# PHILOSOPHICA 


VOI. XXIII. CHICAGO, SEPTEMBER22, 1877
 NO. 3
" comale.

```
$ Swet Foogt tommoalydawn,
ANa,
M,
```



```
Mosm,
Nomen
```






```
    Ma,
    Min
    My,
```



```
    M,
```




```
    *)
```

The Conelition of Spiritualismedn England.




















oubbith imbeate








|o

IS THEREA CONFLICT
DARWINISM AND SPIRITUALISM?

 philosophy (Conflich page 33). Brother Peebles treat-
ment tof the quustion or onirivism completely estab-
lishes the truth of this statement. Steering clear of
 nature and the universe, he builds up; in a purely, sub-
jectioc manner, ascheme of creational causation corre
sponding to nothing in earth, heasen, or hades, so far spo we can gather from kriown facts and established
as
trutust
Does not our god bother Know that the days
 one and all relegated to their appropriate domain as
monuments o human folly while eclence, exact facts,
met monuments of human folly; while sclence, exact facts,
the teachins of nature the voice of God in the vistls
and invisifitu universe, are now engaging public atten-tion,-serring as the basis of modern thought and mod-
enn endeavor? ern endeavor?
Deeply do $I$ sorrow that Brother Peeples, my frrend
of many simy years agone bas fallen -into the botof many suinny years agone, has fallen -int the bot-
tomless pit of dideal subjectivism-the pit of Cimmerian

 mountann-topt of Rational Science, where he he can truly
excelaim, Nature is my mother, her sarantis nad teachers mo ministrants, alt lower forms, mineral, vege-
tal, and animan, my brothers, and eternal propress the
giorious destiny of all forms and forces of lifel glorious destiny of all forms and fo
Having demonstrated beyond any reasonable doubt,
that there exists not the ellghtitest evestige of $a$ cenanist
 "long ere Darwin and Wallace heralded the advent of
what is now known as Darwinism, Spiritualism had What is now known ha Darwinism, Spiritualism had
been a mighty instramentaity in dissenian iting its
truths with the masses; that the first Splrititualigtic



 Wallace, so far from being an ant-Darwintan, is one
of the staunchest - advocates of man's animial derivation; asel that the specolations of our worthy brother
relative tot hoo origno of peceies and of man are purely
ldeti,


 tlons urged against the truth of Dar winism, contrast. ing those objections with the teachings of the most
eminent masters in sceence and phlilosophy, and evidencing, I think,
in every point.

## Pakt II.


 Look at astronomy, with its magnificent generailz tigns, couplef with the demonstrated accuracey, of it marvelous calaulations and prediections, even. in the the
matter ot fractions of seconds of time
izations, calculations, and predictions aret all beneral izitions, calaculations, and pretictions, are all bised up.
on hypotheses. The Copernian system of astronomy
is one vast hypothesis, sertes of hypothesess the , the constitutuon of fhent solar sys
tem. with its whirling planets, storerids, tem, with its whirling planets, asterodds, and comets,
circling round the sun from weat to east, is a hypothe earth, and its axial revolution in the same period, are hypotheses; the rotary and orbital motions of the earth
are hypotheses: yet all these are taught in every school in the land, and any one doubting then woutrd be regard
ed as an ignoramus or a crack-brain. olier iraraicies of piyysical science, - as meteoriogigy
chemistry optics, electricity etce etc. $\rightarrow$ many of what are regarded as their most familiat truths are simply
hypotheses. Such beeng the case, and noope will deny
its truth, the application of the term hypothess to Darwinism is of feebie significance, demponstrates
In Huxley's "Origin of Species" ") wil be found a thor-
ougk annlysis of the signilication tad scope of the word hyppthesis among scientists, to which L. invite tha at
tention of Brother Pedbles. $: A$ mann." says Hux "may say the moon is made of green cheesee: that is a
hypothesis. But another man who has devoted a great deal or time and attention to the subbect declares that
it is probably composed of materials very similar to
those of which the earth is made up; and that also is a
 there begins to be a strong presumption in their favor Thounh Peebes quites the remark of Huxley, mad
a number of years ago, aceepting Darwinism as a hy
 rall, in dem demstration of the hypothesis of evolution:
the definition given of evolution in those lectures being, the derivation of higher forms from lower, in an
unbroken rradation from the tiost inferior form up to
man. In this, the Iatest declaration of Huxley upon the subject, appears the follow ing conclusive language

- An inductive hypothesis is said to be demonotrated
when the facts are shown to te in entire accordacee
 tifically
present dation as the Copernican theory of the movements
of the heaveny botides. . Is basis is of precisely the
same character-the co-ineidence of the observed facts whole evidence is in favor of evolution, and there is
none against it." ${ }^{\text {Now, evolutionists very }}$ glibly quote days of the hypothesis, but they always find it con-
venient to make no allusion to his recent positive nssertions, that evolution is a truth, demonstrated and veri-
fied past reasonable doubt.

Jottings of travel fan england-no. 2.

 ferenee, doubtlese se sen the smoothly lald ralls, fields
divided steame the picturesque hedges, dotted over with

 nary car, in consequence oot the cusbsioninn formirghi
resy for the shoulders and head, but not gulte equal in

 cans, served to ensure us courtesy and kindiness.
. The bagkage is carried in atsection of the same car


 Hibt greater wisdom.








 tinguighed persons had been lowered-Ave conins in
row. how empts appeared earthy distinction and
emoluments?









## ob im be <br> obs h hee bed nto sten ter












nanan (then consel at New York We believe) was
nthruted thom mission by the British Govenment, in
the confess that The Poets coriher disappointed



dencles of the noble Dean stanley.

 bey, with its hallowed associations. Its chapels, nave
monumens and doliosterd will never fude from recol
lection, whilist mason hoids the seeptre. THE WILSON EXPOSE.
A Letter from J. F. Snipes in Regard to It.
 ing a Mrs. Wilson, and disrespecting me Neither the
manner of my introucuction to the pain. Mr. Roberts at
























SEPTEMBER 22, 1877
RELIGIOPHILOSOPHICAL JOURNAL

|  | preasing facts connected with her mission <br> The President presented another resolution, which in effect can but greatly assist us on in the goot cause namelv: Resoloced, That the ofleial Board commission M. .C. Vandercook, an eminent com- poser of muslc, as a-missionary singer, to poser of music, as a. missionary singer, to assist our missionaries in public tneetings. Resolution adopted. <br> Saturday evening Capt. II. II. Brown, who as a lecturer upon any subject, ts raiely surpassed, spoke at length upon "The Re- IIgionis of Spirituallsm," during whiloh he declared "spiritualists. were an imreligious class: that we needed to cultivate the revnatures; were not emotional enough, and made an earnest appeal to Spiritopilists to rightly educate our ch training. i, gceam, and by proper <br> The President announced the Board had | Th |
| :---: | :---: | :---: |
| of the Scral-Amanal Meeting of the ,gan Aserocinticn of Spiritual'sts, at Rockford, Sept. 7th, 8th. and 9th, 1877. |  |  |
| The meeting was calied to order by the President, Dr. A. B. Spininey. Nu, C. Yancharaning productlons), followed by an in- <br>  marks by the President. <br> Theport from the missionary, Bro. T. II. held many grove meretings, travelingand speaking constantly; wiwl had been a success | ualists was becoming too full for conven- ence. it was deemed advisable to lire Cenencenial Hall- also, for the accommodation of the convention on Sunday. full house: Chas. Andrus speaking nt the church: Mr. Whiting and Mrsi, we. ware lev at the hall. Not being present, we were informed that Mr. Andrus lecture was es- pecially calculated to give satisfaction. At a second meeting of the Executive | The partridge drums upon the thil, a daddock .bid Whate enow and tien, at oriole liehts up a acar. |
|  |  |  |
|  |  |  |
|  | Board and ready to work in their interests, |  |
| Capt il .i. Brown wide brier remarks, |  |  |
| in a happy, hopeful manner, regarding his ould have been extremely the avails. Herecommended that a lecture |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  | structions multifold, will invariably arise. -Coleman. |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
| Whether we ive or dee ${ }^{\text {President appolnted }}$ (emmittees on finance |  |  |
| range |  |  |
| of the gospel to that of a divine mils. |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
| 兂 |  | , |
|  |  |  |
| Fy spakers over the |  | opor |
| c. Woodruft ts iso revelation, publishe |  |  |
|  |  |  |
|  |  |  |
| G. |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
| the Boart Whereby to lessen rall |  |  |
|  |  |  |
|  |  | M |
|  |  |  |
| yet notwithutandiog, his love and willing. |  |  |
|  |  |  |
| for |  |  |
|  |  | Pathers, that Peter, Paul and Jamed flee |
| problems of great riagnitude; these to- mand proof which alone will remove the |  |  |
|  |  |  |
|  | rocracken presented the tollowing on, whild met with bearty |  |
|  | Reaoted, That |  |
| twe sha |  | arged teem whin the craut-cra |
|  | in | Opes your slutters wide and |
| ganism, and gave a most beaut, |  |  |
| ap Morning Seseston-Confere |  |  |
| one half tour. fong by the. ch kford, afier Whick Bro; Stewa sed the cony ention. |  |  |
| our totention to give to the |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
| until the annual meeting in |  | vith holy infuences, even In resa of trivialities, or the din |
|  |  |  |
|  |  |  |
| Salurday Ahernoo, Mr M M Mon |  |  |
|  |  |  |


|  |  |
| :---: | :---: |
|  |  |
| Tuik Lutherans are quarefing over the Lord's supper, some think the brewd shouta Both kinds are now thataced on the plate. The Baptilis in Missouri are also in trouble on hee breal- question. some wanting it ont. over this momentous subject. |  |
| Ove beloved spirit friends know that they have siad to take poor human nuture us thedry-not of an eftete ecelesiasticism has left 7t. We have in too many instances commit. ted the error of guaging the spirit-world attempting reverently and faithrully to dis cover the. तiewer and higher methonfs of another and a better world.-E. H. Britten. |  |
|  |  |
|  |  |
| tions and the close cutting of the moustiche White thein lives were a continual scene of murder and rapine. <br> Thementity is an intuition, a truth of verify this laner truth. make it wast and tal, reil, full of beessing and leneft. - stech Gint. |  |
|  |  |
|  |  |
|  |  |
| OLD AND NEW STYLR - Wimiz the people are seking for light. aul holdty reachling out after agrander free aull boldyy reaching out after a grander rece- dom which slail unshackle overy human dom which shail unthackle every human facculty, the accreditite religious teachers are piping away in the same obd style, with only the ordmary var ations of galvation for the few, ancy damiation for the many. But must we continue to dance attendance the same doleful tunes? No, never. Our new conceptions, enlarged ideas, and rational philosophy, the modern progress in-sci- esce, ant, religion, and institutional reform findin expression in the ohd psalmody, and can never be measured by thita ase of any theological foot-rule-Brittan. <br> "Tue Spirit of the Lord is upon me, be- cause he hath annointed me topreach the gospel to the poor. He Irath senj met to heal the brokem hearted; to preach deliferance the blind; to sot at literty them that are |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

Patent Parlor Elevators.


## OTHETHEOHOGN  <br> 

STATUVOTISM;
mtigiclai soginambueism, MESMMERISM,

## Animind Magnetism.

|  |  |  |
| :---: | :---: | :---: |
|  |  |  |


 A BYRA A. UXDERWVOB.


## PROOF PALPABLE



| Fontigio-ztuilosophtica |
| :---: |
|  |
| crent or staseriprioy: |
| dan ${ }^{\text {atam}}$ |
| RELGIO-PHILOSOPHICAL PUBLISHING chleaso, |
| 5mumatmemeat |
|  |
|  |
|  |
|  |
|  |
|  |
|  |
|  |

## 

## Loc, rioos <br> 

Spirit Facnitles A Proof of Spirit. sop of a psyckiometric power enabling her,
by pressing a piece of lava on her forehead, to describe the eruption of Vesivius, which
destroyed Pompeli, and to give particulars
 dependent of the normal organsm.
says:
That the human spirit is an entity, capa-
be of existing independently of the animal


 The "most solid and permanent" spirit
materialization oo which we have any
knowledge would seem to be that the
Ego itself in its preseat mortal manifestation, through an animal organisst, as a
human being. Does Mra, Denton believe in that? "O, yes; only you must not assume
that the Ego is a spiritual fact" Then, nelther must
spiritual fact
The inconsistency of those, who like Mrs.
Denton, would explain the phenomena of
our psychical experiences by materialism, our psychical experiences by materialism,
has been well exposed by Proudhon. "Materi-
alism denies, and has to alism denies, and has to deny," he says,
"that man is free; now the less liberty man has, the more weight is to be attached to ie regarded as the expression
When I liear this "machine" When I hear thls "machine" say to me,
$I$ am soul, $\mathrm{mind} I$ ame body, though such a
revelation astonishes and confounds me. it
is invested in my is invested it my eyes with an authority in-
comparably greater than that of the matercomparably greater than that of the materi-
allist, who, correcting consciousiness a and
Nature, undertakes to-make them sus; 1 am Nature, undertakes to-make them say, 1 am
matter and only matter; (and intelligence is
butt the material faculty of knowing," butt the material faculty of knowing."
Precisely the same arguments that Mrs.
Denton uised against the Ego of the formDenton used against the Ego of the form-
manifestation, evincing, is it often does, an manifestation, evincing, is it often does, an
intelligence, having all the characteristics,
in speech, appearance, and action, of in speech, appearance, and action, of
human being, she might- use againgt $t$ Ego of herself, myself, yourself, or any
human individual now in the desh, and
treading this earth in the light of day. To say that a "materialized spirit," or a
"form-manifestation,"'as some now prefer to call itggiving all the marks of individu-
ality, differing from the medium in sex ality, differing from the medium in sex
voice, look, manner, and mental powers,
may yet be'a mere out-come from that medium's organism, the medium being all the While unconscious of the working of any such, miracle, is rather too stunning a de-
mand on our credulity. To bay that it is an hypothesis more reasonable than the spirit-
nal, japlainly in confict with common sense. nal, jo plainly in conflict with common sense.
What if Mrs. Denton were to say that Mr What ir Mrs. Denton were to say that Mr.
John Stokes and Mrs. Betey Brown, "solid and permanent materializations" here in
the flesh, were not distinct "entities," put probable vutcomes from thie orgaiism of herself or some other unconscious medium?
Such a theory would hardly be more audaciSuch a theory would hardiy be more audaci-
ous than that which would deny that these ous than that which would deny that these
form-manifestations are no evidence of
The truth is that Mrs. Denton, while imagining that she adheres to the most vigor
ous scigntific processes, is an extreme idear list. No mystic, no Berkjeian phitiosopher,
was ever deeper in idealism than she. She tells us that she believes that "matter ditions, or manireltatilons, forms, or conf
forever interEven granting this to be so, if this element
 What mare reasonable thafn to iappose tha
it may he at another moment a finer, mor
subtle, and an Invisible, (Invisible to ou
outer senses) organian for the ase of mind

## To our nigher consciousneess the material or physical body is a niot-me, objectifed by a hyssical body is a niot-me, objectified by a me. We have the wime reason for believing

 me. We have the exme reason for believingthait these form-mantepstations are materi
ailized by. human spirtts, that we have for
believing that Mr. alized by human spiritss that we have for
believing that Mr. Stokes or Mrs. Brown,
whom we see every dhat, is a tempórarily maternalized form for for the is a a teof the minarind. "everlasting dualism"-to a me and a not-me eo say that they are one and the sam
element.1Bgexplatition and helps us on
noty step. re they developed to our con Plainly they are not.
When Mrs. Denton tells us that she Melieves in spirit as she believes in matter
it is evident from tioc context that taltht She means is, that she has no clear, intellif
gent belef fin elther. To-say that they are
different forms of the same element -
 to confessing that we do not know what the
principle of all things is: a very candid and
 anyr reason why there should not be "tcon-
scious, individualized spirit tixstence, independent of the materialized form, thiough
not necessarily independent of a suitable organism.
Spiritualism proves to us, objectively and subjectively, by induction and "spirit exist-
that there is veritaily such a
ence." ence." And so, when Mrs. Denton tells us
that her transcendent pychometric powers
" is they are ehat the professes, are no proor
of a superessaual or spiritual faculty-and
then that the very appearance of a hium han form,
talking, seeming, and acting like if human
 conden and only wonder what more lightitshe
would exact in order to be satisfied that would exact in order to be satisfied that
there is ground for "belief in a conscious, It may be well here to add, that Mrs.
Denton's objections claim attention more Dentons ojectlons chaim attention more
from her own high pachometric claims
and from her relations to her husband, the well-known and eloquent Spiritualist, Pro-
fessor Wm. Denton, author of "The Soul of Thingss, than from any particular force or
indication of study and thought, which
those oblict hiose obsec
trinsicatly.
$\overline{\text { TAND FROM UNDER }}$ For cyrus Waxeth Wroth.

##  <br>  <br> 

## Cyrus Romulus Teed, of Moravia, N. Y, Th mat He has heard thie divine authority

 Is mad He has heard thie divine authorityof the Bible questioned as long as he can stand it. Though learned, skilffill and sub.
tie theologians have worked hundreds of years without convincing a yery large por settle the matter pext tonth and to osettle
it tor keeps. -This modern cyrus has no it for keeps. This modern Cyrus has no
Babylon to conquer, but he proposes to
bato breach the walls or Heterodoxy. Cyrus. or
old chastised the river Gyides for drownold chastised the river Gyndes for drown-
fng one of has sacred white horses, by
ging three hund ging three hundred and sixt sh channels, "so
that. women in the future should cross it without wetting their knees." His modern
prototype proposes to chastise the mighty prototype proposes to chastise the mighty
river, Free Thiought, by dematerializing it with his capacionsj jaw; ;oo that he and his
co-believers will hencoforth thave an esy co-bellevers will henceforth have an easy
"walk over." Cyrus Romulus is so certain of success that he fearlessly outhines his
campaikn with-printers ink on postal carids and scatters them abroad over the land. As will be geen by the above circular, he pro poses to hiold a worldis tournament during
a period 0 f seven days commeneing on Oc
 sclentists of the world" He does not name
the stars constituting his grand aggregation, but by meanas unknown to him wet have re celved a hint that he will exhibit in the
ring and fise to ald him, the following per
 astride his noble hobby Tamperance; with


He is not recognized by the constitution
and the Masons are not
On the seventh day, in the evening, Cyrus
circuas will close with a grand tabieau
Around one
galaxy of stars, upon the otier side wil
zather a motley group of Cyrus' unxioul
creditors; the owner of the hall, the bill
sticker, the grocer, the boarding-house keep
er each with fro in eeve and bull in h hand,
pointing to the bellicicose Cyrus Teed, who
stands in the centre. Conscious of victory,
Cyrus turns to the gaping creditors and for

## their comfort sings:


$\xlongequal[\text { In Memorfan. }]{\xlongequal[\text { In }]{ } \text {. }}$













Jimss Bruswar, Secretary.
We give place with pleastre to the fore-
going resolutions. Thu reqollection of such
a man as Samuel Maxwel ${ }^{\text {and }}$ hoưd never die a man as Samuel Maxwelmhourd never die
out of our memory; we ahould hand down
to out out our memory; we should hand down
to our children as a sacred legacy; reminis-
cences connected with his life, and the les cences connected with hin life, and the les.
sons taught by his everyday walk and talk while with us, It is never too late to do hono to such a noble spirit. Judged froun a bisi-
nesg or earthly standaru, the casual and unness or earthly standarf, the casual and un-
thinking observer might pronounce the life chinking observer might pronounce the life
of Samuel Maxweli a fuilure. Those. Who knew the beautiful spirit imprisoned in that exceeding frall physical body, those who have enjoyed his personal acquaintariceor in ary way come within the circle of his influence Will with one accord say that his life was power, of a higher life to come, and was power, or a higher life to come, and wa
able to present in their nobleat forms the
-grand trutha of Spiritualism in a singular grand truths of Spiritualismi in a singular
ly gentlo, winning and effective manner


Singer prossessed no capltal that he conld
take with hhin. Maxwell had all his life been laying up treasures in the Spirit, world
Singer fs fow dependent upon the charity suen spirits as Samuel $i m$ in his right mind and slowly, lead his' untutored spirit upward: Singer's millions may soon bedis-
jpated and none left so poor as to do him pated and none left so poor as to do him
honor. The life and character of the humbie teacher, Maxwell, have
ing impress for good. Usially memporial ing impress for goos. Usially memoria than truthful, but those printed above are a
marked exception. Let ius all so live, that we may when we climb the golden stair,
leave behind us such a record of duty wellperformed as has Samuel Maxwell

The Maquioketa Extelsior hazards the fol owing profound paragraph, on an editorial
in the columnas of the RéLIGIo-PhilosornTur Spiritualistic Sournal of Chicaso
formery edited by S. S. Jones makes the
following confession of the mureliability of spirit communications. Sume paper had
found a'tlaw in sone statement made
the Journal says:."This shows us how in when that gurdance comes in a form to
take away our seff-trust and reliance We We
may at any time receive assistance, but we can not rely or it and in no case should it
take the place of reason and common sense.
Yerily, modern rearitualis om is nothing bu
at ree shaken by thee wind," though it
wears "fne raiment " and claims so much tem of faith that would take the-place of
reason and common sense? Would it have mortal man a anere puppet to dance to the
beck of invisible-and irresponsible, spirit in despair, "if we are not to place implicit
reliance on spirits. why then the system is nothing but a reed shaken by the wind!
Does the Excelsior rely ou its subscriber with absolute faith, and does it place per
fect confidence in every word they say, and aliow itself to be directed by them? No
well, ther, according to its orfy peculiar logic, it has no evidence that is has any
subscriberg, and its faith 1 l them is a reed
Will the Excolsior, when it quotes from
a single sentence from its context?
If we taught the doctrine it appears to
of spirits, what a cry it would send forsk royat road to a fool's paradise. Its nomi-
nant purpose is to sever us from reliance on nant purpose is to sever us from reliance on
authority, from whatever source, and hav will not substitute a a thas saith the spir
its." It evidently is not the system that would please such ás the editor of the $E x-$
celsior. who demand authority, and yield blind faith to spiritual leaders. Such are
frightened at the thought of self-reliance They have leaned on their staff so long they carr mot, support themselves; and some one
should invent for the special use of this large class, a moral-baby-jumper, in which
they might exercise their mentality, unt1
they became strong enough to throw away their dogmatic rattle-box, and nurse-bottle,
and stand erect in the might of their own strength.

## medium, no one will deny; his haserfub- lished work, however, shows that his ria- ind ture is just a little acrimonious; still some good may be atcomplished thereby. The

Spiri
him:

##  krow nut "Joseph;"-know not, what the pains and penaties were he had to end to fulenill the mission given to him ty a higher

 powe deacendson him, the phenomena ob
served dar unique-he has had no equal hin
England; therfore, we glady ingerted last
month, that critique, endorsing its conformmonth, that critique endorsing its conform-
ity with our thinkings and knowledge
Perhaps no ont ink England knew more of
his Innee life for many years than we did
and this we afirm we never saw an action
 rightness of elaaracter. As his assailantt
are not pure and perfect in thought and ao
tion, let not such lift and.fling stones. In assailing error, there is a mild middle but when a person sees error in all its hidious deformity, it is difflcult for him to treat the same with mild terms-1t is more
natural for him in such case to use ease with Mr, Home.
papers, the chairmanship of the state Cen
tral Democratic Committee, aspirations fo
$\qquad$

This remarkable novel by Charles Dick-
ens, unfinished when he left the physical orm, and completed by him through the
nediumship of Mr. James, created a more rofound sensation when published, than ny book for years. Every paper in the
oantry quoted from it or noticed it, and the leading dailles gave column after column to the subject. The resylt was an immense bout four hundred and fifty pages. W ill close out the fen hinared still on han cloth, gne dollar; paper covers, fifty cents. ar these prices it.19 the "cheapest book on

Laborers in the Spiritualistic Vineyard
d other Items of Interest. Our friends desiring to correspond with
rs. Cora L. V. Hichmond, will find less
delay in addressing hier mail to Thirty-Eight ggden avenue, than when sent in our care-
ars. Richmond is recelving numerous calls o decture week evenings in the country,
and her time will soon be all engaged, so that those who do not wish
ed should move promptiy. Prof. J. R. Buchanan is bravely assisting fbbot Walker suggests that "this trou , compel him to quit teaching school. He
nanked among the eery best teachers of the tate. He is undoubtedly one of the best
test mediums before the public. Dr. Slade is gnow at 61 Rue d'Allon, Brus Two pigeons were recently brought Into
Trs. Thayer's seance, in Philadelphia. We hen the othing less will convince skeptics.
Rev. Samuel Watson has been lecturing Rev. Samuel Watson has been lecturing
ith great syyeess at Oscebla, Iowa.
Dentel Baconably defends the characters f Co. Ingersoll and Robert Dale Owen in
The Semi-weekly fdahoan. Sunday evenihg, Septenter 2sd, the spir-
of Judge Edmonds will-discourse on the hree states of syitit-life, from actual expe-
ience, giving gsenery, conditions of secial
E. S Pope, Esq., publisher of the Indianapolis Sun, and a strong advocate of green-
backs as well as of Spiritualism, gpent last We have interesting article on file from
Prof. Underwood, Dr. J. H. Rhodes, Judge Holbrook, and many others, which weshal Alvin Adams, the founder of the Adams born in Woodstock. Vt.. in isot, his parents
being very poor: In 1835 he could fiud only nentat employment in Boston. Afterward
he established a sulurimu exprega line which spread throughi the country. In 1854 he retired from active business, and boilt
himself a luxurions retreat in Watertown himself a luxurions retreat in Watertownh
His art-colleetion was said to be one of the slave " of Powers. Mr. Adame was an enSlave of Powers. Mr.
T. L. Brown, M. D., President of the Free
hinkers' Associations of Central and West ern New York, issues a pertinent and time y address to its members. He claims,
ruly too, that their first duty is to form
mon and comnty organizations. He conPhyn and cunty organizations. He con
cludes his sidress as follows: "In the love in the honor of all you know that can promote a higher and truer estimate of human
ife, equal- rights and "Universal Mental Liberty.
Mrs. A.
Mrs. Annie C. Torrey Hawks, is esteemed as highly in the South as is Mrs. Rich-
mond in the North; in fact, both are liked George they lecture.
Flat and Oroydon East Village at Croydon T, B. Tuýlor, M. B, Bunapee, Bept. 16th.
, author of severa Forks, whis hus lectured acceptably in New cago and other points in the United States vouid like to make engagements to spea
during the fall and winter. He maybe ad dressed at No. 31 West State street, Tren ton, w.J.
ix lectures at Phenix Hall, Rockland, Mass Sunday evening. Sept. 2nd. His 'lecture are always interesting.

| Mr. Henry C. Lull, Inspirational and test medium, would like to gagementa to apeak for societier d fall and winter. His address is 0 Ington street, Boston. <br> Mrs. Loule MI. Kerns is in Bosto seances. She describes spirits, giv full nandes, with written messag panied by the cefebrated ballot tees <br> Mrs. Clara A. Field, test medium be consulted at No. 17 Hay ward P tio. Mass. The ballot-test seanc which she illustrates her addres fuil to awaken a deep interest. |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |


A. J.Davis is oselllating among the mount- Our office was graced this week with a visit from Mrs. Ellen M. George, the well-
Known Indianapolis medium, who is paying a short visit to our
some of her friends. Dr. D.P. Kayner now in this city, who
is so extensively known as one of the best answer calls to lecture in the vicibisty
Chicago, evenings and Simadas can reach and return by rail. Wilr als
hold himself in readiness to attend funer als, etc. - Address in care Reltoto-PulioMrs. Cor IL. V. Richmont lectured on
Tuesday and Wiednesday eyenings of this Dr. Butterfield, of Syracuse, New York, having in irked snccess. We are glad to
chronicle the fact, and to wish himgreat prosperity
sick during August, at I, anesboro; snd
Sunday, september pth, lectured at Wykoff, Minnesoth, where he may be aldressed unt1
further notice. The manuscripts, letters, notes, etc., of the
ate Selden J. Finney, so well known as one
of the most profound thinkers and eloquent speakers in the ranks of-Spiritualism, have
been placed in the hands of Hudson Tuttle. who wilh. under the inspiration of their kpown lecturer, is for the present at Ham-
monton, N.J., care of Dr. B. F. Reed. W hall publish a comp/unication from Bro
Allen soon.
It rupears frain the Observer that John Paub han hannorn the employment of Unele
Sam here, in the capacity of letter carrier He is accompanied by two excellent tue Oeances.
Oe. Friday evening last Mrs. Cora L. V
Richinond gave her first reception since her pleasant aifair: thep always are. No on can mingle with the company that gathers
weekly in those pleasant parlors, and listen o the poetry and wisdom that flow from gifted
better.
Among the mediums present at Mrs Iollis, accompanied by her guest, Mrs. Riddle of Washington; Mrs. Anderson, Mrs Hosons,--Last week a member of the
Religlo-Phylosophical Journal corps, a most modest young man, had the hónes of being tualists of tlis city. First Society of Spir ne thing above another that the editor-inbilities thrust upon members of his staff, He don't seem to care about their having any moneyN if they can only show a clean
record and a good account in that Spiritual bapk where no Spencer can break throug rustee-elect is already elfected to several responsible positions, and has the taboring arg, he has no time to We mus no time to give to the soclety. honor with thanks
As correcty foreshadowed in our last is held for lifel, and Mr. and Mrs. Bliss bound over to answer the charge of obtaining
Dr. and Mrs. Jaekson, of Park ave., well and favorably known hefe aid elsewhere are visiting Bro. D. A. Eddy, at Cleveland
We also learn that Chicago is to lose them as they have been offered flattering induce ments to locate in Milwaukee.
The wife and daughter of Prof. S. B. Brit friends, Belle. Bush and sisters, at their excellerft home
F. Vogl, 'Psychological physician, of St Louis, has removed to Baxter Springs, Cher that he is using his hands lately for healing His advy benencial results to his pa
The inbabitants of Indore, India, to the
number of 15,000 , recontly, held a grand

 flood-gater ind the rain descenined in tor-
rents. Oh, for a few such gods in Amercal
Yta What this country really needs is a fow
frot-cinss, phayer-answering, funny old Hin-
doo goda--Tyith Seeker.

Miss Kislingbury, the diligent -and effof Spiritualists, is at present on a brief vaYation visit to this country, and was in New the will not find time week. We risitegret that Robert Dale Owen, the latter pairt of September. Miss Kislingabury, for a yet young Apiritualist has had a good deal of
experience. For two years ake witnessed
the phenomena through Florence Cole Mre phenomena through Florence Cook (now

| satisfying herself of the reality of the fallform materalization. She gives ehcouraging accounts of the advance of Splritual- ism in England among the intellgent classes. Many influential petsons, who are not yet prepared to "avow 'their belief, have been fully convinced of the genuineness of the phenomena. We trust that Miss Kislingbury will make us a.other visit some fuof the Great. West in the progress of her tour. <br> Mrs. Hollis-Billing. <br> To correct a false impression held in somb quartera we desire to establish the identity of this amiable lady and excellent medium. Mrs. Bliling is a lady about forty years of age, educated and refined in manner, formerly a resident of Louisville, Ky. She has traveled-extensiyely in Europe and always moves in the blghest circles of society wherever she may be, honorediand respected by all. Her present husband is an. Eng. lish gentleman who never saw Chicago until the present summer, and has no relatives here at the present time nor has he ever had. He is now engaged in a lucrative and growing practice as a physician. <br> Mra. - Billing is the principal character in Df. Wolf's interesting and valuable book, "Startling Fucts in Modern Spiritual- ism." Any one knowing Dr. Wolf's critical mind and the exacting tests ways applied by him in the investigation of spirit phenomena will realize the high and deserved Lonors with which Mrs. Billing passed the ordent of his investigations. <br> A Dead-beat, and Tozer is his Name. <br> He said he lived at Baldwin, Iowa, and far fromi home with no money, he appealed to us for aid to buy him a railroad ticket. Alas! we belloved this wicked Ben Tozer; parted with us; seeming hardly able to wait for the train to land him at home that he might refund. This was on the first of May. Ben probably thought it was the first of April. He is seven döllars ahead of us yet we cheerfully give him this notice with${ }^{\text {out charge. }}$ | Dr. John Curwen, superiutrnitent of the State Lunatic Asylum at IIarribburg, Penn; In whith in <br>  patienta have been admltted, aays in his lettor to me, that, "We have not had for a long term of yeari any cases caused by spiritualiom, In the State Lanatie Asylum <br>  thirty.two years, the Insanity of 38 of them beink ascribed to Spiritualinm, but all these were admit ted within the period of nue 8pirithalism was in lta Infan <br>  whose case Spiritualpollin was anslocen admitted as the ex. citlog cause of the insanity. Dr, J, H. Cocker now,or recently, CIty physician of New Oejeans, In a letter to Rev. Dr. Walpon, of Memphla. Tonn, naye: "I hove been in charge o the Lanaile Asylum of the Parish of New Orleans sotae setfo yeark and out of a large number that hare been admitted and disclarged In, that time never had one case of insanity on account of Spir ualism, but several lases of insanity of other forma of rellglous bellef," The following an extact from a letter recelv <br>  treated in 1 Nit6: If siee a paragaph attibuted to Dr. Forbes Winalow is itatiow is going the rounds of the newspapers. United state who were mate insaue by spiritual. Ism . My observation leads me to suppose that there may be one per cent of truth it that statement. Dr. Jothn P. Gray, editor of the American, JourKnox und Jobin Wesley to Moody ind Sankey, ha been accompanled with its percentage of insandty. buit, that only shows that there is in every com munlt, at any \&iven perlod, a certain amount constifutionaf or Ineldental morbdity, reandy to developed into Insanity by every suitable occaston, aind religlous excltement only stands prominent among the number of moral foffuences, These remarke also apply fo 8piritualitem, $\qquad$ of insanity, remarks In the American Josenal "It is to be regretted that the prevalent tenden cyts to gnore them (the facts of spirituallstm) en tirely, rather than make them a subject of scien tifc Investlpatlon. It is surprising that physi- clans, especjally, with such well recognized aifec Lions before them as catalepsy, soninambulism the conclusion that all the fact, of Splritualism and animal magnetlim are utterly anomalous and Imposelble $\qquad$ of the mont experienced speciallsta in this country with the unsupported asvartions and blind gefer allzations of Dr. Forbes Winslow and Itev. Dr Talmadge <br> And we may now also midd with the wild assertions of the Fomes and many other whom a little knowledge makes mad. |
| :---: | :---: |

zusiness yotices.
 Wh Times.
We cannot spenk advisedly of the ment calibre of the readers 8 the The Times and thei
acquaintances. We are free to admit that the Times is a better judge of the clags of
readers it has than we are. We cañ ${ }^{\text {git }}$ cite that paper to the oflicial records of the
public and private asylums for the insane in
his country. We desire to this country. We desire to deal only in attention to the following items selected rom the very able report of Dr. Eugen
Crowell of Brooklyn, N. Y., published in full in. the Relioio-r'rilosopmoa
Journal of March 10th, $: 877$. The truthful nibss of that report we challenge the
to fippeach in the slightest degree.

## Da. Puice of Cream Baking Powder is used hin the fartuper of the most cratul and sakaclous medigetmen in this country.

| the fargtues of the most careful and sagacious medigetimen in this country. | ATTORNEY AT LAW. <br> 66 Metropolltak iltock, - - CNicago. Ills. 22-122411 |
| :---: | :---: |
| tecriptions for the new works on the . Phenoa, Phllosophy and Present Postton of Spirit- |  |
| respondent, propbses to lssue when a suffelent number of names ls'secured, will be recelved at |  |
| the oflice of this paper. The author ina talented centleman, and we do hope bie work will have a farge sale th this country. Those who latend to subscribe for the contemplated work In then country should send their names at as early a moment as possible, In order that the autior may know. | ATARRH. |
| hysto-Eeleetic Medical College. |  |
| it mir cosizus: |  |
| the tindersigned elitizens of Cincinnati, 0 , |  |
| aro personally acquainted with Dr. W. Nicely, and bave risited the Physlo Felectic Medkal College |  |
| (of whlet be to the D(an), and wiont cheer |  |
| fecominetd the College and Pr. Nicely to the Stu- |  |
| denta of Medicine. |  |
| ogy and Surgery ace well sapplled yittrapparat |  |
| Anatomienl Modelo, Cbarts, Maniking, stelet |  |
| ete, the finet we have ourpmen. |  |
|  |  |
| W. Nioth st B. G. Landman, 138 W. Fourth ot: | PIANOS |
|  |  |
|  |  |

## Etew Sdvertisements

| MIBN. M. Ei. WEDKKN,Clairveyant, Tent and Heallng Meifum |
| :---: |
|  |  |






The Electris: Pen.

Christianity and Infidelity


## 

Do



## IE THE SICK



THE GREAT
SPIRITUAL REMEIIES


RUSH'S
NERYEA BLLION hemedies


THE AVERILL PAINT

MIXED READY FOR USE.

mestin the worid





Clairvoyant Healer.

|  |  |  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |


 WORLD'S EXPOSITIONS Paris, Vienna, Santiago, PHILADELPHIA, 1876
-
F MAso a MAMLiMoranto

Psychological Practice of


## Woices from the prople. HoN. PSYCific íORCE, ESQ. Hin Wonderfui Pertormances In

 asys: "Op̣Tueday.
a gentleman of bigh soclal pooition, a graduate of
Orford, came to my resldence in Rusell square to He had previously exhbibled considerable power
as a paychle. Harlag tulf an bour to apare we









 CLAREVOYANCE. Mediumshit Appilied io the
IHes of IAle.
 <br> \section*{$\div$} <br> \section*{$\div$}

## .

| $\begin{gathered} \text { rith } \\ \text { lin } \end{gathered}$ |  |  |  |
| :---: | :---: | :---: | :---: |
| h, are sermons. She jeaves it to her audlence |  |  |  |
| wilthout previous thought or praparation, with closed eres to shut ont molestation and insure | ab |  |  |
| traequil commune with the high source from thleh she draws' her wondrous thoughts, and in | H1 friend |  |  |
|  |  |  |  |
| opirit of fancy and pocsy breathes entrancing mustic afin aloog the way. Qm sil subjects her efforts are | Town, South Xfric on come when | after he in measure, and that if the wio don it, and persevered, he would soon |  |
| atter how abotrue, |  | altogether. Looklig at me seened to mbe my to |  |
|  | ond) 2od, and (third) 3rd degrees, seven alting for each degree, Just as practiced by our Masobile |  |  |
| Thondy night last she delltryed what tho announced as her last lecture in shreveport for the | , and Christlan bodles. The first degree (seven les- | sali, |  |
|  |  | (Winding |  |
| been cooliy recelved by our people. | $\begin{aligned} & \mathrm{Hop} \\ & \text { bol } \end{aligned}$ |  |  |
|  | scene), by showitg aych phenomen ble the aubject to appreclate the death icene of | and preparing to leare 1 a asked and maybé we would "npin" ${ }^{\text {a }}$ |  |
| mercen forget | "Immortallty proved by fact;" the third degree in the Masonic and Christian world is nothligg more | together. He shook h log "No man can be a |  |
| of crylag out all the time at a medium for |  |  |  |
|  |  | $\begin{array}{\|l\|} \text { bee } \\ -04 \end{array}$ |  |
| Just and generous, medlums would not need | Vegetariantesm.-A late London Spiritualyt has a leadlog editorial artlele on thla subject, which |  |  |
| ke a chatge at ail, but would be loaded their <br>  | ${ }_{\text {coid }}^{\text {not }}$ |  |  |
|  | uhi |  |  |
|  |  |  |  |
| atimex |  |  |  |
| bem ia |  |  |  |
| Sprituamm |  |  |  |
| dua |  | stice, brutally, and Imbumanty rerealed by the |  |
| they |  |  |  |
| ko and corpe, and work or play, ay demand. This eannot be | $\begin{aligned} & \text { eve1 } \\ & \text { nam } \end{aligned}$ |  | - Ha mantile |
| , |  |  | tand write |
| to make himself or herself loved and reapected in the family to which they respectively belong, it in |  | of perthaps the most parson-ric |  |
|  |  |  | mand |
| Hlosophy which more than on va may lay to heart. |  | caslonally be seen pla krace the archblathop; there |  |
| amongst the of |  |  | ditu |
|  |  |  |  |
|  |  |  |  |
| e well, otherwise we must admit selfish adventurers and that th |  |  |  |
|  | Oonwa, lowa, speaks as follows: "Thoge 'mant. |  |  |
| the assassination of Bro. Jon to put every lover of human |  |  | $\begin{aligned} & \text { sicat } \\ & \text { sut } \end{aligned}$ |
| alert by a wakentag in him a sense that threatens bim, from the spirit |  |  |  |
| that is rife in orthodox ranks a religion, isw and medicise In fact | freaks of various kidds, and ume state of thing was golng on ty spelle for severel months. About |  |  |
| $x$ apirit that w |  |  |  |
| not truckle to puble | fact that an fast as it was put out in one part, it |  |  |
|  |  |  |  |
| 隹 |  |  |  |
| tourfilen brother. It alled my soul to overtow. |  |  | $\begin{gathered} \mathbf{I t} \\ \text { devel } \end{gathered}$ |
| $\mathrm{nk} \mathbf{k}$ | tinct spots throughout the bullding. Finally the fires were exting aished without matertal damage; |  | $\begin{aligned} & \text { Lhat } \\ & \text { drea } \end{aligned}$ |
| ant | R |  |  |
| , | household ettects away to a nelghbor's dwellip and abandoned the house! They stald away. two | aln and death? |  |
|  | d then moved back. Thave not heard of |  |  |
|  |  |  | ${ }_{\text {In }}$ A mell ${ }^{\text {well }}$ |
| "What good has Splitituallyan loner" 11 ierifles $A$ postiton that 1 hare taken In my public mindatira. |  |  |  |
|  |  |  |  |
|  |  |  |  |
| ${ }_{\text {of }}$ U. Werma |  | Aye; the beacon llght legloriously bright |  |
| ces of the Woman Suffrige Asso |  | Up over the Betheham way, <br> Illumlolog the arch through whlch we may march |  |
| ting out with the propostion, "Wom of the human race. Blice the dawn of |  |  |  |
| her position has been acquiring add portance with every age." He then p | IIght ia publish been evil dippe |  | fought like maddened demons. Daring the ten Crusades nearly 2000,000 were sacrificed. it wh |
| how yhat her cotalilion was previous oric age by comparison with her co |  |  |  |
| the lowest tribes of to day, and tr h history her progressive eleration |  |  | stong other thlygs one present was permilted to cut airay a large plece of misterlalized dress, the |
| lith the advance of cavilization. elevating and refining tiffic |  |  |  |
|  |  |  | sm |
|  |  |  |  |
|  | may of cepte tat |  |  |
| . |  |  | Mr |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  | In new alght through chinks that time has |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  | the |
|  |  |  |  |
| es, a noted | nud ture. True relligion ls | enjoymat |  |
|  | kim |  | disoure, Luse, in eatir |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
| her have been well plessed. She is ay back to Callfornil. Wherever |  |  |  |
| $r$ retur | , despotigh feets. Btrink | the |  |
| be maply recompened | dotil jrear true | cea | tro |
| men | oug |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  | Maentiot |
|  |  |  |  |
|  |  |  | 退 |
| ano mbe parenolorica |  |  | reme |
|  |  |  | ace suct |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  | ao upon the bett fyende of tho we | $\mathrm{der}$ |

LIST OF BOOKS RELIGIO-PHILOSOPHLCAR PUBLISHING HOUSE
CHICAGO.

## 



















ANTMPORTANT QUESTIOY.
Answered by the Controlling Infteen
Mrs. Cora L. V fichmond.
 Anster:-The most of you are well aware
that in Scotland---1deded aill through Southwestern Earrope, this belief prevafin-ie.,
the power of a,human being to perceite an exact image of a living person many myies
froot where the body is, clothed,.often, in frou where the body is insent friend.
 ing any solution, ignores the fact, whith is
very convenient, since facts prove the existence of that which science has not ex--
plored (namely spirit); all facts in the uni-
vere pot explained by science can not therefore be ignored.
The projection of the double, or what is
In reality the-spiritual appearance of a living human being, is of frequent occurrence.
Those who witness the double are, or miy Those who witners the double are, or may
be, regarded as elairvoyant; the action of clairvoyance being sometimes involuntary
and unconscious. Clairvoyance is involuntary in its actions, but not unconsciously
exercised. Many clairvoyants do not understand the sights théy see; while in mod-
ern times clairvoyance has been frequently developed through Mesmerism, and spirit
control. Clairvoyance or " second spight" spoken of in Scotland and a portion of En-
cland, and the northern part of Europe, was
supposed to ba a gift of the spirit and was so cultivated that it constituted a heredit-
ary and traditionary power among those people; and frequently-those possessed of
this gift were sought for, as their advice
was bely edo to be superyatural; among tof clairvovznge or prophecy exercised in afteward descending to the ac-
tune-tellimgratter
tual practice of imposition, but was origintual practice of imposition, but was origin-
ally possessed as the true gift of prophecy among a certain class of people-cen
giftof the spirit, divinition, etc., possessed
among the Hebraic and other people. This power of projecting the double is frequently
exercised by mediums, who when under the control of their spirit guardians, are absent
from their bodies and are seen by personis possessing clairvoyant iower. Bear in mind
this-explanation of that class of phenome cient times, is through modern Spiritualism, but instead of the emanifestation being
now, Spiritualism rather offers explanation new, Spiritualism rather offers explanation
of that which has always existed and has been attributed to superstition, but ignored by the whole scientific and religious world.
Tne double of the humany beligg projects it self in exact proportion to the condition
(i.e. yolition) of the spirit. If a person think of you intently, if clairvoyant, you
would doubtless see his or her apparition béside you, since time and space offer no
obstruction to the spirit. of course there must be a singolar communion and sympa-
thy between the same persons, who even $B f$ separated by a long distance, are aware of
similar thoughts and an exchange of corresponding feelings, both thinking the same
thing at the same timp. This accounts also for a mother being aware of her son being
shot on the battle field. Her soul in a sym-
pathetic manner is projected to the scene of battle, so as to be by the side of him.
The person seefing the double is fortunately possessed of other perception than chairyoy-
ant powers. It is frequently the case that when some
great event is transpiring with an absent
frienid the spirit so manifests its power great event is transpiring with an absent
friend, the spirit so manifests its power,
that friends at a distance will see or feel them; or it occurs when the physical condi-
tion or observation of the claitvoyant is such that spint impression can be made? but in nearly all instances of apparitions
which make their appearance unisually, piring with the friend, whose double is seen, or t
the body.
the spieep Spiritualism reveals the fact, of that dúring that time, you may visit places and various scenes that will be familiar
to you when you enter Spirit-life; so that all this other world that lies behind the possessing clairvoyant-sight here, get a
glimpse of it before the vell is removed.
You will frequently notice that some per-
son of the family is absent-mindec. If the thought is intent on some regibi of poetry, the spirit would be found to-be there hoila ing communion, tariers are so slight be treens the two worlds, that you pass and
repast being conscious of it. When is ultimeteals all, and when the spirit vision of all these mysteries that now remain unveals tre fact that the spirit of man is perrect in is present state; not that it is perin embryo all the powers that it ever will pussess, and is a spirit.
tro whe posibibility of spirit passing to and
the Bpirit wo is materlal, from this to Bochievements of sclence: comminnication will
be just as perlect between the twu worlds,

## 

as botween distant places by the telegraph-
and space alinh be obliterated in readity, for
if yon can converie at a distance, regardless

## of space, it mitigates the pain of separation. As the universe becomies more and more perfect, and as comminion with Spirit-life perfect, and as comminion with Spirit-life alleviates the pain of physical suffering, so

 of absent friends in the hour of communion of thought, will make this absence more endurable. Prove to you that the reallife lies beyond the barriezs of time and space, and hat your existence when really unfolded,lies in the region of spirit presence and enhanced in a ten-fold degree thereby. This power may be cultivated by intently think-
ing of absent friends. At the time of think ing of them you will find a tremulousness and pulsation of your thoughts reaching them,
and evefif they don't see you. nor underto a certain extent disturb them. If aware of this subtle law, much of your
uneasiness, which is sometimes, of course, the result of physical debility, may be traced
to an absent friend who is suffering: you Ceel sympathy with their sorrow; you cause that there haş been a depression-all easily solve. So you must remember that humanity is like one vast harp-when over
oneportion is sweeping the sound of sorrow, every other portion in sympathy with the
same will be affected thereby. By the proper exercise of this power, or by the exer-
tion of volition, you will be able to converse with absent friends; but vou must not mis-
take the method or make too literal intorpreof sympathy and emotlons, since they erect no positive barrier to the external reason.
You must, as facta develop themsefies, let the spirit power exercise itself.
The growth of a plant is not promoted by disturbing it, and taking it up every day
but is greatly injured thereby; so with the spirit: be not too anxious, , since in anxiety
you destroy conditions. This is the case with all spiritual mediumship-anxiety of
the medium destroys conditions. That of spiritual gifts. By patience the power can-be unfolded. This growth will be
more and more possible, as man recognizes that seconid sight or projection of the dou-
ble, is not more general in the world, is because the first indication of any of the
sensations approaching to the development of second sight or clairvoyance, cause fright
in the possessor of it, and the subject is of ten treated to a dose of materia medica,
That side of nature is ignored, that one only that can reveal to you these subtle as though guarded by soldiers in arms. For-
tunately spiritualism has swept in with its grander harmonles of thought, superseding
the strong fastuessog or scientufic bigotry, and declaring that to be true, which sci-
ence pronounces a fallacy, and explainis that With thore only in thaculous monltions and controls, visions, signs and tokera, ar
revealed.
Lake Pleasant Camp.Meeting-Remarkable
Testa by J. F, Baxter
Tests by J. F. Baxter
EDITOR JOURNAL: On Satirday, August
21st, in the afternoon, I reached the beauti-

## first time. Nature ditted it forfsuch gath-

 air, fragrant with the delizate breath ofthe pines fovely meadows and grand moug-
tains all about. I' soon met, for the first time, J. F. Bax-
ter, a teacher in the High School at Win-
chester, near Boston. well known for his gifts as a medium. He only talked a mo-
ment and then passed on, and Dr. Beals, me: "Baxter tells me he folt the presence
of your child, Mary., Have you such a
daughter? I replied, "Wait and see prefer not to tell."
The next day I had thè privilege of speak-
ing to a great audience, and Mr. Baxter sat ing to a great audience and Mr. Baxter sat
on the platform, and was asked, at the close.
to tell what a child what in our middst for heard. He he paoke one or
ning about, and then said, "She disappears and a radiant maiden of about twanty-onene
years of agE stands in her place. Both are the same; the last as she now is in spirit
life; the irstias she was here. Her name is
Mary: her peculiar middle name is Mendel.
linet Mary: her pecuilar midule name is Mender-
line. She passed away just after her third
birthday in 180, in cold weather, the oth
of December or January-I think Decemof -December or January-I think Decem-
ber-and Was hundreds of miles fromr here.
I see the initials of her father. G. B.
 gradually; names and scenes standing out
nnthe alr before him, as he looked out up
the hillside where the people were satted
He asked, "Does any one know this? Hose and stated if all. orrect of our daugh-
ter. He then says: "I see a large man who
regrets trouble about his property. His regrets trouble, about his property. His
namee is Y Yard., I asked the. Arsit name.
He said, "Eber." Alt this milht have been
Known in the newspapera, but Baxter turned to me, with great welght of manner, and
says, as though speaking for the spirit, aDo
you remember what I sald to you about
 present save ourselves, and his words
deepply impressive as they were, unknotn
to all present, and never told save to a few
friends frien

was not in myy mind 9] Baxter then sald,
very earnestly: ant name is Richard
Glazier; do you know me? ? and I told the



Tomon mod towes me not








## 















## "Denter inid Parrininum:








 and















Thie Higheat Law.
mi belles busi.
"Love ye one another."
Sald the lowly Nazare Vhile dwelling with his brothers
Incalm majeaty of mien.



 Thimy woid toom with fatuh nan beaty
 Thero ario many imparcotiong
 Aldark kiltatatand maoming:







 Hear her gemidy peating with you





 Yotamekhat bo opninom
 Whan on ritht of on impinges Thana hoiers hat haw bit tringes Butan not yt to nas
 But tot eativivand haor:


 For love is al thats needed,
ooblesstuls world of ours


FIRST DOSE ON A BOSTON POLIOX OFFIOER.


All Diseases of the Blood:
 Seventy-one Fears of Age.



Would Give a Dohur tor n Dose







|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |

DOCTORS


Chicago Depot for Holigan's Liver Pad, 14 Dearborn st, BAquss \& $A$ txisisos, Managera









