7:45, evening. Mr. Deloss Allen, inspirational speaker, will speak the first Sunday in October, the 7th; he also gives tests during his lecture. Mr. Geo. P. Colby, of Michigan City, Mich., is expected to speak for this Society the second, Sunday in October."

Dr. J. K. Bailey, during the month of September, spoke at Ballston Spa, N. Y., 3rd; at Glens Falls, N.-Y., 8th and 9th, three lectures; at Saratoga, N.Y., 10th; at Morris, Otsego Co., N. Y., 23rd, in the Universalist Church, the pastor thereof, also giving a good spiritualistic discourse at the morning service. His name, Ballou, as well as his denomination, is suggestive of liberal leanings. The Doctor spent the balance of the month rusticating and sight seeing, in the region of New York City, up the Hudson by daylight, Saratoga, Lake George, the valleys of the Susquehanna, Chenango and Unadilla Rivers, etc. He may be addressed, until further notice, at Monroeville, Ohio.

George F. Barstow, of San Francisco, who left an estate valued at \$80,000, gave these injunctions in his will: "Having observed that estentation and expensive deperals are injurious to the people after absorbing money which poverty cannot well spare to vanity and pride, therefore, by way of example, for which I beg pardon of the undertakers, let my coffin be a plain redwood box, put together with common nails or screws, without paint or varnish, with plain iron handles, and all else about the funeral to correspond with 'his on what seems to be the river's low bank, a plainness. Let there be a cheap shroud and no flowers. What is a dead man but a handful of dust? Instead of a hearse I may just as well be carried to the grave upon some orthings more satisfactorily and gives a fair dinary vehicle in every-day use, since life is Wm. F. Lyon, Adrian, Mich.; Rev. Samuel lifest itself, in clear, positive assertion of statement of the size and importance of the but a journey and the day of death the final watson, Memphis, Tenn.

True Charity.

"The Lord helps those who help themselves" is true in spirit if not in letter, as the poor widow who tends a toll-gate for eight dollars a month over in Indiana, will learn ere this is printed. Mr. Terry of New York, sends us \$15 for philanthropic purposes, with orders to apply part of it to pay Mrs. Patty's subscription, if no one has anticipated him, and to send the paper to the poor old man, Jere Miller of California, as long as he lives at his (Mr. Terry's) expense. On opening our mail one morning last week, we came across an unpretending looking letter with a postmark too indistinct to make out the office where it was stamped, but showing Colorado, on opening it neither town or name were found, but out dropped a ten dollar greenback. The letter was brief and to the point:

To the Editor of the Religio-Philosophical Journal

In your last issue a call is made for Mrs. Patty. You will find enclosed ten dollars; take out one year's subscription, and send the remainder to the widow. Should any one respond before you receive this, send the whole to the willow.

In the name of the widow and of her spirit friends, we thank this unknown donor. Mrs. R. C. Simpson having joined us in supplying Mrs. Patty with the paper for a year, we at once sent the ten dollar note on its journey toward the toll gate without taking toll at this office.

Mr. T. E. Pelham; of Athens, Texas, sends five dollars for the Journal's Poor Fund, and it will be used with other funds that may be sent in to send the JOURNAL to people in a similar condition to Mrs. Patty and Jere Miller. Almost at the same time Mr. Pelham's letter was received, a postal card came which read as follows:

To the Editor of the Bellgio-Philosophical Journal:

My subscription for your paper, I suppose, is about to expire. I am not able to raise the money to send for it another year. My husband before his death, and myself since his death) was a constant subscriber to your paper, I am a widow, and have for the past three or four years had to manage in every way possible to raise the money to pay for the JOURNAL, and this year I have met with reverses, so that I can't take it. Now, if you feel as if you could send it to me, I will try and raise the money to subscribe for a year from this fall; if not, please stop it.

NANCY OSHORES

Vandalia, Mich., September 25th, 1883.

This shows us a good place to rail \$2.50.

This shows us a good place to put \$2.50 that the good woman may not do without the consolation weekly derived from the JOURNAL.

These examples show the kind of charity. the Journal and its subscribers believe in; there is another kind, much harped about in print and otherwise in certain quarters, that is not of the religio-philosophical sort; it is cheap, and used to help on frauds, or aid debauchees who, having squandered fortunes in riotous living, appeal to the Spiritualist public-for aid. Neither the JOURNAL nor its subscribers have this maudlin sentimentality, falsely dubbed "charity" by its purveyors.

Please look to it that your subscription does not get in arrears.

Recollect that postage on letters is now two cents per one-half ounce, and don't waste the odd penny.

We regret to learn that Mrs. Lord was quite ill at the time our correspondent wrote; we hope ere this she has fully recovered her usual excellent health.

In the telegraphic account of Mrs. Lord's reception, published last week, the wires made us say Mrs. Hardy, when the name with name and age. Address, E. F. Butterfield, M. should have been Handy. Electricity is a D. Syracuse, N. Y. hardy, efficient aid to the newspaper and very handy to have; it never originates errors, but sometimes spreads them.

A pail full of beautiful honey- has been sent us by some thoughtful, but anonymous friend. Thanks. Should our editorials be permeated with more than their usual sweetness our readers will know why. Some other equally unknown friend has sent a bushel of elegant peaches. Peaches and honey! Just think of a Spiritualist editor thus supplied; who says the "cause" is not progressing?

The Brooklyn Spiritual Fraternity will hold a Mediums' Meeting in the Church of the New Spiritual Dispensation, Clinton Ave., below Myrtle, on Friday, October 12th. at 7,30 P. M. Mrs. T. B. Stryker, one of our most reliable mediums, will have charge of the meeting. All mediums in New York and Brooklyn are invited to be present and take part in the exercises. Seats free and everybody welcome.

Hon. A. H. Dailey, by special invitation, will address the Brooklyn Spiritual Frater .nity, Friday, Oct. 5th, at 7:30 P. M., in the Church of the New Spiritual Dispensation, Clinton Ave., below Myrtle, on "Organization for practical work among Spiritualists." Judge Dailey is Chairman of the Committee appointed by the New England Spiritualists Camp Meeting Association at its August convocation, for the purpose of perfecting a plan-of organization among Spiritualists. Seats free and all invited.

The Philosophical Society of this city announce the following for its fall and winter session: Oct. 6th, opening address by the President, "Idealism;" Oct. 13th, Sidney Thomas, "The True Basis of Ethics;" Oct. 20th, David N. Utter, "The New Ethics;" Oct. 27th, Fred. C. Wines, "Prospect of Charities in the Northwest;" Nov. 3rd, Van Buren Denslow, "Ethics;" Nov. 10th, W. M. Salter, "A Popular Statement of Idealism," Nov. 17th, Frances Ekin Allison, "Individualism;" Nov. 24th, H. D. Garrison, "Absence of Design in Nature," Dec. 1st, W. P. Jones, "The Irrepressible Conflict Between European and Chinese Civilization;" Dec. 8th, I. N. Stiles, "The God of the Bible;" Dec. 15th, Jno. C. Bundy, "A Scientific Basis for the Continuity of Life;" Dec. 22nd, Emma Schumm, "Some Thoughts Suggested by Lange's History of Materialism." The remainder of the programme will be announced hereafter. The meetings will be at Apollo Hall, Central Music Hall, every Saturday evening, commencing promptly at 8 o'clock.

The JOURNAL'S account of Mrs. Lord's reception was quite complete, but it should have mentioned that Prof. Clayton presided. and also have given more prominence to the part taken by Dr. Emily J. Pike.

The Olive Branch for the current month, under the heading: "A Great Victory Won," has an excellent editorial on the good work done at Lake Pleasant this summer. The Olive Branch is an interesting and instructive monthly published at Utica, New York, by our good friend David Jones, as most of our readers already know.

Lyman C. Howe speaks at Alliance, Ohio, during the Sundays of October. He expects to speak in Nellie Brigham's place in New York, during November. He writes on the 29th ult. that he is on his way to Waverly, N. Y., to attend the funeral of Hon. O. H. P. Kinney, one of the noblest and most influential men in the State, and a devoted Spiritu alist and writer for thirty years.

Mrs. F. O. Hyzer, the eloquent inspired evangel of the new dispensation, will lecture in the Church of the New Spiritual Dispensation, Brooklyn, N. Y., Clinton Ave, below Myrtle, during the Sundays of October at 3 and 7:30 P. M. Mrs. Hyzer is a most wondrous example of the power of spiritual forces in overcoming frail physical infirmities by the touch of ministering angels. Seats free and all welcome.

"I wish you would point out," writes Mr. T. E. Pelham, of Texas, "a community where tobacco, spirituous liquor and hog meat are not used. I will emigrate to such a place. How can we raise the rising generation pure and clean, and fit the young for the intelligent reception of spiritual truths?" The first request the JOURNAL cannot answer, possibly some reader may. The second question is one on which the JOURNAL -is constantly striving to throw some light. Many Spiritualists are too indifferent about the spiritual culture of their children at present, but this will change in time for the better.

I Have Suffered for Years from chronic Catarrh. I tried Ely's Cream Balm. Relief was instantaneous, and has already resulted in an almost complete cure.—S. M. Greene, book-keeper, Catskill, N. Y.

Business Motices.

Dr. Price's Unique Perfumes richly deserve to be called the gems of all odors.

HUDSON TUTTLE 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 Flavoring Extracts are, without doubt the finest manufactored in the world.

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

Dr. Price's Cream Baking Powder is strong, pure, wholesome, and never sold in bulk.

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

CURES EVERY CASE OF PILES.

Grove Meeting.

The First Spiritual and Liberal Society of Chattaneoga. Temesase, whi hold a Grove Meeting near the city, commencing on the 18th and closing the 28th day of tletober, 1883. This is an epoch to the Seath, a grand raily of Spiritualists, the first this side of Mason and Dixon's Line. Some of the most noted speakers and mediums in the country will be present giving an opportunity for full and thorough investigation of Spiritualism. Will you afford us the pleasure of your attendance? Invite your appreciative riceous to accompany you and partake of this feast of good things.

J. W. WRITE, President.

J. B. HAGAMAN, Cor. Sec.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A. M. and 7:45 F. M. at the Hail, corner of Fuiton and Redford Avenues. J. Won. Fretcher, speaker. All spiritual papers on sale in the hail. Meetings free. in the hail. Meetings free.
Wat H. JOHNSON, President.

CHURCH OF THE NEW SPIRITUAL DESPENSATION, 123 Clinton Avenue, Brooklyn, N. Y. Fublic services every 133 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 3 and 7:30 F. M. Lyceum for young and old, Sundays at 90:30 a. M. Abra-ham J. Kipp, Superintendens. Ladies Aid and Mutual Relief Fraternity. Wednesday, at 2:30. Church Social every second and fourth Wednesday, in each weath at 8 F. M.

month, at 8 F. M.

Mutual Improvement Fraternity every first and third Wednesday evening in each month, at 8 o'clock. Daniel Cosne,

Psychic Fraternity for development of medicals, every Thursday evening, at a o'clock, shorp. Col. John'D. Graham, President
Brooklyn Spiritual Fraternity every Friday evening at 2:50.
S. E. Mchels, Fresident.
Brooklyn, Sept. 24, 188E. (P. O address 16 Court St.)

At Steck Hall, No. 11 East 14th Street, near Pitth Avenue, New York City, the Harmonial Association, Andrew Jackson lavis, President and regular speaker, bold a public meeting nery Sunday morning, at 11 o'clock, to which everyhody is not cortially invited. These meetings condinue without incremisation until June 11th, 1884. Services commence and onclude with music.

Mediums Meetings, Chicago.

Mrs. S. F. DeWolf, trance speaker, and Mrs. Isa Wilson Porter, test medium, will emoduct The Spiritual Light Seek-ers' and Mediums'Meeting.every Sunday at 10045 s.w., in Prof. Lester's Academy, 619 Lake Street. Good music, good seats, and a light, cool and pleasant hall. Spiritual papers for sale at the hall.

Mrs. S. E. Bromwell conducts the Spiritual Communion Meetings, at the West End Opers House, 432 West Madison Street, every Sunday at 87. M. Trance speaking, tests and the music. All are cordinary invited to participate.

Absolutely Pure.

wholesomeness. More economical than the ordinary kinds, and cannot be sold in homperition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cons. Rotal Baking Powders Co., 106 Wall-st, N.Y.

NEW TACOMA.

Washington Territory, Western Termious of the Northern Pacific Ball Road and the future

METROPOLIS OF THE NORTH WEST.

Property will double in value here in the near future. In vestments judiciously made for non-residents. Correspond ence solicited or information cheerfully given by

ALLEN C. MASON,

Real Estate Broker, New Tacoma, Wash, Ter. P.O. Box 2023. Refers to First National Bank, New Tacoura.



receiving from those who have worn one Magnetic Shields We ask candid minds to consider whether this is convincing evidence or not. We claim for our blields virtues possessed We ask candid minds to consider whether this is convincing evidence or not. We claim for our whiches becomes possessed by no other healing therapeutic agent. The pywer imparted is Mace-Krisen. Scientists now adout that Magnetism is a force—a power—and may be "bottled up," "stored away" and held in the magnet. The moment these magnets come in contact with the body they give off a powerful stream of magnetic life, warnith, power and vitaliging energy. Softling every nerve and at once rousing up five life in the blood, gasking it what it should be, the magnet of the body. These shipleds constantly magnetize the brood, cause it to expensional matter and classes from the system. We know our assorthous are strong when we claim we can and do care libranism. Neurality, Psychesta Entirytic Fits. Located the Richery, but we have the proof to sustain all we claim, and the history dipresser to testify. All the power in the knowledge of man cannot equal our Magnetic Bett for the knowledge of man cannot equal our Magnetic Bett for the knowledge of man cannot equal our Magnetic Bett for the knowledge of man cannot equal our Magnetic Bett for the knowledge of man cannot equal our flathers. It has no equal on earth for Lange Back, Weskness, Norvous Debility, Lost Fibrility and all derangements of the Petric organs and visorra, either in male or Female. If you denote is conclusive.

A Remarkable Case of "Bright's Disease" of the Kidneys.

From a well known and popular gentleman of san Fran-cisco, for many years a U.S. Government Defective, well and favorably known in several Western basics. Now a nember of Police Force of San Francisco, call. Band his letter.

DESTER COL. And BOth, 1888.

THE CRICAGO MAGNETIC SHIELD COMPANT—Gentlemen: I feet that I own to you and humanity a statement of my experience in the useful your Magnetic Shielde. I have be a afflicted several years, with Brights disease of the kidneys. My case was a market dee, and never has been questioned by any physician. Have been treated by several of the most distinguished by several of the most distinguished by the contract of the lines of the most distinguished by the contract of the several of the most distinguished by the contract of the several of the most distinguished by the contract of the contract of the lines with the skin bursted open, my voice as weak it may with difficulty I made suppell understood; could walk but have rote at any one time, my vision seriously affected. On the physicians that I knust soon die. In this unfavorable condition, with little hope of retief, I put on your Magnetic Shields. It a few days I experienced a complete change for the better. It is now less that two mosths since I commenced executing the Shields, and an mooth inter than for years, the section of the better. It is now less that two mosths since I commenced to be a few or the better. It is now less that the mosths alone I commenced the section is not been as the contract of the section of the better. Denves Cot., Ang. Blub, 1888. one beast, a seek dan in moch letter than for pears, the swelling in my leg-hal disappeared, my kidneys set natural, no more pain, no more short breath, can walk without fatigue, and an gaining every day. I feet confident of a complete cuse. No tempue can express the gratitude I feet for liaring found such a remedy as your Magnetic suicide. My home is in San Francisco, t allfornia. You can select to me at any time, No. 1100 Market Street.

Denver, Aug. 30, 1882.

H. A. HOHEKINON

From another grateful patient who has worn the Shields for Ridney disease. These living witnesses are suppres-tentify to truth. Our Bells never fail to give satisfaction to the weaver.

CENTRALIA, WEL, Aug. 25, 1883. DR. C. I. TRACHER—Lieur Sir. For the past twenty-less pears I have been more or less troubled with Kidney complaint, and have used almost every medicine that was ever recommended to me for that disease, but found as retlef. Was almo I discouraged. My life seemed a bigreten Lieut winder I purchased a Magnetic list and insoles from my son, J. K. Carg. Since that time I have been a different woman, Words can't express the log I feet for having my health restored again, and I owe it all to those two articlos that I now possess, which I would not give for five times their cost. As soon as gold weather couns I intend to put or a Jacket.

Yours Respectfully, MISS 2. D. CAREY.

Send for our Book and Paper, and If you want warm feet, sound, refreshing sleep, new life, and warmth in feet and limbs, send \$1.00 in letter for a pair of our Magnetic linsoles. Warm feet is a great blessing in cold weather.

CHICAGO MAGNETIC SHIELD CO.,

No. 6 Central Music Hall. Chicago, Ill.

VIEWS OF OUR HEAVENLY HOME. ASEQUELTO A STELLAR KEY TO THE SUMMER-LAND.

By AMDREW JACKSON DAVIS.

In cioth binding, 75 cents, postage 6 cents; in paper cover, 0 cents, postage 5 cents.

For sale, wholesale and retail, by the Extraco Personal for sale, wholesale and retail, by the Extrato-Perrosoful Call Fundamino Horse, Chicago.

WITCHCRAFT OF NEW ENGLAND

EXPLAINED BY MODERN SPIRITUALISM.

BY ALLEN PUTNAM,

Author of Bible Marvel Workers, etc., etc. The work is worthy of general perunsi. Cloth, 12ms., pp. 482. Price \$1.50; postage, 10 cents. For sale, tholeane and vetall, by the Extremo-Pertocorst-cal Publication House, Chicago.

AMERICAN PATENTS NO FAY.
L. BINGHAM & CO., Patent Att'ys, Washington, D. C.

\$66 a wrek to your own own. Jetue flot the outfit fore. Address H. Hanney & Co., Portland, Ma.

Good Pay for Agents. \$100 to \$200 per mo., made selling our fine Books & Bibles. Write to J. C. McCurdy & Co., Chicago fillinos.

\$250 A MONTH. Ag'ts wanted. 90 next send ing articles in the world. I sample free. Address JAY BRUNSON, Detroit, Mich.

Curing Disease By Spirit Power.

All kinds of dipease treated by spirit Power, by Letters. Datance no obstacle to curve being made by this torstood. When remedies are indicated they are magnetized by spirit

When remedies are indicated they are magnetized by point.

The worst forms of disease subdued by the power acting through them letters and remedies.

Rupture cases treated by Personal application of by letter. In arguest coses I may be addressed by Telegram and instructions for treatment be sent by Telegram to Pattents.

TELIMS:—Examination, Letter of Instructions and Treatment, \$2.00. Confined Treatment, \$1.00 per week. Letters of Advice, \$1.00; to Pattents, \$1.00, Special Letters of Instruction for Development, \$1.00. Remit by P. O. Order or Registered Letter. For Treatment by Telegraph, \$5.00 to be seet with message. Pattents in Foreign Countries may send gold coin in Registered Letter, Posta Order, or Note of Exchange.

The destitute poor treated free by sending five 2 cent rchange. The destitute poor treated free by widing five 2 cent

MILTON ALLEN. 1729 Girard Avenue, Philadelphia, Pa.

A NEW ERA.

In the Treatment of CANCER, SCROPTLA and CATARRH. Only clotrogent resedict used. Cities guarapteed. Examination from writing of sufferer. Address with 3 cent stamp.

NEW REMEDY COMPANY. 319 W. 4th St., Cincinnati, Ohio.

ACENTS wasded for The History of Christianity, by Abbott. A grand chance. A 44 book at the popular price of \$1,75. Liberal terms. The religious papers mention it as one of the few great religious works of the work. Greater success never known by agents. Terms free. STIMON & Co., Publishers, Partiand, Maior.

\$72 A WEEK, \$12 a day at home easily made. Config. Address Face & Co., Augusta, Me.

THE PHILOSOPHY OF DEATH.

By ELGENE CROWELL, M. D.

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

Price 10 Cents. . For sale, wholesale and retail, by the RELIGIO-PELLOSOPEL-CAL PUBLISHING HOUSE, Chicago.

RATES OF ADVERTISING

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

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

Agate type measures thirteen lines to the loch. Minion type measures ten lines to the inch.

Terms of payment, saidetly, cash in advance. Advertisements must be handed in as early as

Monday noon, for insertion in next issue, earlier when



A VALUABLE PREMIUM

SUBSCRIBERS

Keligio-Philosophical Journal.

NATIONAL STANDARD DICTIONARY.

NEW PLAIN TYPE, ARTISTIC BINDING,

A Universal Hand Book for Ready Reference.

576 PAGE:

CONTENTS 40,000 Words, prosumiced and defined; Binstrated with 700 Woods Cate; A table of Spickerms; Fereign Woods and Platese; American Geographical Samery A Bingraphical Register; Aboreviations in Common use: Net are vision; Weights and Mecuare; Rarks and Rober for Fineritation; Weights and Mecuare; Rarks and Rober for Fineritation; Simple Rules for Spelling; Use of Capital Letters, Parliams start; Rules and America; Vacionitie Inhomation for Business Men; Geographical Statistics; Centum of Principal Cities, etc.; Robanco Tables; Cottone Tables; etc., Contained Parliams start for Memory and Musical Terms; Baginess and Nautical Toradoniaries; Carvinological American Biotory; Bandy Mythological Inctionary; and various other information.

Hotory; Hancy Mythological Rechonary; and various other information.

This complete and elegant Dictionary and Exceptional of metal knowledge, which retails at \$81,480 and is tryg cheap at that prior, is now aftered as a Freinland fig the Publisher upon the following attronomy liberal terms and conditions: L. Each Subscript who works in with the recensul of grarly subscription, one N.E.W yearly subscription with the regular authoritytion, prior [2.16, will recover for the service a copy of the Nationial Science Scient Dictionary, and the new subscriber will also relowed a copy. rice a copy of the Naklorial Schridged Dic-terniary, and the new industries will also shedue a copy of said Inclinary. 2. Each isobscriber who is hereby paid to advance an months, or if for a less time renews for one year, and in either case sends the name and money for a se-year; subscriber, is endited to a copy of the Inclinary, as is also the new Subscriber. It does person but now a Subscriber, subscribing to the JOURNAL, for one pear to ad-rance, will receive a copy of the Inclinary.

In order to secure Ibis Premium, Subscriptions must be sent directly to the Publisher and not through any News Agency.

Remit by Fostal or Exposes Money Ander, Registreed Letter, or Deaft on Sew York or Chicago. Do not send thecks on Local Banks.

Address JNO, C. BUNDY.

Chiengo, 141,

PARSONS' PURGATIVE PILLS

BATTLE of

the BOOKS.

500,000 VOLUMES, the choicest literature of the world. 100-Page CATALOGUE free. Lowest prices ever known. NOT sold by dealers. Sent for examination BEFORE PAYMENT, on evidence of good faith. JOHN B. ALDEN, Publisher, 18 Vesey St., New York, P. O. Box 1227.

OUR NEW AMERICAN LEVER WATCH

genuine gold soggarage from a profiles doud Water

Section of general Section 1 to the same that of the section of th But Springs, Art. Spnn Mr. 1888.

Send all order to WORLD MANUF'C CO.

It is seldom that we meet with an article that so fully corresponds with its advertised good qualities as does the New American Lever Watch. It has the advantage of being made of that precious metal Aluminum Gold; its works are of the best make, and the general style of the case rank it with the best Watches made anywhere. We recombend it to our readers as a Watch that will give entire satisfaction.

Harper's Bazar.

The best service if given by-the Nonparell Velveteels: they cannot be distinguished from all velvets.

LYONS FACE FAST PILE

The most Fashionable Dress Material of the day. The BROCHE is the only WOVEN Velveteen Broché in the market.

louratil des Demoissiles (Paris)

PROCESALS CRAME OCCUPAND OF HALES & PUBLICS, NAW THREE

Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

Kittle.

Respectfully Inscribed to Mr. and Mrs. T. J. Skidmore, of Fredonia, N. Y. By Hudson Tuttle.

O our precious, angel Kittle,
When you left us in the morning,
Our doll life was full of sadness,
For you were its chief adorning.
We could only sob, "Our Darling,"
Through the ashen lips of sorrow, For the vell was hanging thickly And no rent showed a to-morrow.

Like a blossom in its fullness, Was your dawn in love and beauty, 'And your heart was like a lily, Pure and spotless in its duty.
But the frost came with its blighting— Our poor love was no protection,
And to save you came the angels,
Shielding with their glad affection,
Till they bore you, and transplanted
Wherethe clouds make shalows never,
Nor the beart it wrong with partings
And our unions are forever.

Now the veil is rent asunder. And we see you, darling Kittle, With the angels in bright robings In the glad Celestial City; And we feel the benediction And we feet the benediction
Of your presence on us falling;
And in the soul's deep silence
Can we hear your sweet voice calling,
As we tread the thorny pathway
Up by care and duty leading,
Where the rugged way is darkened
And our weary feet are bleeding.

O our Kittle, we are coming When our labor is completed, And our task of earthly living I shall not ask to be repeated. We are coming by the evening For our earthly day is fleeting; By the golden bars of twitight O, our Darling, wait with greeting!

Impressive Words from the Pulpit.

In a late sermon the Rev. Dr. Collyer said: "I like, said he, to preach a sermon that has in it something of the warm heart of man. That was the sort of sermon Jesus used to preach, and one great sort of sermon Jesus used to preach, and one great secret of his success was that He always put into what he said, something human, something that went right to the hearts of the people. That is the sort of sermon I would like to preach if I could. It almost seems to me that some of these abstract con-troversial discourses upon points of dogma and met-aphysical questions are of no more practical benefit than the disputes that used, to occupy the attention of the mediaval sages. How many angels could find a resting place upon the point of a needle? What was the precise hour on Saturday afternoon when the creation of the world was completed?

"Well, I suppose if I should talk to you this morning about some of the far oif savage races of Africa or South America I would interest you, so broad and also so subfle is the bond that unites man to man. But how much more must it be so when I speak to you of your own home and your own race! For let me say to you that the nexus between the Englishman and the American is very close and I never real. man and the American is very close, and I never realized that so thoroughly as on this last trip I have just made. There is no man that the Englishman opens his doors to so wide as to the American. You find it at Liverpool, you find it at London—wherever you go—Come to my house and make it your home as long as you stay. Of course, there are mixed motives in all this. It is not only for his freshness of heart to drink in the sacredness of places in the Old World that the Englishman loves the American. but also on account of something that concerns his own life less than his living. Still, there remains a genuine, honest, friendly feeling, a recognition of a kindred race, of a fresh spirit, of a new and healthy

The Rev. Dr. Talmage comes forth with an address on the "Sermons of the Future." If in his allusion to the Savior, he means the real Christ principlepurity, love, and charity, in that respect advanced Spiritualists will agree with him. He says:

"First, the coming sermon will be full of a living Christ, in contradistinction to didactic technicalities. The world wants help, and it will come through a sermon in which Christ shall walk right down into the immortal soul and take everlasting possession of it. When that time comes that sermon of the future will not deal in the threadbare illustrations of Jesus Christ. Instauces of vicarious suffering will be taken out of everyday life.

"Again, that coming sermon will be, a short sermon. Condensation is demanded by the day in which we live. In other days men got all their information from the pulpit. People-would sit and listen two hours and a half to a discourse, and 'seventeenthly' would find them fresh and chipper. But now con-gregations are full of knowledge from books and ewspapers. The minister who cannot press what has to say in forty-five minutes had better adjourn it to some other day. In religious discourses we want locomotive power, and propulsion, but we also want stout brakes to let down at the right instant. Paul preached until midnight and Eutychus got asleep and feil out of the window and broke his neck. That incident is quoted as a warning to those who sleep in church. But Paul made a mistake when he kept on till midnight. If he had stopped at eleven o'clock, then there would have been no

"The coming sermon will be a popular sermon. The world gets the impression that a sermon is good in proportion as it is stupid. But Christ was the most popular preacher that ever lived. He never preached without making a sensation. We hear much discussion about why people do not go to church. It is because our sermons are not interesting and practical and helpful. There are in our deing and practical and neighbor. There are in our de-nominations ecclesiastical mummies sitting round to frown upon the fresh young pulpits of America and crying out, 'Tut, tut, 'ut!' Sensational!'

"Again, the sermon of the future will be an awaken-ing sermon from altar ran to front doorstep. Under that sermon an audience will get right up and start for heaven.

for heaven.

"Yes, it will be a reported termon. If you have any idea that the printing press was invented simply to print secular books or news you are mistaken. The printing press is to be the great agency of Gospel proclamation. It is high time that good men, instead of denouncing the press, employed it to scatter forth the Gospel of Jesus Christ. The vast majority of people in these cities do not go to church; and the printed sermon is the only one they ever see. I cannot understand the nervousness of some ministers when a newspaper man comes in. Every reporter is an additional ten, or twenty, or fifty, or one bunis an additional ten, or twenty, or fifty, or one hun-dred thousand immortal souls included in the Gospel call. The time will come when all the newspapers will reproduce the Gospel of Jesus Christ, and, some by type and some by voice, all nations will be evan-

The Two Prayers.

To the Editor of the Religio-Philosophical Journal:

In going over a recent Sunday-school lesson, we found an account of Sampson's death, and the notable prayer he offered up to his blind extremity. The Philistines had put out his eyes in return for the wholesale butchery of their countrymen he had perwholesale butchery of their countrymen he had per-petrated, and with fierce desire in his heart to mur-der still more extensively in dying than he had ac-complished while living, he asked the good heaven-ly Eather of infinite love to enable him to be reveng-ed on his entennies. Here the thought comes—what a strange conception of a being who is all-goodness and a never-failing father to all his human children, Sampson must have had, to offer up such a blood-thirsty prayer. How immeasurably different to that memorable supplication offered by Jesus of Nazereth on the cross, who in return for a life of unbroken memorable supplication offered by Jesus of Nazereth on the cross, who in return for a life of unbroken kindness had been reviled, and buffeted and tortured to the utmost limits of human endurance. In the last death-throe of his supreme agony, while surrounded by the cruel wretches who reviled and mocked and spat on him, and were even now gloating in fiend-like triumph over his sufferings, he cried: "Father, forgive them, for they know not what they do."

W. Whitworth.

Cleveland, Ohio.

Curing Disease by Spirit Power.

To the Editor of the Religio-Philosophical Journal: By your kind permission I will lay before your thousands of readers in all parts of North America and portions of Europe, some of the results of the effort now being made in a somewhat new form for the cure of disease by spirit power. The experience of the past few months warrants me in speaking very confidently on this subject, and I shall do so the more freely as I know you, Mr. Editor, to be always reads to excessing every conductivities work that the subject is a subject of the subject of the

ways ready to encourage every good spiritual work through your ably conducted and widely circulated paper. The work at first partook somewhat of the nature of experiment, as it was quite new to myself, and most likely the powers acting upon and through me could not accomplish all they desired for want of a proper degree of passiveness on my part. For this reason I was not permitted at first to make any this reason I was not permitted at first to make any definite charge for my services, asking only that postage expenses be paid, which was not done in many cases, and leaving patients to send me what they pleased.

Very soon, however, the work took a more definite and systematic form and assumed such large proportions that it was found my whole time would be required for this new field of labor. This being the case, some changes were necessary to be made in

quired for this new field of lator. This being the case, some changes were necessary to be made in the way of remuneration as was plainly indicated in my second article in the JOURNAL of May 26. These changes. I regret to say, caused some misunderstanding on the part of a few who read my article in the JOURNAL of April 14th, and inferred that I would continue to work without compensation, except such as they were willing to bestow upon me in a sort of gratuitous way. Such a position as this I did not feel called upon to accept. There is another class who seem to think that a medium who has er class who seem to think that a medium who has certain spiritual gifts bestowed on him or her, ought to work for the good of people without com-pensation, and pay their own expenses.

I wish here to enter my protest against this spirit of injustice and selfishness towards mediums. Whenever a reliable medium is properly trained-by experience, and developed sufficiently to be able to bene fit the people, either as teacher, lecturer, healer, or for giving proofs of immortality and spirit communion, there is no reason why they should not be reason-ably or even as abundantly compensated for their services as any class who serve the public. Thus far in the history of modern Spiritualism mediums have not had their paths strewn with roses altogether, but have had innumerable discouragements to en-counter. And I, for one, shall rejoice to see the day when ther will be properly appreciated and com-pensated as they should be for their great services to the world. For, Mr. Edstor, are they not the light of the world to-day! Without them the entire race would have been grovelling in a gross materialism, and the church, sunk to a mockery and a sham, would have wandered in spiritual darkness, hope-lessly, helpless and ignorant, without a ray of light from a future life. Let mediums themselves, then, seek to become well developed and thoroughly trained in spiritual matters, and learn to appreciate the high call-ing of mediumship, and become well fitted for the great work of uplifting humanity to higher and better conditions.

In the work of human advancement two great fields of labor seem, to the clear seeing, philosophic mind, of special importance—teaching the public and healing the sick. Teaching divine truths to mankind and helping to remove the mosts of ignorance and bigotry; to dispel the spiritual darkness, and overcome the mental slavery imposed upon the world by a false church, by an antispiritual and antichris-tian ecclesiastical hierarchy, is indeed a great and noble work, and calls for the highest endowments of noble work, and calls for the highest endowments of knowledge, wisdom, and spiritual gifts. This field is opening wider and wider day by day to editors, lecturers and writers. But in the great sanitary department, healing the sick, relieving distress, and mitigating the physical and mental afflictions of humanity there is also a work of vast importance to a suffering race; and this, too, calls for the highest qualities of mind and heart, and the endowment of great knowledge and spiritual power, and a constant seeking of the Infinite intelligence for the best spiritual gifts that can be bestowed on man. "Covet earnestly the best gifts," said the heroic old spiritual teacher, Paul. And surely there can be no better gifts bestowed on mortal man than the gifts and power of doing good to suffering humanity—first, as teacher of divine truth; second, as healer of the sick teacher of divine truth; second, as healer of the sick in body, mind and spirit. The world's greatest teacher combined the two, teacher and healer. Hence we always read of him as going about, "Teaching in the synagogues and healing all man-ner of discover."

As it may be interesting to the readers of the Journal to learn of the progress of the work I am engaged in, I will state that since my first article was published in the JOURNAL in April, over 500 letters have been sent to me from all parts of this country, and a number from Europe; and that improvement in cases treated are being constantly re-ported. The proportion of those benefited thus far is about eight in ten. Of those entirely cured it is too

soon to estimate.

My article published in the Journal of May 26th has been translated and published in Germany and Switzerland, and letters are now coming from across the Atlantic; which shows the deep interest felt everywhere in the subject of curing disease by spirit power. It shows also that an unlimited field is open-ing for a great work to be done by those who can acted upon and through for the cure of disease by spirit power. And permit me to say, Mr. Editor, that I know of no field of labor so full of rich and abundant promise of doing good as this. It will not pay so well pecuniarily as many other ways of labor; and most decidedly it should not be entered upon from pecuniary motives or for the sake of making a

As many will doubtless read this article who have not read either of the others, and who may desire to know what my method is for treating-disease by spirit power, I will simply say that it consists in the writing of a letter of instructions to a patient under spirit direction, and often in the prescribing of certain, remedies for special cases. The letters and remedies are always magnetized by spirit power by a-very interesting process which I can not describe

here.

Most of the benefit received by patients thus far reported, however, has been derived from the letters. One lady in California suffering from paralysis, says "When I hold your letter it throws me into a profuse "When I hold your letter it throws me into a profuse perspiration and relieves me from all pain." Another lady in Washington Territory says: "When I first held your letter, some power wrenched and twisted me about very much and affected those paris you said were diseased, and I feel better already." Both of these patients are over 3,000 miles from me. A lady in Michigan writes: "Your letter saved me from destruction. The next day after I received it and after sleeping better than for a long time, I was lifted out of my terrible condition." Some who were deaf have been made to hear; and some who have not been able to walk for many long menths are now walkable to walk for many long months are now walk-ing about comfortably, from holding my letter and from using magnetized remedies sent them.

As I stated in a former article, distance seems to

be no obstacle to a cure. Patients residing in Califor-nia, Oregon, and Washington Territory, over 3,000 miles from Philadelphia are cured or greatly bene-fited by the letters as easily as those near me. There seems to be no limit to the power acting in this way whether it be in distance or in the nature of the dis-

wheney it do in distance or in the nature of the dis-ease treated. I have had abendant evidence of this in many instances, as you will see, Mr. Editor, by some of the letters I shall send to you for inspection. Curing disease by spirit power ought not to be con-founded with curing disease by magnetic influence. They are dissimilar, and yet there is a similarity be-They are dissimilar, and yet there is a similarity between the two methods. Any one strongly faagnetic may cure complaints of various kinds by what is called animal magnetism, by processes well known, without spirits having gaything to do with it. Indeed there are magnetic healers who ignore spirit influence altogether, claiming to heal entirely by human magnetism, and not by spirits in any sense whatever. This they undoubtedly have a perfect right to de. I will endeavor to show the difference between the two methods:

A medium and healer who is acted upon by spirits

A medium and healer who is acted upon by spirits in the cure of disease, acts magnetically to a certain extent and spiritually to a certain extent; that is, there is a blending of spirit influence and magnetism of the medium. But spirits, while they use human magnetism in this way to a limited extent, also use largely a more subtile element, named by Baron Reichenbuch, Od, or Odic Force. This is really a spiritual element, while magnetism is purely earthy, and the highest or most refined known to physical science. It is the connecting link between the earthy and the spiritual.

But there is a higher element still and wastly more refined, that fills all space and pervades every atom of creation called Aura, which is used by highly de-veloped spirits to influence and control the psychic nature, and in the cure of certain diseases involving

the entire Anthropos or being of man. The most complex mental and spiritual disorders are reached and cured through and by this extremely subtile element by spirits fitted to do so. Ordinary mental disorders arising mostly from subnormal physical conditions are more easily cured by spirits using 0d and magnetism, or magnetic 0d.

This brief explanation will show sufficiently the difference between ordinary magnetic treatment for disease and treatment by spirit power. It will also show how necessary it is for patients receiving spirit treatment to strictly observe instructions given and to be very passive and receptive to spirit power.

In asking some questions on this subject one evening, we received the following: "We have told you, you cure by spirit power. If the patients are not receptive to spirit power they can not be benefited. They must be passive and seek that power." These, then, are the conditions, and when fully observed, I am persuaded that any disease, physical or mental, can be wholly subdued and cured. My experience in the past few months fully warrants me in saying this with great confidence; and I feel entirely justified in saying to the readers of the Jour-NAL or their friends in any part of the world who desire this kind of treatment, that they may feel an entire confidence in submitting themselves for treatments. entire confidence in submitting themselves for treat-

In this important work I have the hearty cooperation and valuable assistance of my wife, who has been a medium over thirty years; we have changed our residence to a new home on one of the finest avenues object city, where the good work will go on with system and efficiency. There has been certain obstacles here after in the discharge of the duties of our work, causing frequent delay in attention to urgent cases. All this is overcome now, and all cases submitted to me from this time will receive inquestion the foundation of the Jouenat. immediate attention. The readers of the JOURNAL and others who are living at a distance, in Europe or elsewhere, may rely upon prompt attention to their requests. For terms, etc., see advertisement in another column of this paper. MILTON ALLEN No. 1729 Girard Ave., Philadelphia, Pa.

Items from California.

To the Editor of the Reilgio-Philosophical Journal: I have returned from a brief and pleasant visit to some of the Spirituall-is and mediums of Sau Francisco. We have in the city quite a number of excellent mediums, who are doing a good work in winning souls to a knowlege of the higher life. Among them I will mention Mrs. M. J. Hendee, the oldest one. She has been a dear, good friend of mine for twenty years, and I was made to feel very much at home by her kind hospitality. She has passed sixty summers, and I found her looking as hearty and well as she was ten years ago. Mrs. Hendee is a pioneer worker in our grand spiritual cause, and is widely known as one of the most reliable mediums. Through manifestations of spirit power and intelligence which occur in her presence, many sad, lonely hearts have been made to rejoice. As a psychometrist and test medium, she is said to be equal to any on this coast. She is also an inspirational or trance speaker. Some of the readers of the JOUNNAL will remember her as the author of the pamphlet, published by T. B. Clark, composed of communications weither the test weather the later than the sweltten by the Washington family is 1877 through her I have returned from a brief and pleasant visit to lished by T. B. Clark, composed of communications written by the Washington family in 1877, through her mediumship. Any one visiting San Francisco cannot do better than call on her at 865½ Market Street, opposite Powell.

I also visited Mrs. M. Miller and daughter, 1217 Mission St. They are both excellent mediums. They see spirits and describe them very accurately. They are sowing good seeds which cannot fail to produce good fruit in years to come. I am satisfied that they are genuine mediums. I received many grand tests, and was received by them very cordially, and I felt

it was good to be there. Our cause is growing dearer to me all the time. More and more do we enjoy the sweet communion of these "gone before." Sometime in the near future I will give to the readers of the JOURNAL some items concerning our home circle.

May God and the angels bless you in your good work of promulgating the spiritual philosophy of light, truth and love. Mrs. D. K. DILLE,

Prophecy not Fulfilled.

The Minister Who Was Not Called to Join His Brother in Heaven.

The Rev. Garvy Bradsted is the name of a Metho The Rev. Carvy Braisted is the name of a Methodist preacher who is pastor of a church in Egypt, N. J. Concerning him the Philadelphia Record publishes a strange story, which would indicate that too much brooding- upon prophecies has unsettled his mind. Three weeks ago he amazed his congregation, by the announcement that on Saturday, Sept. 8th, he would die a natural death, and join his dead brother in heaven. He stated that the brother had been killed in battle during the late way. Ten years ago killed in battle during the late war. Ten years ago he dreamed that he had met that brother in heaven, and was then informed that in just ten years he would meet him again, and would never return to earth agaid. The preacher then bade his congre-gation a final farewell, assuring them that at 10 o'clock on the following Saturday night he would join the saints in paradise. So impressed were many people with the solemnity of the preacher's manner that about 100 members of the church gath-ered at his residence some time before the fatal hour. Mr. Bradsted was seated in a room opening upon the street. The door was open and the preacher could be seen by all who gathered about. Evi-dently he was awaiting with confidence the ap-proach of death. His head rested upon his arms. has the hour approached the crowd began to get nervous, and a portion of it appeared to expect that the angel of death would appear in person and carry off their pastor bodily. Ten o'clock, however, passed, but nothing happened, and the preacher still lives. He thinks he made a mistake in the day and hour. hour.

Cured in a Dream.

Miss Annie Steiner, who resides with her parents in Reading, Pa., has been for a long time stillicted with spinal disease, and for the last eight or nine years she has been unable to walk, even with the aid of crutches. Like all afflicted persons her constant prayer has been for the restoration of her health. A few nights ago she retired to red as usual, and during the night she had a strange dream ha-which she was informed that she was cured. When she awoke in the morning the impressions of her dream were still upon her mind, and she felt as if she was in the realization of its truth. She got up and, to her great surprise, walked across the floor, and was able to go up and down stairs without the aid of crutches. Afterwards she went down to do some of crutches. Afterwards she went down to do some shopping. Miss Steiner claims to have been cured through prayer, which she indulged in. The lady, who is about 25 years of age, has suffered intense pain for many years, and the best medical skill has

The exterior of a spirit is fluidic, ordinarily in-visible, but capable of becoming, under certain conditions, and en support with, or in the sphere of-some medium, visible, and of exhibiting will and ac-tion. Such have been, without doubt, the appari-tions of which the world has so many verified records and such are those so numerously manifesting them-

selves of late years in Europe and America. What account can science give of such transformation of ethereal into material bodies? There are many phenomena which science admits and utilizes, but which it cannot at present explain; take for example the attraction of iron by the magnet.

There is an analogy between the phenomena of materialization and the effects of compression and cold upon vapors and gases; the effects of the electric spark upon certain mixtures of gases, in inducing the formation of certain liquid and solid-bodies; and those of an electric current in precipitating or decomposing salis from certain solutions and trans-

and those of an electric current in precipitating or decomposing salts from certain solutions and transferring them to other determinate bodies.

A rationale of the phenomenon presents itself to my mind thus: The spirit who seeks to materialize himself, having placed himself in the sphere of the medium, interpenetrates him with his magnetic field, which returns to the spirit in a continuous circular current charged with living molecules from the medium's organism, and which are transferred to the spirit's fluidic body, analogously to the electric current, in the operation of galvanoplastic gitching and silvering, carrying to the saline solution the metallic particles to be transferred to the bodies to be gilt or silvered. The diminution of the weight of the medium in the spirit's operation might thus be accounted for.—(From the August number of Le Sp ritieme, Paris.) Sp ritieme, Paris.)

The grave is a very small hillock, but we can see farther from it than from the highest mountain in

Organization.

To the Editor of the Bellgto-Philosophical Journal I hink that the National Convention held in Mich-I chink that the National Convention held in Michigan was in order, and constituted a good start for future work. Spiritualists should meet as often as once a year, if not oftener, for they will have a good deal of work to do at first to lay out or suggest plans for the good of the whole body. Mediums and lecturers in particular should have some system of organization. I would suggest that they take into consideration the fitopriety of dividing the States and Territories into districts, each district having a well-regulated organization, so that traveling mediums regulated organization, so that traveling mediums and lecturers can more easily ascertain where their work is required the most. These districts should have liberty to establish local and subordinate sociehave liberty to establish local and subordinate socie-ties, and have a delegated power in the general as-t-sembly of the National Convention, so-long as they-conform to good morals and wholesome laws, as regulated by the whole body of true Spiritualists.

I would suggest that we impose no heavy burdens grievous to be borne, like the creeds and religious dogmas of the churches, but allow perfect freedom of thought on the part of different organizations so long as they conform to good morals and wholesome

of thought on the part of different organizations so long as they conform to good morals and wholesome rules with regard to our marriage relations, such as the civil laws of our land prescribe. Let this be the true standard of fellowship in our cause. Individuals as well as spiritual societies would do well to secure a copy of Brother Tuttle's "Ethics of Spiritualism," and carefully study the same. I think the Methodists have a better system of organization than are other church for sealed worth.

Methodists have a better system of organization than any other church for social worship, harmony of action, and financial purposes.

John and Charles Wesley were the greatest reformers of their age—their strict methods in everything they did giving rise to the name of Methodists. John Wesley, no doubt, was highly mellumistic, which accounts for the wisdom of the course he generally took. I was a member of the Methodist church come sight or too years. I would like to give some some eight or ten years. I would like to give some of its rules and regulations in this article, for future references, but L-will forbear at this time, for fear I am now in my seventy-eighth year—quite old to commence writing for a spiritual journal, for this is the first effort of the kind.

F. Bevier. Leroy, Minn.

Young Snake-Charmer.

A Eleren-year-old Boy who Makes Pets of Blg Rattlesnakes.

In a rather dark basement-room under a saloon in Defive's Opera-House Block, Dow Poolo, a half-In-diam boy II years old, has the most blood-carding show of the season. The room is devoid of furni-ture, but on one side is a small box with a home-made cover of glass. The glass is held in place by little tacks and the box contains three mouster rat-tiesnakes, with great scaly bodies and flat, deadly-looking heads. Dow sits behind this box, plays with a twine string or fumbles with the buttons on his coat or by some other act shows that he is nervous under the gaze of the speciators. The snakes were caught a few days ago and bow never saw them until last Sunday. Every few minutes bow opens the box, reaches his hand in and lifts out a rattler. The box, reaches his hand in and lifts out a rattler. The tongue of the snake flashes backward and forward like lightning, but he makes no effort to hite the boy as he is cortes like a necktie about the boy's neck. He lays perfectly quiet in the place where he is put or tucks his head cosily under the boy's chin or down his shirt colfar. The other snakes are then taken out, one in each hand, and played with as though they were kittens. They are then piled together on the floor and by slapping them on the heads they are made to sound their rattles in a blood-curdling manner. If they start to crawl off Dow strikes them on ner. If they start to crawl off Dow strikes them on their noses and makes them be quiet. Dow is a poor their noses and makes them be quiet. Dow is a poor boy, an orphan, from Dade County, and is a natural snake-charmer. He will handle any snake except a cotton-mouth. Yesterday was the first time that he ever publicly exhibited his power over the snakes. A wealthy young man who lives in Dade County had the three rattlesnakes caught and put in a box and sent for the boy, who announced that he was not afraid of them. The gentleman then kicked the box over and ran. Dow quietly proceeded to gather up the snakes and restore them to the box. His exploit had been taiked of considerably in the neighborhood, and he was brought to the city a few days ago with the snakes. Permission to exhibit him was granted by Mayor Goodwin, and accordingly the show opened up. Yesterday afternoon one of the snakes dropped on the floor and scampered across in the direction of the audience. It is nunecessary to the direction of the audience. It is nunccessary to say there was a stampede, but Dow caught the spake. The boy has no permanent manager, but the gentleman who has him in charge is determined to see that he is not put into had hands. It may be that he will yet be bitten, as a snake-charmer suffered such a fate in Georgia two years ago.—Attanta Constitu-

The Nemoka Camp Meeting.

To the Editor of the Religio-Philosophical Journal The Nemoka Spiritual Camp Mee ing Association

held a three days meeting on their grounds at Pine Lake, commencing Sept, 14th and closing Sept. 16th. This meeting was appointed for the purpose of or-ganizing a permanent Camp Meeting Association. There was a good and earnest audience present, and all were anxious to see this Nemoka enterprise meet with the success it deserved. The regular business day was on Saturday, and at two o'clock P. M., the meeting was called to order by our President, Mr. Shaw. The secretary read the articles of the Association which were approved and adopted; also a letter published by Dr. Spinney in reply to a letter (which was also published) from our secretary, ask-ing the Doctor to give us his advice and support in this new enterprise after which the following officers were elected: President, Dr. N. A. Dryer, Bath, Mich.; First Vice-President, Mrs. S. L. Shaw, Saranac; Second Vice-President, Dr. Walton Williamston; ac; Second Vice-President, Dr. Walton Williamston; Corresponding Secretary, Mrs. M. J. Mend, Mason; Recording Secretary, Mrs. Gertrude Merris, Lansing; Treasurer, G. G. Mead, Mason. Executive Committee: Chairman, S. L. Shaw, Soranae; Abraham Smith, Sturgis; Prof. W. M. Dyon, Adrian; Joseph Saunders Bath; Oscar H. Scol, Lonia; Chauncy Bronson, Lansing; Dr. C. Fred Farles, Rochester, N. Y. We expect to be an annual meetings on this Nemoka ground, and we cordially invite all to Join us and by purchasing lots and building thereon, help make this an attractive as well as useful resort.

Mason, Mich. M. J. MEAD Secretary.

Tests.

To the Editor of the Relicio Philosophical Journal:

A few weeks ago there came to me the spirit of a friend, an M. D., saying: "Please write to our folks: they are in gloom and sorrow." A mantle of darkness was then seen, as if overhanging the house. The family are good Baptists, residing in Kentocky. I heard nothing of them for several months. I intended to write, and send, as I do at times, spiritual papers, but neglected to do so. A short time only clapsed, when a brother to the one in spirit-life who spoke to me, called. I inquired after the family. The reply was: Mother is dead, and C., an other brother, has lost his child, M. has lost her health, and another sister has hemmorage of the lungs. The rest of the bereaved family are now thinking about the return of the dear ones. Manifestations are taking place in many families. All should hold sacredly to home circles and meditations, which prove golden. C. D. Cincinnati, Ohlo. To the Editor of the Religio-Philosophical Journal:

The Children's Lyceum lo Cleveland.

To the Editor of the Religio-Philosophical Journal;

The Lyceum commenced its sessions here on the second Sunday in September under the most favorable circumstances, with a very good attendance. I am pleased to say that there seems to be a renewed interest and a general waking up of the Spiritualists and Liberals in Cleveland. There will be a course of lectures inaugurated next month, to continue every sunday throughout the fall and winter, and everything indicates a most successful season for the Lysunday infroghout the fail and whiter, and every-thing indicates a most successful season for the Ly-ceum. Hoping that such will be the case, I re-main yours for the cause, with greetings from the Lyceum and well wishes for your success.

Conductor of C. P. L. Cleveland, O.

writes: Give us organization! Always send the good-old JOURNAL; I expect to take it as long as I live. It has always fought for the truth, and throws the hot-shot into the camp of the frauds. J. B. Pelham, in renewing his subscription

Nothing of worth or weight can be achieved with half a mind, with faint heart, and with a lame en-

M. L. Sherman, the well known author and writer says: Glad your summer vacation was so resting, and yet so active. May your work in the future, though up hill, be successful, is the wish of your friend and brother.

S. M. Smith, of East Portland, Or., writes: I attended the New Era Cauzo Meeting. I found from 300 to 500 people assembled there. I met and tested several very good mediums, and heard several very

AYER'S SARSAPARILLA

cures lineumatism, Negralgia, lineumatic Gout, General De-bility, Catarrh, and all disorders caused by a thin and im-poverished or corrupted condition of the blood; expelling the blood poisons from the system, enriching and renewing the blood, and restoring its vitalizing power.

During a long period of unparalleled usefulness, Arka's Sassapanit. A 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 Sarsapacilla and other blood purifying roots combined-with leddle of Petas-sium and Iron, and is the safest, mest reliable and most economical blood purifier and blood-food that can be used.

Inflammatory Rheumatism Cured.

"ATER'S SARSAFARILLA has cuted me of inflammatory heumatism, with which I had suffered many years. Durham, Id., March 2, 1882. W. M. Moore."

Purham, id., March 2, 1882.

"Last March I performed from general debling that I could not, walk without help. Following the affect of a friend I commenced taking Array's Saksarenilla, and before I had used three bottles I fell as well as I ever did in my life. I have been at work now for two months, and think your Saksaranilla the greatest blood medicine in the world.

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

Array's Saksaranilla come Seconds and all Seconds.

ATER'S SARAFFARILLA cures Screfulu and all Scrofulous Complaints, Erpsipelas, Eczena, Ringwarm, Blotches, Sares, Botte, Tumore, and Eruptions of the Size. It clears the blood of all impurities, alds digestion, stimulates the action of the bowels, and thus restores vitality and strengthens the whole system.

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggister Drice \$1 at leaties for \$5.



Medicine when taken into the stomach must be absorbed like our food before it can do any good. When medicine is taken into the imags by inhalation it is taken up by the blood and goes at once o the seat of the disease. Electric Origen carries with it liaisonic Vapous of the most healing character. It is mild and genile in its action, exclining and quieting to the nerves, and a wooderful stimulant to the lungs, stomach and digrelive organs.

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

LYMAN C. HOWE, Fredonia, N. Y.

SPORE-KILLER.

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

EUREMA. Navana. March 31st. 1882.

stomach free, giving perfect digestion. Read this letter:

EUREKA, NSVADA, March H1st 1883.

Mrs. L. R. Hubbell:—Your Spore-Ellier and Electric AntiBillous Fills have desic me more good in a few weeks than all
the best medical aid I could possibly-obtain for thirty pears,
which not only failed to benefit me, but caused intense suffering. I prize your valuable remedies above gold, or silver
or precious gems.

F. D. Cole.

MRS. L. B. HUBBELL,

Box 1413, Norwich, Ct.

LICHT FOR ALL

Oakland, Cal.;

Has a Free Circle every two weeks, and a Free Spiritual Read-ing Room, with all the Spiritual Journals on file. Light for All is issued fortnightly, at \$2 per annum, in advance. John a reliable Spirit Message Column. rample copies free. Address Oakland. Cal.



PAYSONS Used with any clean pen for marking any fabric. Fogular for decorating any fabric. Fogular for decorative work on linen. Received Centennial MEDAL & Diploma. Established Oyenra. Nod by all Druggists, Statlovers & News Agt's.



TAKE The World Watch Stationery Package is the fastest selling article in the market.—Contains 10 sleets note Peo, and a handsome piece of Jeweiry. Retail price 25 cents. Four detents of Jeweiry. Retail price 25 cents. Four detent for 80.00. A watch guaranteed with every four dozen you order. For 25 cents in obver-lay cent postage stamps, we will send a complete sample package, with elegant fools risted Stock, Gold Flated Calar Button, Handsome Watch Coalin, Gold, Flated Ring and elegant four Flow. Register large amounts, 48 Fage Illustrated Cataloguet Guns. Self-certing Revolvers, Toisappes, Spy, Glazeli, Watches, Accordeous, Philips, Organistics, &c. free, Write at substo.

THE INDEX!

RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS. Editors. W. J. POTTER. B. F. UNDERWOOL.

CONTRIBUTORS:

Moncure D. Conway and George Jacob Holyoake, of London, will write for The Index every month during 1882. Almong the other contributors are Prof. Felix Adler, John W. Chad-wick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Chener, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Sars A. Underwood, Miss M. A. Hardaker.

The aim of The Index is

To increase general distillance with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both
in the society and in the individual;

In no secrety and in the individual;
To substitute knowledge for ignorance, right for wrong, truth
for superstition, freedom, for sinvery, character for creed,
catholicity for bigotry, love for hate, busnedtarianism for
sectarianism, devotion to universal ends for absorption in
selfish schemes.

In brief, to hasten the day when free and rational thou shall take the place of dogmatism and evolutional throughout the world, and when the wetfare of human here and now shall be the aim of all private and public tivities.

The relations of Religion to Modern Science, and to Social Science and Philanthropy, the Relations of Universal Religion to the Special Religious, and the relations of Religion, to the State, will receive particular attention.

Terms, \$3 per annum in advance. To new subscribers, \$1 per six montion. Specimen copies sent gratis. Address: The netz. 3 Trement Place. Boston, Mass. 32 Secu-

10.02

50 02

10.00

25 00

50 04

50 06

20 69

25 09

35 64

20 00.2

8888 8888 8888

10 62 10 62 35 62

15 99

40 00

25 90

25 00

35 00

15 00 1.00 08

10 00

The "Story of Ida."

BY JOHN G. WHITTIER.

Weary of jangling voices never stilled,
The skeptic's sneer, the bigot's hate, the din
Of clashing texts, the webs of creed men spin
Round simple truth, the children grown who build
With glided cards their new Jerusalem,

Draping the awful mystery of the soul
With sacerdotal tailoring, alb and stole,
I turn, with glad and grateful heart, from them
To the sweet story of the Florentine
Immortal in her biameless snaidenhood, Beautiful as God's angels and as good; Feeling that life, even now, may be divine With love no wrong can ever change to hate, Nor sin make less than all-compassionate!

—The Manhattan for October.

Implements of Torture, The Munich museum has a collection of instruments of torture used in judicial proceedings in the middle ages. No one can study them and not believe that the world has grown better and wiser. In this collection there are cradles studded with sharp nails, to be set rocking when the naked buman being was placed there-in. There was a hideous chair, the seat, back, arms, foot-rest, all filled with protruding spikes, so sharp that a gentle pressure with the hand left a mark that remained for ten minutes. Thumbscrews, beheading swords, etc., were in profusion. In the torture chambers of the custle at Nuremberg are all the ordinary forms of such diabolical implements, and in addition two objects of awful curiosity—the "iron malden," a figure in the shape of a woman which opens, revealing a hideous array of spikes. The victim was thrust in, the door closed, pressing the spikes into his body, which was afterward dropped into a pit immediately beneath the figure, connecting with the sewer below. But this was mergiful compared with the "Spanish horse," an upright, sharpened slab of wood, which the victim rode for hours with immense weights fastened to his ankles. Here were all the racks and pulleys usually accredited to the remained for ten minutes. Thumbscrews, behending all the racks and pulleys usually accredited to the Inquisition; rolling-pins, with protruding nails or knobs to smooth out the refractory backs, collars with needles, and pinchers to tear the flesh.—Cor. San Francisco Bulletin.

What a Methodist Says: "The pretensions of the late Dr. J. R. Newton as a miracle worker are considered by the Rev. Dr. J. M. Buckley, editor of considered by the Rev. Dr. J. M. Buckley, editor of the Christian Advocate, whose conclusion is that Newton was inclined to believe in himself. He convinced many thousands that they were instantly cured at his touch or command, and for eighteen years was crowded by patients wherever he went. Dr. Buckley was acquainted with him, and says that he was, as a healer, superior to George O. Barnes or any other contemporaneous operator in that line. He accomplished his wonders by the faith of the people and the concentration of their minds upon his process with the expectation of being cured. His positiveness of manner had a controlling influence. positiveness of manner had a controlling influence. He was a firm Spiritualist."

Cat and Sparrow. A Mr. Hawley, of Cincin-nati, has a large tomcat that usually graces his news stand. He is strictly carniverous, and has a cat's ap-petite for birds. He is old, and not sweet-tempered. On Saturday Mr. Hawley missed him, and on going to the basement found the old mouser tenderly taking care of a half-fiedged sparrow that had fallen from its nest under the eaves. The little bird was cozily nestling in the long fur of old Tom's back, and there it stays except at brief intervals. At night it nestles under the fur of the old cat, which moves as carefully as an experienced nurse; and when the cat rises to his feet and walks about, he does it with the stately bearing of a home-guard officer. So much engrossed is he with his pet that he stays in the basement all the time. all the time.

If am happy to welcome Mr. Gerald Massey lack into the lecture field. Almost my first experience of public Spiritualism was as a listener to some lec-tures of his delivered in St. George's Hall. I did not then know enough of the subjects with which the lecturer dealt to appreciate his mastery of them as I have since done. But I knew enough of platform oratory to feel that Mr. Gerald Massey is eminent among the best public speakers, and that he then impressed his audience as few could have done. At this juncture it is well that one so capable should come forward to deal with subjects which agitate the public mind, and which, if not fully ripe for solution, are at any rate open to discussion with some prospect of advantage.—"M. A. (Ozon)" in Light, London.

Rather Curious. In 1853, the story is, Miss Mary Place, now Mrs. Nesmith, of Charleston, S. C., was a member of a Lockport church choir. One Sunday an electric bolt entered the church, and pro-ceeding directly to the choir, annihilated one of the singers, Mr. Crocker, stenned several others, and knocked Miss Place senseless. When she recovered she was unable to explain the disappearance of a gold chain, three feet long, which she had worn to church that morning. A physician who had been examining a long and narrow protuberance upon her left arm now declares that it is nothing more nor less than the chain, which the electricity must have driven into her person.

Contention. A Presbyterian and a Methodist church in the State of New York/are having a lively contest over their proselytes. /The nature of the competition is thus described by "an excited Methodist:" "Why," said he, "those Presbytetians even offered inducements in the shape of chromos for children to attend their Sunday-school. The other day the Presbytetians are to respect to the Methodist of the Methodist of the San Metho the Presbyterians got up a picuic to go to Lake Ma-hopac, and they tried their policy of bribing the children with promises. Our side then got up a pic-nic for the same day and broke theirs up. So you can see which church the people go with.

Birth of a Monster. The wife of a Polish Jew named Robinson, hving at 35 Hill street, Cleve-land, Ohio, gave birth to a monstrosity lately. It is a female child, with two well-developed heads, four arms, four legs, two sets of hips, and but one trunk or body. Every organ and limb was perfectly form-ed, except that one set of hips seemed to have been slightly turned in toward the center of the body. The mother experienced no more severe suffering than she would under other circumstances, and at last ac-counts was doing well. The child was still-born.

Superstition, The burning of a baby's underskirt is believed to have scared away the devils which were afflicting the child with cramps, and so to have saved its life, by some superstitious people in New Cariyle, Ohlo. And yet how patronizingly we the free and enlightened people of the civilized nineteenth century, speak of the poor wretches who existed during the so-called "Dark Ages!"

Detying Death. A Connecticut negro was recently shot through the liver and intestines. Instead of dying in an hour or two, as the doctors predicted, he began to eat Beartily, walk about the house, and chuse his wife. The treatment seemed to agree with him so entirely that it is now believed he will get

Dr. Pierce's "Pleasant Purgative Pellets" are sugarcoated and inclosed in glass bottles, their virtues be-ing thereby preserved unimpaired for any length of ing snereoy preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. No cheap wooden or pasteboard boxes. By denomints. By druggists.

True goodness is like the glow worm in this-that it shines most when no eyes but those of beaven are

Happiness is like a sunbeam, which the least shadow intercepts, while adversity is often as the

"I had epileptic fits for 16 years," writes John Keithly, of Principlo, Md., "Samaritan Nervine cured me." \$1.50 at Druggists.

Another Revision. Gen. Booth, of the Salvation Army, states that he is hard at work revising the Bible, and will shortly have some of the opening

"Dr. Benson's Pills are invaluable in nervous dis Dr. Hammond, of New York.

chapters ready for publication.

Then and Now. The very spot in Philadel-phia where Franklin drew the lightning down a kite string is now brilliantly illuminated by home-made

It is easy to criticise what is wrong in another man's life, but a very difficult thing to really do much better than he does.

A wise man ought to hope for the best, be prepar-ed for the worst, and bear with equanimity whatever

BAILBOAD TIME-TABLE.

CHICACO, ROCK ISLAND AND PACIFIC.

Deput, corner Van Buren and Stierman Streets. City Ticket

Leave.	Commence A commence of the Com	Arrive.
9:45 # ID 1	Davenport and Peorla Express	1-5:50 pm
2:05 pm +	Council Bloffs & Peorts Fast Express	† 2:80 pm
2.05 pm +	Kanesa City, Leavenworth and At-	
	ghilson Express	+ 2:50 pm
1:00 am.	Minneapolis and St. Paus Express	+ 2:30 pm
1:00 am b	Kannas thir, Leavenworth and At-	O. P. S. C.
	chlson Express(Sundays)	6 H 500 pm
4:45 pm +	Fern Accommodation	+10:10 am
9:15 p mtt	Council Bluts Night Express	1 6:50 am
11m d.00 0	Kansas City, Leavenworth and At-	4 4 100
	chisop/Night Express	1.6:20 a.c.
0:00 pm: 11	Peorts Might Express	1.6:20 a m
W:15 p mit	Minneapolis' and St. Paul Fast E.c.	
	Diparts,	1.6:50 Am

days. ! Daily, Except Monday, b, nunday only.

IA MAN



By the central position of its line, cottonets the East and the West by the shortest route, and carnins passengers, without change of cars, between Chicago and Kansia City, Council Biofis, Leavenworth, Atchison, Minneapolis and St. Paul. It somects in Union Depots with all the principal lines of road between the Atlantic and the Pacific Coesas. Its equipment is unrivaled and magnificent, being composed of Moon Comfortable and Beautiful Day Coaches, Magnificant Horton, Redining Ghair Cars. Pullman's Pretticst Palaco Bicsping Cars, and the Mast Line of Dining Cars in the World. Three Trains between Chicago and Missouri River Points. Two Trains between Caross and Missouri River Points.

"ALBERT LEA ROUTE." A New and Direct Line, via Scoden and Kanra-ee, has recently been opened between Richmond, teriots, Newport News, Chaftanooga, Atlanta, Au-usta, Nashvile, Louisvile, Letington, Cincinnati, ndianapolis and Latayette, and Omaha, Minneap-its and St. Paul and Intermediate points. All Through Passengers Travel on Fast Express yains.

Trains.
Trainets for sale at all principal Ticket Offices in the United States and Canada. the United States and Canada. Baggage checked through and rates of fare al, ways as low as competitors that offer less advan-tages. For detailed information, get the Maps and Fold-

CREAT ROCK ISLAND ROUTE. POUR BEARDER TIONES Office, or address R. CABLE. E. ST. JOHN, Tree-Free. & Gen'l May. Gen'l Tat. & Fast CHICAGO.

FREE CIFT I Acopy of my MedMenne Heek will be seed to any person afflicted with Commampation, Broughitis, Asthma, Bore Throat, or Masal
Catarris. It is elegantly printed and illustrated; 144 pages
12mo 1879. It has been the means of saving many valuable
lives. Send name and post-office address with six cents post
age for mailing. The book is invaluable to persons suffering
with any disease of the Nose, Throat or Lungs. Address
DRIA. B. WOLFE. Cincinnati. Onto.

127-513 to be pager in which you saw this advertisement.
27-44.

NO PAY! Dr. KEAN,

173 South Clark St., Chicago, may be consulted in the control of t

WORLDS WITHIN WORLDS.

WONDERFUL DISCOVERIES IN ASTRONOMY.

THE SEX AND STARS VARIABITED

The reader is at once breefibly convinced that they not share things in heaven and earth than are dreamt of in his philosophy. All wooderful discoveries have from their thoughten been met with fieres opposition from the bigoted and parrow minded, and even from the more liberal class who can not conceive the possibility of that which has not been known before in this masterly work the attention is so enchained, the past much enlarged, that one could not read any before made as well, and food for meditating on the wooders unfolded in became, and handsomely illustrated with a great number of "eautiful engravings, artistically drawn and printed in many colors finely hierded.

Price, 500 cents. Postage free. BY WM. BAKER PAHNISTOCK, 24, 43

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

THE BHAGAVAD-GITA:

A DISCOURSE ON DIVINE MATTERS.

BRIVBEN KRISHNA AND ARJUNA.

A SANNETT PHILOSOPHICAL POEM.

ed, with Copious Notes, an Introduction on Sanskrit Philosophy, and other Matter, by

J. COCKBURN THOMSON,

Member of the Asiatic Society of France, and of the Antiquae Ian Society of Normandy.

The book is a 12mo, 27s pp., and the mechanical fart i-fairhed in a superior manner, being printed on heavy-tinted saper and bound in extra heavy cloth with richly filuminated sack, burders and side title.

Price, \$1.75. Postage Free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PURLISHING HOUSE, Chicago.

THE SCIENTIFIC BASIS

SPIRITUALISM

BY EPES SARGENT.

Author of "Flanchette, or the Despair of Science," "The Prob. Palpable of Immertality," sto.

This is a large 12ms. of \$72 pages, in long primer type with an appendix of twenty-three pages in bewier. The author takes the ground that since harvier hannal science is uncerned with a knowledge of real phenomena, appending or parted, but are directly presented in the irreducible form or parted, but are directly presented in the irreducible form or daily demonstration, to any faithful investigation, therefore spiritualism is a natural science, and all opposition to it, under the ignormal proteons that it is conside of spiner, is under the ignormal proteons that it is conside of spiner, is under the ignormal perfect of the proteon of the spiner and now is, when the man claiming to So a philosopher, physical or metallogisted, who shall overlook, the clastically recurring phenomena here recorded, will be set down as betind the age, or as evading its most important question. Epiriumilar is not now yet near an or scrawcz, as, I called it un the title page of any first book on the subject. Among indefingent observers its chains to scientific recognition are no longer a man ter of doubt."

Goth, 12ms., pp. 272. Price, \$1.50. Fortage, 16 Serre. For sale, wholesale and retail by the Aktiono-Puntosovan Cal Publishers House, Chicago.

NEWSPAPERS AND MAGAZINES.

For Sale at the Office of this Paper.	
Samer of Light. Boston, weekly.	CHEFT
Medium and Daybreak, London, Eng., weekly	. 81
Light for All, Oakland, Cal. semi-monthly	10
Olive Branch. Uties, N. Y., monthly	10
The Shaker Manifesto, Shakers, N. Y., monthly:	20
The Theosophist, Madras, India monthly	50
Light for Thinkers Atlanta, Ga	05

BIBLE CRITICISMS.

Being Extracts from the Biography of Leonard B. Field.

Pampblet form. Price 10 cents per copy. For mic, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHESS HOUSE, Chicago.

ANTI-SPIRITUAL CHRISTIANITY.

A DIALOGUE.

By "ALIF," Suitable for distribution amongst impulsers. Price 10 cents, For sale, etcolessie and retail, by the LELIGIO PRESCROPHI-CAL PUBLISHED ROCK, Chicago,

A Thrilling Story for the Times.

CLAIR:

A TALE OF MORMON LIEE AND PERFIDY.

By BEDSOS TETTLE Price 10 cents, pestage 2 cents extra. For suic, whelesale and retail by the hittoric Pullosoful Cal Published House Edicate.

THE WONDERS OF LIGHT AND COLOR. By E. D. BABBITT,

A beautiful pumpilet with heavy filmminated cover little trating Harmony of twice, a compend of thromogathy of Color-Healing a foll account of instruments for color of an intent, and answers as an introduction to the range work, beaded at large work of the later practical applications. Price postnate, 25 cents

worth the Treesle charged "A. L. Perker, M. P.

For sale, wholesale had retail by the lightest to Pur LessophiCal, Publishing Borer, Chicago.

PARTURITION WITHOUT PAIN.

A Code of Directions for Escaping from the Primal Curse.

Edited by M. I. Holbrook, M. D. Editor of the "Herald of Health," with an Appendix on the Car- of Children by Isa. C. S. LOMER, Dean of the New York Medical College, for Wanner,

The difficulty has been not to find what to say, but to decide what to unit. It is believed that a leastful gregimen has been described; a constructive, preparators, and preventive training, rather than a course of remedies, instiluctions, and drugs

Price, postage paid, \$1.00. For sale, wholesale and retail, by the liking to PRILOSOPHI-cal Publishers House, Chicago.

STRANGE VISITORS.

A SERIES OF ORIGINAL PAPERS.

Philosophy, science, Government, Religion. Poetry, Art, Fic. tion, Satire, Humor, Narrative, and Prophery. By the spirits of Irving Willis; Beoute, Richter. Tusckeray, Byron, Humboldt, Wesley, Hawthorne, Browning, and others

now Dwelling in the Spirit-World.

These wonderful articles were dictated the such a chalcour-nt, while in a transe state, and are of the out intensely in-

eresting nature.
The sale of this extraordinary work is connet and stoody. Price, \$1.50; postage 1 . nts. For sale, wholesale and retail, by the R. Sic-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago.

LIST OF BOOKS FOR SALE BY THE

RELIGIO-PHILOSOPHICAL PUBLISHING

HOUSE, CHICAGO.

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

had, register four letters.
[27] Ordery for Books, Medicine, or Merchandise of any kind, to be sent by express C. O. D. must be accompanied by not less than \$2.00, or, if of less value, then by one-fourth the cost. No Attention will be paid to any order, unless these terms are compiled with.

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

ers to Questions, Practical and Spiritual. Answers to Questions, Figure 2.

A. J. Ingris
Apocryptal New Testament
Ale of Reason.—Thus. Paine.
Archite of Nature, Philosophy of Spiritual Exlatence, architecture.

1.50 10 1.25 10 50 06

7.50 30

1.00.10

1.75 40

50 05 .00 08 50 04

Armina of Nature, Philosophy of Spiritual Ex-latence, arm Liberopitic world, Vol. L., Hud-son Tuttle
Armin of Nature, Vol. II., Hudson Tottle
Arabula; or, The Divine timest, A. J., Lavis;
Apptonching Crists, A. J., Lavis,
Astro-Theological Loctures Rev, Hobert Taylor,
A. Klas for a blow, a book for Christren, —R. C.
Wright

1.55 08 1.50 38 1.00 08 1.75 10 75 06 2.00 12 Wright
An Figs-Opener, Zeph
Annelseit Faiths and Mosjern, Thomas Liming,
M. D.

M. D.
Ancient Fugua and Mestern i bristian repulsedlem. Profusely Illustrated. Deeply Interesting. T. Imman.
Ancient is pushed worship. Finely Illustrated.
Art and ryunbolism of the Primitive Church—
John P. Lundy. Beautifully printed and Elystanted.

After Description Theology, What? Glies E. American Communities An Hour with the Angels.

Age of Reason and Examination of the Pro-

phiceles
Inimal Magnetlem, Deleuze
A short History of the Bible, B. C. Keeler,
Bible of Bibles, K. Gruses
Beyond the Breakers, R. D. Owen
Rhagavad-Giln e in India ie Maryel Workers—Allen Putsam

Sable Marvel Workers—Allen Putram.

Common Senso Theology, or Naked Truths in

Kough Shool Rhyme, B. Howland Hamilton.

Complete Works of Thomas Putne, 3 volumes

Critical History of the loctrine of a Future

Life in all Ages and Nations. Wm. R. Alger

Consult Mps. J. H. Biography of

Longithation of Man. Grotter Count.

Constitution of Man, George Combe.
Chapters from the Hible of the Ages, complied by Gles B. Stebbins.
Career of Religious Ideas.
Complete Works of A. J. Lawis.
Cosmology. G. W. Ramsey.
Criticism on the Theological Esquef Delty. M.
B. Cousen.

B. Ceaven. Death in the Light of the harmonial Philoso-

Death in the Light of the Harmonial Philosophy. Mary F. Havis.

Death and the After Life. A. J. Luvis.

Isebatable Land. R. D. Owan.

Diakka. A. J. Davis.

Dialogues for Callignen.

Dictionary, Webster's Unabridged (by express.)

Fucket, Beathie cover.

Debate, Burgess and Understood.

Descent of Han. Larwis.

Davenport Brothers.—their Remarkable and Interesting History.

Dispessis, Rev. Hobert Taylor, written by him white imprisoned for biasybeeny. This work is an account of the origin, evidence, and early history of Christianity.

Devil's, Pulpis. Rev. Robert Taylor. With a sketch of the Author's Life.

Epinome of Spiritualism and Spirit Magnetists, their Verity, Practicability, Conditions and Laws. Eating for Strength.
Ethics of Spiritonlism. Hudson Tuttle.

Foot Notes, or Walking are notes at the first Fu-Stang; or, The Idagovery of America. It Chinese itsudants threats in the fits Center. It Chinese itsudants friests in the fits Center. It is a Mediumship of Rrs. It Chant! On the Mediumship of Rrs. It Chant! Subtrails on the Idagost Rrs. It Chant! Subtrails on the Idagost Irad Another With Robert Irade Ower Year Thoughts Concerning Religion. C) Name vs. Thoughts Concerning Religion. C) Name vs. Thoughts Concerning Religion. C) Name vs. Thoughts Life. Mrs. Storet.

create and littles of Conjugat Loge, A. J.

cost Series. Burnin P. Harbiach cent Harmonia. Z. J. Baylia. Banks. etc.; Vol. J. The Physicker; Vol. 2. The Tencher; Vol. 3. The Secr.; Vol. 4. The Reformer; Vol. 5. The Thinker; Each latery of the Christian Beilgion. C. S. Walte, Cloth. 82.50–18. Sheep Tries as of the Briston and Currect Nervousiess. M. J. Hollowski.

Hygiene of the Brahe and Currect Nervousness, M. L. Holtmock
House: Femme Herate and Miscellanessis Pients, Jenses H. Buller
Herne Taiks, J. H. Noves
Higher Asject of repiritualls A. M. A. (Oxon)
Herothes of Free Theograf, Su vi., Underwood Hattet, Prince of Fersia, Ills Experience in Earth-life and Spirit-life, Hindrated
Hierothanii, or, Glennings from the Fast, G.
C. Stewart 1.75 00 2.70 00 (Stewart Health, A. J. Davis, Hartdager of Health, A. J. Davis, Harmonial Man; or, Thoughts for the Age. A. 1.50 94 1.50 08

J. Juvis

History and Philosophy of Evil. A. J. Duvis.
Hayward's flock of all Religions, theballing

Hayward's flock of all Religions, Itelashing Spiritualian
How and Why I became a spiritualist.
How to Bathe. E. P. Millet. M. B.
Hedged In. Elizabeth staart Phelps, author of Gates Alar.
Human Physiology, Statistical and Dynamical; or. The Conditions and Course of the Life of Man. J. W. Draper, M. D. L. D. 650 pp. How to Paint. Gardner.
History of the Intellectual Development of Egrope. J. W. Draper. Revised Edition. 2 van.
History of the Fre-Historic Ages. H. L. Nason.
Translated by Dr. J. Cooper.
Incidents in My Life. 2nd Series
Intuition. a Novel. Mrs. F. Khagman.
Infidel; or, Inquirer's Text flock. Robert.
Cooper.

In the Bible Divine? S. J. Finney

ia the Ribbe Divine? S. J. Finner
Irreconcilable Records or Genesis and Geology,
W. Benton,
1sts Urverled. 2 Vois
Is Isarwin Right? W. Benton.
Identity of Primitive Christianity and Modern
Spiritualism. E. Crowell. 2 vois. Each
Actan. with explanatory notes. George suc1870, 6749 pp. aloep. Best edition pet published. n, with Life of Mohammed. Translated

by George Sale ... Like Reportd the Grave ... Like of Wim. Deuten. J. H. Powell Lyceum stage. For Lyceums ... of Exhibitions.

Kates
Leaves from My Life, J. J. Morse
Light and order. F. D. Rabbut
Life of Thomas Faine, with Critical and explainatory observations of its writings, ties,
Vale

Life of Jesus. Reman.

My Wedshing Giff.

Martyrdom of Man. Winwood Beaste.

Magic Staff. A. J. Davis.

Mediums Iroso the French of Allan Kardee...

Mediums Iroso the French of Allan Kardee...

Moore's Universal Assistant and Complete.

Mechanic. Clatti, 82.20. Morocco.

Manomin. Myron Coloney.

Mental Medicing. Enus...

Modern American Spiritualisms—18.18-1808.

Emma Hardinge.

Modern Thinkers. Frof. V. H. Densloss. Cloth.

81.50: half call.

Morning Lectures (20 discourses). A. J. Davis Manual for Children for Ipocums. A. J. Davis Mental Cure. Evass.

My Affinity, and Other Stories. Linzie Doten.

Natire's Laws in Human Life, an Exposition of Spiritualism. 3.50 00 1.00 00 1.25 10 1.50 15

Nature's Laws in Human Life, an Exposition of Spiritualism.

Nature's Pivine Revelations. A. J. Isavis...
Nerves and the Norvous. Dr. Hallick.
New Gospi of Health. A. Stone. E. D.
Old Theology Turned Upside Down. T. B.
Taylor
Origin of Spocies. Durwin
Origin of Civilloution and Primitive Condition of Man. Art V. Lunbook.
One Religion Many Creeds.
One Religion Many Creeds.
Our Homes and Oxy Employments Hereafter.
J. M. Peebles
Practical Instruction in Animal Lagnetism.
2. P. F. Beigene. Translated by T. C. Hartshoon

Poems from the Life Beyond and Within, Compiled by titles R. Stebbins. Plain, 1.50; peed, 186: 1631 peed, 198: 1531
peed, 198: 153

Priori Palpanie.

Principles of Nature. Maria M. King. 3 vols., per vol. 81.75; 3 vols.

Phildsophical Inctionary of Voltaire. Fifth American Edition. 876 octavo pages, two steel plates. Largest and most currect edition in the English language. Contains more matter than the London Edition which wells for \$10. 4.00 00

sells for \$10 salms of Life. J. S. Adams. Board, Liel-108. Cloth
bersons and Events. A. J. Davis.
Canchette. Epes rangent.

Persons and Escents.
Panchette. Epes Sargent.
Penetralia. A. J. Davis.
Problems of Life a book of deep thought.
Problems from the Inner Life. Lizzie Isoten.
Ligo 10. Gilt.
Philosophy of Creation. Thomas Paine,
through Horace Wood. medium.
Poems of Progress. Lizzie Doten. Ligo 10. Gilt.
Parturition without Pain. M. L. Holbesok, M. D.
Physical Man, his Origin and Antiquity. Hudson Tuttie. Progressive Songster. 50 00. Gilt. Philosophy of spiritual Intercourse

Davis

Pronouncing Hami-book. Invaluable to all.
Priliosophy of Special Providences. A. J. Davis
Religion. E. D. Babbitt.
Religion of Spiritualism. Rev. S. Wattien
Real Life in Spirit Land. Sirs. Baria M. King.
Radical Rhymes. Wm. Banton.
Radical Discourses. Wm. Debton.
Spirit Invocations, or Prayers and Praise.
Compiled by Allen Putnam.
Sakya Budding, his Life and Teachings. E. D.
Rock.

Sakra Buddha, his Life and Teachings. E. D.
Boot
Solourner Truth's Narrative and Life
Soos and Body; or, The Spirmual Science of
Health and Insense. W. P. Evans.
Sexual Physiology, R. T. Traff.
strange Visitors dictated through a chairworant
Spiritual Harp, 2.00 14. Abesiged Edition
Seers of the Ages. J. M. Peebles.
Spirit-life of Theo. Farker. Miss Ramquell.
Soul of Things. Filizateth and Wro. Denton.
Vo. 2—Lerrion.

Spiritual Manifestations. Chas. Scorber Syntagina System of Nature, & Laws of the Moral and Physical World. Baron D Followsh. Self-I varuetor in Phren Joar.
The Swentific Basis of spiritualism, by Epes San 161

The Trutus of Speritualism. E. V. Wilson.
The Modern Bethesda. J. R. Newton.
The Hollow Globe.
The Votces. Fiala. J.00 Ob. Gill.
The Gods and Other Lectures. H. G. Ingersoll.
The Glosts and Other Lectures. R. G. Ingersoll

The Past and Future of Our Planes. Wm. Benton
Talk to my Patients. Mrs. C. B. Glenson.
The Clock Struck One. Sam'l Watson.
The Clock Struck Three.
The Clocy a Source of Danger.
To-Moreow of Denth. C. Flammarion.

To Morrow of Benth. C. Flammarion.
The Terupic; of Diseases of the Brain and
Nerves. A. J. Davis
The Origin of All Things. L. M. Armold
The Inne: Life; of Spirit Mysteries Explainest. A. J. Davis
The History of the Counted between Religion
and Science. J. W. Irraper
Travels Armond the World. J. M. Poebies
True Spiritualism
The World's Lighten Crucified Sarkors. K.
Granss

The World's Likewit Crash.

Graves.

The Ballo, autobiography of D. C. Densmore.

The Events in the Life of a Seer. A. J. Davis.

The Spirit's Book, Affan Kardee.

The Hetter War; an Appeal to Men in Behalf of Haman Culture. A. E. Newton.

Tiol Health Manual, E. Disabbut

Transcendental Parades. "Prof. Zidiner.

Theological and Missellaneous Writings of Thos. Pains.

Theological and Misorial recom writings of Thos. Fuint.

freiling on the Intellection Moral, and Social Man. a valuable work. If Powell
Take of a Physician. A. J. Ranks.

The Spirit World. E. Crowell
The Philosophy of Existency. E. G. Kelley
Conference Child. H. C. Wright.

Visions of the Reposet. Gilt, 1.50-10. Plain.
Ventions of Crawley. Vestigm of Creation
Vital Magnetic Cure
Vital Fures. How wasted and How Preserved.
E. P. Miller
Volumes's Indians; or. Meditations on the Beenlather of Emphres, with integraphical tensor.
Count Sura S
Volumes's New Lessage Monte.
4. J. Species

Viena of our Beatenir Rome, A. I. Davis, What Was He? W. Deuten Whiting, A. S. Stogenphy.of. Whencraft Lynamood by Modern Spiritanil, Alter Col. What is the state? J. T. Sunderlin.

GAMES.

2.75 12 Artitude or Geome of Hirds Scoops, an Interesting Games of Cards, for Children Tyters, timese for Children

PAMPEL NEW

have the seen. Then Prints have been a factorial of the American at 1 % ording of the American of the Markette for the Section of London. A figure. An E) collegence Leps Alter Deglacitic Theology, What c. is, it intel-

75 60

1.50 10

in Hour with the Augels.
Indiquest and Ds. view of the World is H.
Toulung Buddhism and Christianity Face to Face. J. M. Prettie

Buildiam and Christianity Face to Face J.
M. Freties.
Biographical sheiches. No. 1.
Blasecterar. T. B. Hazard.
Be Throeff. Was. Benton
Biblioit Chronology. M. R. Craven.
Gell and Scligious Ferneenthes in the State of
New York. T. B. Hazard.
Calms of Spigitualism: embracing the Eaperience of an Investigator by a Medical Man
Christianity no Finality or spiritualism superlor to Christianity. Was. Isenton
Career of Beligious bless. Hadson T. tie.
Child's Guide to Spiritualism
Childhood of the World. Prof. Child.
Common Sens. Thos. Palme (Political).
Contrasts in Spirit-Life and Recent Experiences of Samuel Bowles. Written through
the Isent of Carrie F. S. Twing.
Christ the Corner Stone of Spiritualism. J. M.
Peebles.
Common Sense Thoughts on the Bible. Win.
Benton. 1.75 12 75 06 75 08

5.00 30 1.00 00 2.00.20 1.25 08

Desition and the After Life. A. J. Leuvis.

Does Matter do it Ali ? margent a Reply to 1.00 10 50.04 7.50.00 1,00.10

2.00.00

1.00 12 25 04 50 05 75 05 4.00 00

Diskonism
Debate, Burgess and Underwood
Darwindsin vs. sepiritanilism. J. M. Peebles
Devil and his Maker
Devil and his Maker
Devil and his Maker
Death in the Light of the Harmesthal Philosophy. Mary F. Davis
Defence of Spiritanilism. Wallace
Dyspepsia. Rt Treatment, etc
Debage, Win Denton
Diskot. A. J. Lovis
Epiteme of Spiritanilism and Spirit Magnetlam, their Verity, Frartheability, Conditional
and Law.
Experience of ramned inosias in spirit Life,
through the Mediusakhip of Ahrrie E. S.
Twing
Experiences of Judge Edmacrals in Spirit Life,
given through Mes. Trepton: Elektroned
Errors of the Bible, Demonstrated by the
Truths of Sature. Henry C. Wright
Essence of Religion. L. Fractbuch
Exercic Hall, Theological incommer
Emples of the Mother over the Character and
Jestiny of the Ease. H. t. Wright
Pubnicus Tensioney of Ancient Authors. M.
B. Carnes.
Free Theodoly. A. J. Rails
Feur Loury a successing spirition. Dr. H. TiedEtc.
Etc. Theodoly. A. J. Rails
Feur Loury a successing spirition. Dr. H. TiedEtc.
Etc. Theodoly. A. J. Rails
Feur Loury a successing spirition. Dr. H. TiedEtc.
Etc. Theodoly. A. J. Rails
Feur Loury a successing spirition. Dr. H. TiedEtc.
Etc. Theodoly. A. J. Rails
Feur Loury a successing spirition. Dr. H. TiedEtc. tied the Father and Man the Image of God.

Level the Period and Man the Image of God.
Maria M. King
testers in and Ethics of Conjugal Love. A. J.
Daris
How to Magnetice. James V. Wilson
Hounted school House
History and Philosophys of Evil. A. J. Davis.
But to Institu. E. P. Miller. M. D.
Important Truths. a book for every cuild.
Is it the Despoir of Science. W. D. Gunning.
Is there a Jeguit The Argument Promad Con.
II, Then, and When green. W. S. Barlow.
Is Spiritualism True? Wm. Denton.
Irreconcilable Records or Generals and Geology,
W. Jendon.
Influence of Christianity on Civilization. Englerscool 1.50 10 1.50 10 1.50 10 1.00 00 1.50 10 3.50 24 1.00 08 2.50 18 $\frac{1.25\ 00}{2.00\ 12}$ derwood Irrepressible Conflict and the Phity of God, being two sectures. Emma Hardings and T.

being two secures. Leave to the fittie Divise? S. J. Finner. To a the fittie Divise? S. J. Finner. To ntimutions of immortality. Geo. A Fuller lehovah Unvelled; or, The Character of the Jewish Delty belireated. Lyceum Stage. For Lyceums and Exhibitions. Life of Wm. Denton. J. H. Fowell

Life of Wm. Lenton. J. H. Foweni
Mutual Criticians
Mediumship, its Laws and Conditions, with
Brief Instructions for the Formation of Spirit Circles. J. H. Foweli.
Moravia. Elsewa Laps at. T. R. Hazard.
Mesmerism. Spiritualism. Witcheruft, and
Miracle. Allen Putuam
Man's True Saviors. Denton
Ministry of Angels Realized. A. E. Newton
Mediums and Mediumship. T. R. Hazard.
Nora Eay, the Child Medium
Nora Eay, the Child Medium
Natty, a Spirit. A. Futuam Natty, a regirit. A. Putman

5.00.28

2.00 10

1.50 10

1.50 00 2.00 00 2.00 10 1.25 08 1.25 08

1.25 08 2.00 10

1.50 10

1.50 10

1.75 10

Tarior Orthodoxy Fulse, since Spiritualism is True. Orthodox Hash with Change of Diet. W. s. Orthodox Rasa was large of the lightor Pre-Natal Culture. A. J. Sewton Philosophic Ideas; or The Spiritual Aspect Nature Presents to ... Wilmburst. Pullus of Life. J. J. Adams. Pullus of Life. J. J. Adams. Philosophy of Creation, Thomas Pulne, through Horace Wood, medium. Pentateuch, abstract of Colenso. Proof Pilipathic Parker Memorial Hull Lectures. J. M. Peebles Parker Memorial Hull Lectures. A. J. Davis Philosophy of Special Provisiones. A. J. Davis

Old Theology Turned Upside Down, T. R.

Figure Memorial Hull Lectures. J. M. Postdies Philosophy of special Providences. A. J. Envis Repost on the Health of Children in the Onei-da Community. T. R. Nopes Review of Clarks on Emerson. Lizzie Isoten. Bules and Advice for Circles. J. Young... Beligion of Spiritualism. E. Crowell... Sulvation from sin. J. R. Nopes Spiritual Harmonies. J. M. Fostdies. Board. 25. Paper

25. Paper
Spiritualism and Insantty E. Crowell
Soul Affinity A. B. Child
Soul Affinity O. E. Crowell
Soul Mography of K. Graves
Sounni Borraphy of K. Graves
Sounni Irom Shakaspeare's Text. Wo. Den-Subbath Question. A.E. Giles.
Sunday not the Subbath.
Spiritualism, Defined and Defended: J. M.
Pechies.
Spiritualism, a Volume of Tracts. Judge Edmonds.

Spiritualism. Discussion of J. C. Fish and T.

H. Isunn
Startling Ghost Storfes from authentic sourcesseif-instructor in Phrenology,
spiritualism and Diabolism. Maria M. King.
The Wonders of Light and Color. E. F. Rabbitt
The Bealth Manual. E. D. Babbitt
The Realth Manual. E. D. Babbitt
The Blue and Progress of Spiritualism in Enchand. gland he Present Outlook of Spiritual am. Henry Kiddle The Hygierde Coule Busile, Mrs. M. M. Jon

The Relation of the Spiritual to the Material Enliverse, by the dictation of the late Frof. M. Faraday Tobacco and its Effects. H. Gibbana. Tobacco and its Effects. H. Glibs: The Temple; or, Disenses of the Norice. A. J. Davis. The God Proposed. Wm. Demiss. Three Plans of Salvation. 1.00 00 1.50 00 75 08 1.75 08 True spiritualism
The Setter Way: an Appeal to Hen in Behalf
of Suman Culture. A.E. Newton. Y
The Interpreter and Translator. Junes Hon-

The Vectal. Mrs. M.J. Housson. Thie of a Physician. J. J. Lawis. The hotelt-World. Engene Crowell. The Spicit-World. Engene Crowell.
Thyping his Tables.
Inderwood and Marpies Details.
Universion Child. H. C. Weight.
Vital Force. How Wasted and How Fr.
ed. E. F. Miller, M. D.
Vital Magnetism. E. D. Salban.
Views of sort Heavenity Home. A. J. Ba
What was He? W. Emiton.
Worlds within Worlds. Wonderful Discoin Astronomy. W. E. Falbonstock
Who are Christians? Demion.
What is Right. Demion.
Why J am a Spiritualist.

50 00 1.00 00 1.00 00 Why I am a reportualist.
Witch Poisco. J. M. Peebies Wetseka Wonder
What Shall We Do to Be Saved? R. G. Inger 2.50 20 1.25 00 1.00 08 1.25 00 1.00 08 1.00 00 1.25 10 1.25 08 1.25 08 Mir Syrtis A New Earls of Bellef in Immortality. J. E.

Furner nti-Spiritual Christianity bie Oriticism by L. S. Fleid Guide-Puets on Immortal Boads, Mm. Ja figuraciium or Christianiti; Whi Puebles Ingersol's Interviews on Tuimage. 1.00 06 Ingersol's interviews on Talmage. Horal Education. Dr. J. R. Surinanan Mood, Thought and Gordenstein. L. Wilder, Origin of Life. Prof. M. Faraday through

Origin of Life. Prof. M. Faraday through moriform figorit Mantfestations of Ancient and Modern Times Compared. In J. Besin.
The Development of the Inpirit. after True Lion. Prof. M. Faraday through a mortion. Thoughts Drow the Spirit-World, Mos. J. Annill De Frorens of Mantini Actions or Brew on This Prof. M. Faraday throught a modium. The Philosophy of Death. In: E. Crowell. The War in Houses. D. Lott.
The War in Houses. D. Lott.
Weather Foregasts said American Almans. Prof. The.
Was Jones Dirigo? N. E. Crowell.

11222

For the Rengio Philosophical Journal. Letter from Mexico.

Chihuahua, Mexico, Sept. 17th, 1883. Circumstances compelling me to remain here, and thinking a description of the cele-bration of the anniversary of Mexican Inde-pendence may be interesting to your readers,

please find it herewith submitted: One year ago the Mexican Central Railroad was opened to this city, and the place was visited by delegations of business men from Boston and Chicago. That railroad is now completed about three hundred miles further toward the city of Mexico, and within the next year will be finished. The past year has been one of great progress for this city in some directions. A street railway has been constructed leading from the Mexican Central R. R. Depot to the "Alemeda Gaudeloupe," a distance of about three miles; it is purely Mexican; the stock was all taken by them and the road built by them, but when the cars were placed on the track, it was found that something more than they possessed was required to make the enterprise a success— the cars would not hold to the track, and all their experimenting was useless, therefore the Americans were called in to "reform". their work, and now the road is in operation.

During the past year bullion refining works have been completed by foreigners, but fail to pay; an ice factory has been in operation several months, but the demand from Mexic-ans is next to nothing, and that fails to pay; a stamp mill for reduction of silver ore has recently been completed, but has not yet had sufficient time to show whether it is to be a success; the numerous mining experts and metallurgists (?) which afflict the vicinity, however, join in expressing grave doubts of its #unning three months; their opinion is something in favor of its success.

wood working establishment has been put in operation, a sort of half and half Mexcan and American institution, which through the aid it has received from the railroad and from Americans who have been unable to get along with Mexican conveniences (or inconveniences) has likely paid a profit. A daily newspaper has been started, half English and half Spanish, and though its proprietor has made every effort and has puffed the city, the State, the people, the institutions, the cus-toms, the soil, the mines, the climate, and in fact the officers, with a fulsomeness that might have secured a trifling recognition at might have secured a trifling recognition at the hands of a people with any soul, yet there is no response, and by reason of continued losses, the News will soon be numbered among things that were, and its enterprising propri-etor will have learned the lessen which has been administered to so many, many, Ameri-cans, that to put one's trust in the word of Mexicans or of Mexicanized foreigners, is building upon a foundation of sand.

The fact is, this country is very much overestimated; it has a fine climate; its soil when irrigated is productive, but the expense of irrigating is very great in most places; the mines are good in about the proportion to one in ten thousand; the people are polite and courteous, a long way past the limit of toleration without disgust, to a person of sense, yet they indulge in all the known-

"Ways that are dark And tricks that are vain,"

and finally land the tenderfoot high and dry, a financial wreck.

Mexico has a strong government, but its laws on many subjects are abominable. She raises her revenues from the necessities of life—from the poor people, while the millionaires pay comparatively nothing, and the wealth of the country is almost freed from taxation. It must from the very nature of things, be a long time before this country will progress; it is against the interests of the wealthy and the ruling class, that it should do so, and they are so strong that if such men as Diaz and Gonzales would make the changes necessary to put the country on the road to prosperity, it may well be doubt-ed if they would be able.

It is well understood here that the Governor of this State and his clique are bitterly op-posed to General Diaz and his policy—they prefer the government of might, rather than of justice, intelligence and progress, and if there shall at any time be a revolution at-tempted here, you will see that it will come from that source, and not through Americans

as has been predicted.

But to the celebration: On the evening of the 15th (the anniversary being the 16th) the public buildings and many private residences were illuminated, and a meeting was held in the Theatre at which several short addresses were given and a poem recited, all smacking strongly of Libertad o Muerte (Liberty or Death) an expression which some of your older readers may have heard elsewhere; there was also some singing by the amateur local talent, and not bad; the inevitable brass band was also on hand, each member seeming to outdo the others in his patriotic attempts to blow the sides out of his instrument; the Governor unfurled the Mexican flag, but few seemed to notice it. After the conclusion of this meeting, 21 guns were fired by the artillery, and the soldados (soldiers) marched and bands played and the "common people" feasted on the national dish chits y frijoles (peppers and beans) and the youth made sad havoc in the stocks of domestic candies and ginger-bread arranged on tables around the plaza, nutil 12, o'clock until 12 o'clock.

until 12 o'clock.

Citizen Asunselo, un commerciante grande (a great merchant) gave a ball at his residence to a few select friends of the family not forgetting some Americans. It would be a graceful thing right, here to compliment his elegant wife, reautiful daughters, fine champagne, etc., but as they would never know it, it is best to adhere to the old method of trying to do some good to Americans, which would not be accomplished by such an example, unless they could see the subjects of the compliment to know it was not flattery, so contemptible wherever employed. so contemptible wherever employed.

Op the 16th at daybreak (or less) another 21 guns were fired, and it seemed as though the world was filled with bells, and they had 21 guns were fired, and it seemed as inough the world was filled with bells, and they had all been sent here for the occasion; large bells, small bells, old bells, new bells, sound bells, cracked bells, bells for churches, bells for public buildings, bells for the residence, bells for the street, bells for locomotives, bells for animals, bells for everything and everybody, sleepers included. It was grand; that is, I suppose it was, for Mexicans, and to make it doubly entertaining the military was abroad in the streets with drum corps, brass bands and bugles, and a city usually as quiet as a country church yard, was converted in a cheap way into a perfect pandemonium for about an hour. At 9 o'clock, the Governor, State and city officers and invited guests assembled at the "Palace" (a onestory adobe dwelling, not a hundredth part as fine as his private residence) and proceeded to the portal of the city, building fronting on the piaza, where other addresses were made and another poem was "let off" and throughout the day the masses indulged in stuffing themselves, gazing at the soldiers and listening to the drums and other music (?) until toward evening when the gente, fino, (pronounced, hente feeno) (fine people) began to emerge upon the streets and drew all the attention until the bands commenced playing in the several plazas and alemedas which continued until 12 o'clock at night. At 9 o'clock P. M., the display of fire works was given and a very nice entertainment it was, the pieces being comparatively few, but large

The firecracker nuisance has not yet made its way here—not a single one has your cor-respondent heard. Mexican boys evidently

prefer chili y frijoles for their money.

The city was again illuminated, but the usual public ball was omitted "on account of the large number of prominent families in mourning," there being about twenty, but not until there shall be at least an hundred more which mourn the transition of the respective heads, will there be any noticeable beneficial results in this direction to the country. CAROL.

For the Religio-Philotophical Journal. Brooklyn Spiritual Fraternity.

BROOKLYN, Sept. 21.—The eagerly expected close of the vacation has come at last, and a large audience assembled in the conference room of the Church of the New Spiritual Dispensation to assist in the inauguration of the fall season's work of the Brooklyn Spiritual Fraternity. The meeting was informal, almost imprompts, there being no special speaker announced, and though a theme was proposed, it was not settled, even at the meeting hour, who should present it. The buzz of hearty greetings of friends returned from camp meetings and other summer re-sorts, filled the room with a pleasant mur-mur, which only ceased when Mr. S. B. Nichols, our well known, indefatigable President, called the meeting to order. Right glad was every one to see him at his post again-if not perfectly cured of his blindness. so much better that he could venture to take np again the work he loves so well and which he only abandoned white absolutely compelled to do so. He opened the exercises by a short address of welcome, declaring anew his love for the cause and his determination to labor for it as long as his strength would permit, and then called Judge Dailey to the

The eloquent and learned Judge took for his theme the subject previously chosen for discussion: "The Conference as an educator and a help to spiritual growth." He apologized for not being prepared, caused by pres-sure of business, but if he had not told us, we should never have discovered it, for his able analysis of Conference work showed no failure or crudity anywhere—the only fault was he stopped too soon. He declared there was too little thought given to what was said in Conference. The object was mulual improvement, for interchange of thought, not for the utterance of familiar commonplaces. The meeting was designed for the discussion of great truths; of necessity the discussion was informal, for no two men could see any thing in the same light pre-cisely; no two had the same experience; or, if that were possible, could describe it in the same way. Recognition, relcome of this, gave interest and variety to the Conference. This presentation of diverse views, this welcoming of everyone's thought, made the Conference one of the best possible schools, where each was busily engaged in teaching him self. True, there was a class of speakers who did not think, but would talk-who seemed to think the speaking "their little piece" of commonplaces was essential to the success of the meeting. This was all wrong. If one had nothing to say, it were better to try the effect of a little silence, at least occasional-ly. To realize the highest good from these meetings, the attendants should think on the themes proposed and bring to the meeting the results arrived at. The dudge gave well-deserved praise to Mr. Nichols for his ceaseless industry in engineering the Conference and in reporting its meetings—thereby mak-ing the Conference a means of education through the whole land—thousand who had never seen the speakers, made sharers in, and judges of, their thoughts.

Mrs. Abbie Burnham was called for, She declared herself unwilling to speak on the subject before the Conference, saying she rarely had the opportunity of being present at one, knew comparatively little of their methods or success. Abstractly conferences ought to be educators, doubtless they were; but she would prefer to talk on a theme she was more familiar with—some phases of mediumship. There is large veriety in, susceptibility to, and acceptance of, spiritual influence. Some are intensely intellectual, others are subject to distinctively spiritual influences, but both have frequently a mistaken idea of their relation to the power which explications are subject alts and guides them. Common is it to find mediums not content to do what they can do, being naturally fitted for it, waste their time in seeking for powers they are unfitted to receive. There are others who profess to be afraid of education, boast they know nothing and do not want to know any thing; that they are mere instruments. These seem never to have discovered that a more perfect instrument would be able to respond more perfectly to the spirit influence—culture would not make them better mediums. She closed with an eloquent invocation of spirit

Mr. W. C. Bowen declared his full sympathy Mr. W. C. Bowen declared his full sympathy with the joy of the audience at the partial restoration of the President's sight and what had been said of the educating power of a Conference. He said that there is need of such a Conference; we stand for honesty, for purity, for exact justice to all, for intellectual and moral development. We want to be educated to reverence all that is worthy of reverence; we want the continued presents. reverence; we want the continual presenta-tion of facts, but they must be genuine, undoubted facts. Many are disposed to under-value facts, to exalt, instead, speculative philosophy; but the world is not hungering for speculation, but fact, something they can see, comprehend and know.

After a brief address by Mr. D. M. Cole, the meeting closed, but it was long ere the room was cleared, there was so much of friendly greeting yet to be given.

D. M. Cole.

Louise Lateau.

Louise Lateau, the most remarkable of modern stigmatise's, the Belgian peasant girl, died on the 27th of August, at the age of thirty-three years and seven months. On eight hundred successive Fridays, excepting that just before her death, she had been the subject of an ecstatic excitement, accompanied with a flow of blood from the marks in her hands, like those on the crucified Savior. There is, we believe, no question as to the genuineness of this phenomenon. She was very greatly honored in the Catholic Church as one specially favored of God. For Church, as one specially favored of God. For three weeks she had been very feeble, and when, on the Friday before her death the Rev. Fr. Duclos brought her the Blessed Sacrament, the inhabitants had a presenti-ment that this was to be the last of these

pious processions, and they came in crowds to kneel on the route of the vinticum, and lights were lit in the windows. Five or six men carried torches. An Irishman, to be able to approach Louise, took on himself the office of bell-ringer, and carried the lantern. In the afternoon she received extreme unc-tion. After receiving the sacrament for the dying she spoke to her sisters, the first words he had uttered for three weeks, and asked to be buried without display, like her peasant mother. Her last words were: "Jesus, Mary." As she lay, after death, on a simple bed cov-ered with a red calico counterpane, many plous visitors came to see her, and one of them tried to steal the cross from Jerusalem, which lay on her breast. The respect of the people about for her was unbounded. Pius IX. sent her his papal blessing.—New York Independent.

RELIGIO-PHILOSOPHICAL JOURNAL.

Martin Luther-Celebration of his Four Hundredth Anniversary.

To the Editor of the Beltgto Philosophical Journal

I noticed in this week's JOURNAL an item about the great German celebration of Martin Luther's four hundredth birthday. I have the pleasure to send you a letter, written by an American student of philosophy at Viennit describing particularly the interesting event as he saw it. It was written for his parents' perusal and not for the public, or he might perhaps have added more descriptive. parents perusal and not for the public, or he might, perhaps, have added more descriptive pictures of the mental and moral aspect of the assemblage, which he could well have done. Felix Adler has twice invited the writer to lecture before his society in New York, which he did with good acceptance. Sometime we may hear more of him.

WEIMAR, SAXE-WEIMAR, Aug. 9, 1883.
My DEAR FATHER: I-wish I could describe
to you a little excursion which I made yesterday to Erfurt, a city of 80,000 inhabi-tants, half an hour's ride from Weimar. Frau T. and daughter, and Fraulein Z. and I started at one o'clock. I had feared we should not find seats in the cars for there was such an immense crowd going, the tickets were so cheap, the round trip only twenty cents; and every one, of course, wanted to see the great celebration, Martin Luther's four hundredth birthday anniversary. In spite of the crowd we all found seats, and before two o'clock were in Erfurt. Frau T. inquired of an army officer who was standing at the railway station, where we should best go to see the procession. The officer, with soldier-like gal-lantry, said that if we would come with him he would give us fine seats on a platform made for his friends. We had to walk through almost the whole city before we came to the platform, and so we had a fine chauce to see the decorations. Every house was covered with flags (and here in Germany they have so many kinds of flags) and with evergreen wreaths; and the streets through which the procession was to pass, was arched all along with festoons of green. The day was simply splendid—not a cloud passed before the sun, and the streets were jammed with people. There is a greater variety in such a crowd here, than in America, for we have no peasant women in bright purple dresses and with their heads tied about with a sort of scarf with high pointed head dresses of stiff black silk and long, watered silk ribbons; and we haven't so many queer looking individuals who seem to dress according to their fancy.

We had to wait two hours on our platform before the procession came, but then we were fully repaid. It was a costume procession, representing people in the Sixteenth cen-tury, just as they looked probably when Mar-tin as a boy, fourteen years old, came first to Erfurt to study. The bakers and butchers and barbers were all in the procession—there were different societies of them, some more than four hundred years old; and they carried before them (each society) a box, which contained, I believe, the original charters of the societies. Then came the prettiest young ladies of the city, representing the daughters of the nobility, dressed charmingly in rich merino dresses of white and light blue, with deep bands of velvet, and on their heads queer little salvet beaught to match. little velvet bonnets to match. After them an old fashioned wagon, such as I never saw before, in which sat a man representing Luther himself; and the great fat fellow cer-tainly did look very much like the pictures of the mighty reformer. After Luther came the students. They were the great feature of the occasion. There were eight hundred. They had come from Jena, Lipsic, Gottingen, Heidelberg and Berlin—indeed, perhaps, all the Universities were represented. Their costumes were lovely. They were tights, with fancy shoes, and jackets or mantles of wary color—inst each costumes. every color-just such costumes as you see on the stage representing knights. They looked wonderfully handsome and were so jolly and proud; all the ladies went into rap-tures over them. The students carried wreaths of evergreen, and when they spied a pretty girl in the crowd, or at a window, would throw their wreaths at her. Everything looked so beautiful and innocent and free. It was too artistic to be American, and too moral for France—too easy and graceful to be English. Nothing could go ahead of it, unless an Italian carnival, and that I have never seen. After the procession was ended, the whole crowd assembled on an open square and sang some of Luther's hymns. After that was finished, I stationed myself at a corner of a street where everybody passed by, and it was a sight! Every little child had a red balloon, and all the boys, silver medals with Luther's picture on them. Of course there were plenty of soldiers, too (there is no German town without them) to lend dignity and serenity to the sight. And in amone all the rest were those who had walked in the procession. There were no fire crackers, no carriages (German people never ride) no American noise. In the evening the streets were to be illuminated, and there were to be festivities of some sort, J.don't know what; but we came away at eight, delighted, but frightfully tired. STANTON COIT.

Wolfe Upon Colby.

To the Editor of the Religio-Philosophical Journal Does the Wolfe who is so eager to tear the Colby to tatters in the Religio-Philosophical Journal of the 22nd, know whether "the girl" did, or did not, "die a victimof medical ignorance?" If so, why don't he declare the same when he attacks the man who asserts this is the fact, and defends an M. D. who was so brutal and cowardly in his nature and instincts as to call to his aid a big negro and big club, and darkness, and so murderous as to cry out "By G—I mean to kill you!"—as was reported in the Journal. No man who was innocent of reason for these charges would have shown this builying spirit. The actions of the M. D. tell against himself.

Before one ought to trust themselves to take sides in such an affair, they should investigate the bottom facts, and we have no Does the Wolfe who is so eager to tear the

vestigate the bottom facts, and we have no evidence that such a movement has been even attempted. Dr. Wolfe seems to forget the possibility that the spirit, through Colby, or

Colby himself, may have spoken only the truth; and in that case where is the "slander' and where should come the merited punish-ment? Undoubtedly there have been thous-ands of cases where "the girl," or the man-has "died a victim to medical ignorance." and there will, it may well be feared, be thousands more of the same sort of exit. Very few of the respected profession of medicine, if brave enough to speak their own convic-tions, consider themselves possessed of much actual knowledge of disease, or how to treat it scientifically. If Dr. Wolfe should die through "medical ignorance," as he is liable to, if he employs physicians at all, and had an opportunity to return through a medipm and speak to the world or his friends, what more natural thing could be do than to state this fact, now cognized by his spirit, thought-less of consequences? Would he refrain for fear of hurting Dr. Mullen? Or would he even remember that he might injure the me-dium who was serving him, by declaring that he himself "died a victim to medical ignorance?" No, spirits are like ourselves, human, they do not always consider the consequences of their acts; and the outrage and injury inflicted upon a spirit by being sent out of its body before it should go, is just as aggravating, as if one had been maltreated and disabled by a superior brutal force, and yet left in the body. in the body. This principle of retaliation is ic every human heart, and if is not eliminat-ed by the separation of body and spirit. A dis-creet spirit would have chosen the place to declare such vital and dangerous truths as this, if it was a truth, but all spirits are not

discreet either in or out of the body. "The impression is left on my mind," that somebody who decides so unhesitatingly a case he has not investigated wants "notoriety." Mr. Colby and all the parties are strang-ers to me; the light of common sense is all the illumination I have received concerning the matter-I take no sides-but an old Spiritualist like N. B. Wolfe ought to know something of the facts of spirit control and meth-L. B. SAYLES.

Dayville, (Killingly) Ct.

. About John Calvin.

The following short extract is from the Baptist Standard of Chicago, printed Aug.

'No doubt Calvin has been charged with a coldness that by no means belonged to him. Much of the chilliness that attaches to his name has come from the writings of his commentators rather than from the treatises of the old theologian himself. A certain writer in the East is correct in calling for a just treatment of the stalwart champion. Had Calvin a heart? Dr. Galusha Anderson once asked, and then, in answer he told the story familiar to many. Calvin and Luther were together in the pulpit. The former was the preacher, but in the midst of his discourse he was so overcome by his emotions as to begin to weep. The hardier and less emotional Luther arose and said: 'Sit down, let me preach!" And preach he did. Calvin, indeed, had a heart, and so has his theology.

A very good answer to the question "Had Calvin a heart?" may be found in the follow-ing historical facts taken from Appleton's American Cyclopedia, volume 14, page 779:

Michael Servetus, a Spanish author, of great learning and notoriety, having spent many years in writing and lecturing on the subject of medicine, during which time he anticipated Harvey and Hunter in discovering the true theory of the circulation of the blood, became deeply interested in theology during the mature years of his life.

He became a disbeliever in the doctrine of the Trinity, and wrote a very able work, setting forth his views on the subject. At this time John Calvin was the leader of the churches and the principal theological teach-er of that period, and thus it was very proper for Servetus to consult Calvin in matters of theological opinion. He therefore sent a copy of his manuscript to Calvin, asking him to make whatever-suggestions or corrections he might deem wise, and return it to him prior to publication. Instead of acting like a man who had a heart and kindly telling Servetus he did not approve of the views set forth in the manuscript, and beseeching him as a Christian byother to abandon the dangerous doctrines, he kept the manuscript and wrote letters to the clergy to be on the lookout for the heretical author.

Servetus waited seven years for the return of the manuscript from Calvin, but was com-pelled to publish the book without the aid of the one in whom he had trusted for brotherly counsel. The work went through the press in Vienna in 1553, and Servetus was arrested soon by the heresy hunters and imprisoned for trial, but he soon escaped, and made his way through hunger and suffering to Geneva, in hope of Christian protection from Calvin. But no sooner had he arrived than he was But no sooner had he arrived than he was again arrested at the instance of Calvin, and a council of sixty bishops of the Swiss, churches was called, and under the leadership of this "old theologian" and "stalwart champion" Servetus was burnt at the stake in sight of the city of Geneva. With him also perished the mauscript sent to Calvin. If this black crime does not brand John Calvin as "utterly destitute of a heart," and as deserving of the highest penalty known to the laws of God and man, then I am not able to judge correctly of his "just treatment."—S. judge correctly of his "just treatment."—S. D. Bowker, in Kansas City Journal.

For sufferers Chronic Diseases, 35 pages, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier St. Louis, Mo. (oldest office.) State case your way.

\$5 to \$20 per day at home. Samples worth to free.
Address STINSON & Co., Portland, Me.

A LPRED DENION CRIDGE, Psychometer. Examines iocks of hair, letters, mineral specimens; locates wells. etc. Terms #2.00. Address Box 148, Salem, Or.

PATENTS BOUGHT SOLD OR Procured Books free.

EXAMINATIONS

Mrs. C. M. Morrison's MEDICAL BAND AS FORMERLY.

OR medical diagnosis by letter, enclose lock of hair and one dollar. Give the age and sez. Terms for magnetiz of remedies will be sent with the diagnosis. Address P. O. Sox 2519, Boston Mass. H. B. WILLOOX, Sec.



Mc SHANE BELL FOUNDRY Manufacture these colstrated Bells and Chimes for Churches, Fower Clocks, de., de. Prices and citalogues sent free. Address H. McShanz & Co., Battimore, Md.

A PRESENTATION OF

THE DOCTRINE OF THE UNKNOWABLE,

BITH A NEW SYNTHESIS.

By David Eccles.

A lecture delivered before the Kannae Liberal Union at their Fourth Annual Session. Price 10 cents. wholesale and retail, by the RELIGIO-PRILOSOPEI HING HOUSE, Chicago.

SAMARITAN A SPECIFIC FOR
Epilepsy,
Speame, Convili-NERVINE Sichraus, Convillations, Falling Sichraus, S., Vitus Dance, Alcohol-NERV.E

THE GREAT ing, Syphilite, ism, Oplum Eat-Scrofula, Kings Evil, Ugly Blood Diseases, Dyspepsia, Nervousness, CONQUEROR Sick Headache, Rheumatism,

Nervous Weakness, Brain Worry, Blood Sores, Billousness, Costiveness, Nervous Prostration, Kidney Troubles and Irrepularities. \$1.50.

Sample Testimonials.

"Samaritan Nervine is doing wonders."
Dr. J. O. McLemoin, Alexander City, Ala.
"I feel it my duty to recommend it."
Dr. D., F. Laughlin, Clyde, Kansas
"Repred where physicians failed."

"Recured where physicians failed."
Rev. J. A. Edic, Beaver, Pa.
Rev. J. A. Edic, Beaver, Pa.
The Dr. S. A. Richmond Med. Co., St. Joseph, Mo.
For testimonials and circulars send stamp. (7) At Druggists. C. N. Crittenton, Agent, N. Y.

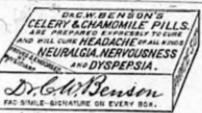


When two weeks old our child caught cold. For 18 months could not breathe through her nostriis; became emachated. By using Eigh Cream Balm she was cured -J. M. Smith. Owego, N. Y.

Since Boyhood I have been troubled with Catarrh and Hay Ferer. Ely's Cream Baim has cured me.— E. L. Clickener New Brunswick, N.

HAY-FEVER

When applied by the finger into the mostrie, will be absorted, effectually cleaning the head of catarrhal virus, causing the head of catarrhal virus, causing the head of catarrhal virus, causing healthy escretions. It alliagon from additional colds, completely heads the sores and restores taste and smell. A few applications relieve. A thorough treatment test positively curr. Agreeable to use. Send for circular. Price to tents, by mail or at druggists. ELY BHOS, Druggists, Owego, N. Y.



Thousands of testimonials to prove the above asser-

"Had Neuralgia and Sick Headache for years. Chlorat or other medicines would not cure, but your Celery Fills did:"—S. G. Harburg, Casstown, O.

PENSIONS for any disability; also to Wicows, Children, Parcreased, Charges of Desertion removed; Discharges and
ilouotrobtained. Horse claims now paid. Send stamps for
New Lanca and blanks. Col. L. BINGHAM, Alt'y since 1865
for Claims and Patents, Washington, D. C.

"WHEN 1 GO."

Mrs. S. A. Van Biarcom's beautiful song. A favorite with the Spiritz, who sing it aloud, and at the same time insert their own words, play it upon the guitar, show bright lights, white robes and spirit faces, as can be testified to by persons in about every state in the thion, is a fine circle and family song, quartette, with plane or organ accompaniment. Price 40 cents. For sale at the office of the Religio-Philosophical Journal.



KUPTURES CURED

FOUR ESSAYS CONCERNING SPIRITISM.

WHAT IS SPIRIT? WHAT IS MAN?

URGANIZATION OF THE SPIRIT-BODY, MATTER, SPACE, TIME

The author, Heinrich Tiedeman, M. D., is a German scholar, he presents many thoughts in reference to the subjects treated that are worthy of careful consideration. Price, 20 cents; postage free.

For sole, wholesale and retail, by the RELIGIO-PHILOSOFIE, GAL PUBLISHING HOUSE, Chicago.

COMMON SENSE THEOLOGY; -08-

NAKED TRUTHS,

IN BOUGH SHOD BETWE, AIDUT

HUMAN NATURE AND HUMAN LIKE. With a critique upon the creeds in four parts .

BY D. HOWLAND HAMILTON. Thirty years a Practical Phrenologist. Cleth bound, 160 pp.; containing Photograph and Ante-graph of the Author Price, \$1 50; postage, 8 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PURLERING HOUSE, Chicago.

Third Edition-Revised, Enlarged, Profusely Illustrated Red Edges, and Elegantly Bound.

STARTLING FACTS

BEING A GRAPHIC ACCOUNT OF

Witches, Wizards, and Witchcraft; Tuble Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and SPIR-IT NATERIALIZATIONS of Spirit Hands, Sprit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that

has Occurred in Europe and America Since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time. BT

N. B. WOLFE, M. D.

The book makes a large 12 mo. of our 1000 pages; it is printed on fine, calendered paper and sound in extra feavy lengths cloth, with back and trust seathfully illuminated in pold.

After comprehensively epitemising the "Startling Facts" contained in his book comprising original investigations made under most favorable auspices. Dr. Wolfe says:

"With these avowais of its teachings the book stands before the world, asking no favor but a reading—no consideration, but the fair judgment of enlightened men aiffl women. As Death is a heritage common allike to King. Pope, Priest, and People, all should be interested in knowing what it portends—of what becomes of us after we die. Those who have tasted death, our split friends, answer this great problem in this book of 600 pages."

Price \$2.25. Postage Free. Mailed in a fine box so as to reach the buyer in perfect orde For eale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.