Ernth Gears no Mask, Cows at no Human Shrine, Seeks neither Place nor Spplause: She only Siks a Bearing.

 $\mathsf{AOT}^{\mathsf{T}}\mathsf{XXAI}^{\mathsf{T}}$

JNO. C. BUNDY, EDITOR.

CHICAGO, JUNE 14, 1879.

\$8.15 IN ADVANCE. SINGLE COPIES RIGHT CERTS. **NO. 15**

Dr. Slecum, Psychometer, Criticises Wm. E. Coleman.

In the JOURNAL of May 3d, 1879, is an article from William Emmett Coleman, which assumes that Charles R. Miller's vindication of Alfred James' mediumship by the power of psychometry, is, in reality, no vindication, because Mr. Miller carried the communications to Dr. Buchanan, "who listened with much attention to my expla-nations, and Dr. B. submitted them to one nations, and Dr. B. submitted them to one or more of his students and," Mr. Coleman says, "the sensitive student simply reproduced the views of their master—that is all." This assertion is a very important one, and, if true, the readers of the Jour-NAL should be informed by Mr. Coleman, how he knows it. Dr. Buchsuan has been before the public for many years, and has been known as an able and honest investigator after truth, and the people believe him honest in giving his investigations to the world.

If the sensitives simply reproduced the views of their master, then the Professor and Mr. Miller are guilty of deceiving the people. Mr. Miller well knows the condiions required for psychometrical delinea tions, and he is known as an honest, earnest, untiring advocate of truth in all things, and why should he, in this instance, prac-tice deception when all through his being he abhors it? If he was in collusion with Dr. B. to make out Mr. James a medium by making the conditions such as should enable the sensitives to give impressions taken from their master's mind instead of from the writing itself, then indeed must mankind have become demoralized, for no man works more disinterestedly for the

true and pure than Charles R. Miller. Mr. Coleman says that Dr. Buchanan is the discoverer of psychometry, and that he "stands pre-eminent in the advocacy of psychometric truth." If these assertions are true, does any one suppose that Dr. Buchanan, at this time of life, after all these years of effort to evelope the power of psychometry and its value as a science, would do anything thus to weaken and belittle his own character, and dwarf the ideas he has so long advocated? Mr. Coleman says, "In each instance the convictions, ideas and views of Mr. Miller and Prof. Buchanan overcame the feebler influences of the writings themselves, which writings, if correctly and isolatedly psychometrized would, no doubt, give the character of Mr. James, the putative author." If that is true, then Messrs. Miller and Buchanan must have deliberately made conditions such that the "feebler influences of the writings, were overcome by their stronger magnetisms. For Prof. B., the discoverer of the science and its exponent par excellence, to have done this, or to have been ignorant of necessary conditions, seems incredible. Is it not possible that in this one instance, Mr. Coleman may have been mistaken! admit that he writes with the authority of absolute knowledge, but as he was not present, and could not know all the circumstances, may he not be in error? But if his assertions are true, he should be able to lay his proofs before your readers. If Dr. Buchanan will thus deceive the people, it is time the deception was made public. He is an old man, has worked long, and has made a reputation that will cover his name as with a mantle, that any of us would be proud to wear, and imputations against him are ignoble unless proyen.

Mr. Coleman says, "In each instance the reading occurred in the presence of one acquainted with the nature of the writings and the character of the spirits presumed to have written them." I am one of the persons alluded to in the above quotation, and the assertion in my case is entirely erroneous and unwarranted. For twentyfive years I have been experimenting through my own psychometric powers, and I believe I have tearned some of the condi-tions required for truthful delineations. For the last seven years Mr. C. R. Miller and myself have together been investigat-ing the phenomena for the purpose of getting at facts, and we have studied conditions as well as results. In this case the facts are these: Mr. Miller came to my house, shook hands with my wife and myself, and took a seat about eight feet from me, my wife atting between us. We talked a long time, without any allusion being made to psychometry or to the James affair. At length Mr. Miller took from his pocket a scrap of paper which he said he would like to have me psychometrize. My wife 'hronght a new envelope info which wife brought a new envelope, into which Mr. Miller placed the paper and then sealed it and handed it to my wife, and she passed it to me. I held it in my hands a few moments and then gave the impressions I received from the first magnetism, which I soon discovered to be C.R. Miller's, I next pecame aware of a different influence, and I told them the writing I held was a spirit communication. I then gave the description, which was published, and one of those to which Mr. Coleman referred. Then I described the medium through whom the communication was given, and I told Mr. Miller he must be Mr. James about whom there was so much controversy. I then gave back the envelope to my wife, and saked Mr. Miller if the description was correct, which at the time he declined telling me. I consider that Mr. Miller's influence was the strongest the paper contained, and I gave that first. He had carried the paper in his pecket long enough to imbus it with his own magnetism. The magnetism of

the spirit came next, and the medium's, being the least, or weakest, consequently came last.

While I was doing this work Mr. Miller asked me no questions concerning it; he made no suggestions with regard to it, nor made no suggestions with regard to it, nor would he answer any questions concerning the matter. He was not within eight feet of me at any time, and it was impossible for him, in my case, to have "overcome the feebler influences of the writings themselves," nor did he try, but conformed strictly to proper conditions as he desired only facts. The conditions required by me he knew well, and he also knew that, to arrive at the truth in psychometry through rive at the truth in psychometry through me, those conditions must be observed, and he observed them, and the result was as he

Because Mr. James has been detected in trickery, it does not follow that he is always a deceiver. Mr. Coleman may be correct in his assertions generally; but in this case he has made implications against Prof. Bu-chanan, C. R. Miller and psychometrists alluded to, that are unwarrantable, unjus-tifiable and injurious to the whole party and to the cause of progress.
Dr. V. P. Slocum.

New York, 140 E. Fifteenth street.

REPLY TO DR. SLOCUM-BY WM. EMMETTE COLEMAN.

Allow me to return my cordial thanks to Dr. V. P. Slocum for his complete vindication of the truth of my assertions regarding the character of the alleged psychometric evidence in favor of Mr. Alfred James' mediumship. In common with all lovers of exact truth, I am vastly obliged to him for his wealth of kindness in furnishing us with so effective a weapon with which to encounter-sy, demolish-the antagonists of the ential efutus laintly outlined in the afticle to which Dr. Slocum takes exception. A few errors, however, have crept into his well-digested and exceedingly apposite re-

marks, which it may be well to point out. First, I am at a loss to imagine how it was possible for the well-poised intellect, the psychometrically illuminated mind, of my critic to entertain the notion that I charged Dr. Buchanan and Mr. Miller with willful deception, dishonesty, and trickery, in their mode of procurement of the reading of the "spirit"-writings of Mr. James, or that I thought those two gentlemen "in collusion to make out Mr. James a medium," despite their knowledge of his detection in fraud and humbuggery. Not a line can be found in my article remotely hinting, even, at such imputations; and I am sure both the gentlemen are too sensible to suppose for a moment that I intended to convey such an idea. Let me now, frankly and fairly, affirm that I have no doubt of the entire honesty, sincerity and good faith of Messrs. Buchanan and Miller in their psychometric investigations. No suspicion of their dishonesty has ever crossed my mind; I disclaim such altogether. Therefore, in Dr. Slocum's iteration and reiteration that I have been very unjust in so asserting, he has been guilty of the gravest injustice to myself. I have never intimated that either of the gentlemen referred to, sought deliberately to have their ideas reproduced by their psychometric subjects, arranging conditions to that end so as to destroy the genuine influences of the manuscripts; but I did say, and I now decidedly repeat it, that the influences of the minds of those gentlemen (unconsciously, no doubt, to themselves) did overcome feebler influences of the writers themselves, as Dr. Slocum's letter conclusively proves so far as his reading is concerned.

Dr. S. quotes a sentence from my paper, stating that "in each instance the reading occurred in the presence of one acquainted with the nature of the writings and the character of the spirits presumed to have written them," and then goes on to say that this assertion in his case is "entirely erro-neous and unwarranted." If this be true, then his reading of the James-writing must not have occurred in the presence of any one acquainted with its nature, etc. Yet marvelous to relate, Dr. Slocum gives next a detailed account of his reading, and tells us, plainly and squarely, that Mr. Miller was present when he made the examination. What on earth does Dr. Slocum mean by saying I am "entirely" wrong in asserting Mr. Miller was present at his reading, when he himself tells us Mr. Miller was present? My point was, that either Dr. Buchanan or Mr. Miller was present at every delineation of the writings, and that their views were reflected from the sensitives' minds in their readings. Dr. Slocum says this statement is false in toto so far as he is concerned, at the same time informing us that Mr. Miller was present, just as I affirmed. This is paychometric stultification with a vengeance Instead of my assertions being "entirely erroneous and unwarranted," it is those of Dr. Slocum's that can be so characterized most truthfully; not only in this instance, but in his totally uncalled for charge that I imputed willful deception to Dr. Buchanan and Mr. Miller. I would advise Dr. Slocum to be more careful bereafter how he indulres in such reckless statements affecting the character and intellectual acumen of those at least his equals in mental grasp and moral stamina. Such style of logic, argument, and statement, reckless, insocurate and calumniatory, is almost universally in vogue, however, among the advocates of the untenable theories of the unscientific modes of investigation, and of the loose and fanciful speculations, so common in certain spiritual circles, and particularly among the ad-

herents and practicers of "Diabolical Spiritualism,"-in which latter class I do not, however, include Dr. Slocum, Mr. Miller, or Dr. Buchanan, though, in some respects, they are playing into the hands of the "dia-bolicals."

Let it be remembered, that I asserted that the more potent influence of Messrs. Miller and Buchanan overpowered the feebler influence of the real author of the writings examined; but I had scarcely anticipated to see this truth so clearly demonstrated by the admissions of the parties involved, as Dr. Slocum has been kind enough to do. Dr. Slocum has been kind enough to do. After taking the paper, he tells us, the first influence felt—the strongest emanating from the manuscript, he says—was that of Mr. Miller. Thank you, Dr. Slocum, for this admission, confirming my words exactly. Note: Dr. Slocum admits that the strongest influence felt from the manuscript was that of Mr. Miller, who gave him the writing, and who was present during its reading. Next he tells us he felt another influence, supposed to be that of the spirit-writer; but which in reality, no doubt, was a continuation of Mr. Miller's influence, an emanation from Mr. Miller's mind at the time,—corresponding to the impressions Mr. Millcorresponding to the impressions Mr. Miller held regarding the character of the writer of the manuscript,—which for the time being overcame the influence of the real writer, Mr. Alfred James. Afterwards, says Dr. Slocum, he felt the feebler influence of Mr. James, the medium. Can anything be plainer? The proof of my assertion of the preponderating influence of Mr. Miller over that of Mr. James is demonstrated almost beyond peradventure. No conscious fraud is involved in the matter, but Messra. Miller and Slocum were honestly mistaken concerning the nature of the sec-

ond influence experienced. Another important fact: The writing expenmanship, not of Mr. James, but of a materialized spirit-form distinct from Mr. James. If this be true, as Messrs. Miller & Co. would have us believe, Mr. James, being in the cabinet while the "spirit" wrote the message outside thereof, had nothing, in person, to do with the writing in question. How is it then that the writing gives off the influence of Mr. James, sufficiently to enable Dr. Slocum to describe his character therefrom? The truth is, Mr. James disguised in the paraphernalia subsequently captured from him by Mr. Tice, was himself the writer of the manuscripts, and con-sequently his influence asserted itself after the more powerful influence of Mr. Miller had been sensed. So far from being a vindication of Mr. James' mediumship, these bogus writings farnish additional evidence of his guilt. And for a knowledge of all this we are indebted to Bro. Slocum. Again do we tender him our boundless thanks for his

invaluable services in the cause of truth. It is also significant, and worthy of more than passing notice, that in the published account of these psychometric readings Mr. Miller prudently suppressed all intimation of the mixed nature of the influences emanating from the manuscripts examined. He gave us only the impressions derived from the second of the influence, omitting all reference to the first and third—his own and the medium's,—leaving his readers to suppose that the only influence felt by the psy chometer was that of the presumed spirit writer. His reasons for this suppression are apparent. Dr. Slocum, being more ingenuous, has given us the whole truth, thereby furnishing us the data from which to clearly evidence the truth of my former:

"We figure to ourselves The thing we like, and then to build it up As chance will have it, on the rock or sand: For thought is tired of wandering o'er the world, And homebound Fancy runs her back ashore." "Justice, with her litted scale, Where, in nice balance, truth with gold she weighs, And solid pudding against empty praise."

Prof. Samuel Willard, Teacher of History and Ex-President of the Philosophical Society, Frankly Expresses His Thoughts.

To the Editor of the Religio. Philosophical Journal; I thank you for the courtesy of several copies of your JOURNAL from time to time. and particularly for the recent one containing an editorial on Mr. Kiddle's book. It moves me to do what is for me unusual: not only to thank you, but frankly to expres my own tho ts on the subject which yu hav so much at hart.

Yu say "the communications ar jeneraly ov a caracter tu prevent a man ov ordinary literary or sientific cultyur from accepting them az rezonably atributabl, in eni sens, tu the personz name." Bit her iz the rezn why I can nevr be a Spiritist, or az yn pre-fer the name, a Spiritualist. I shud rejois tu find in the fenomena ov Spiritism a real Spiritualism; that which cud make me feel mor sure that the departed great and good and the dear and sweet ones ov this world liv in an other sfere: that ther iz in som wa, an open lin ov communication between us and them; that the experiencez oy this life illumins the sols ov thos that ar gone, az they illumined their urthli livz-that they continue tu gro wizer and beter in that land so dim to us: and that they can reach back to us with lov and help az much az can be gud for us to resev, and with a hint now and then ov the way ov life and ov the realitiz ov the land to which we tend:—only s hint—for we can kno that lif onli az we no this wun, bi living it

rappings begun thirty yerz ago, I turnd to them at wuns with interest and hope. When a ner relativ ov min becam a medium, I watcht the feromena stil mor interestedly. But the more I saw, the more I was disgusted. The miracle-mongering, much ov which seemd to me no betr than the Popish delusions of Marpingen and Lourdes, was ofensiv, but the fizical fenomena wer in themselvz az wel wurthi ov studi az Mes-merizm, Hypnotizm, Catalepsy, Somnambu-lism, and the lik, only that I cud not aford tim to folo them. And no mirael cud prove enithing tu me which mi jujment duz not aprov. A mirael tu pruv tu me that God wants me tu slay mi child in sacrifiz as poor Freeman slew his at Pocasset lately, in short, tu pruv that God iz unreznabl and cruel, wud go for nothing. So I saw that no amount ov the fizical fenomena wud pruv to me what they seemd foothers to pruv. themselvz az wel wurthi ov studi az Mespruy to me what they seemd to others to pruy. indeed, meni ov the obsessions that I red ov, az în the Oakland case în California, had az in the Oakland case in California, had an opozit efect upon me: they go to sho me that if they ar the wurc ov spirits, thos spirits or such as hav escapt from som invisibl penitenshiary, and who selebrate their liberty bi harming mankind. Ther must be whole Texases of rascalz that brake out ov their apropriate netz from tim to tim, and thru "mediums" get at the urth agen.

So I let the fizical fenomena alone, and turnd tu the communications. Az mi father turnd to the communications. Az mi father takes the "Banner of Light" and often gets other paprz, I had no lac ov "Lit from the Spirit Land." I tasted ov A J Davis, and other notablz. In result, I cum tu this con-clushun: If what I se in the Spiritualist papers ar reali comunicashunz from the spirits ov the ded, and stil mor, if they ar from their reputed authorz, then the ded hav not az much sens az the living; and it is sad tu think ov dying and sinking into hilation. I have weighd wel al that iz sed about imperfectionz ov mediumz, dificulty ov geting control, etc., but at the end of 30 rears that excus wil not avail; surely somebodi somwher haz becom a tru medium for these hier powrz, if they ar the hier powrz; For there hangs mi dout. Sombott in all these 30 yerz awt tu hav sed somthing. When Theodore Parker "controlz" Mrs. Richmond so that she can tawk so fluently, I awt tu hear in what she sez som eco, at lest, ov the strong man ov Music Hall. I swt not to find mer platitudz and comon plasez. It is not merely the stil that ofendz me: it iz the lac ov tho't, ov strong, uplifting, inspiring tho't. Why these pepl has not yet cawt up with that old buc, the New Testament! In thirty yere I hav seen noting in al this literatur that I wud exchang for one essay ov Emerson, one ov Paul's Episties, or a page ov the wordz of Christ as reported in the Gospelz. I se that these riterz and spekerz whether they ar ov this wurld or the next, hav all failed to find anywhere the truths of import deep that wer suggested to my mind long ago by St. Paul, and Calvin, and Swedenborg, and a score ov other worthies. It is the lac ov truth, the lac ov insit, the lac ov inspiration that makes me turn away from "Spiritualizm" with a hopeless disgust. Even the old truths are not rehashed with good flavor. I refer entirely to the "communicatins." My Spiritualist frends can tawk gud sens; but I don't want tu her from them after deth, for they will be thenflats and sentimentalistz! I enjoy the edi-torialz of John C. Bundy in the desh, often; but save me from John C. Bundy az a gost! I luc for revelation; I find not evn what iz

I sa I shud rejois in al this; and when the

novelti: but az we hav nevr spokn on the subject, this will answer for a statement ov mi position, which it may not be undesirabl to you to kno, at we meet agin ocasionali. But I began to expres mi plezhur with yur editorial on the slopping-over oy poor Mr. Kiddle. If ther is truth in Spiritualizm which iz evr tu run and be glorified Spiritualizm must get rid of itz trash and rubbish, az Christianity is obligd to throw off itz incumbransez that gatherd on it sen-turiz ago. The yur truth iz not mi truth, I am glad tu se yu do this thing. Thro the mineral into the fir; the dros will burn, the gold remain. The churches need criticism within az wel az without; so does Spiritu-

Excus me for having rith so much. I pre-

sum yu hav herd the same train ov the't

from others, so that what I say wil hav no

airedi non to me.

alizm; I am glad to see you applying it freely and boldly.
Yours truly, SAMUEL WILLARD. P.S.—I beliv the first step in speling re-form iz to get pepl used to od ways of

speling. My faith and my works go to-

Mr. Willard gives us to understand that he could not "afford" time to follow up his investigations into the "physical phenomena" of Spiritualism. That is a pity; for if he could_have afforded to do that, it might have saved him the trouble of writing the above communication.

He says that "no amount of the physical phenomena would prove to him what they seemed to prove." And he illustrates this by reference to poor Freeman, the Pocasset murderer. From the context it would seem, therefore, that what Mr. W. really means here is, that a message telling him to kill his child, could not, even if it were accompanied by a miracle, prove to him i of paternity until they began raising Cain.

that it came from God. It must have come (he would probably admit) either from a derangement of his own transcendent psychical powers, or from the influence of some depraved or insane spirit. A very sensible conclusion, and one quite analogous with that which, for some time, we have been trying to impress upon our readers in regard to supposed psychical or spiritual communications!

Mr. Willard would throw discredit on all so-called spiritual communications. "Somebody," he says, "in all these thirty years ought to have said something. When Theodore Parker controls Mrs. Richmond so that she can talk so fluently, I ought to see, in what she says, some echo at least of the strong man of Music Hall. I ought not to find mere platitudes and commonplaces. I have seen nothing in all this literature that I would exchange for one essay of Emerson's."

This disparagement of Mrs. Richmond is all unjust. We will stake what little critical reputation we may have upon the assertion that Mrs. Richmond has uttered many things that Parker in his best days could not have matched. We believe that many of her trauce utterances may come from her own psychical intuitions prompting the speculative and rhetorical faculty. But she has made splendid contributions to the coming science of psychology, and she could never have uttered such a blunder as Emerson himself uttered in his late paper on Demonology in these words:

"There are many things of which a wise man might wish to be ignorant, and these spiritual phenomens are such. Shun them as you would the secrets of the undertaker and the butcher."

As if a wise man ought to court ignorance of any "thing," truth or fact, in God's universe. As if one ought not intrepidly to tace even devils, if they can bring him truth! What! shall our poor dumb fellowcreatures, bird and beast, be slaughtered inhumanly for our benefit, and we try not to know about it? The sentiment is that of an intellectual poltroon, and wholly unworthy of the Concord sage. Think you that Mrs. Richmond could have been guilty of such a "platitude?" We doubt it.

Perhaps five per cent. of human beings in civilized lands, are original thinkers, persons of culture; morally and mentally well equipped. And perhaps five percent of the denizens of the Spirit-world represent them. Now, Mr. Willard's assertion that there are no good and great communications got through Modern Spiritualism, is wholly contrary to the truth as we have learned it. We have read well-tested communications, worthy of the pen of a Fenelon, a Channing or a Berkely; gracefully, vigorously and accurately written, penetrated with fresh, noble truths, and full of a divine and everlasting wisdom. Such communications may be rare, but they are numerous enough not to be exceptional. Their proportion in regard to the mass is what we might expect.

Look at the grand utterances of the late S. J. Finney, full of a quickening inspiration. Some of his best passages equal the best we can find in Parker or in Emerson. and surpass them in philosophical depth. Look at the poems of Harris and Lizzie Doten: Surely no person of literary taste can fail to see that these disprove Mr. Willard's sweeping remark. We could greatly extend this list.

We regret that so good and gifted a man as Mr.Willard should "turn away from Spiritualism with hopeless disgust." But as he has not as yet been able to "afford" time to follow the phenomena in all their aspects and bearings, we cannot but hope that he may live to investigate profoundly, and thus reverse his judgment. We know of many good, unflinching Spiritualists, who, after considerable experience of it, turned away from it in disgust. Some great awakening phenomenon at length convinced them of its essential truth; and the bad in it, like the bad in human nature, or in the earth itself, was accounted for as being vastly outweighed by the good, present or prospective, and as indeed necessary to the development of the good. Riternity is a long stretch, and there is time, beloved, even for spirits and robbers of savingsbanks to reform, and to write sensible communications, such as will content even Mr.

Adam and Eve knew naught of the sweets

Fraternal Conversation with Several Esteemed Correspondents.

BY A. J. DAVIS.

In the deepest places you find the richl treasures on the surfaces you find unclean accumul man nature, superficially considered—that is, looked at and judged by and upon the surfaces—accepts error instead of truth, clings to fiction instead of fact, and abounds in absurdity instead of consistency; and and abounds in absurdity instead of consistency; and yet I affirm, with no fear of contradiction, that the human mind, in its inmost sacred recesses, naturally loves "the truth, the whole truth, and nothing but the truth." The pure eternal truth is no surface diamond. It is the jewel which only the unfathomable fountain of God's life can crystallize and make palpable to the deepest intuitions of profoundest minds. But, ordinary minds, or, rather, minds in the ordinary condition, who are therefore replete with manifold ignorance and selfishness, will jump at a quartz crystal because it shines like the true diamond, and will cling to it as though their eternal happiness depended upon its possession. Thus you behold your neighbors and acquaintances—minds of fair capacities, refined by school culture—who cling to and sustain creeds against science, who teach mythology to their children instead of known truths, and who value fleeting wealth and changeful fashion above that sublime wisdom which exalts the mind to a station but "little lower than the angels." angels."

SELFISHNESS AMONG SPIRITUALISTS.

Concerning the intellectual curiosities of Spiritualism, much might be profitably written. A gentleman of superior powers of observation and thought, writes me that he finds himself "considerably disappointed with the status of the movement," and after some reflections, says:

"In every place I find a good many Spiritualists who, in their revolt against orthodoxy, with its cramping limitations, have rushed to an extreme in the opposite directions, nave rushed to an extreme in the opposite directions, which appears to me to be almost as objectionable. They have carried their idea of freedom and individuality so far, that it has practicably become selfish indifference. Having got rid of the fears which certain popular beliefs engender, and had the question of Immortality settled in the affirmative, they seem to be satisfied; and now live to themselves, and for themselves alone. Such persons do nothing to support either anticipal literature. Jecturers, or mediums, though selves alone, such persons do nothing to support either spiritual literature, lecturers, or mediums, though when questioned as to their belief, they do not hesitate to call themselves Spiritualists. Now, dear friend, can you give mesome light upon this state of the case?"

Answer:—Spiritualism, of the modern type, is a powerful individualizer. It acts like the sun's rays

powerful individualizer. It acts like the sun's rays upon both solids and fluids in society, education, and religion. It dissolves parties, melts frozen creeds, and brings the individual out of the mass; and, finally, it plants the theologically-lame person squarely upon his two feet. The individual must use and see with his own eyes henceforth; he must think his own thoughts; and he must build up his own manhood upon the solid foundations of Nature and Reason. And in all this revolution, which overthrows the past temples of error in his mind, and in all this work of slow reconstruction of his thoughts and feelings, the person becomes unavoidably alone and self-responsible. The state of "self-ish indifference" is merely transient. To slowly build one's mental or religious house, upon a new foundation, one must seem to be enveloped in the stolid isolation of thoughtful selfishness. In huilding this new individualized life, you may even commit injustice, and may seem to choose the evil rather than the good. Thus confiding friends of yesterday may become your open enemies to-morrow. You bravely leave the organized and respectable party, composed of your old associates; and left the respectable party, composed of your old associates; and left the respectable party, composed of your old associates; and left the respectable party, composed of your old associates; and left the respectable party and the res and respectable party, composed of your old associates; and lo! the party, with systematic violence, turns to reject, malign, and destroy you "root and branch." It is certain, nevertheless, that eventually perfect justice will be done; and the truth, in the deeps of the individual spirit, will triumph over every form of error. Said the poet-

Stand upright! and thou standest forever; Live by the truth, 'twill forsake thee never." THE DIVISION IN OUR HOUSE.

When fraternal love is inverted, it embitters the pri vate life with scorn, and satire, and back-biting ani-mosities. Self-desires burn for gratification. The whole atmosphere about such a person seems loaded and poisoned with infernal influences. If self is too long indulged, it inverts the nobler affections of friendship and family, and rapidly transforms the home into a hell of horrible discord. Such a house is "divided against itself"; and no power can make harmony out of elements inherently incompatible. Sometimes it becomes necessary to leave such discords to work themselves into self-reformation or else into self-destruction. But, eventually, from it all, the eternal truth and matter and love will containly exceed for the rest. and justice and love will certainly ascend for the universal good. A distinguished European correspondent, in a recent eloquent letter to me, clearly expresses this hopeful conviction in his closing sentence. Thus he

"I am thankful for the report of your address concerning The Conflicts in Our House, published in the Religio-Philosophical Journal, December 21st, 1878. How much I agree with you and deplore this running after the externalities, 'the curiosities, and The Deserting of the Principles—of the chief aim of the new dispensation! But, poor humanity! she must be led through the lessons of her own experiences. Then comes the day of the reaction. IT WILL SURELY

ANSWER: - When this universal and certain " reac tion" does come—then, what? Then all caudid minds will be convinced that the materialization phenomena have served only a materialization phenomena have served only a materialistic state of mind; and that, in the end, it will be on all hands, admitted that the human spirit can grow and unfold only upon that which is absolutely spiritual. The spiritual philosophy builds upon "facts" which are temporary; while the Harmonial Philosophy builds upon "principles" which are eternal, and of which facts are but the evanescent outeropoluse.

INTERNAL EVIDENCES TRIUMPHANT.

A correspondent of more than common culture and insight-a just man and a lover of peace on earth writes thus:

It may be that a sort of sifting out must come. want the Banner and the Journal to be on decent terms, if possible; but time and events must decide all this. . . . The poice within and the clear facts of spirit-presence we need—united; yet too much 'outward ness,' using an old Quaker word, is the part of those who rely on phenomena too much. The world tends to the without, to fact and inductive experiment, and wants to get back to the inner-life and to heed the soul's

Answer:—I do not regard the Banner and the Jour-NAL as antagonists to each other, nor as intrinsically unfavorable to the highest development of these new and glorious truths. They are, it is true, opposed to each other in certain most important particulars; but thereby the grain of truth is ground up into breadmaking flour between them; for are they not, in some sense, the upper and the nether stones in God's everlasting mill. Let them antagonize and agonize, it may be, in performing this pulverizing mission; the results for mankind will be finer, and whiter, and purer, and far more abundant. I have no sympathy with that superficial skepticism which must be fixtered with mysterious facts; nor respect for that ultra-theological radicalism which is too proud and too cultured to seek for truth, even in the uncertainties of dark circles; but for that ultra-conservatism which blindly hugs old creeds and fashionable churches, instead of welcoming

creeds and Isshionable churches, instead of welcoming the fresh discoveries of science and reason, I have only unmeasured and uncompromising hostility.

Since the RELIGIO-PHILOSOPHICAL JOURNAL's frank and brave sitack upon false mediums and pretenders in Spiritualism, it is gratifying to observe an improvement in intellectual perception among some of the Banser's staff correspondents. No longer ago than Banser's staff correspondents. No longer ago than Banser of May 17th, in a review of Mr. Tuttle's "Ethics of Spiritualism," the well-known Spiritualist. Hr. A. E. iritualism," the well-known Spiritualist, Mr. A. E.

Newton says:

"Mr. Tuttle is understood to be a medium, and to write under impressions received from disembodied spirits. In this book no claim of that k

but elsewhere, referring to this work, he has told us, 'Personally, I take little honor from what I write. . . . I wrote the impressions I received, honestly and without fear, and as completely and perfectly as possible for me to do. This implies that Mr. T. considers himself merely an amanuensis for some invisible author. Among intelligent Spiritualists this claim gives the work no exemption from legitimats criticism, and probably Mr. T. expects none—although it seems to be characteristic of impressees generally to have strong confidence in the accuracy of their own impressions, however much they may differ one from another. The work before us, like every other, must stand on its own intrinsic merits, whatever its origin; and in the criticisms I feel obliged to make I shall endeavor to be as impersonal as possible."

The passages which I have its lighted should be used

The passages which I have italicized should be read over and over again; for they embody the elements of a true forward movement in modern Spiritualism. The position is one which is dear to every lover of spiritual statements of the position is one which is dear to every lover of spiritual statements. The position is one which is dear to every lover of spiritual and mental progress. The mediumistic claim, or the spirit-authorship of the work, "gives the work no exemption from legitimate criticism!" And this appeared in the Banner of Light! the same paper which, a few months since, editorially sustained the doctrine in opposition to the Religio-Philosophical Journal, that the Spirit-world alone is authorized to dictate "the conditions" under which materializing or other mediums should deliver to investigators their manifestations! If the esteemed writer, Mr. Newton, speaks truly the sentiments of the Banner, then it follows that our two leading American organs are to-day harmoniously working to one end. Here is progress, indeed; and we may all rejoice.

There is another evidence of progress lately manifested. In the Banner of Light of same issue, in an editorial concerning the Kiddle book of "Spirit Communication," sentences of common sense occur, like the

munication," sentences of common sense occur, like the

following: "Surely his own children could not be consciously deceiving him! And in that assumption he may have been right. But were they unconsciously deceived by abnormal influences affecting their own mental condition, and creating impressions to which they innocently succumbed? In ignoring this last hypothesis, and acting independently of it, Mr. Kiddle seems to have committed a great mistake, and to have been prompted by what he supposed to be spiritual advice to undertake a task for which he was wholly unprepared. The circumstance that novices in investigation like Mr. Kiddle, are often swift to attribute to independent Mr. Kiddle, are often swift to attribute to independent spirits phenomena what could be just as well explained by the theory of action of the spirit of the medium, in some one of its manifold states, has led to the growth of a school in psychology, of which Sarjeant Cox, of London, is a leading representative. . . . We find in the so-called 'spiritual communications' of this book nothing that is fitted to impress an intelligent investigator with a belief that they are of spiritual origin. On the contrary they seem to be a reflex of the editor's own religious sympathies and views; and they are written in a style not likely to win the attention of persons of culture and critical ability."

of culture and critical ability."

Mark you, good reader! These perfectly rationalistic sentiments (which we have put in italics) appeared recently on the editorial page of the Banner of Light! If these sentences had been written by some one calling himself a Harmonial Philosopher, there are throngs of Spiritualists who would immediately have shouted, Oh! yes, you want to discredit mediumship; you want to set yourself up as a leader and dictator; you take upon yourself to say what is and what is not of spirit

origin, do you?"

Let all disheartened progressive Spiritualists take fresh hope and faith in the possibilities of advancement from this fearless use of reason.

But, stop! What is this which I read on the same editorial page in the same issue? A complaining and indignant passage is quoted from the Medium and Daybreak, the London organ, under the management of our zealous and over-worked friend Burns; in these

Spiritualism is democratic, and can never submit of its friends. . . . Snobism declares its intent to direct not only Spiritualists but the occurrence of the phenomena, and professes to appoint men who are to tell the world what mankind is to believe concerning the matter. All such attempts will end in signal defeats, as they should the Spirit-world having this whole matter in its own keeping. It unquestionably possesses the power to direct the grand movement, and will hence

Bro. Burn's remarks are timely and to the point." Here is a perfect stultification of the previous edi torial inculcation. In one column we are instructed to subject "spirit communications," through Mr. Kid-dle's two children, to the test of reason and the light of experience. And the critical and cultured Mr. Newtop is vigorously inculcating that the spirit origin or the medium's authorship of a book gives it "no exemption from legitimate criticism," to all which, from the bottom of their hearts, all progressive Spiritualists and Harmonialists will say. Amen and Amen! but, alss! What are we to think when, in the same number of the paper, the editor says: "The Spirit-world has this whole matter in its own keeping. It unquestionably possesses the power to direct the grand movement."

If this doctrine be accepted in its entire scope as the "rule of faith and practice," then Mr. Tuttle's "Ethics of Spiritualism" is exempt from vulgar criticism; and Mr. Kiddle's children, being accredited as true mediums, must not be measured by the editorial or any other terrestrial standard of judgment. top is vigorously inculcating that the spirit origin or

other terrestrial standard of judgment.

Editorial stuitification is never successful in the long run. What we all want, and what we all will have, is "the truth, the whole truth, and nothing but the truth," whether it comes from the heavens above or from the kingdoms of the earth beneath. No arbitrary impediments must be set up by neither priests or laymen, nor by angels or mediums. Reason and Intuition consti-tute the inextinguishable light which "lighteth every man that cometh into the world."

In closing these familiar and fraternal replies to my loved correspondents. I cannot but urge one and all to seek a nobler, a truer, a more philosophical, and a more progressive way than that dark and uncertain theory progressive way than that dark and uncertain theory which teaches that you can effect nothing by faithfully and energetically applying your own intellectual and apiritual powers. It may be religiously comforting to believe that "the Spirit-world has this whole matter in its keeping;" but if you desire real personal progression, you must also believe practically that "the Gods help those who help themselves."

You have an alarm clock in your chamber. It sounds its signal, and you are started from your slumbers, and rise up and go about your work. But some morning it does not sound so clearly. If again you heed it not, it becomes still fainter the next day, and, at length, it has not potency enough to make you dream a dream. It is just so with the alarm of connections. If when it sounds we rouse ourselves and science. If, when it sounds, we rouse ourselves and go about our work, it never fails to waken us. But if we do not heed it, it grows fainter and fainter, till at length we do not heed it at all.—Chadwick.

Uniformity.—In such a world uniformity of relig ious belief could only be secured by God's silencing the human mind, and placing himself on the throne of hu-man reason, with reason bound in chains at his feet. But this would be the annihilation of many, and better than this is the progress of man with a charity as broad as human life; with a toleration as universal as our ignorance and our mistakes; with a mutual for-giveness as omnipresent as are the shadows and mys-teries of human life. All that is needed is a diversity without sorrow or even surprise, a variety as of clouds or wild-flowers.—David Swing.

FROTHINGHAM'S devotional philosophy, while changeless in an essential spirit of aspiration and receptivity, is avowedly subject to modification by whatever knowledge may be acquired. Though its purpose remains the same, its outward form moves in an ascending scale. "More light" is the leader's perpetual cry, and his belief is ever more freshly and truthfully set forth as new discoveries are apparent to him. set forth as new discoveries are apparent to him.

ANTIQUITY, wide extension and great persistency may all be pleaded in behalf of the notion that terres-trial events are foreshadowed by a system of terresitial signais.

Prof. Denton's Criticism of A. J. Davis' Nature's Divine Revelations.

Many words are used by Mr. Davis in the Divine Revelations, with whose meaning he seems to have been unacquainted, and many serious errors are made in the work in consequence of this. One of these words is digitiorade.

is digligrade.

In Cuvier's system of zoology, those carnivorous mammals that walk upon their toes, such as those of the cat and dog kind, were formed by him into a tribe, which he called digitigrada, or toe-walkers; while those that walk upon the broad foot, like the bear, he placed in the tribe plantigrada, or foot-walkers. On page 264 the mastodonsaurus is said to have possessed the general habits and disposition of the pleitheosaurus, "with the exception that it approached nearer to the digitigrade."

No such animal is known to the geologist as the plei-

No such animal is known to the geologist as the pleitheosaurus, nor does the description given of it agree with that of any fossil animal with which we are acquainted; but the mastodonsaurus is well known; it was an amphibean, one of those intermediate forms between fishes and reptiles, many of which abounded during the Carboniferous and Permean periods. Its structure approaches more nearly to that of the toad or land salamander than to any other living form. Its tracks show us that it walked upon broad, flat feet, the track of the hind foot resembling that of a rude human track of the hind foot resembling that of a rude human hand; hence its old name of cheirotherium or handbeast. It must have been as far from a digitigrade as a reptile or amphibian could be. Its body is also said to have "corresponded nearly to that of the elephant, with the exception of its being very dark and hairy, and its length from 5 to 66 feet.

An animal closely allied to the toads and salamanders, as the mastodonsaurus was, could not have had a body "corresponding nearly to that of an elephant"; nor is there any probability that it was covered with hair, since no living amphibian or reptile has any such covering. It attained a great size, but the largest bones and tracks of the mastodonsaurus do not incluste an animal more than one fourth of sixty-sixteet in length. animal more than one-fourth of sixty-six feet in length.

On the 265th page some species of the iguanodon are said to have been "digitigrade in nature," "whale-like in habit and elephant-like in disposition." The iguanodon, which was a vegetable feeder, may have been elephant-like in disposition, but it is difficult to see how it could have been whale-like in habit. To be whale-like in habit may mean that it was like a whale in its general form, or in its mode of life; but how could a toe-walking land lizard be like a whale in form or mode of life?

On the 278th page the mammalia of the collice period are said to comprise "the redentia, the ruminantia and the digitigrade." Rodentia and ruminantia are orders of mammals, but digitigrade is not an order of mammals and the name digitigrade was only given to a tribe of the order carnivora, or the flesh devouring mammals. If there were true digitigrade mammals at that time, which is not very probable, then there at that time, which is not very probable, then there must have been mammals of the order carnivora, as well as rodentia and ruminantia, and the passage should have read; the mammalia of the collic period comprised the rodentia, ruminantia and carnivora; and some of the last were digitigrade. But we have no reason to think that mammalian forms as high as the ruminantia existed as early as that; none having yet been found below the Tertiary.

Another word that Mr. Davis uses very improperly is congener. The wolf and the dog are congeners, because they belong to the same genus, and so the cat and the lion are congeners; but if we should say the congener and the cat are found there, no one could tell what we meant by the statement. This is just the kind of mistake that Mr. Davis makes.

On the 304th page we read, "the congener, the ostrich, the giraffe, the zebra, the leopard are in reality very much diminished in size." We might suppose from this that the congener was an animal as distinct as the

ostrich or the giraffe.

We are told on page 266 that "the largest birds slightly represented the Ostrich, but more the Congener, being an imperfect type of the bird creation." Here we might suppose the Congener to be a species of bird allied to the ostrich. It would be just as proper to say "the largest birds slightly represented the ostrich, but more the species," and from such a statement we could of course obtain no definite idea. of course obtain no definite idea.

At a period corresponding with the Laurentian we are told (page \$24) that some of the seas "extended in depth from the highest point of land nearly four hundred miles." There is not the slightest probability that the oceans at that time had any such depth or even a hundredth part of that depth. Geological facts indicate that as the planet has cooled and the crust has been contracted, the land has risen and the ocean depths have sank, so that the oceans are deeper to-day than at any past time, though the deepest soundings at the present time do not indicate a greater depth than ten miles, and the greatest height above the sea-

level is less than six miles.

It is also stated (page 333) that when the causes were operating which formed the primary rock, the circumference of the earth was a little more than thirty than many arrors contained in the forence of the earth was a little more than thirty thousand miles. The many errors contained in the revelations in relation to matters about which the truth could have been ascertained much more readily than the exact circumference of the planet at the time of the first formation of its crust, lead us to place very little confidence in such definite statements, especially when they are as improbable as this. If our planet when rock was first found, had a diameter two thousand miles greater than it has at the present time, we should have mountains hundreds of miles high at least. should have mountains hundreds of miles high at le and other evidence of the enormous contraction of the

earth's crust, such as we nowhere find.

On the two hundred and seventy-seventh page we are told that the saurocephalus is among the lower orders of the species that existed during the collide period. It is said to be remarkable as being the first animal that possessed the proper division of the larger and smaller brains, whereby the systolic and diastolic action was established as governing the whole vital

motions of the body.

Yet before this time for millions of years fishes, amphibians and reptiles had existed; birds and even mammals had long inhabited the globe; and yet all these, according to the Revelations, were destitute of a proper division of the larger and smaller brains, which all vertebrates possess to-day, except a very few species of the lowest fishes. cies of the lowest fishes.

The saurocephalus is a genus of fossil fishes, of which there are many species in the cretaceous beds of England and America, and below which they have not been found. What should cause these fishes to be not been found. What should cause these ishes to be superior in brain structure to the myriads of forms that had preceded them, that were higher by far in the scale of existence? We are informed indeed that it was among the lower order of the species that existed during this period. Had the higher ones then no proper division of the large and small brains, and had they no systolic and diastolic action of the heart which we find to-day in animals even as low as the mollusca? In the fact that the heart of the mollusca has the power of systolic and diastolic action, we see also the incorrectness of the statement that these actions of the heart are dependent upon a "proper division of the larger and smaller brains," the mollusca having nothing of the kind. ing nothing of the kind.

The steptospondylts is said to have had "the nature and habits of the carniverous and herbiverous, representing slightly those of the water hird." The statement is a very indefinite one and yet I think a very incorrect one. Streptospondylus is evidently the animal meant; but it was a crocodile, having bail and socket joined vertebres. An herbiverous crocodile representing a water-hird, must have been a strange moneter. I need hard bird, must have been a strange monster. I need hardly say that the streptospondylus was no such being. It is also said that it was a connecting link and species of the saurocephalus. But the saurocephalus was a fish; and a crocodilian reptile could no more be a species of fish than an opossum could be a species of

We are also informed that it has been found in Alio-cene strata, and supposed to be a souridon, related to the monitor and iguans. The saurodon, which is probably meant by the sauridon, was a cycloid fish, which has been found in the chalk. Who could have supposed that a crocodilian reptile was a cycloid fish, and yet related to the monitor and the iguans? Certainly no geologist.

The errors contained in the geological portion of the

Revelations are very numerous; there are certainly hundreds of them, and some of them are very importnundreds of them, and some of them are very important, as I think I have shown; contrary in many cases to facts as they are well known to competent observers. If a person ignorant of geology should study the Revelations to learn how our planet came into its present condition, he could only obtain from it an exceedingly confused, imperfect and incorrect idea. Many truths are told, of course, but there is a great lack of clearness and definiteness, a for hangs around Many truths are told, of course, but there is a great lack of clearness and definiteness, a fog hangs around a large portion of the statements, which the close application of thought fails to disperse. A great deal of the language employed is loose and indefinite, and susceptible of various; interpretations; while sometimes very definite statements are made, and figures are given as if the facts were known to the speaker to the smallest minutia; but when we come to scrutine them, we are reminded of the precision of the man who told the mumber of gallons of water which the ocean contained, and defied any one to prove the incorrectness of his statement. rectness of his statement.

I believe that if Mr. Davis had taken sufficient time. had he received all the assistance that science could have given him, added to the remarkable spiritual powers which mesmerism called into action, he could have given us a revelation that would have claimed the attention of every thinker, and dared the scrutiny of every investigator. Spiritual vision enables its posssor to see much that is hidden from ordinary gaze, but an extensive and accurate knowledge of what has been attained by ordinary methods, is necessary to enable him to make the best use of it

Those portions of Mr. Davis' work which are the most satisfactory are those that treat of subjects with most satisfactory are those that treat of subjects with which we may suppose him to have been familiar, his language is well chosen, he expresses his ideas with clearness and often with great beauty and power. His most recent writings are his best, and I have no doubt that his best work remains to be done. For the best use of our spiritual powers we need a good development of our normal, mental faculties, and a thorough knowledge of all that history and science have been able to discover. The best trained eyes, with the best informed astronomical brain behind them, obtain the best results with the telescope, and the best spiritual seers, all other things being equal, are those who know the most in their normal state.

William Lloyd Garrison—In Memoriam.

To the Editor of the Religio-Philosophical Journal:

On Saturday night, May 24th, at the home of his daughter, Mrs. Fanny G. Villard, in New York, William Lloyd Garrison passed quietly and peacefully to the life beyond, with his loving and excellent sons and the one dear daughter by his side. He goes to join the tender and true companion who preceded him some years ago.—Helen B. Garrison, daughter of George Ben-son, a well-known Rhode Island Quaker. She was a woman whose character may be judged by one early incident. Some forty years ago, just after her marriage, word came to her Boston home that her husband's life was in peril from a mob in the city. She exclaimed, "I trust and know that my dear husband will stand by his principles." This moral heroism, with a sweet and tender affection, made her one of the best of women, as wife and mother, and their home was happy indeed, even amidst the trials of fierce persecution. Their children were ever dutiful, obedient and cheerful, and grew up to call the father and mother

Mr. Garrison was born in Newburyport, Mass., in 1804, learned a printer's trade, and was a swift and accurate compositor, always loving and enjoying the work of type-setting, and often standing at his case in later years and setting up editorials without writing them. He began to write for newspapers in his youth, and soon became an editor. In 1828, he published and ed. ited, in Vermont, the first newspaper in the country that advocated total abstinence from intoxicating liquors, and is really the pioneer of the temperance movement. In 1831, he started The Liberator, in Roston, devoted to the total and immediate abolition of chattel slavery in this land and over the world, and kept it up until the war abolished slavery, as the free and fearless organ of a moral and religious warfare kept it up until the war abolished slavery, as the free and feerless organ of a moral and religious warfare against that institution, and as a reform journal. Its motto was: "My country is the world and my countrymen all mankind. I am in earnest, I will not equivocate, I will not excase, I will not retreat a single inch, and I will be heard." When he wished to make his first anti-slavery speech in Boston not a church was open for him, and the hall of the Infidels was opened by them for free speech. He spoke often, with great power, and his pen was a force indeed. He was mobbed, maltreated, abused and misrepresented, but went right on, "bating no jot of heart or hope," confident in the powtreated, abused and misrepresented, but went right on, "bating no jot of heart or hope," confident in the power of truth and the triumph of right. High moral courage, transparent integrity, fidelity to his own convictions, a deep and religious faith in the truth, and a persistent and conquering will consecrated to high atms, were his leading traits, with warm and cordial sympathies and affections that made his family and private life beautiful. He was genial and attractive in conversation, and respected character and worth regardless of rank or wealth. "A man's a man for all that," being the animating spirit of his life. He was an early advocate of peace, a non-resistent and an advocate of womthe animating spirit of his life. He was an early advocate of peace, a non-resistent and an advocate of woman's political and social equality. Some twenty-five years ago, when Andrew Jackson Davis called the fearful "Bible Convention" in puritan Hartford, Ct., Mr. Garrison gave his name, attended, and spoke fearlessly of the Bible as a human book, with a mingling of great merits and pitiful faults. Twenty-five years ago he declared himself a Spiritualist, convinced by facts of the reality of spirit presence and communion, and had never swerved from that conviction. I have had repeated and lengthy conversations with him, at his own home in Boston, on this subject, the last less than two years ago, and know how clear were his views and how careful and full his investigations. He ever held that creed or profession, of any kind, was no test of character, no ground of abuse or commendation, but that the ter, no ground of abuse or commendation, but that the life and deeds were the real tests.

In peril of life itself in his early day, once imprisoned in a Baltimore jail, abused, branded as traitor and infidel, by the magnates in State and Church, he won the high personal respect of many who had thus misused him, and was held in high esteem by people of all classes. His hospitality was simple, sincere and delightful, as I can well testify from the memory of pleasant days in his home, both in the early years when it was my privilege to take some part in the auti-slavery movement, and later, when other vital subjects and a cherished personal friendship brought us together.

In the follness of time, at the close of an earthly life of seventy-five years, full of useful and abundant labors for the personal and spiritual freedom and progress of humanity, he has passed on to continue his work in that life of which his ideal was so clear and in which he had a deep and religious faith. Truly yours,

Detroit, Mich.

GILES B. STEBBINS.

PATIENT study and perfect impartiality must pre-cede rational convictions, whether ending in faith or in doubt. Need it be asked how many are capable of such an examination?-Sharpe.

Is it not some reproach on the economy of Providence that such a one, who is a mean, dirty fellow, should have smassed wealth enough to buy half a nation? Not in the least. He made himself a mean, dirty fellow for that very end. He paid his health, his conscience, his liberty, for it, and will you envy him his bargain?—Barbauld.

WE are so different, and all the world about is so dif-ferent, because of those who have preceded us, that we are put upon our honor to live our lives in such a sa-cred fashion that our after-life, not only in those who are our physical inheritors, but in the whole commu-nity, shall be something healing and helpful.—CA wick.

Woman and the Household.

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

Nihilism seems to have obtained great sway over Russian women, especially those of the educated class. Among German So-cialists we hear much less of their sympa-thy with revolutionists, but Vera Sassulitch has many a peer in spirit among the noble lady subjects of the Czar. It is but natural, this terrible re-action; the pendulum has swung from one extreme to the other. Nihilism seems to be a blank, universal desert of nothingness, a destruction without reconstruction. The wildest dream of the Socialist or Communist, has for its basis a utopian existence, an elysium of social bliss. But the Russians look forward to nothing, though in time, they must cen-tralize about some positive core of thought, after this epidemic of mental unrest has passed its first feverish crisis. Great wrongs inflicted upon the mental as well as physical constitution, come to the surface, when there is life enough left to produce excessive action. In both cases, the fever serves not only to index the kind of sickness, but to show there is strength enough to battle for health. It must be so with the earnest intellectual Sciavonic race, after the evil has worked itself out, in how much of excess and ferocity!

No doubt the emancipation of the serfs and the Crimean war, each helped to bring about the fructification of new thought. about the fructification of new thought. The brutality of despotism assumed fresh horrors, after they had mingled with other nations, and read foreign books. The monstrous power of the Czar, the enormity of the spy system, the arbitrary, secret and merciless decrees of banishment to Siberia are taggled in could be met only by retailistory. or Saghalin, could be met only by retaliatory measures, equally swift and terrible. Can there be any wonder that centuries of irresponsible tyranny should be melted under the fierce heat of the nineteenth century? Edison's electric light rightly typifies the intellectual glare which, at the present hour, floods even the Steppes of Asia, illuminating peer and peasant alike. And with light and heat, come action, strength, growth, development.

In this "great and terrible day of the Lord," when mene, mene, tekel upharsin, are written on palatial walls which are decked with the splendor of centuries, women are playing that role which the femenine nature must necessarily take. Since the time of Elizabeth, daughter of Peter the Great, no other country in Europe have given to women a similar position. Under the civil law, they are on an equality with men; their husbands even, have no control over their property. Their schools have been of an excellent grade, so that women of the mid-dle class have a high intellectual status. A number of Russian women, whom I have met in New York city, have been of unusually marked character and wide intelligence. deeply interested in social and national affairs, and religiously without bias. While not unwomanly, in the accepted meaning of the term, they have a grasp and power of generalization, a keen, rapid, subtle quality of thought, which is rare even among Anglo Saxon men. Under the brown hair and blue eve. and beneath the self-poised bearing, there is a soul aflame with the princi-ple of liberty, a determination which would do or dare every thing to further what they believe to be, human progress. Doubtless, in their native habitats, the men have a savageness, when aroused, something akin to that of their polar bears, but, is not their uprising a terrible Nemesis?

Whenever the sexes are closely united in any upheaval, a sort of magnetic and romantic fervor fuses their purposes into a flercer determination. There are about as many women as men, Nihilists. The young men of seven universities in the leading cities. are supposed to belong to the society, and their social relations are more or less implicated. Officers in the imperial service, even ladies in-waiting of the Empress, have relatives who have been arrested. Prassovia Katcha, in Moscow, killed a young man for giving information about their meetings; Olga Rossowska murdered a gen d'arme for the same reason. Although they know not how to treat the disease, save by desperate remedies, the affiliation of gently-nurtured women gives the rebellion an entirely different agency from that which detirely different aspect from that which de-graded the Paris Commune. They have no orgies, they act with fateful reason. Their secret power, their facilities for distributing hand-bills and pamphlets, their marking with death their betrayers, lend to their movements an unearthly terror. It is like the still, deadly cold of their wintriest day, a swift and soundless death. We can only hope the delirium may soon be over, that our poor sisters may have a short, if sharp trial, and be not misled by too many wilt-owisps, ere the dawn of a settled day, with proper security for life, liberty and the pursuit of happiness.

The name of Elizabeth Thompson of New York city, has long been connected with a multitude of good works. Holding her large income in trust for the west of her fellows, she has distributed in various ways that which, concentrated in one endeavor, would have made of a grand purpose a success.— She has just issued a series of tracts, the first of which is devoted to the exhibit of the comparative cost of Rum, Education and Religion, in the United States. It appears that during the last year there were sold liquors to the amount of \$715,575,000, being in excess of the value spent on education, the enormous sum of over \$620,000,000. The annual contribution per capita to education is \$2.02 while \$12 per capita to education is \$2.02 while \$12 per capita is apart. cation, is \$3.02, while \$17 per capita is spent yearly in strong drink. The excess cap-ital invested in liquor, over the grain and root crop of the country, was over \$888,000, 000. Eight times as much annually spent for rum as for education, shows an appalling fact. The depot for Mrs. Thompson's tracts, from which this is extracted, is 455 Broadway. If anything can arouse the populace to a sense of the terrible slavery to strong drink under which so many languish, it will be such an array of facts; yet, some-thing more is needed than knowledge.

The second anniversary, of the Woman's Christian Temperance Union, of Orange, N. J., was held very recently in their pleasant coffee and reading room. They have had encouraging success in winning the victims of strong drink to abstinence, by offering them reading matter and social influences. A new room has just been added, for a school for children, which two devoted women for children, which two devoted women have attracted thither from their wretched surroundings, where it is proposed to hold evening schools and receptions. It is hoped to make them home-like and beautiful. This does seem the only successful way to cope with drunkenness, to offer entertaining and attractive resorts, with pure influences in place of the boon companions of the barroom.

It was a fitting tribute for Lucy Stone to speak at the funeral of William Lloyd Garrison. The justice-loying, noble man had all his life been a firm friend of woman, and in his weekly way henced her or all creek.

SPIRITS AND THEIR FRIENDS, being an appeal to Reason and Justice, by E. Cyrll Haviland, in answer to Mediums and their Dupes. Sydney, New South Wales: Turner & Henderick Son, 16 and 18 Hunter street. in his manly way honored her on all occa-sions. He who loves justice and righteousness in one form, is sure to recognize it in all its applications. Mr. Garrison was a devoted son to his more than widowed mother, and a most affectionate husband. A few, only, of the noble anti-slavery band are left, with Wendell Phillips at their head. The papers do not state, what is the truth, that Mr. G. had been for many years a believer in the truth of spiritual communications. Whit-tier, in his beautiful tribute read at the funeral services, has a recognition of the fact; it closes thus:

Go, leave behind thee all that mars The work below of man for man, With the white legious of the stars Do service such as angels can. Wherever wrong shall right deny, Or suffering spirits urge their plan. Be thine a voice to smite the lie. A hand to set the captive free!"

Mrs. A. S. Duniway, of the New Northpest, Salem, Oregon, after ten years of hard labor to live and establish her paper, has taken her two eldest sons into business with her. Every one who knows her energy and devotion to the interests of woman, will hope that they may be worthy of such a mother. Eight years ago, she said, "We have served a regular apprenticeship at woman's work—washing, scrubbing, patching, darning, ironing, sewing, milking, churning, caring for the babies, and raising poultry. We have kept boarders, taught school, taught music, written for the newspapers, made speeches, and carried on an extensive millinery and dress-making business." Such a life has earned for itself a right to work in its own chosen field. May her harvest be

The N. E. Woman Suffrage Association had a harmonious and full meeting in Boston, in the latter part of May, Lucy Stone in the chair. All the New England States but Vermont were represented, and speeches were made by Mrs. Stone, Mrs. A. B. Black-well, Mary F. Eastman, H. B. Blackwell, Abby W. May, Frederick A. Hinckley and

The Massachusetts Children's Temperance Society has a membership of 10,000. and recently held an anniversary festival in Boston, Mary A. Livermore presided. A choir of 600 children sang, and speeches were made by eminent persons. Mrs. Liv-ermore is also at the head of the W.C. Temperance Union of Massachusetts, an organization numbering 19,000 members. It held twenty-two conventions in that state, in May, and its officers are busy in forming town and county societies, and in establishing coffee-houses. It is the mainspring of the temperance movement in that state.

The fourteenth anniversary of the sheltering arms, a refuge for homeless children, was recently held in New York city, in which the leading feature was the laying of the corner stone of the "Little May Cottage." This is a donation from a gentleman and his wife in memory of their little daught. and his wife, in memory of their little daughter May. They also gave \$50,000 for its endowment, which it is expected will cover the education of twenty girls. Thus, through affection and benevolence, many lives are to be made useful and happy.

The annual reception of the Woman's Art Department of Cooper Union, occurred during the last week in May, showing a great advance in the quality of work over that of a year ago. The school is under the superintendence of Mrs. Carter, whose hand books upon art are now regarded as the best in use. There were competitive exhibitions of drawings from the cast, of paintings in oil and water colors, of portrait painting. and original designs in pencil and charcoal and drawings and engravings on wood. The department in industrial design is growing in value and extent. The earnings of the students during the last year amount to about \$12,000.

BOOK REVIEWS.

DISCOVERY AND CONQUEST of the North-west, with the History of Chicago. By Rufus Blanchard: Rufus Blanchard & Co., Wheaton,

Chicago being the oldest town in the West, of which the original name is maintained, and its existence being more immediately connected with the discovery of the Northwest, than that of any other western town, its history cannot fail to excite a great deal of interest. This work has been taken in hand by one of our oldest settlers, a most highly esteemed citizen. settlers, a most highly esteemed citizen, Rufus Blanchard, Esq., of Wheaton, Ill. After many years of untiring labor in pre-paring the work, he has decided to issue it in five, or at most six parts, as the most effective way to insure authenticity, in the later portion more especially. It is the intention of the author to present to the world in the last part a history of each prominent and useful institution of the city, such as universities, colleges and re-ligious denominations. The first number of the proposed history is on our table, printed on fine tinted paper, and containing two maps—the first a fac simile of the autograph map of the Mississippi, or Conception River, drawn by Father Marquette, at the time of his voyage, from the original preserved in St. Mary's College, Montreal; the other is a map illustrating the discovery of the Northwest, and the French and ery of the Northwest, and the French and Indian War. We bespeak for the work in hand a cordial reception from the people. Each part sells for fifty cents and is complete in itself.

DOMESTIC MEDICAL LECTURES, embracing a thorough Treatise on the Cause, Prevention, Treatment and cure of the most prevalent Diseases. By John Kean, M. D., Chicago, Ill., 173 South Clark street, 1879. 16 mo. 536 pp. Price \$1.00, sent by mail free of postage.

As a work of reference this little volume cannot fail to be useful. The variety of subjects treated and the manner in which they are presented, are well calculated to give a concise idea of the most common diseases of this country. In laboring to effect this conciseness the author has in some points sacrificed the comprehensive-ness of his subject to brevity. Although his Treatment, in most instances, is a vast improvement upon the old system of heroic practice, he has left much in the way of still greater improvements in that direction

to be obtained from other sources. The chapter on poisons of various charactors is well presented, and should be carefully studied. His hygienic instructions are practical and to the point. Taken altogether it is calculated to impart much useful information on subjects which should he more generally understood among the

son, 16 and 18 Hunter street.

An able pamphlet of twenty-four pages, devoted to the defense of Spiritualism.

SPIRIT MANIFESTATIONS OF ANCIENT AND MODERN TIMES, compared by Joseph Beals Greenfield, Mass.

An interesting pamphlet of forty pages, containing many important incidents in reference to Spiritualism.

'A TREATISE ON THE HORSE AND HIS DISEASE. Published by B. J. Kendell, M. D., Enosburgh Falls, Vt. Price 25 cents. For sale at the office of this paper.

This is a work, apparently of considerable merit, and every farmer would find it very handy to consult in cases of diseased

Steel Engravings.

We have received from George Stinson & Co., Art Publishers, Portland, Maine, proof copy of the magnificent steel engraving "La Madonna," after the celebrated painting by J. Sant; also a proof copy of a fine work of high art representing "Italy" —the land of art and music. This engraving is after a painting by the renowned artist, Mr. R. H. Pelham. In our opinion these fine works are equal to any ever brought out by American Publishers. The plates were engraved in London for Messrs. Stinson & Co., by Mr. F. Bromley and C. Tompkins, two of the foremost engravers in the world, at an expense of two thousand pound sterling, or ten thousand dollars.
This house publishes all descriptions of fine pictures. Those who wish to beautify their homes at moderate expense, should send for their Art Catalogue.

Magazines Just Received.

The Psychische Studien. (Oswald Mutze, Leipzig and E. Steiger, 22 Frankfort street, New York.) This is an able monthly and has some of the most noted and scientific writers as contributors.

The Herald of Health. (M. L. Holbrook, M. D., N. Y.) Devoted to the culture of the Body and Mind, has interesting articles under the following heads—General Articles, Our Desert Table, Topics of the Month, Studies in Hygiene for Women.

Revista Espiritista. (Renaud Reynaud, Montevideo.) A Spanish periodical devoted to Spiritualism and has some able contrib-

La Ilustracian Espirita. (Refugio I. Gonzales, Mexico.) A Spanish monthly devoted to the Spiritual Philosophy, is as usual filled with interesting articles.

Babyland. (D. Lothrop & Co., Boston-Mass.) This is full of interesting stories for the children. Each number contains a slate picture for children to draw. Fifty cents a vear.

DIRECTORY.

This will be published one or more times during each month and one line of space, given free, to every person sending the name, phase, and address. If more space be desired, it can be had in the Medium's Advertising Column, at nominal publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development, but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreciste its value. Lecturers.

ropped; all are invited to make use of this column, who appreciate its value.

Lecturers.

Rev. Chas., Andrua. Inspirational Speaker, Funding, Mich. Mrs. C. Fanne Allyn, inspirational Stoneham, Mass. Mrs. Andr. Line, inspirational Accord. Funding Co., Mass. Mrs. Andr. Line, inspirational Accord. Funding Co., Mass. M. M. Allen, Inspirational Accord. N. J. M. Allen, Inspirational Accord. Mrs. H. Augir., Palouse City, Wash. T. Blahop A. Besla, Januscown, N. Y. W. S. Bell, Liberal, New Bedford, Mass. Mrs. Jenne Butler: Brown, Normal Box 44 Stony Creek, Conn. J. P. Brown, M. D., Philosophical, Whitestore, Texas. Mrs. A. P. Brown, Inspirational, St. Johnabury Center, Vc. Prof. C. C. Bennett. Providence, R. L. Capt. H. H. Brown, Tol Monroe at., Brookiyn, N. Y. Dr. J. K. Balley, care of Religio-Philosophical Journal, Chesgo. B. P. Best, Inspirational, Granger, Dunn Co., Wisconsie. Mrs. E. F. Jay Butlens, 347 Sth. Ave., New York. James Cooper, M. D., Belleontaine, Ohio. Go. W. Garpenter, M. D., Trance, South Bend, Ind. G. C. Castleman, Olathe, Ramss.

Mrs. B. F. Cross, Trance, W. Hamstead, N. H. Robert Cooper, Ses Washington St., Boston. C. Garpenter, M. D., Trance, South Bend, Ind. John Crapsey, Inspirational speaker, Heron Lake, Minn. John Crapsey, Inspirational speaker, Heron Lake, Minn. John Crapsey, Inspirational speaker, Heron Lake, Minn. John Crapsey, Replicational speaker, Heron Lake, Minn. John Crapsey, Replicational speaker, Botton. Mrs. A. P. M. Davia, Tuscaloosa, Alabama. J. Dunton, Inspirational speaker, Algona, Iowa. Dr. Geo. A. Fuller, Sherborn, Mass. Dr. H. P. Fairfield, Greenwich Village, Mass. Kersey Graves, Richmond, Ind. Mrs. Mary, C. Gale, Swartz Creek, Miohigan. Mrs. S. F. G. Goodhue, Inspirational, Fort Senece, Ohio. Rila E. Gibson, Marrisation, F. S. Mass. Cornelia Gardner, St Jones et., Rochester, N. f. G. H. Geer, Lowell, Red. Mrs. A. P. M. Davia, Tuscalonal, John Sc., Memphis, Tenn. J. H. Harter, Alludo, Inspirational, John Sc., Memphis, Tenn. J. R. L. A. Ferrand, Inspirational, John Sc., Memp

M. K. Wilson Normal, Danville, Ils.

Mr. and Mrs. M. L. Wheat Colfax Iowa.

Mediums, Clairvoyants, Trance.

Mrs. T. Andrus, 37 Prospect st., Cleveland.

Sarah Anthony, 722 Fairmonat ave., Philadelphis.

Mra. A. H. Adams, Psychometric, 443 W. 47th St., New York.

Mrs. Famile Brown, 104 Moarce et., Brooklyn, N. Y.

Mrs. O. A. Bishop, Test. 314 W. Randolph at., Chicago.

Dr. C. Bour, 1132 Green et., Philadelphia, Fa.

Dr. Charles Buffum, 34 Main street, Springfield, Mass.

Mrs. M. A. Carses, Hotel Winser, Boston.

Mrs. Crooker, 85 D. Green et., Chicago.

Mrs. H. H. Crocker, 461 W. Washington St., Chicago.

Mrs. H. H. Crocker, 461 W. Washington St., Chicago.

Mrs. H. H. Crocker, 461 W. Washington St., Chicago.

Mrs. H. H. Crocker, 461 W. Washington St., Chicago.

Mrs. H. Davis, Woodblue, Iowx.

Mrs. Dewolf, 55 S. Green st., Chicago.

Mrs. E. D. Drew, Chross, 131 Sthave., New York.

Mrs. M. Dexter, 30 W. Ednd st., Room 10, N. York.—Trance.

Mrs. M. Dexter, 30 W. Ednd st., Room 10, N. York.—Trance.

Mrs. J. W. Elisworth, 451 Sixis Ave., New York.

John J. Font, 785 Fnikon st., Chicago.

Mrs. J. W. Elisworth, 451 Sixis Ave., New York.

Mrs. D. J. Hauden, 10 K.

Mrs. C. Halbedsy, tost medium, Memphis, Mo.

Alfred Heath, Tonles, 111.

W. L. Jack M. D., Haverhill, Mass.

Mrs. P. Derrough Kennedy, Glenwood, Mo.,

Mrs. T. J. Lewis, 168 Waverly Avs., Brooklyn, N. Y.

Mrs. D. J. McPherson, Carbon Clay, Michigan.

Mrs. E. J. McPherson, Carbon Clay, Michigan.

Mrs. B. L. Mecrackan, Psycholmetrial, New York.

J. Y. Massaded, 61 W. And St., Rew York.—Beated leiters.

Dr. J. C. Fillips, Comro, Wi.

Mrs. E. M. Schiege, 118 Cassie st., Boston, Msss.

Ratie B. Robisson, 1128 Brandywine st., Philadelphis.

Mrs. E. M. Shirley, Aurora, Ind.

Mrs. E. M. Shirley, Aurora, Ind.

Mrs. R. M. Shirley, Aurora, Ind.

Mrs. R. M. Shirley, Aurora, Ind.

Mrs. R. M. Shirley, Aurora, Ind.

Mary M. D. Sherman, Psychometric, Adrian, Mich. Mrs. P. W. Stevens, Sacramento, Cal. K. R. Shaw, Clairvoyant and magnetic, Moravia, N. Y. Mrs. Julia Tomilianon, Vincennes, KnorZo, Ind. T. S. Vose, Seer and Test medium, Fall River, Mass, Mrs. L. R. Weite, 103 N. 18th at St. Louis, Mo. Dr. Win. Wiggio, 403 W. Lyon St., Grand Rapids, Mich. Mrs. M. E. Weeke, Sci Weet Mahileon, Chicago. C. Yelsiey, C. dar Rapids, Howa.

Mrs. P. B. Atwood, 528 Sixth Ave. New York.

Dr. J. E. Briggs, 12! West 11th at., New York.

Dr. J. E. Briggs, 12! West 11th at., New York.

Dr. J. E. Briggs, 12! West 11th at., New York.

Dr. J. E. Briggs, 12! West 11th at., New York.

Dr. J. E. Brigge, 12! West 11th at., New York.

Dr. J. E. Brigge, 12! West 11th at., New York.

Dr. J. E. Buckwalter, M.D., 1627 Mt. Vernon st., Philadelphia, Madain Brikoo, 26 North Throop at., Chicago.

Dr. G. A. Bishop, 26 North Throop at., Chicago.

Dr. J. K. Balley, Healer, Muskegon, Mich. Mrs. S. H. Glark, 77 W. Sth at., New York.

Mrs. N. A. Blakesiey, 10! W. Sth at., New York.

Mrs. N. H. Glark, 77 W. Sth at., New York.

Mrs. M. H. Glark, 77 W. Sth at., New York.

Mrs. M. E. Dodge, (Iswego, N. Y.

A. W. Zhon, North Lansing, Mich. Mrs. S. H. Glark, 77 W. Sth at., New York.

Mrs. J. J. Fuller, 20 E. St., Washington, D. G.

Dr. Gredley, 35 LaGrange st., Boston.

A. S. Hayward, 5 Davis street, Roston.

A. S. Hayward, 5 Davis street, Roston.

Dr. J. C. Howes, Marshalltown, Lows.

Dr. H. Henderson, magnetic heater, Talleyrand, Iows.

Mrs. L. A. Henne, 29 W. Stan &t., New York

Miss L. M. Hendee, 22 Washan Ave., Room 2, Chicago.

Dr. Win. R. Joscelyn, Santa Cruz, Cal.

S. W. Jewett, Shepherd Home, Vi., Spirte Magnetic Physician Dr. Win. R. Joscelyn, Santa Cruz, Cal.

Dr. T. C. Hende, 20 Stan, San Francisco, Cal.

Dr. T. L. Levis, 485 Waverly Ave., Brooklyn, N. Y.

Mrs. Dr. H. & House, M. J. 1914 K. 7th St. Paul, Minn.

Mrs. Eliza Mollanghin, Dresden, Mo.

Mrs. Mathewa, 115 W. Sth at., New York, Chrogo.

Mrs. Michewa, 115 W. Shothon, S. San Francisco, Cal.

Dr. J. L.

AGENTS WANTED FOR THE OF THE OF THE OF THE OFFICE OFFICE OF THE OFFICE OF THE OFFICE OFFICE OFFICE OFFICE OF THE OFFICE O

The Prince of Pulpit Orators—his powers ever a source of wonder, his example always an inspiration. The incarnation of all energy, the impersonation of all enthusiasm, he made a life so rapidly and vividly that it a record reads like a novel with the hero moving as if endowed with more than mortal parts. Send for Circular and terms. Address P. W. Z IEGLER & CO., 180 E. Adams St., Chicago, Ili. 26 11 124144:15

ANNOUNCEMENT. THE VOICE OF ANGLES—a semi-m uthly paper devoted to searching out the principles underlying the Spiritual Philosophy, and their adaptability to every-day life. Edited and managed by Spiritz, now in its 3rd vol., calarged from 8 to 12 pages, will be issued as above at No. Weymouth, Massachusetta. Price per year in advance, \$1.5: sea time in proportion. Letters and master for the paper must be addressed as above, to the undersigned. Specimen capter free. 20-221

EAR DISEASES!

\$5-21-96-19eow

A LIMB LOST

CAN BE REPLACED BY AN ARTIFICIAL ONE; fiftee years of practical experience; low prices and goo work. ABTIFICIAL LIMBS made from measurement. Elastic Stockings, Trusses, Shoulder and Spinsi Braces, etc., sent by mail. Soldiers furnished with the best limbs on Government account. Catalogue tree. W. G. LEROY,

U. S. Commissioner, 135 Clark-st., Chicago.

Turkish, Electro-Thormal Sulphur, Vapor, and other Medicated

BATHS, FOR THE TREATMENT OF DISEASE,

GRAND PACIFIC HOTEL. - CHICAGO. Entrance on Jackson street.

fin the partitive years over fitteen thousand persons have been successfully treated and cured of the various diseases peculiar to this climate. Our appliances are first-class in every particular. We use electricity in all forms with and without the bath. These baths will prevent as well as cure disease when properly taken. Try them and be convinced. DR. G. C. SOMERS, PROPRIETOR. 23-25-tf

Vital Magnetic Cure,

AN EXPOSITION OF VITAL MAGNETISM -AND ITS-Application to the Treatment of Mental and

PHYSICAL DISEASE. BY A MAGNETIC PHYSICIAN. In this volume of 216 pages the anthor furnishes the key to much which has heretofore been locked up in mystery. It is a work which should be read by all who desire ito understand the laws of life and their relations to others.

Price Reduced from \$1.50 to \$1.25; postage 8 cents. * For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

Tobacco And Its Effects. A PRIZE ESSAY.

Showing that the Use of Tobacco is a Physical, Mental, Moral and Social Evil.

By HENRY Grebons, M. D., of San Francisco, Cal., Professor of Materia Medica in Tolland Medical College, and Editor of the Pacific Medical and Surgical Journal.

This is a very thorough, eclentific and comprehensive digest of the laws of life, and the therapeutic action of Tobacco upon the human system, and should be read by everybody. Price, 20 Cents.

*s*For sale, wholesale and retail, by the RELIGIO-PHILO OFFICAL PUBLISHING HOUSE Chicago, JUST PUBLISHED.

The Principles of LIGHT AND COLOR:

including among other things The Harmonic Laws of the Universe, the Etherio - Atomic Philosophy of Force, Chromo Chemistry, Chromo Therapeutics, and the General Philosophy of the Fine Forces, together with Numerous Discoveries and Practical Applications.

Hlustrated by 204 exquisite Photo-Engravings, besides four superb Colored Plates printed on seven plates each. BY EDWIN D. BABBITT.

This work which is already producing a sensation in scientific and cultured circles, contains probably agreeder number of remarkable discoveries than any one volume of modern times. The demonstration of the form and working of atoma, of the basic principles of eleminary given for the first time, of the marvelous Chemical and Healing power of Light and color, crystalized into a science, and the explanation and proof through spectrum and the and Force, invisible to the ordinary op by means of which the wonderful phenomens of Clairvoyance. Faychology, Statewolence, Menthal Action the Interior Machinery of Life and many of the heretofore unknown Forces of Sature, stand forth is clear light, and show how imperfect human nature can be made over new by these diviner precesses of the Fine Forces. The wonders of vagatable growth as aided by colors are also given and the human eye and its discusses and methods are explained.

OPINIONS. "A magnificent work."-New York World. "The most remarkable work..., Will cause a flutter among cleutists..., Ingenious, able and very interesting even to the maciantific reader."—American Beoleseller.

"This superb volume opens up a great field for original re starch. The examples of cure by means of light and solor and other fine natural forces which it gives are truly marvelous, and a new world generally unknown to our medical ment is opened out."—Truth Seesay." Cloth, 576 Royal Octave pp. Price \$4. Pestage free, "For sale, wholesale and retail, by the RELISIO-PRILO-ROPHICAL PUBLISHING HOUSE, Chicago.

American Communities BRIEF SKETCHES

Economy, Zour, Bethel, Aurora, Amana Icaria, The Shakers, Oneida, Wallingford, and the Brotherhood of

the New Life. BY WILLIAM ALFRED HINDS. Paper cover, 176 pp. Price, 60 cents; postage, 5 cents. *, "For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago,

THE SCIENCE OF EVIL.

FIRST PRINCIPLES OF HUMAN ACTION.

BY JOEL MOODY.

The Science of Evil is a book of radical and statiling thought. It gives a connected and logical statement of the First Principles of Human Action, and clearly shows that without ovil man could not exist. This work fully solves the problem, and unveit the Mystery of Evil, giving it as cleatide meaning, and shows it to be the layer which moves the moral and lateflectual World.

Large 12mo., 512 pages, thue, heavy paper. Price, \$1.75, postage free. For sale, wholesale and retail, by the RELIGIO-PHILO-SOPRIOAL PUBLISHING HOUSE, Chicago.

THE HISTORY OF THE CONFLICT

REZIGION and SCIENCE. BY JOHN W. DRAPER, M. D.

1 Vol., 12mo, Cloth, Price, \$1,75.

The condict of which he treats has been a mighty tragedy of humanity that his drarged nations into vortex and involved the fate of empires. The work is full of instruction regarding the rise of the great ideas of science and philosophy; and describes in an impressive manner and with dramatic effect, the way religious anthority has employed the secular power to obtain the progress of knowledge and crush out the spirit of investigation.

* For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHIOAL PUBLISHING HOUSE, Chicago. THE SPIRITUAL HARP.

THE NEW MUSIC BOOK,

For the Choir, Congregation, and Social Circle. Over one-third of its poetry, and three-quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.

The Spiritual Harrisa work of over three hundred pares, comprising songs, duets, and quartettes, with plane, organ, or melodeon accompaniment Single copy, 32, Full gilt, 53, postage 14c.

Abrilged edition of the SPIRITUAL HARP, contains one hundred and four pages, price \$1.60; postage 3 cents.

*For saic, wholesale and retail, by the RELIGIO-PHILO-COPRICAL PUBLISHING HOUSE, Chicago.

SPIRIT INVOCATIONS;

PRAYERS and PRAISES PUBLICLY OFFERED AT THE BANNER OF LIGHT CIRCLE ROOM FREE MEETINGS, BY MORE THAN ONE HUNDRED DIFFERENT SPIRITS, OF VARIOUS NATIONALITIES AND RELIG.

IONS, THROUGH THE VOCAL ORGANSOF THE LATE MRS. J. H. CONANT. COMPLEED BY ALLEN PUTNAM, A.M.,

Author of "Bible Marvel-Workers." "Natty, a Spirit," "Spirit Works Real, but not Miraculous," etc. Cloth, tinted paper, 256 pp. Price, \$1.25; postage free. *For sale, wholesale and retail, by the Raniglo-Panto sornight Publishing House, Chicago.

ROPP'S

Easy Calculator

Is used by thousand of farmers, mechanics and business men, who speak in the highest terms of its practical utility and concentence. Its wonderfol simplicity enables even the most illiterate to estimate with absolute accuracy and speed; while its original and rapid methods delight and beneat the most scholarly. Itsentirely newsystemof tables shows, at a grance, the correct value of all kinds of grain, stock, hay, coal, lumber and merchandles, of any quantity and at any price; the interest on any sum, for any time, at any rate per cent; measurements. per and merchandise, of any quantity and at any price; the interest on any sum, for any time, at any rate per cent; measurement of lumber, logs, cisterns, granaries, wagon beds, corn cribs; wages for hours, days, weeks and months, etc. Its well and neutily gotten up, in pocket-book shape; is accompanied by a silicate state, diary, and pocket for papers. It is unquestionably the most complete and practical Calculator ever published. سند المخالات المس

Cloth. \$1.00; Morocco, \$1.50; Russia, gilded, \$2.00.

". "For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

THE HALO:

AN AUTOBIOGRAPHY OF D. C. DENSMORE.

THIS volume is intended to be a truthful autohiography of the author, so far as pertains to experiences
and thrilling adventures which are believed to be more exceptional than representative. It is designed to illustrate spiritual philosophy; 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 desponding, and
give us hopeful words of encouragement when mistoriums
assalts us.

assals us.

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

CONTENTS.

CONTENTS.

Childhood: Precoclous Shipbuilding: At School in Providence, and School Teaching: First Voyage Whaling: Second Voyage Whaling: Third Voyage Whaling: Farming: Purchasing the Ship Massaoit," and Getting Ready for See: Fourth Whaling Voyage, in Ship "Massaoit": Lumbering Business at Gardiner, Mc.: Learning the Ship-building Trade, and its Results: Incidents on a Voyage to the Gold Mines of California, and Return, 1849; Shipbuilding at Rockland, Mc.: Healing the Skick by Laying on of Hands, and often without Centact with the Patient; at Home on a Visit; Experiences in New York; Visit to Cincinnati; Gas Regulator, What became of tt; Visit to St. Louis: Work in Shippard: Driven out of Town by Advance of a Rebei Army; Stay in Padocah, Ky.: Town occupied by Gen. Forrest; Flee to Metropolis City; Steambest-building, etc.: Publishing a Spiritual Newspaper called the "Voice of Angels," edited and managed by Spirits; How and by whom it was first projected, and why it was gotten up.

12mo., cloth, 360 pages, Price \$1.50.

". "For saie, wholesale and retail, by the RELIGIO-PETLO-SOPERCAL PUBLISHING HOUSE, Chicago.

The most Complete and Authentic history of THE DEVIL Reduced in Price.

NOW SOLD FOR 35 CENTS.

THE BIOGRAPHY OF

SATAN:

OR A HISTORICAL EXPOSITION OF THE DEVIL AND HIS FIRRY DOMINIONS. DISCLOSING THE ORIENTAL ORIGIN OF THE BELLEP IN

A DEVIL

And Future Endless Punishment:

ALSO. The Pagan Origin of the Scripture, terms, "Bottomies: Pit."
"Lake of Fire and Brimstone," "Keys of Hell," "Chain
of Darkness," "Casting out Devis," "Everisating
Punishment," "The Worm that never
Dieth," etc., etc., all expisioned.

New going through the Tenth Edition.

By K. GRAVES.

"Fear hath torment."-John iv: 18.

One hundred and twenty-five pages, printed from new plates, in large, clear type, paper covers.

PRICE, SE CEPPE.

. For sale, wholesale and retail. by the RELIGIOPHILE WOPE CAL PUBLISHING MOTION, Chicago.

Zeligio-Zhilosophical Fournal

JNO. C. BUNDY. - Associate Editor. J. R. FRANCIS. -

TERMS OF SUBSCRIPTION: Our Cory, one year, in advance, including postage,... \$3.25

parall Letters and Communications should be ad-RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE

CHICAGO, - - - ILLINOIS.

In making remittances for substription, always procure a Post-Office Money Order, if possible. When such order can not be procured, send the money in a Registered Letter.

EN Those sending money to this office for the Journal, should be careful to state whether it be for a research or a new research of the post-office to which the paper is sent.

Papers are forwarded wast as explicit order to received from the subscriptor for their discontinuance, and until payment of servarages is made, as required by king and if research are near paid in advance, \$3.05 per annum with be received. No names Extered on the Subscription Books, unless the first payment is made in advance.

LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the stration of their subscriptions, and to forward what is due the cusuing year, without further reminder from this

Moe.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been used. For instance, if John Smith has paid to 1 Jan., 1878, it ill be mailed. "J. Smith I Jan. 8." If he, has only paid to Jan., 1877, it will stand thus: "J. Smith I Jan. 7," and in like manner be the day, wonth and year what it may,

LOCATION:

92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., JUNE 14, 1879.

Our contemporaries, both religious and secular, as well as the clergy and all searchers after the truth, are particularly invited to a careful and candid study of the articles in this issue entitled, respectively: "Spirits in and out of the Flesh," "The Psychical and the Spiritual," "Another Dodge;" also Prof. Willard's communication and our remarks thereon, and the contents generally. We are honestly seeking the TRUTH and shall be pleased to accord space and courteous treatment to all non-Spiritualists as well as Spiritualists who are engaged in the same search.

Another Dodge.

To our question why it is, that if some centuries ago the man Jesus could tell the woman of Samaria "all the things that she ever did," it is incredible that a similar power should be manifested by modern clairyovants.-the Alliance replies: "We should say, at a venture, because the modern clairvoyant is a very different character from Jesus the Christ."

But does difference of character imply difference of nature? Are we to be told that Christ was cheating his contemporaries when he was giving them to believe that he was "a son of man," a purely human being, divine only as it is possible for every wellconditioned man to become divine by exalting his own nature, and aiming at divine possibilities? We know there is an evangelical cat hidden in the meal; but the reply to our question is none the less an evangelical dodge on that account. Our assailant gets off under the assumption that Jesus was not

He goes on to claim that he has been a diligent investigator of Spiritualism. Has he ever witnessed the phenomenon of direct writing, independent of any visible or known human co-operation? If he has not witnessed it, then he is not an investigator in the true sense; and if he has witnessed it, then will he be so obliging as to explain by what theory of a force, other than the spiritual. he can explain it? It explains nothing to call ita "psychic force," or a "natural force." We claim that it is natural. We do not believe in supernaturalism. But whether it comes unconsciously from the medium, or consciously from a spirit, the force must be nothing less than what we understand by

Our contemporary tells us that he is not quite sure that he was not "controlled by the mesmerism" of the female medium when he saw a piano rise from the ground. But if he is so sensitive to influences from the gentler sex, as not really to know when he has his senses about him, how can he be assured that he was not "under control," spiritual or human, when he wrote his present article?

For a man who claims to have investigated our phenomena, he shows a strange ignorance. He tells us that the same medium who convinced Professor Crookes in London came to Philadelphia, and sent Robert Dale Owen to the mad-house. This is a miserable tissue of misstatements. The medium who convinced Crookes was Florence Cooke (never in this country and never charged with fraud). The mediums who deceived Owen were Mr. and Mrs. Holmes, undoubtedly genuine mediums, though at times tricky. So far is it from being true that Spir. itualism induced insanity in Owen, his physicians testified publicly that Spiritualism had nothing to do with it. Overwork in writing was the attributed and the sufficient cause. He recovered his senses, after judicious treatment, and became as much interested in Spiritualism as ever, its effect on him being sanitary rather than exacerbating.

What if we were to say of the Christian religion, in view of the impurities of the Anabaptists, or the horrible slaughter of some fifty thousand men and women in the name of the Holy Trinity, by Philip of Spain: Is it to a religion with such facts for a basis, that you invite us? The inquiry would be precisely as pertinent as that of the Allianos in regard to Spiritualism.

Without recognizing the spiritual force in a phenomenon precisely like that which startled Beisharrar at his feast, the Alliance drops into flippency, and gives the follow-

ing highly scientific hypothesis in regard to a force, which can write intelligible sentences without hands or mechanism, and produce flexible hands and faces and forms moved by intelligence, out of what to our senses is absolute vacuity:

"We do not deny the presence of this force in the world, but we do not believe that spirits have any more to do with it than the north wird has. We believe that it is a natural force, and one that will be used some day very practically. We believe that man will sometime by exerting this force, call it measureric, magnetic, electric, psychic, or what you will, be able to move material objects at will, and are of the opinion that were it thoroughly understood, it would work in mighty hands doubt the first of May in Uhlango. It is indeed surprising that some exterprising Spiritualist has not put his psychical powers to practical use in this direction before now."

If this is serious talk, as it seems to be in part, what shall we think of the writer's scientific genius? Imagine a "psychic force" doing the work of a porter or car-man on the first of May! We, too, believe it to be a "natural force." The writer's remark that "it is childish to accredit the phenomena to a supernatural force" falls flat and pointless. so far as we are concerned. But a visibly unembodied force, moved by intelligence, having volition, affection, and common sense, comes pretty closely up to the vulgar idea of a spirit; such an idea as has been the same as it is now, and ever shall be, world without end.

The Alliance, gravely checking itself in its playful vein, goes on to say:

playful vein, goes on to say:

"We would not seem to make light of any religion. God forbid. And if we could see any evidences that Spiritualism is a religion at all we would not speak these jesting words about it. But we cannot. We have seen the system bring forth a crop of long-hoired men and short haired women; men who look wild and live in an unhealthy, unreal world, women who neglect home and family, and the domestic circle, and become date on a subject that does them no good. We have seen strong-minded men deteriorate in character under it, and finally end their days in a mad-house. We know one and another who under its teachings are guilty of immoral practices which they would years ago when not spiritualists have put far from them, and while there are of course exceptions to the rule, (we believe our risend of the Journal with his courageous exposure of the frauds that infest his 'religion' to be one) we must say that judging Spiritualism by its fruits, women who expose it are made worse by it. Our contemporary has saked for our judgment on Spiritualism. We have given a general reply. If he wants a bill of particulars and a history of our investigation of Spiritualism, and solit open his columns to us we will give them to him. It would make a story that our readers would not like to have told in these columns."

We at once accept the proposition here made, accompanied of course with the condition that the Alliance opens its columns to our replies. Herewith we open our columns for its expose. We have always courted, and court still, the utmost scrutiny into our basis of facts. Bring on your lanterns, and search out our weak places. Our house is not built on the sands. We have no fear that what has existed through all the generations, ever since the world began, is to be shaken at this late day by anything which this shallow dealer with our facts can say. Spiritualism is here not to destroy, but to confirm. His gross misrepresentations show his ignorance. His obsolete slang about "long-haired men and short-haired women," shows the uncharitable temper of his vituperations. Even such were the epithets applied to the early abolitionists; but they knew (just as we know) they had the eternal truth on their side, and they fought bravely on till the fight ended in such a moral cataclysm as the world will never forget.

We are not so young that we cannot remember when the two great leaders, Wm. Lloyd Garrison and George Thompson, were called "long-haired" by conservative journals like the Alliance. Both men lived to become most earnest and unwavering Spiritualists. Their convictions on the subject had the force of certainties. Thompson's daughter, Mrs. Nosworthy, testifies to his supreme faith; and all Garrison's neighbors in Roxbury know that he believed as fully in intercommunication with departed friends, objectively presenting themselves, as in interviews with the living. We have letters from him confirming all this. And these men were of the "crop," to which our

Christian critic so insolently refers! As for the "insanity," which the Alliance charges on Spiritualists, Dr. Crowell, of Brooklyn, by statistics carefully got and correlated from all the lunatic, asylums of the United States, has proved the brutal mendacity of the charge. The refutation has often appeared in our columns. And as for the "licentiousness": We will promise the Alliance that we will pick out, from its own "evangelical" crew, twenty libidinous profligates for every five that it will pick out of the ranks of Spiritualism. In a following that numbers its millions, what student of human nature would not expect to find some weak-minded ones and some deprayed?

Spiritualism, by its objective phenomena, is now placed beyond the reach of harm from such aspersions. Its future is secure. If every other visible proof were wanting the stupendous phenomenon of direct writing would suffice to establish its truth. There is nothing so brutally conclusive as a fact; and having the fact we know the utter impotence of all attempts to kick against it. The triumph of Spiritualism is merely a question of time. Calculating its future by its past, another century will not elapse before its psychology will be as much an installed truth of science as the Copernican system.

"Deterioration of character!" What of the defaulters and robbers of savings-banks, who, while resting on the very bosom of the evangelical church, were swindling the community? The charge that any genuine, clear-headed Spiritualist is made the worse by his belief, is an insinuation born of bigotry and malice. What of Richard Baxter, author of "The Saint's Rest"? He based his belief in immortality on our facts. What of John Wesley? He had the phenomena in his own house, and on three occasions saw recognizable human apparitions, which were followed in every instance by news of the death of the person manifesting. Did Spiritualism make him worse? It was the very life-spring of his noble and lengthened career, as it was also of his brother

Charles'.

What of Dr. Elliotson? After teaching a crass materialism up to his 67th year, one little phenomenon in the presence of D. D. Home, satisfied him that he had been wrong, and he became a reader of the Bible and a devout Spiritualist, deriving infinite consolation therefrom. What of Garrison, Thompson, Owen, Howitt, Thomas Shorter, W. M. Wilkinson, Lord Brougham, Lord Lyndhurst, Senator Wade, Elizabeth Barrett Browning, Mrs. DeMorgan, Bishop Clark of Rhode Island, Justinus Kerner, 1. H. Fichte, Eschenmayer, Oberlin, Plutarch, Robert Hare, Gorres, Geethe, Novalis, Guidenstubbé, and thousands≎more, equally gifted and sincere! How do names like these give the lie to the ignorant, malignant

When will the writer in the Alliance send in his "bill of particulars," under the condi-

Spirits In and Out of the Flesh.

The Chicago Inter-Ocean of May 19th quotes a portion of our remarks upon Mr. Kiddle's book, entitled "Spiritual Communications," and adds the following commenta:

"It will occur to those outside of the spiritual istic faith that in throwing cold water on Mr. Kid dle's enthusiasm, the organ of the Spiritualists has given good reason for closer examination of the pretensions of all mediums, and has adopted a the pretensions of all mediums, and has adopted a course of reason, that if followed to its logical conclusion, will cause all the so-called spiritual manifestations to be graded with those that have fascinated and captivated Mr. Kiddle. In showing the weakness of the new convert, the Journal has cut away the pedestals on which stand the pioneers of the faith, and has struck a sweeping blow at the whole army of mediums. Mr. Kiddle's reasoning is much like that which people have heard from others, and if it is so readily disposed of, it would seem not difficult to find flaws in what has been previously said." in what has been previously said."

If we have given "good reason for closer examinations of the pretensions of all mediums," as our contemporary says, it is in strict accordance with the purpose of our journal, which is the elimination of the truth and the rejection of all that is unverified. That the "logical conclusion" of such a course will be to reduce "all the so-called spiritual manifestations" to the level of Mr. Kiddle's, we do not believe; or if we did, it would make no difference, since the simple truth is what we want, irrespective of any personal predilections, and no matter what illusions may be sacrificed in getting at it.

It is quite a mistake to suppose, as our contemporary appears to do, that the "pioneers" of Spiritualism made such doubtful communications as those given in Mr. Kiddle's book the basis of their spiritual faith; or that they relied solely or principally on communications of any sort for their convictions as to those psychical phenomena from which they infer that, notwithstanding the assertions of Prof. Newcomb, Huxley and Tyndall to the contrary, there is evidence of a soul in man; that there is a basis of facts, objective and subjective, to prove this scientifically. We repeat it: What we accept as Spiritualism unmixed, pure, and simple, has a strictly scientific foundation. Even if the theory of the immediate agency of independent spirits, external to the human organism, were abandoned altogether, the phenomena are of a character to satisfy any patient investigator that the old-fashioned notion of an immortal soul is true; and that man, even here in the earth-life, is essentially and substantially a spirit.

Mr. E. W. Cox, President of the Psychological Society of London, does not accept our theory of the intervention of independent spirits in the production of many of the phenomena on which we build; but he knows enough of those phenomena to satisfy him that man has spiritual endowments, and is therefore potentially a spirit; and he says: "I do not shrink from the avowal of more than of mere faith-of a firm conviction, induced by positive evidences derived from this examination of the mechanism of man at rest and in action—that soul is a part of that mechanism—that man is in fact a soul clothed with a body—that for this soul there is a future, and, in this future, God."

We hold, then, that man even in this life, though subject to the limitations, the needs, and the obstructions of a physical body, gives evidence of faculties that ought to bring him into relations, conscious or unconscious, with deceased human beings or spirits; that he is indeed himself a spirit plus a material organism adapted to his temporary sojourn on this planet. Psychically, as well as physically, he is at once a unity and a complex being. He has grades or conditions of consciousness, and these, if not literally separate, are yet so distinct that he may not carry with him, from one state into another, certain contents of his memory. Yet all these contents persist unimpaired, and are open to the scrutiny of consciousness in its higher states.

We do not here indulge in purely speculative notions; we present deductions from the verified phenomena of somnambulism. Even the minutest acquisitions of memory are imperishable.

A sensitive subject, in certain states, manifests clairvoyance and other remarkable gifts. Miss Fancher reads the contents of a torn letter in a scaled envelope. Young Mozart shows transcendent powers as a musician at five years of age. Bidder, Colburn, Safford and others exhibit abnormal and almost inconceivable powers of computation. There are states in which mental action takes place with wonderful celerity; results are arrived at inexplicable to the normal consciousness and wholly beyond our normal capabilities. It requires the theory of a distinct psychical consciousness and of high psychical endowments in the individual to explain them.

And again there may be mental action and a state of consciousness lower than the normal, or but little above it; and in this state what is called automatic writing, or ordinary trance speaking, may be practiced and the so-called medium may quite innocently believe that the writing or the speaking is not the product of his own mind.

So far is it from being true, that "pieneers" in Spiritualism would have accepted Mr. Kiddle's communications as spiritual in the sense demanded, we have already adduced the fact that Plutarch, more than eighteen hundred years ago, discussed this very question in an analogous form, and adopted views in harmony with our own; namely, that the psychical powers of the sensitive are sufficient to explain clairvoyance. automatic writing, trance speaking, and kindred phenomena, and that in these we do not always require the theory of spirit action independent of the individual.

Still, that spirits may and do communicate with man in certain states, generally obscure to his normal consciousness, is fully admitted; and hence come the doubts as to whether a communication belongs exclusively to the supposed medium, or whether it may come wholly or in part from a spirit In adopting the former theory as the more probable in a large majority of cases, we by no means repudiate the belief that communications, written or oral, may also come from some influencing spirit.

Of course it is easy to "find flaws" in all communications, whether spiritual or human. Mr. Kiddle's reasoning is "readily disposed of," because in these cases we have only the internal evidence by which to discriminate between a purely human, or physico-psychical, production and one that comes from a disembodied spirit. We must always fall back on our human reason, and "try the spirits" by that. From the first this has been the view of critical investigators; for they have seen that in regard to this question of identity, if Plato declares to us through one medium that he wrotea certain communication, and through another that he had nothing to do with it, we must decide the question for ourselves by such lights as reason and experience can

If, as our facts teach, the spirit, the veritable man, inheres in a non-atomic or indissoluble organism, intermediate between our coarse material envelope and the divinely imparted life, the fact of our sharing spiritual powers with spirits themselves, is made not only possible but more than probable. Phenomena occurring on the border line of freed and still fettered spirits, must therefore often be difficult of dicrimination: and Spiritualists may be misted by attributing to one side of the border what is due to the other. Each class of phenomena corroborates the other, and the fact that mistakes in discrimination often occur is not at all surprising. We can well find excuses therefore for one like Mr. Kiddle, whose investigations are as yet imma-

The Psychical and the Spiritual. 🏐

A volunteer correspondent of the Inter-Ocean, under the signature of Horatio, attacks our journal for its critical remarks on Mr. Kiddle's book, as well as for other audacities, and says: "How is the unsophisticated public to draw the line between actual spirit-control and involuntary cerebration?" The meaning commonly attached to the word unsophisticated is, not skilled. simple. And so the obvious reply is: The unsophisticated public must take the trouble to study and think for themselves. Of what value are a man's convictions unless they are the result of his own thinking, aided by such light as he can get from other thinkers. The experienced investigator soon finds out that the phenomena force him to draw the line between the reliable and the unreliable in spirit communications. There is no choice for him in the case.

Here are two messages [claiming to be from St. Paul, and each gives the lie to the other: Are we to accept both as genuine? The laws of reason prevent. Are we to accept both as from spirits, though mendacions ones? To answer this, we must fall back on our knowledge of mental phenomena; and see how far these may offer analogies with the act of automatic writing. We find plenty of analogies: Sleeping dreams, waking dreams or reveries, states induced by drugs or intoxicating liquors, certain forms of disease, all offer phenomena very similar to that of automatic writing. Why need we then go outside of the mind's own complexities for a solution of a large percentage of the phenomena? That some of them are directly spiritual we not only admit, but claim. The psychical confirm the spiritual, and vice versa.

Dr. John Garth Wilkinson, whose "Improvinations" were automatic, speaks of this kind of writing as coming "from an influx which is really out of yourself, or so far within yourself as to amount to the same thing." He says:

"The first impression upon the mind which succeeds the act of writing the title, is the beginning of the evo-intion of that theme; no matter how strange or allen the word or phrase may spam. That impression is written down, and then another, and another, until the piece is concluded."

Here is a specimen of the strange stuff he produced under these conditions in a piece called "The Diamond":

"Star of the flowers, and flowers of the stars,
And earth of the earth art thou,
And derivess hath battles, and earth hath wars,
That pass in the beautiful brow,
Thou wert born on a day when the sum was at rest,
And pass in his heart was probund;
The sign of contemument went waiting his breast,
And thou wert its stence of sound.

Horatio asks: "Truly, if the manifestations through Mr. Kiddle's children be the product of abnormal powers, unconsciously '

exercised, then may not all the so-called spiritualistic communications be explained on the same ground?"

We were once walking with a friend, when he fell on the ice and broke his arm. We were close by a surgeon's house, and took him in. The surgeon gave him chloroform, and our friend, while under the effect of it, and while having his arm set, talked continuously, showing method and wit in his remarks. Suddenly he became silent, and the minute afterwards passed into his normal state. Not a word could he recall of all that he had said. There seemed to be a partition wall between the abnormal consciousnes and the normal. Now why should not his abnormal talk be as properly credited to the influence of spirits, as the automatic writing of Mr. Kiddle's children?

The reasons why "all the spiritualistic communications" cannot be explained by the theory of psychism are, (1): A communication may show a degree of scholarship which we know the medium does not possess, as where the writing is in Hebrew, Arabic, Chinese, Chaldaic or Greek; (2) It may expose facts in regard to the medium, such as he would never have uttered consciously; (3) It may be so elevated and accurately scientific in tone as to be irreconcilable with the theory that it came from the medium's brain; (4) It may be written or impressed instantaneously by some direct intelligent power upon a slate or paper, without any physical action by the medium; and in this case it may be legitimately inferred that it is spiritual, even though it come from the medium's own spirit.

It will be seen that we make this distinction between the terms psychical and spiritual: The former we give to such phenomena as can be explained without going out of the human organism; while the latter we apply to a phenomenon like psychography (or, more properly pneumatography) where the force is external to the human organism.

The true way is, to judge of a spiritual communication, first by the external conditions under which it was produced; and then by its intrinsic character, style, and merit. Try the spirits, and try their utterances; and do not suppose that very poor stuff written by a spirit has any advantage over stuff equally poor, written by a mortal except in the fact that in the former case evidence comes to us of the existence of a spirit, though not an exalted one. To the skeptic this may be a great fact; but to the skilled investigator it is nothing new or sur-

Visit to the Home of E. V. Wilson.

Last week we spent the late afternoon hours and night with Bro. Wilson at his farm in Lombard, some twenty miles from Chicago, in one of the finest farming districts in the world. We found the old veteran stretched upon a sick bed where he has lain since his return from the East and from which he has had near views of the Spirit-world. Though weak and desperately ill, having been given up to die by his physician, the tried soldier has never evinced the slightest trepidation; all is clear before him, his intellect is as bright and his old characteristics which have rendered him so marked in his public career, still retain their full force.

His faithful, devoted wife and loving family bear the affliction with the faith and courage which can come only from absolute personal knowledge of the great truths of Spiritualism. Brother Wilson has apparently passed the crisis of his iliness and will in time, we hope, be able to again take the lecture field.

During the evening, the members of the family, in accordance with their every day custom, assembled in the parlor and held a circle for communion with the Spirit-world. Mrs. Wilson is a well developed medium, and the two daughters are also possessed of strong medial powers of which we had satisfactory evidence during the sitting. These evening circles are to this family, what family prayer is to the orthodox household. Mrs. Wilson and the children all testify to the great good they derive from the custom, both mentally and physically. After the circle was over and the family had retired, their guest wandered out over the form, and long after midnight found himself in the fields. The moon shining out of a cloudless sky, the myriads of stars, the fragrance of the grass, flowers and trees, the profound quiet only broken by the twittering of the birds, all combined to produce upon the tired denizen of the city a most happy and inspiring effect. No wonder that with such a pure, natural ennobling environment, Bro. Wilson's family have developed medial powers; on such a farm, and especially in the month of June, the angels must love to visit and all the more when they are made so welcome.

In the morning we spent a quiet half hour in the sick chamber, and leaving the sick man looking more cheery and bright than when we came, hurried back on the early train to the city.

EXPERIENCES of old Spiritualists which are now appearing in our columns, are of great value in making the history of the Movement, and to new investigators. The country is full of rich material which should be recorded. Let every one who has clear well anthenticated cases of phenomena stored up in his personal experiences, write them out carefully and concisely in the briefest space consistent with completeness, and send them to us; we will publish as fast as possible and in the order received.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Mrs. Anna C. T. Hawks is visiting Texas. The address of Mrs. H. Morse is 277 Dixwell avenue. New Haven, Conn.

Giles B. Stebbins addressed a meeting at Sparts, Mich., on the 7th and 8th.

Dr. Slade has fine rooms, 216 Powell street. San Francisco, where his time is almost constantly occupied.

Lyman C. Howe is now lecturing at Binghamton, New York. The Spiritualists there appreciate him highly.

Dr. Slade is receiving hundreds of letters, soliciting his professional services, between here and California. The Spiritualist says that Spiritualism is

public, at the West End of London. Dr. Babbitt's advertisement in another column will be of interest to those who

making more progress in private than in

need the services of a skillful healer. Capt. H. H. Brown will attend the meeting of the Vermont State Spiritual Association at Plymouth, on the 13th, 14th and 15th

instant. Mrs. Simpson visited E. V. Wilson one day last week, and kindly gave the sick man and his family an exhibition of her fine me-

dial powers. A meeting of Liberalists will be held in Oneida, Central New York, on Sunday, June 15th, 1879. Prof. C. D. B. Mills, of Syracuse, will address the meeting. All are invited.

CHEER not CHEAT.—By a mistake such as "occur in the best families," the title of an editorial in the JOURNAL of the 31st ult., is FAITH and CHEAT; it should be FAITH AND CHEER.

You will have great trouble to enter the kingdom of heaven, if you leave here without having paid for your newspaper. Those who are owing for the JOURNAL will please make a note of this.

G. B. Stebbins speaks at Nashville, Mich. Sunday, June 29th, and goes East to speak at Florence, Mass., July 20th, and at the camp-meeting at Onset Bay, Cape Cod, Lake Pleasant, etc., in July and August.

Recollect, friends, that we are sending the JOURNAL to new subscribers, on trial, for fifty cents for three months. Please do your level best to spread the glad tidings which weekly emanate from the Journal office.

Mr. J. M. Potter, of Lansing, writes us that the final defeat of the doctors' law in Michigan, was greatly owing to the persistent efforts and able action of Hon. S. B. McCracken. The Spiritualists of Michigan will be grateful to their fellow-citizen for his timely services.

Capt. Brown had a highly appreciative aumence at redudican han, new rolk, m first instant, and was invited to speak again on the eighth, upon "Christ and the Cross of Ancient Origin." It is the desire of many that he be kept in the city, and efforts will be made for a lengthy course from him at this hall, during the coming fall and winter.

Hudson Tuttle will attend the annual meeting at Sturgis, and represent the Re-LIGIO-PHILOSOPHICAL JOURNAL. Mrs. Emma Tuttle will be also present, and the friends in Michigan will be able, for the first time, to listen to her sweet songs which set themselves to music, and exquisite recita-

Mr. A. P. Miller, editor of the Worthington Advance, called at our office last week. Bro. Miller having become convinced of the truth of Spiritualism, does not hesitate to proclaim it in his paper. Unlike many editors of secular papers, he allows no fear of the loss of patronage to stand in the way of what he regards as his duty.

Oliver Johnson, who is reported to have sworn at the Beecher-Tilden trial, that he was a "Spiritualist but not a d-d fool," has just contributed a lengthy article to the Christian Union to prove that William Lloyd Garrison was a Christian, but he fails to state that the old hero was an open and avowed Spiritualist. Query-Does Johnson's studious suppression of the fact tend to corroborate his sworn testimony as above quoted? We give it up!

EXPLANATORY .- Mr. Robert Cooper, of Boston, writes:

"I observe you have an article in reference to my statement in the London Spiritualist, about President Lincoln and Mrs. Youngs. It appears to have been inferred that the event in question took place in Boston, because I happened to write from Boston, and Mrs. Youngs is located there. The fact is, no place was mentioned, but it was at Washington, where Mrs. Youngs then resided, who was then Mrs. Miller. I had the information from her.

J. Madison Allen, accompanied by his wife, closed a very successful ten weeks' lecture engagement at Atlanta, Ga., the last of April, and proceeded Northward, stopping at Cartersville, Ga., Chattanooga, Tenn., thence Westward through Northern Alahama. He spoke in the M. E. Church South, at Stevenson, Ala., May 9th, 10th and 19th; in Opera House, Huntsville, May 18th and 90th; Madison, May 25th; Athens, June 1st and 8th, and at Grove Meeting near Athens. June 7th. He will speak in Iuka, Miss., a portion of June, and thence proceed to Arkansas, probably, and revisit the Indian Territory, etc. Parties desiring the services of these busy workers, for the summer and fall months, in Kansas or anywhere north of Arkansas and west of the Mississippi river, should write at once to luka, Miss. They will perhaps take the route from luka through Cairo, St. Louis and Kansas City, if calls are received that justify. Address, Iuka, Mississippi.

The Good of Spiritualism.

J. Burns writes: For several years I held close intercourse with a spirit, and did not know his name. My first conscious introduction to him was one night when my companion was almost choking from phlegm in the bronchial tubes. I was in great alarm. In that state she was entranced, and a peculiar rumbling sound was produced in her throat and chest. I did not know whether it was an evil or good spirit; but let me here say, that we have never been visited by an evil spirit yet. I request-ed it to speak. It said through the medium that he was a rough old man, just come to do the medium's chest good. She woke up aoon afterwards, and was enabled to expectorate the cause of her annoyance, and was quite relieved. This circumstance, which so opportunely released me from midnight anxiety, and my other and better half from acute suffering, impressed me much. "This must be a good spirit," thought I, "for it did good; and though he says he is a rough old man, I am convinced he is very skillful and tender, or he could not have done what he did. He is modest too; he makes no boast; does not even desire to be personally known." The same spirit came again, and I recognized him as the "Old Man," for want of a better name. He spoke to me often through the trance, and appeared to clairvoyants everywhere. How I loved and trusted him I for he was so true and sustaining.

The Springfield Daily Republican says, "Prof. Denton's closing lectures yesterday, in his course at Music hall, were highly interesting, and were heard by even larger audiences than the previous ones. In the afternoon he expounded the revelations of the heavens, which he characterizes as the real word of God, and in the evening he presented the scientific proof of immortality. Both lectures were finely illustrated by a stereopticon.

"A STARTLING BOOK."—That is what the publishers of Mr. Kiddle's book call it. We have a supply in stock, and will send a copy to any address on receipt of the retail price, \$1.50.

How to Magnetize, gives important information on a vital subject to all Spiritualists Every one should read it. Price 25 cents.

Grove Meeting.

There will be a three days' grove-meeting in James McQuillis' grove, five miles west of Morenel, Leonard Co., Michigan, commencing on the last Friday in June, at 16 A. M., 1879, closing on the next Sunday. Good speakers and good music in attendance. All are invited that are seeking the true spiritual light. Bring your own provisions.

Spiritualist's Camp Meeting.

The Spiritualists of Philadelphia will hold a camp-meeting between July 18th and August the 13th, 1879, at Neshaming, Falls Grove, Willets Station, eighteen miles from Philadelphia, and about seventy miles from New York, on the route of the North Pennsylvania railroad between Philadelphia and New York. Information given by S. P. Kase, chairman of the Executive Commit-tes, No. 1801 N. 15th St., or the corresponding secretary, Joseph Wood, 1506 N. 7th St., Philadelphia.

The Northern Wisconsin Spiritual Conference

Will hold a three days' meeting in Spiritual Hall. Omro, June 27th, 28th and 29th, 1879. Mrs. S. E. [Warner] Bishop and Sprague are the only engaged speakers. All liberalists invited to participate, as our platform is a free one. Remember this is a three days' meeting and will be called to order at 10 o'clock sharp. Friday A. M. So, friends, please be in season. Good music secured for the occasion. Those wishing can bring provisions for table and board same as at home. Meals will be furnished at 15 cents. Now, friends, let there be a grand turn-out Social party Friday evening. Those expecting to attend from a distance please notify the Secretary, that ample arrangements may be made for their entertainment.

Dr. J. C. Phillips, Sec'y.

DR. J. C. PRILLIPS, Sec'v. WM. M. LOCKWOOD, Pres't. Omro, May 28, 1679.

Anniversary Meeting at Sturgis.

The annual meeting of the Harmonial Society wil be held in Free Church at the village of Sturgis, on the 18th, 14th and 15th days of June. Able speakers from abroad will be in attendance to address the audience.

By Onder of Committee.

J. G. Warr.

Michigan Spiritualists' and Liberal-

ists' State Camp Meeting.

Arrangements are being perfected for holding a State Camp-meeting under the auspices of the Michigan State Association of Spiritualists and Liberalists, at Lansing, commencing Saturday, July 26th, and closing Monday, Angust 4th. The best speakers in the Spiritual and Liberal field will be present. For circulars and information on the subject address,

S. B. McCracken,

Chairmon Executive Committee, Lansing, Mich.

Notice of Meeting.

The annual meeting of the Spiritualists and Liberals of Rockford and vicinity will be held in their hall in the village of Rockford, Kent Co., Mich., Saturday and Sunday, 14th and 15th of June, 1879.

Giles B. Steebing, Speaker. S. LEATHERS, Sec'y. NATHAN TABER, Prop't.

Ausiness Antices.

Architects and school-boys having maps and plans to draw find Leamon's Dves the most convanient form of colors. They are put up by Wells, Richardson & Co., Burlington, Vt. These Dyes are the best to be had for general use. Druggists

No book can be more useful to horse owners No book can be more useful to horse owners than one recently published by Dr. B. J. Kendall, Enceburgh Falls, Vt. The price being only 25 cents, all can afford it. Every one who sees it is very much pleased with it, as it has 35 fine engravings illustrating positions of sick horses, and treats all diseases in a plain and comprehensive manner. It has a large number of good recipes, a table of decease and much other veluable horse in table of doses, and much other valuable horse information. The book can be had of the author as above, or at this office.

RYTHMIC LIEB.—When the blood, free from impurities makes rythmic melody in man's life, he cannot suffer from troubles with the kidneys or liver, and piles will not trouble him. Kidney-Wort is an unfailing cure for these evils. It also aids digestion.

Mrs. Clara A. Robinson, the well-known "Mag-netic Healer" is now located at 1030 Wabash Ave Chicago, where she will be pleased to see all her old patrons, and as many new ones as may re-quire her services. Will answer calls to treat at

THE CROWNING DISCOVERY.—All the "phones" of the phonetic age are surpassed in practical benefit to mankind, by the discovery of Alian's Anti-Fat, the great and only known remedy for obestrat, the great and only known remedy for obestiv, or corpulency. It produces no weakness or other unpleasant or injurious effect, its action being simply confined to regulating digestion, and preventing an undus assimilation of the carbonacous, or flesh-producing, elements of the food, flold by druggiets.

ELLEWORTH, Ken., July 18th, 1878.

BOTANIO MEDICINE Co., Buffalo, N. Y.:

Gentlement:—Allan's Anti-Fat reduced me seven pounds in one week. Yours Respectfully.

Continuer:—Allan's Antrace Respectfully, pounds in one week. Yours Respectfully, Mrs. Taxton.

ALL afflicted with Consumption, Asthma, Cartarrh, etc., should secure Dr. N. B. Wolfe's new book, Medical Common Sense, which he will send them free, as advertised in another column.;

8. B. BRITTAN, M. D., continues his Office Practice at No. 89 West Eleventh street, New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should enclose Five Dollars. 26-26

Spence's Positive and Negative Powders to sale at this office. Price. \$1.00 per box. 24-1tf.

DR. KAYNER, Surgeon and Eclectic Physician, examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column. Address, Geneva Lake, Wisconsin.

A Tobacco Antidote, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is ad-vertised by the proprietors in another column. The firm, we believe, is responsible, and the rem-edy is highly spoken of by those familiar with its

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$3 and three 3-cent postage stamps. Money refunded if not an-

MRS. D. JOHNSTON, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty. 24-12tf

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 25-15

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.-Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thou. sands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canadas.

Circular containing testimonials and system of practice, sent free on application.

Address, MRS. C. M. MORRISON, M. D. P.O. Box 2519, Boston, Mass. 24-20ts

New Advertisements.

Edwin D. Babbitt, D. M.

Author of Principles of Light and Color, He lith Guide, Vital Magnetism and Chart of Health, will treat a few patients at his office (as below), or at a distance. His success in treating with Psycho-Magnetism, Light, Color, Vapor Baths, Magnetized Fade, etc., is remarkable. A full course of self-treatment by simple and yet powerful methods, is given by letter and a magnetized pad sent to patients who cannot be present for \$5. Dr. Babbatt builds up nervously exhausted systems, both mentally and physically with great success, and trains his patients in that higher science of life which belongs in part to his own discoveries, and which they deem an especial blessing ever afterward. Two or three patients can be accommodated at his pleasant rural home in the beautiful suburban town of Orange. For particulars, also for books and instruments connected with the wonderful new science of Chromonathy, (Color-Healing) founded by Dr. Babbit, address, BABBITT & CU., Science Hall 1st Eighth St. (near Broadway), New York.

\$10 Revolver for \$2.



CERTIFICATE

P. W. WILLIAMS & Co.,
210-212 Clark St., Chicago:
Inclosed find \$2, to pay actual
cost of postage and packing upon
an extra-fine full Nickel Sliver Plate Model Stock
Revolver, and I agree upon receipt of said revolver
to show it to my friends and acquaintances in my
neighborhood.

And Complete Mechanic, 'Enlarged Edition, contains over 1,000,000 Industrial Edition, contains over 1,000,000 Industrial Rules, Business Forms, etc., of purimons, Minney Rules, 20,000 Industrial Rules, Business Forms, etc., of purimons, Minney Rules, 20,000 Industrial Rules, 20,000 Industrial, Rules, Manufacturers, &c. Gives ful defails about Lumber, Ing. Sawaniis, Planing Mills, Saw-Rules, Metal and Wood Workers, Manufacturers, &c. Gives ful defails about Lumber, Ing. Burning, Carlotter, Rules, Corollonal, and Crashing Strength of Materials; Seasoning of Timber (12 ways), Logring, Cost of Supplies, Stream-driving, Lumber (12 ways), Logring, Cost of Supplies, Stream-driving, Lumber, Cost of Supplies, Stream-driving, Lumber (12 ways), Logring, Cost of Supplies, Stream-driving, Lumber, Cost of Supplies, Stream-driving, Lumber, Cost of Supplies, Rules, Cost of Supplies, Cost of Su MOORE'S "UNIVERSAL ASSISTANT

RELIGIO-PRISOSOPHICAL PUBLICATING HOUSE, CHICAGO



Has acquired an extended reputation, which its ofticary alone has sustained for more than FIFTy years as a remedy for Norodula, Ulcerated Throats, long-standing Rheumatic Affections, Diseases of the Skin, White Swelling, Diseases of an alcerous character. It is also particularly useful in Chronic Nervous Diseases occurring in debilitated constitutions. Inward Weakness, and all cases where the health is broken down by the injudicious use of Mercury, Arsenic or Quinine. It is a most useful Epring and Fall Purifier of the Blood, and is perfectly safe for the most diseased and debilitated.

Propaged only at SWAIM'S LABORATORY.

SWAIM'S LABORATORY. 113 S. Seventh St., below Chestnut, Philadelphia, Pa. 26-13-15

THE

CHICAGO & NORTH-WESTERN RAILWAY

--) is the (-Oldest, Best Constructed, Most Progressive, Best Equipped, HENCE THE MOST

RELIABLE RAILWAY CORPORATION Of the Great West.

It is to-eay, and will long remain th Leading Railway of the West and North-West.

> It embraces under one Management 2,158 MILES OF ROAD

and forms the following Trunk Lines: and forms the following Trunk Lines:

"Chicago, Council Bluffs & California Line,"

"Chicago, Sioux City & Yankton Line,"

"Chicago, Clinton, Dubuque & La Crosse Line,

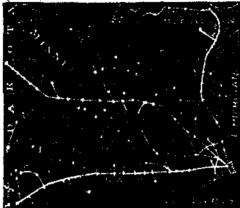
"Chicago, Freeport & Dubuque Line.,"

"Chicago, La Crosse, Whona & Minnesota Line,"

"Chicago, St. Paul & Minnesota Line,"

"Chicago, Milwauke & Lake Superior Line,"

"Chicago, Green Bay & Marquette Line."



The advantages of these Lines are 1. If the passenger is going to or from any point in the entire West and North-West, he can buy his ticked vis some one of this Company's lines and be sure of reaching his destination by it or its connections.

2. The greater part of the lines are laid with Steel Belle 1.

by it or its connections.

2. The greater part of its lines are laid with Steel Rails; its road bed is perfect.

3. It is the short line between all important points.

4. Its trains are equipped with the Westinghouse Air Brake, Miller's Platform and Couplers and the latest improvements for comfort, safety and convenience.

5. It is the only Road in the West running the celebrated Pollman Hotel Cars between Chicago and Council Bluffs.

6. It is the only Road running the Pullman Palace Sierping Cars either way between Chicago and St. Paul, Green Bay, Frieport, La Crosse, Winona, Dubuque, McGregor, Milwau Ree.

Rec.

Z. No road offers equal facilities in number of through trains, equipped with Pollman Paisce Sleeping Cars.

B. It makes connections with all lines crossing at intermediate points.

S. It makes connections with all lines crossing at intermediate points.

The popularity of these lines is steadily increasing and passengers should consult their interest by purchasing tickets visitis line.

Tickets over this route are sold by all Coupon Ticket Agents in the United States and Canadas.

Remember, you ask for your Tickets vis the Chicago & North-Western italiway, and take none other.

For information, Folders, Maps, &c., not obtainable at Home Ticket Office, address any agent of the Coupany or Maryin, Hughtty, Gen'l Mang'r, Chicago, Ili.

25-18-27-18

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN. Tick et Office-62 Clark street, Sherman House, and at depote COUNCIL BLUFFS AND OMAHA LINE. Depot corner Wells and Kinzle streets.

Leave.	Arrive.
10:30 a m Pacific Express	*8:40 p m
10:30 a m Sloux City and Yankton Express	3:40 p m
9:15 p mt Omaha and Night Express	87:00 ≥ m
9:15 p m Bloom City and Vankton Express,	\$6:30 a. m.
10:30 a m Dubuque Express, via Clinton	*3;40 pm
9:15 p m Dubuque Express, via Clinton	§7:00 ▲ m
9:45 p m * Sterling Express	"11:00 a m
Pulman Hotel Cars are run through, between C	bicago and
- Omaha, on the train leaving Chicago at 10:30 a. m.	No other
 Omaha, on the train leaving Chicago at 10:30 s. m. road runs these celebrated cars west of Chicago. 	
FREEPORT LINE.	
7:30 s m*[Maywood Passenger	•7:45 a m
7:80 a m Maywood Passenger	*7:15 a m
9:15 a malfreeport, Rockford & Dubuque	*3:10 p m
10:15 p m Freeport, Rockford & Dubuque	"6:30 a m
12:00 m Kimhurat Passenger	*1:45 p m
4:00 p m*/Rockford and Fox River	*10:45 a m
1-00 n meit aks Genera Kynness	M0.45 a m

5:15 p mª Junction Pessenger...... Norm.—On the Galena Division a Sunday passenger train will leave Eigin at 7:50a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

MILWAURRE DIVISION. Depot corner Canal and Kinzie streets

- 1	The same of the sa	440.00	-
	5:00 p m Milwankee Express	"IO:SO B	ДŖ.
	1:00 p mi Winnetka Pamenger (daily)	13:40 p	m
	1:00 p mf Winnetka Passenger (daily) 8:10 p mf Milwaukee Night Express (daily)	16:45	m.
1	MILWAUKEE DIV'N LEAVES WELLS 82		
٠,			_
	11:30 a m Lake Forest Passenger	1 2:20 m:	m
4	4-10 to the Kanoshit Panasheer	1 * D • CM 4 .	₩.
	5:00 p m* Winnetka Pessenger	47-15 D	=
3	TOO DIMENTON Descension	40-Dt	₩.
1	2:20 b m. i.werreken tweeninger	70:40	ш
1	5:15 p m Lake Forest Passenger	7:55 8	202
. I	11:00 p m Highland Park Passenger	*10:00 & :	TD:
1	WISCONSIN DIVISION.		
1	Depot corner Canal and Kinzie atreets.		
- 1			
1	9:30 a m*)Green Bay Express	*6:80 p)	Ш
- 1	10:00 a ma St. Paul and Minneapolis Express	4 :00 b	m
4	3:30 p m* Woodstock Passenger	*9:55	m
-	4:45 p ma Fond du lac Passenger	COTTO-ALL O	₩.
. 1	5.10 m metitional and Descending	47.00	₩.
٠.	5:40 p m Desplaines Passenger,	-1100 B	ΤÚ

Except Sunday. †Except Saturday. †Dally. †Except CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House, Leve.

2:50 a m Davenport Express,

10:30 a m Omaha Express,

10:30 a m Levenworth and Atchinson Express

5:50 p m Peru Accommodation.

10:30 p m Night Express. BLUE ISLAND ACCOMMODATION. Accommodation.
Accommodation.
Accommodation.

Accommodation..........

*Saturdays and Thursdays only. (Sandays only.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE. Inion Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket office at 132 Mandolph street.

Leave.

12:50.p m* Kanses City and Denver Fast Express, via Jacksonville, III., and Louisians. Mo.

2:00 a m* Springfield, St. Louis and Southers Express, via Hain Line.

2:00 a m* Peoria, Burtington and Ecokuk Fast Express.

2:00 p m: Springfield, St. Louis and Texas Fast Express, via Hain Line.

2:00 p m: Springfield, St. Louis and Texas Fast Express, via Hain Line.

2:00 p m: Peoria, Rackuk and Burtington.

2:00 a m* Chicago and Faducah E. R. Express.

2:00 p m: Strategield. *\$:15 pm ***** 5:50 p m Joliet and Dwight Accountsodation 15:10 a m J. C. McMullin General Manager.
JAMES CHARLYON, General Passequer Agent.

EXPLANATIONS OF EXPERIMENTS. "Dolly except for 12 mount factorings. (Dolly, Except Mondays, I for factoring and Mondays, Through Studies and Mondays only, Fitnesdays and Scientific only, alone

\$77 a Month and expenses guaranteed to Ag Outfit tree. Suraw & Co., Augusts, Maine. a Month and expenses guaranteed to Agents

INFOUMATION WANTED-II GEORGE to hear from his daughters, he can didress aline to Mes. MARIA NICHOLS MORTON, ASHER T, MASS. 26 1; 16

\$72 A WEEK. \$125 day at home easily made. Costly Out-fit free. Address TRUE & Co., Augusta, Mainc.

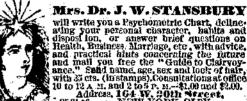
OPIUM Morphine Habit Cored in 10 to DR. J. STEPHENS, Lebanou, Onio.

DEITY AND DIVINE WORSHIP. This pamphlet, with various other reform traces, for distri-bution, sent post paid to those enclosing a stamp to the su-tion, M. B. Craven, Richboro, Bucks Co., Ps.

\$25 to \$5000 | Sudictously invested in Wall \$25 to \$5000 | St. laye the foundation for week, and Pays an immense percentage of profits by the New Capitalization System of operating Stocks. Full explanation on application to Adams, Brown & Co., Bankers, 26 & 28 Bread St., N. Y. City.

<u>AGENTS, READ</u> THIS We will pay Agents a Solary of \$160 per month and expenses, or allow a large commission, to sell our new and wonderful inventions. We mean that we say. Sample free. Address SHERMAN & CO., Marshall, Mich.

\$7 to \$20 per day at home. Samples worth \$5 free Address Strucon & Co., Fortland, Maine.



with write you a Psychometric Chart, deline-ating your personal character, babits and disposi ion, or answer brief questions on Health, Business, Marriage, etc., with advice, and practical thirts concerning the future and mail you free the "Guide to Clarroy-ance." Said name, age, sex and lock of hair, with 35 cts. (in stamps), Consultations at office 10 to 12 A. m. and 2 to 5 r. m.—\$1.00 and \$2.00. Address, 164 W. 20th Street.

EDISON'S Electric Pen and Press.

The only successful duplicating process in existence! Circulars, Letters, Biank f. rms, Music, Synopsis of Sermons, &c., printed at the rate of 400 an hour! 5000 or more copies from a single writing!! Used by Clergymen, Churches, Sabbath Schools and Teachers. Full particulars on application. T. CLELAND, General Eastern Agent, 207 Broadway, New York City.

HORSE Send 25 cents in stamps or curlit treats all diseases, has 25 fine engravings showing
positions assumed by sick horses, a table of doses, a
BOOK large collection of VALUABLE RElarge amount of other valuable horse information.

Dr. Wm. it. Hall says, "I have bought books that I paid 55
and \$10 for which I do not like as well as I do yours."

Send for a Circular. Agents wanted. B. J. Kendall, M.D..
Enosburgh Falls, Vt. 26 14 26

Works of M. B. Craven.

BIBLICAL CHIONOLOGY: Contrasting the Chronological Computations of the Hebrew and Septinight Versions from Adam to Christ: Critical Essay on the Geographical Location of the Gorden of Eden. Paper, Recents: postage 2 cents. CHITCISM ON THE THEOLOGICAL IDEA OF DEITY. Contrasting the Views entertained of Supreme Beling by the Greckin Sages, with those of Moses and the Hebrew Writers, Cloth, \$1.00: postage 8 cents.
CHRISTIANITY REFORE THE TIME OF CHRIST. With Quotations from the Ancient Sages and Fathers, showing the Historic Origin of Christian Worship. Paper, 25 cents; postage 2 cents. postage 2 cents.

CRITICISM ON THE APOSTLE PAUL, IN DEFENCE OF WORK'S RIGHTS. Intemperance, War and Biblical Theology, the three great obstructions to Christianity Paper, 25 cents; postage 2 cents. . For sale, wholesale and retail, by the RELIGIO-PHILO-IOPHICAL PUBLISHING HOUSE, Chicago.

GOLDEN ICAL MEDICAL DISCOVERY

By its great and thorough blood-purifying properties. Dr. Fierc's Golden Medical Discovery cures all Homers, from the worst Scredials to a common Rietes, Plumple, or Erupties. Mercurial discase, Mineral Poisons, and their effects, are eradicated, and vigorous licalith and a sound constitution established. Erysipcias, Salt-rheams, Faver Soras, Souly be Baugit Salas, in short, all discase caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine. Especially has it manifested its potency in curing Tetter, Rose Kash, Relis, Ourbunches, Bore Eyes, Scrediales Seres and Swilliags, White Swilliags, Gottre or Thick Neck, and Enlarged Glands.

If you seel dull, drowsy, debilitated, have sallow color of skin, or yellowis-brown spots on face or body, frequent headache or distincts, but taste in mouth, internal heat or chils alternated with hot finshes, low spirits, and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from Torpid Liver, or "Billounaces." In many cases of "Liver Completate" only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal, as it offects perfect and radical cures.

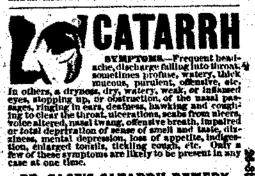
In the cure of Broseidtis, Severe Comple, and the early stages of Communician, it strengthen a the system and partites the blood. Solid by druggista.

R. V. Pierce's M. D., Prop'r, World's Dispensary and Invalids' Hotel, Buffato, N. Y.



No use of taking the large, repulsive, nauseous pills, composed of cheap, crude, and bulky ingredients. These Peliets are searcely larger than manufact seeds. Being entirely vegetable, no particular care is required white using them. They operate without disturbance to the constitution, diet, or occupation. For Januadice, Mendache, Constitution, Inspure Head, Pala in the Shouleter, Tightness of the Chest, Electron Pala in the Chest, Blances, Boar Proceedings from the Stomach, End Taste in the Mouth, Elisan attacks, Pale in region of Kidneys, internal Fever, Bloated feeling about Stomach, Shoth of Head to Mend, lake fire Present Progenity Polices. In explantion of the remedial power of these Purgative Pellets over st great a variety of diseases, it may be said that their actions appose the naimal commony is universal, such a gland or tissue eccaping their smatter impress. Age does not impair the properties of these Peliets. They are sugar-coated and inclosed in glass boilles, their victues being thereby preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. This is not the case with pills put up in cheap wooden or pasteboard boxes. For all diseases where a Laxative, Alternative, is indicated, these fittle Peliets will give the most perfect anticfaction. Seld by druggints.

R. V. Plence, M. L. Prop're, W ord's Dispensary and Invalide Hotel, Buffato, N. V.



DR. SAGE'S CATARRH REMEDY produces radical cures of the worst cases of Catarrh, so matter of how long standing. The itself ressedy may be snuffed, or better applied by the use of Dr. Pierson's Douche. This is the only form of instrument yet invented with which suits medicine one becarried High UP and PRIMINGLY APPLIED to all parts of the affected mand passages, and the churchers or cavities coordinated passages, and the churchers and altern frequently office, and from which the catarrhal discharge generally proceeds. Its use is pleasant and easily understood, from which the catarrhal discharge generally proceeds. Its use is pleasant and easily understood, from which has catarrhal discharge generally proceeds. It is used accompanying each instrument. Dr. Lewis C. Lander C. Lander D. S. Catarrham and C. L. Catarrham and C. L. Catarrham and C. L. Catarrham and L. C. Catarrham and L.

Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Dead Veteran.

[To the memory of Don Carl Fraderick Stockel, who passed on to spirit-life at the advanced age of 115 years, in Logstor, Denmark, on February 21st, 1879, leaving five sons, four of whom with a numerous group of mourning friends, atood around him at his bedside—his fifth son, and youngest, Don Pedro Carlo Stockel, who was scarcely three months old when left motherless, being absent, and a resident of Chicago, Ills. U. S. A.]

Our father died like some brave old oak,
Whose years were near six score,
When the weight of age his being broke,
That his manhood nobly bore;
And he sleeps in Jutland's rugged soil,
Where the Cattagat's surging foam
Sweeps high o'er the breaker's rocky coil

To the banks of his Danish home.

As the sun went down o'er the ocean dim,
And he looked on the golden skies,
His weeping children he called to him,
Ero he closed his dying eyes;
And with pulseless vein, and a feeble grasp,
He held each throbbing hand,
Then spake of his son he would fondly clasp,
In a far-away foreign land.

His angel wife like a tender flower,
Was stricken in beauty's bloom,
And the snows of years in that parting hour,
Have whitened her silent tomb.
But she beckened the dear ones to her side,
And kissed her young baby boy,
As her pure and prayerful whisperings died,
And the old home lost its joy.

By her side he rests, and the ione wind moans
Through the dark-green Kalmia's shade,
And the summer birds with their plaintive tones,
Over-watch where they both are laid.
But beyond death's mist, where the river runs
'Twixt this, and the sightless shore,
There the yearning souls of the loving ones,
Meet and mingle forever more.

Chleago.

William Lloyd Garrison.

BY MARY F. DAVIS.

It is with unspeakable reverence that we utter the name of the great emancipator who so lately entered the gateway of immortal life. At eleven o'clock on Saturday evening, May 24th, William Lloyd Garrison passed away in the fullness of a noble and beneficent career. In common with his kindred and friends, an entire Republic mourns. And not one country alone, for across the seas there were eyes that wept and hearts that sank when the electric wires trembled with the sad tidings, that Freedom's great champion was on earth no more.

It is but seldom that there is vouchsafed to us

It is but seldom that there is vouchsafed to us the spectacle of a life so rounded out, so perfect in its greatness, and with its line of rectitude so clear and unmarred. Oliver Johnson, in his touching and worthy tribute in the New York Tribune, gives a glowing picture of the agitator when, "Upon his knees, with all the fervor of ingenuous youth, with his Bible open before him, he had solemnly consecrated himself to the task of delivaring the slaves from their bondage, and his country from her greatest crime and curse." From that time onward, in the invincible armor of moral power, Mr. Garrison made war against oppression. Scorn, vituperation, poverty, imprisonment; and threats of cruel death by the assassin and the mob, seemed but as so many spurs to his grand and fearless soul, urging it onward to the accomplishment of his sacred mission. His noble wife stood by his side, and with the spirit of a martyr united her moral strength with his in the face of dauger and death. She was spared to him and to her four beloved children until they saw the fruition of their hopes in the emancipation of four millions of slaves. When, in 1876, she passed away, his loving hand wrote,
"In memorlam:"

"The grave, dear sufferer, had for thee no gloom, And death no terrors when his summons came; Unto the dust returns the mortal frame. The vital spirit, under no such doom, Was never yet imprisoned in the tomb;

Was never yet imprisoned in the tomb;
But, rising heavenward, an ethercal fisme,
Shines on unquenched, in essence still the
same,
As is the light that doth all worlds illume."

When our Commonwealth became "a new Union, in which there is neither a master nor a slave." Mr. Garrison gave the strength of his arm to other reforms. He whose love and reverence for his mother "were such that he could never speak of her without deep emotion." advocated by pen and voice the enfranchisement of women. His clear eye probed the depths to which a people may sink when the mothers of the race are held in low esteem, and so he insisted that "life, liberty and the pursuit of happiness" should be accorded to all women, inclusive of the despised class to whom Josephine Butler, of England, has devoted her saving energies. When the question of Chinese immigration rocked the country like an earthquake, his ringing voice was heard in indignant protest against the exclusion of this Oriental nation. Since the war he has watched the fate of the colored race with the solicitude of a father, and his last public efforts, when nigh unto death, were made in behalf of the sorrowful refugees included in the negro exodus. He grew liberal in religion, and his last years were glorified by faith in the ministry of angels. This is a better world to day for his having lived. And he has gone to his reward; with the spirits of just men made perfect, he is in holy accord. In the words of Wendell Phillips, who stood by his grave, "Even in that higher work they wait for our coming also. Let the years yet spared us here be warnings to make ourselves more fit for that companionship."

Another Prayer-Case.

A widow at Stratford, Conn., about forty-two years old, has been confined to her bed for some three years with a painful disease, attributed to dverwork, and has been treated by many prominent physicians without getting any relief. At last she heard of a woman who is reported to have cured people by prayer, and had about made up her mind to send for her, when suddenly the idea struck her that she might as well effect the cure herself. For about a week, therefore, she prayed earnestly that she might recover, and at the end of that time she felt a peculiar thrill run through her, rose from her bed and walked. This was about three weeks ago, and the woman continues as well as ever.

A Droam Fulfilled after Thirty Years.

Two young men, residents of Norridgewock, met one morning, and one said: "Churles, I dreamed last night that you were a judge of the Supreme Court of Maine, and I was a minister, and that you called on me to open your court with prayer." Just thirty years caffer this, the Rev. Dr. Charles F. Allen, late president of the State College, happened to step into the Supreme Court room in Augusta, Judge Charles Danforth beckened to him, and asked him to open his court with prayer, and, behold the dream was verified. The Rev. Dr. Allen is now paster of the Methodest church at Fairfield—Fairfield (Me.) Chronicle.

Experiences of H. J. Hewell.

In the fall of 1873 I was induced to look into the spiritual philosophy through Col. Mitchell, of Bryan, Texas, who had recently been converted from a Methodist to a Spiritualist, and who is one of the oldest and most prominent citizens in that section of the country. I subscribed for, and commenced reading, the Journal which you are now so ably conducting. I sent for the "History of Modern Spiritualism" by Emma Hardinge-Britten; "Man and his Relations," by Prof. Britten; "Arcans of Nature," by Tuttle, and other books, all of which I read with a deep interest and much proft; although I had belonged to an orthodox church and imbued with all of its doctrines, yet grand philosophy to me hitherto unknown; in short, I was delighted with it; it seemed in accordance with what we might reasonably expect from an all-wise and gracious faith. I said to myself: "If I can get the evidence of these things, sam a Spiritualist." I did not dream at that time of getting any evidence through myself.

On the 12th day of March, 1873, I received a letter from Col. Mitchell, stating that if I would be in the place on the 26th of that month I would

On the 12th day of March, 1873, I received a letter from Col. Mitchell, stating that if I would be in that place on the 20th of that month, I would have an opportunity to have a scance with Chas. H. Foster, of New York, who was considered a good and reliable medium. I immediately resolved myself into a committee of one to be present at the time and place, a distance of one hundred and ten miles. I had two sittings with Mr. Foster, and got such "atartling facts" that I became more interested in spiritual matters than ever before; suffice it to say that I got undisputed evidence of the presence of loved ones that had crossed the shining river; also evidence of their continued love and guardianship; when I received this positive evidence, tongue cannot express the joy and happiness it afforded me; still I longed for more evidence, or rather evidence of a different nature—something coming home to my own interior consciousness, and thanks to the angel world, I did not have to wait long. This evidence came when least expected, but none the less appreciated; it was just such evidence as many need—personal evidence—to make them firm believers in our beautiful philosophy, in this day of charlatanry and fraud.

firm believers in our beautiful philosophy, in this day of charlatanry and fraud.

I now come more directly to my own personal experiences. The first of August, 1873, Dr. Pierce and wife, of Waco, Texas, came to our place, and got up a developing circle, Mrs. P. being a fine rapping, trance and developing medium. I joined the circle, believing I had no mediumistic powers whatever, and that none would be developed, but to see how such a circle was conducted.

The first night we met to form the circle Mrs. Pierce's controlling spirit, Geo. Talleporie, entranced his medium, and influenced her to come to me, and putting her hand on my head, she said, "Here is a man with a good brain, capable of separating the wheat from the chaff, and will make a good medium." I did not know certainly that this emanated from the mind of a disembodied spirit, and was inclined to doubt it, for I never had the least intimation that I possessed any medium powers whatever, and consequently was skeptical when told that I had, but was soon destined to have the statement verified. The fifth night after the circle was broken up, and all had left the circle room, including the medium, except myself and three or four others who remained, we commenced conversing about the strange things con-nected with the spiritual phenomens. We had not been talking long when I felt an unmittaks. ble influence to rise to my feet; for what object I did not know, but I rose up, and when I did so, it seemed as if the hair on my head was standing, and that it was perfectly electrified. I commenced speaking as though there was a large au-dience before me, without any volition of my own whatever. I spoke for a few minutes, not knowing what I would say, until it was expressed, but very soon all words stopped coming, yet I was influenced to stand there, making gestures as though I was speaking, but not saying a word. While in this position an influence strong and compared came down from above seemingly like powerful came down from above, seemingly like a shower bath, passing over every nerve in my body. When this influence came over me I could not control myself in the least, yet I was con-scious of all that I did. I was influenced to read the character of different persons present, using the terms commonly employed by the phrenologist in describing character. I was also influenced to go to persons present, and tell them they would make mediums, and what kind. Af-ter this influence had left me, I felt weak and sick for a few minutes; but the most interest-ing part, to me, of that night's experience, is to come. After leaving the house where the developing circle was held, I went to my boarding-house and retired for the night. I had hardly struck the bed when I felt a tingling sensation in the extreme ends of my fingers and toes; this influence commenced running up my arms and legs; directly I felt a slight, tremulous sensation passing over every nerve in my body, the influence still increasing. Very soon I felt as though I had received a shock from a gaivanic battery. was becoming a little alarmed, having never felt such an influence before, when Mr. Goo. Talleporie, the medium's main control, commenc. ed talking to me. He started out by giving me a short sketch of his earth-life, telling me where he was born, with what disease he died, how old he was when he left the earth-life, etc., none of which I knew before. After he got through giv-ing me a history of his earth-life, etc., he branched off onto my business affairs, saying, "We want you to quit the lewelry business (I am a leweler by profession.) We have got something better for you to do; we want you to aid in spreading this beautiful truth of Spiritualism. You are a good medium, or will be when developed. You

make an excellent healer and speaker, and I will do all I can to aid you." Before he left me I asked him a certain question. He said, "I will answer that question to-morrow." When, how, or in what way I did not know. He then closed his conversation with me for the night by saying that he had troubled me more than he otherwise would, but that I was so anxious to have my questions answered, and then said, "good night." Then the natural warmth and feeling of my body commenced returning, my hands and feet, in fact the whole exterior surface of my body, was cold during the time of the conversation, but my mind never was as active, brilliant and lucid as then. I then went to sleep. I woke up the next morning just as day was dawning, and I felt the same tingling sensation in my fingers and toes that I had the night beforecommencing just as it did then, and when the spirit got control he commenced talking to me, and answered the question he had promised to, talking with me for a full half hour. He said before he left, "We want you to deliver your first lecture in Masonic Hall, Bryan, Texas. Go to Col. Mitchell; he will make the arrangement for you to get the hall, and go prepared to stay at least a week. I remarked to him that it would be very humiliating to me to attempt to give a lecture and fail. He said, "Trust that to us. I will be there and sid you." But when the time came I could not master courage to go and make the at-tempt to deliver the lecture. I am sorry I did not go as requested by this spirit friend.

Corsicans, Texas.

A case of conversion, not according to Mr. Moody's method is recorded of a Baptist clergy man to the Unitarian faith in Madison, Visconsin. He was thrown from his buggy some months ago, striking on his head and so fracturing his skulli that for a time he lay between life and death. He has now recovered, and is in perfect health, but, to the surprise and grief of his friends, his leanings are now toward Unitarianism, with a flavor of Spiritualism. He used to be very hostile to Unitarianism, pronouncing it the worst form of athelam; now he scorns the doctrine of the Trinity, and has lost faith in immersion. His friends attribute his change of theological views solely to his cracked skull, and a good deal of facetiousness is indulged in regard to it. One Unitarian accepts the theory, and adds that, if the thick akulis of all orthodox Christians would only be cracked so that light could penetrate into them, they would all join his denomination.—Chicago

H. J. HOWELL.

A. B. Demis writes: The old theology is tottering on its sandy foundation, and the golden time has come for Spiritualism to take deep root, there can be no question. I trust that you will asset us in getting true madiums in this place, and thereby prepare the masses for lectures on our beautiful philosophy.

Personal Experiences and Observa-

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYN CONFERENCE.

I presume all who have ever investigated this phenomenon, have had more or less experience with undeveloped, mischlevous or lying spirits. Ofitimes, even now, new communicants are called evil or faise because we are not more careful ourselves in our method of receiving all communications, as the best that could be given at the time and under the circumstance; and, instead of studying into the law whereby we could perfect the exchange of thought, we unsparingly condemathe "spirits." To illustrate: A few days after we had established inter-communion between the two worlds, in our own home, a spirit came and wrote: "I want to talk about my pension. J. B." This spirit claimed to be a revolutionary soldier and the grandfather who was known all through Western Vermont in his later years as "Uncle Joe," the Quaker preacher. Be, force passing to spirit-life, he made no effort to obtain his pension money from the United States Government, as he said it was "blood money," and when he found his son was doing what he could to obtain the claim, he burned all the papers, and the son met with unexpected obstacles in having the claim allowed at the pension office in Washington. The spirit went on to say that since his entrance into the Spirit-world, his views had very much changed, and that he now deemed the money justly due to his children for his sorvices performed for the United States Government, and he was now as anxious to have it paid as he was before to destroy all evidences of his claim. He said in substance, that distant relatives with lawyers in Washington and other cities, had conspired to unlawfully obtain the money, and that they would succeed if they had the courage to forge the name of the medlum's father to the papers, which, up to that time, they had not done. He urged us to write to Washington and other cities, had conspired to unlawfully obtain the missing papers were concerned, that would fully substantiate the claim. Finally, more so stop the persistent coming of this spirit informed us they were, and tho

was recovered from the government which would never have been received, had it not been for the information thus given by the spirit.

In the twenty-eight years that I have been a Spiritualist, I have made it a rule never to call on my spirit friends to give advice on worldly matters. Ofttimes they have done so, with words of caution, and many times with valuable information, but this has always been unsolicited, for I believe that their coming to this life, and establishing inter-communion with the two worlds, is to lift the race from the material to the Spiritual, by aiding the growth and development of the indwelling spirit in every human soul.

At a sitting with a medium for writing while I was investigating, a spirit came and wrote a communication to me, and signed the name, "B. Franklin." The signature was a fac simile of the old philosopher's chirography. He informed me that he was one of my guardians, and that I had a great mission to perform, and I replied to this spirit, "I do not believe that you are what you represent yourself to be, and if you are, I have no means of knowing the truth of your assertion. What I want is to have my own friends come; those that I knew personally and intimately, so I may be able to test the truth of what may be given. I do not care for high sounding names, and I wish that you would not come again." From that time to this I have not been troubled with what claims to be the great men of past times, not but what I believe they may and do come, but in my opinion it must be through fitting instruments, specially prepared by a long course of moral and spiritual development.

Another illustration: At our circle there very often came a spirit claiming to be "Orville C." a brother of a young lady who was a member o it. He died in California, and the burden of his communications were words of warning as to s young man to whom his sister was to be married. The information given was truthful and of much value to her. Some things given aroused sus-picion, that it was not the spirit of the brother refore mentioned, so at another circle I resolved to try, if possible, and find if there was any truth in our suspicion. After a good many ques-tions, the spirit admitted that he was not what he professed to be, but that the information was true, and what was needed. I asked him if he was taught by intelligent spirits to deceive. After hesitating a little time, he finally said; No. I then saked him if he would give the reason why he came and took the name of another. He said he was a young man who had formerly worked on the farm and knew both the brother and sister and that it was necessary to warn the young lady. and that he could give the information better than any one else, and that he knew if he as-sumed the name of the brother, the sister would accept and believe, when, if coming from him, she might question his truth and not receive it at all. We convinced him that the motive did not warrant the deception used. He made the promise that he would come in his own name in the future, which he did at other circles. Immediately after this promise was made, another spirit took possession of the medium, claiming to be the mother of this young man, and manifesting every expression of joy and gratitude, and said that her son could date his first steps of progress in the Spirit-world from this time. Whether true or false, was a beautiful, illustration of the law of kind ness and love, which might well be our guide in our relations with all spirits terrestrially or celestially embedded, and may we not, too, after our entrance to the other home be under the necessity of returning to, earth to learn lessons that may aid us in our onward progress. Who knows!

Dr.W.J. Attrimson writes: A sense of right and duty to humanity impells me to give to the world a little experience I have had. There is not a single profession now but has its load of humbugs and impostors to contend with. It appears that, as mediumship is a fine field for operations, a large number of impostors have assumed to be mediums, and are "deceiving many," but the Journal is making it so hot for them, it seems that all the herd of impostors will have to seek some other means of support. But Spirituallemhas not all the humbugs; there are humbugs and deceivers in other quarters that do about as much injury to the people as false mediums. I refer to medical coileges and medical legislation. In the first place medical legislation has created a demand for impositions in the form of medical colleges. The doctor's laws gave secondrels in the medical profession an opportunity to erect colleges where men could be "legally" authorized to practice medicine.

EE. Assgir writes:—I have Gerritt Smith's pamphlet of theology. I regard it as among the best thoughts of the age, and I would like to see it republished; as there was no copyright taken, any one can publish it I suppose. What adds to its value, it came from a good and great man, whose unbounded benevolence flowed out in all directions, and he was as free to distribute his wealth as his father was eager to accumulate it.

A. D. Kawrisom writes: There are but few spiritualists in this place. I think if we had a good hall for holding meetings, and a good inspirational lecturer, we might awaken quite an interest here. Mr. Potter, of Wonewec, favors us with lectures occasionally when we can furnish him with a suitable room.

Gee. W. Elder writes: I hope to continue

the Journal as long as it advocates a doctrine that makes the world better. Hold fast to the truth; that will win in the end. by mas. Maria w. Eing.

The Late Rev. Meses Ballen,

This eminent speaker passed to the higher life from Atco, N. J., May 19th, aged sixty-eight years. In his death the Universalist denomination has lost one of its greatest lights, and the community a most worthy teacher and exemplar of practical religion. His gifts were of the rarest kind, and qualified him for a place among the foremost in his profession, as is well known. Let it be understood here that I do not attempt any extended review of his character and opinions, but only to state a few facts in relation to these, that have come under my own personal notice within the past few years, and which I think may interest the readers of the JOURNAL.

It was my privilege to become acquainted with Mr. Ballou about sixteen years ago, since which time I have had frequent opportunities to listen to his pulpit utterances, and of conversing with him. He preached a Universalism that coincides with Spiritualism proper so entirely, that I was scarcely ever able to detect any points of difference between his faith and my own. His views of the vicarious atonement, of the real nature and mission of Christ, retribution in the future state of the Scriptures, and of the ministry of spirits, were the same as those of advanced Spiritualists. He did not hesitate to declare his faith in spirit communion in the pulpit, and to his brethren in the church. I have heard him relate, that on being expostulated with on one occasion, by a brother in the ministry, concerning his belief in Spiritualism, he said to that brother: "You throw away spirit communion and your Bible goes with it." He reverenced the Bible for the truth it con-tained, and his religious nature prompted him to the worship of God, who to him was a Father worthy to be loved and trusted. He found more congeniality with his religious feelings in his own church than among Spiritualists generally, and also many who were in accord with his peculiar views; and he chose to retain his place there to the end. I regarded him as of us as much as of his own denomination, in the sense that he taught such truths as all good Spiritualists teach, and his doctrines were only elevating and refining, and taught in the Universalist church or anywhere else, were what the people need, being enlight-ening and liberalizing in the highest degree. He had been an investigator of the spiritual philosophy since the days when A. J. Davis was dictating his "Divine Revelations;" and since that time he has been an habitual reader of spiritualis-tic papers and booke; and his library contains all of the latter of any note.

of the latter of any note.

He was eminently a teacher of the people. From the fullness of a heart overflowing with love and good will to all of every name; his tongue dropped precious, practical truths, as the heavens distill the dew and the summer rain; and his hearers drank them in as the thirsty earth absorbs the needed moisture. His strong reasoning powers and happy faculty of illustration, coupled with his earnest eloquence and his inspiration of love, gave him such an influence with old and young that his teachings cannot soon be forgotten, but must continue to bear good fruit He was one at whose feet it was good to sit and learn wisdom.

to est and learn wisdom.

When he was called upon to drink deeply of the cup of sorrow, and during the years while infirmities were gathering upon him, and he felt that his work was nearly done, then it was that he experienced the consolation our blessed faith gives. His faith became knowledge, and he reveled in anticipation of the delights of the spirit home, as revealed in these latter days. A faither in Israel, he "rests from his labors and his works do follow him."

"None knew him but to love him, None named him but to praise." Hammonton, N. J.

Lunsey and Evil Teachings.

Lunsey generated by the monstrous teachings from "the pulpit," should not pass unnoticed by the press. Pulpit feachings should not unchallenged, continue their inroads upon the sanity, the sound reasoning powers of the hearers. These teachings in past ages filled "the civilized world" with wars and blood. In these days they are filling the lunatic asylums with poor, demented victims—victims to faith in doctrines, such as "the infailibility of the Bible," and "the admirable faith of Abraham, which was accorded to him as right-counters, because he obeyed God's voice and kept his commends."

his commands," etc.

It is no wonder these pulpit teachings should bear fruit, their authors being considered respectable and educated, with no voice of the press raised against them. The inevitable result has

followed.

The case of Freeman of Pocassett, is yet fresh in the public memory. Actuated like Abraham, he went further before the natural instincts raised their voice; he killed his poor child under a similar delusion, having parted with trust in his own reason. He followed to the very end the lauded "example of Abraham," trusting the still small voice. He followed the pulpit theory of reliance upon Bible precept and example as "the only rule of faith and practice." Following that case comes another at Portsmouth, N. H. One Goodman, like Freeman, has long heard the voice of the God of Abraham. It announced to him that the time had come when his God, of Abraham-like wrath, must be appeased by the sacrifice of his little four-year old boy, for whom in his normal ("sinful"?) condition he had the most tender

affection.

Another case in point is supplied in the same daily paper with the last. It is this: Among the immigrants landed at Castle Garden was one Brezins, from Bremen. On landing, he threw on the ground his money, both paper and coin, at the same time shouting in a strange manner. The officials discovered he was cravy on the subject of religion, and like Goodwin and Freeman, he has been, or is to be, sent to a lunatic asylum, to be

been, or is to be, sent to a lunatic asylum, to be supported at public cost.

Should not the press, in view of the great multitude of such cases, set its face and voice against the pulpits which preach such doctrines, which, experience shows, lead to like results? Should not pulpits which directly or indirectly laud or hold forth such doctrines and examples for their hearers' consideration, be suppressed by law as dangerous and immoral in their tendency? I am not, nor are Spiritualists generally, advocates of a resort to force or law to suppress an evil, but the pulpits are, as a rule, and for this reason I put forth for their and their supporters' consideration, this suggestion. In the interest of safety and good morals, why should not the force of the law be applied to the preaching of the so-called not to ask to be applied to the evil teachings and practices of others, such as use of liquor, etc.?

New York.

I have no acquaintance either with P. or Q.; but I feel sure that the decided conviction of all who can see both sides of the shield must be, that it is more likely that P has seen a ghost than that Q knows he cannot have seen one.—Prof. DeMor.

BROKSON MURRAY.

E. L. Busk writes: In your late issue of May 20th, we have read with deep interest Prof. Denton's able lecture upon the philosophy of death. In the pleasure derived from its perusal, we regretted that our orthodox friends and neighbors in this vicinity were not favored in a similar man-

Of the new books found on our table, we mention the "Ethics of Spiritualism," by Hudson Tuttle, and oublished by the Example Princesory. Total Publishing House, Chicago. It is filled with sound, sensible reading matter, and of value to all classes of believers.—Aledo Banner.

T. E. Pellama writes: I have been a constant reader of the Journal, and I consider it great soul-food; it is sublime in its teachings.

Trustin, considered in itself and in the effects natural to it, may be conceived as a sentie spring or water-source, warm from the genial earth, and breathing up into the snowdrift that is piled over and around its outlet. It turns the obstacle into its own form and character, and, as it makes its way, increases its stream, and should it be arrested in its course by a chiling season, it suffers delay, not loss, and waits only for a change in the wind in awaken and again roll onward.—A. T. Coloridge.

Emstead of giving laws to his society, Christ would give to every member of it a power of making laws for himself. He frequently repeated that, to make the fruit of a tree good, you must put the tree into a healthy state, and, elightly altering the illustration, that fruit can only be expected from a fruit tree, not from a thistle or thorn. The meaning of this plainly is that a man's actions result from the state of his mind: that if that is healthy they will be right, and if not, they will be wrong.—Gladstone.

Mirs. A. Brecks writes: I can't do without the Journal; its pleasant face has been so long familiar to me that it has become a necessity, and it improves vastly with age. The late number, which had Mr. Denton's lecture on death, is the best one yet printed. I rejoice to see the winnowing course you are pursuing in separating the chaff from the wheat. May God and good angels help you to finish the work for which I have long seen the necessity.

Notes and Extracts.

Light and darkness are not more opposed than are truth and falsehood.

Im all things use your reason, and in nothing do you require to exercise it more than in matters spiritual.

The Australian natives refuse to go out at night because then, they think, the powers of darkness are in the ascendant.

The dawn of a brighter day is breaking in your midst when men shall see by a clearer light their spiritual surroundings.

The book of life is not a locked ledger. Its pages are open for man's inspiration, and the command of God is "know thyself."

mand of God is "know thyself."

We need salvation from the dark and dreadful crime of inebriety, for the instinct of the brute is superior to the imbecility of the drunkard.

The past is only useful in its experiences to guide the present and to discipline our immortal part for an inevitable and eternal hereafter.

A cup of cold water, magnetized with love, may

be the salvation of a man; whilst the richest viands without it are as ashes in the mouth.

The mere acquisition of a knowledge of spiritual intercourse without the wisdom to apply it to individual or general development, is worthless.

Who boasts of love in rhythmic song Will not remain a lover long; Who sails life's sea in pompous state Will find the landing desolate."

The world, said Bacon, is man's theatre, with God and the Angels for an andience, and it therefore becomes us to perform our respective parts discreetly.

Religion is born in the spirit, and the earthlife of the individual is but a school to develop the spiritual forces already planted in the interior soul-life ef every being.

The "laying on of hands" once signified more

than the mere name; for, with the words, "Receive ye the Holy Spirit," a power went forth from the touch that was indeed a spiritual gift.

There is no part of human history, or human literature, which does not abound in the plainest demonstrations of this influence—the influence

of the spiritual world operating on this incarnated world.

Evem as the unborn infaut becomes partaker of the mother's nourishment, even so the medium, who is as yet unborn into the spiritual world, be-

comes partaker of the spiritual food with which we are supplied.

Phomomoral manifestations of a transient nature. They satisfy for the moment, but as soon as the spell is broken, the same sensations of hunger return. The soul of man demands some-

Me one can handle food without its partaking of their magnetism. Now, if your cook be su ill-conditioned, inharmoniously constituted man or woman, what wonder if the work of his or her hands fails to nourish or creates disgust!

The language of one school is, "Man is immortal and passes from this life to an existence invisible to mortal eyes;" that of the other, a direct and emphatic denial of the affirmation. Can it then be said that the truth lies between the two?

For after Jesus had passed away, when a Church was formed and then divisions and subdivisions came, each Church claimed to carry out the original plan of Christ, each one claiming to do all the good work that could be done in its

Mediums, of whatever type, cannot be too careful about their surroundings—the people they come in contact with, the places they frequent, the houses they inhabit, the food they eat, the clothes they wear, to say nothing of the atmosphere they breathe.

Mever-teach a child anything of which you are not yourself sure; and, above all, if you feel anxious to force anything into its mind in tender years, that the virtue of youth and early association may fasten it there, be sure it is no lie which you thus sauctify.

The doctrins of Immortality is being, and is

The doctrine of Immortality is being, and is likely to be, increasingly pressed—upon the thoughtful consideration of all who are cognizant of, and care to think about the tendency of modern culture, and its influence upon the constitution and development of modern society.

If you could make a chain of a thousand miles, consisting of human beings with joined hands, electricity, being in affinity, with man, would pass as rapidly and as easily through the chain of a million human beings, as along a metal wire, and yet electricity is considered a blind force.

From the earliest times as much knowledge has been given to man as at that particular stage he was capable of receiving—so much and no more; treated just as you would treat a child, step by step. Here and there you find a child more precoclous than another, capable of understanding above his poers.

Electricity is generated in cells by the action of metals; it passes along hundreds of miles of the metal it is in affinity with, and closes its directed course by moving a solid substance in various directions at the end of the journey. Wires are not required, however, for spirits to transmit their thoughts.

Around every planet is a corresponding aura, both of physical and spiritual life, the latter being in exact proportion to the advancement of the planet itself, so that if you have from an outward-furnace an emission of smoke, so you have from an undeveloped world an emanation of cloud and vapor, and of spiritually-darkening substances.

Superstition in all times and among all nations is the fear of a God whose passions are those of a man, whose acts are those of a man; who makes some places holy and not others; who is kind to one person, unkind to another, and is pleased or angry according to the degree of attention you pay to him; or prate you refuse to him; who is hostile, generally, to human pleasure, and may be bribed by sacrifice of a part of that pleasure into permitting the rest.

"Arrayed in clouds of golden light,
More bright than heaven's resplendent bows,
The holy angels come by night
To bless the sleeping world below!
How soft the music that they bring—
How sweet the hallowed strains they sing.

"Good-will henceforth to man be given, The light of glory beams on earth; While angels tune the harps of heaven, Their kindred here rejoice with mirth, And to the skies their voices raise, In one sweet song of gushing praise?"

The Medium and Despired says: What wonder is it that investigators get frivolous, and oftentimes revolting messages when they play with planchettee? What wonder is it that spiritual teaching of the greatest magnitude assungst us is regarded as unworthy to exist? It is because men have not taken Spiritualism into their affections. They have taken into the senations apartments of their minds certain manifestations and notions which they reason upon as they would upon a fossil, and they see no spiritual light therein any more than the materialist traces divine wisdom in external mature. In truth, the mind of many so-called Spiritualists is as external "as is the mental position of the materialist. The thing is simply a curlosity, soon exhausted, and when it is done, let it pass without further bother.

LIST OF BOOKS

FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

PARE AISO PREPARED TO FURNISH MISCELLANous 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 sent by mail, one-fifth more than the regular
cost of the book will be required to prepay becage. The patronage of our friends is solicited. In making remittances for
books, buy postal orders when practicable. If postal orders can
not be had, register your letters.

not be had, register your letters. Medicine, or Merchan-is of any kind, to be sent by express C. O. D., must be ac-companied 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. All orders, with the price of book desired, and the

additional amount mentioned for postage, will meet with prompt attention. Arcana of Spiritualism, by Hudson Tuttle........ 4.50 10 by Thos. Pains.

An Hour with the Angels. Cloth, 50c; post, 4c, Paper.

Age of Reason and Examination of the Prophecies...

Artificial Somnambulium, by Dr. Falmestock...

Answers to Questions, Practical and Spiritual, by A. J.

Artificial Somnanbulism, by Dr. Fahnestock.

Answers to Questions, Practical and Spiritual, by A. J.

Davis.

Apocryphal New Testament.

Age of Reason.—Thos. Paine. Ci, 50c., post. Sc; Paper
Arcans of Nature, Philosophy of Spiritual Existence,
and of the Spirituvorid, Vol. J. Budson Tuttle.

1.25 68
Arcans of Nature.

Arcans of Nature.

Vol. M.

Approaching Crisis, by A. J. Davis.

Approaching Crisis, by A. J. Davis.

Astronomy and Worship of the Ancients, by G. Vale.

Astellar Rey to the Summer Land, by A. J. Davis,
Paper, 50 cents; postage, 4 cents. Cloth.

Antipulty and Duration of the World.—G. H. Tonimin.

Antipulty and Duration of the World.—G. H. Tonimin.

50 04
Avilude or Game of Birds.

Avilude or Game of Birds.

Avilude or Game of Birds.

Archeely Flustrated. Deeply Interesting, T. Lunan.

Ancient Fagths and Modern Christian Symbolism.

Profusely Illustrated. Deeply Interesting, T. Lunan.

Ancient Symbolism of the Printilve Church.—John F.
Landy. Beautifully printed and illustrated.

Allegories of Life, by Mrs. J. S. Adams.

Blographical Sketches, No. 1.

Branches of Palm, by Mrs. J. S. Adams.....

Beyond the Veil.

Beyond the Veil.

Bright and Christianity Face to Face, J.M.Pecbles

Bible of Bibles, by K. Graves.

Christ the Cornersone of Spiritualism.—J. M. Peebles

Complete Works of Thomas Paine. S volumes.

Civil and Religious Persecution in the State of New

10 02

Corners Tennan's Tecture on Spiritualism.

65 90

Christianity and Infidelity—Humphrey-Bennett Discussion

Does Matter do it AH? Sargent's Reply to Tyndall.
Debate, Eurgess and Underwood. Cloth 1.00 00. Paper
Diskkalam
Defence of Spiritualism—Wallace.
Dictionary. Webster's Unabridged (by express). 12.00 00
Proceed, flexible cover.
1.00 05
Dyngepsia, its Treatment, etc.
Descent of Man, by Darwin.
Davenport Brothers,—their Remarkable and Interesting History
Diegesia, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence, and early history of Christianity

Devil's Pulpit, by Rev. Robert Taylor, with a sketch of the Anthor' Life.

Beluge, by Wm. Denion.

Death and the After Life—A. J. Davis. Pa. 50 0s. Clo. Bebatable Land. Hon. R. D. Owen.

Diakka-A. J. Davis. Gloth, 50 0s. Paper.

Diakka-A. J. Davis. Gloth, 50 0s. Paper.

Davis and his Maker.

Danger Signals, by Mary F. Davis.

Description of Light of Harmonial Philosophy—M. F. Davis.

Discourses through Mediumship of Mrs. C. L. V. (Tappan) Richmond.

Experiences of Index Edmands in References at Lindex Edmands in References. pan) Richmond

Experiences of Judge Edmonds in Spirit-life, given through Mrs. (Tappan) Sichmond.

Experiences of Judge Edmonds in Spirit-life, given through Mrs. (Tappan) Sichmond.

Epitome of Spiritualism and Spirit Magnetlam, their Verity, Practicability, Conditions and Laws. Paper 25 05. Cloth.

Esting for Strength.

Edwin Drood. Cloth 1.00 06. Paper.

Edwin Drood. Cloth 1.00 00. Paper.

Exposition of Social Freedom.

Essay on Man.—Pope. Cloth glit 1.00 00. Board, School

Edition.

Extreme of the Bible. Demonstrated by the Truths of Nature, by Henry C. Wright, Paper 25 04. Cloth.

Essacs of Bengiou. L. Fruerbach. Paper 25 05. Cloth.

Exciser Hall, Theological Eomanca. Clo. 85 30. Paper

Empire of the Mother over the Claracter and Destiny
of the Race, by H. C. Wright, Paper 60 04. Cloth.

Escrical Psychology. Dods.

Essainlan and Bacchic Mysteries.

Ethics of Spiritualism, by Hadson Tuttle. Paper.

Cloth.

Fabrilous Tendancy of Assismt Authors. by M. B.

Fabulous Tendency of Ascient Authors, by M. B. Craven. Four Essays Concerning Spiritism—Dr. H. Tiedeman Fu-Sang: or. The Discovery of America, by Chinese Buddhist Priests in the 5th Century.
Fisshes of Light from the Spirit Land, through the mediumship of Mrs. J. H. Conant.
Tootfalls on the Boundary of Another World, by Rob't Dale Owen.

Dale Owen.

Free Thoughts Concerning Religion, or Nature vs.
Theology, by A. J. Davis. Enlarged Edition. Cloth
75 98. Paper.

Fountain. A. J. Davis.
Future Life. Mrs. Sweet. Glimpacs of the Supernatural
Genesia and Ethics of Conjugal Love. A. J. Dayls
Prin, 75 09. Paper.
Good Sense. By Baron D'Holbach...
Great Harmenia. A. J. Dayls. 5 vols., viz.; Vol. I.
The Physician; Vol. 3, The Teacher; Vol. 5, The Seer;
Vol. 4, The Reformer; Vol. 5, The Thinker. Each...
God Idea in History, by Hudson Tuttle.
God the Father and Man the Image of God, by Maria
M. King.

Cloth.

Haunted School House.

Haunted School House.

Hatory and Philosophy of Evil—A. J. Davis. Pa. 50 00.

Cloth.

Haunted School House, Having and Philosophy of Evil—A. J. Davis, Pa. 50 00.

Cloth.

Hayward's Book of all Religiona incloding Spiritualism 1.75 12.

How and Why I became a Spiritualist. 25 06.

How to Bathe, E. P. Miller, M. D. Paper 30 04. Cloth Hedged In. Etimbeth Stant Phelop, anthor of Gaies 1.50 08.

Housen Physiology, Statistical and Dynamical; or, The Conditions and Course of the Lafe of Mass. J. W. Draper, M. D., L.D. 80 pp. (Cloth. 1.50 08.

Homan Physiology, Statistical and Dynamical; or, The Conditions and Course of the Lafe of Mass. J. W. Draper, M. D., L.D. 80 pp. (Cloth. 1.50 08.

Heathers a Posm. Gora L. V. (Tappan) Blohmond. 1.75 19.

Heathers of the Heath—often Lavisopment of Europe. J. W. Draper. Horizottal 1.50 00. Paper. 1.00 89.

Heathers of the Brain and Cars of Nervousness, by M. L. Holbrook. 1.50 08.

How to Magnetise, by James V. Wilson. 26 08.

H. Then, and When, posm, by W. S. Bariowa. 200.

Life of Thos. Paine. Life of Thomas Print, Cloth. (1999) Masculine Crom and Ancient Sex Worship.

Mental Medicing. Evans.

Man's True Saviors. Denton.

Ministry of Angels Resilized, by A. E. Newton.

Manualfor Children (for lycenins)—A. J. Davis, Clo.,

My Affinity, and Other Stories, by Lizzle Doten.

Mediumship, its Laws and Conditions, with Brief In
structions for the Formation of Spirit Circles, by J.

H. Powell.

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

Mesmerlsin, Spiritualism, Witchcraft, and Miracle, by

Allen Putsain.

Modern American Spiriualism—1845–1858. By Emma

Hardinge.

Rather's Laws in Minish Life, an Exposition of Spiritgallism
Hature's Divine Revelations, by A. J. Havis. 2,50 23
New Physiognomy, 1,000 illustra's. S. R. Wells. Plain 5,50 23
Nerres and the Nervous. Dr. Hallick. 1,00 68
Old Theology turned Upside Down, by T. B. Taylor, A.
M. Gloth 1,25 68. Paper. 1,00 08
Orthodoxy False, since Spiritualism is True, by JVIII.
Deuton 1,00 68 Denton 10 02
Origin of Species, by Darwin 2.00 12
Origin of Civilization and Primitive Condition of Man, by Sir J. Lubbock 2.00 12
One Religion Many Creeds. 1.50 12 Paine's Political Works, 1 Volume...... 1.50 19

Phrenological Chart—(Well's Descriptive).

Philosophy of Special Providences, by A. J. Dayle,
Cloth 50 08. Paper.

Philosophical Dictionary of Voltaire. Fifth American
Edition, 875 octave pages, two steel plates. Largest
and most correct edition in the English language.
Contains more matter than the London Edition
which sells for \$10.

ao oo

Paulins of Life, by J. S. Adamis. Faper 15 01. Board 1,00 08. Cloth.

Persons and Events, by A. J. Davis.

Planchette, by Epes Sargent.

1,25 10.

Planchette, by Epes Sargent.

1,25 10.

Problems of Life, a book of deep thought.

25 68.

Principles of Nature, by Mrs. M. M. King.

Proma from the Inner Life—Lizzle Doten. 1,50 08. Gift.

Philosophy of Creation, by Thomas Palue, through Horste Wood, medium. Cloth 60 06. Paper.

35 04.

Poems of Progress. Lizzle Doten. 1,50 10. Gift.

Parturition without Pain. M. L. Helbrook, M. B.

Progressive Songster, 50 00. Gift.

Physical Man, his Origin and Antiquity, Hudson Tuttle 1,50 08.

Progressive Songster, 50 00. Gift.

Procensive Sengster, 50 00. Gift.

Procensive Jessee Butter. Plain 1,50 08. Gift.

2 00 08.

Rights of Man, by Thos. Paine, Cloth.
Rules and Advice for Circles, J. Young.
Religion of Spiritualism, by E. Crowell?

Science of Evil—Joel Moody.

Syntagma.

Syntagma.

World—Baron D'Holbach.

Startling Ghost Stories from Authentic Sources.

Self-Instructor in Phrenology—Paper, 50 64; cloth.

Self-Contradictions of the Bible.

Spiritualism. Discussion of J. C. Fish and T. H. Dunn
Shapa, an interesting Game of Cards, for children.

Stories of Infairy, from the French, of Campile Fiammarion. Singular and interesting work.

Spiritualism, a Volume of Tracts—Judge Edimonds.

Spiritualism, a Volume of Tracts—Judge Edimonds.

40 00

Spiritualism, a Volume of Britualism, NB, Wolfe, MD

Startling Facts in Modern Spiritualism, NB, Wolfe, MD

Zeers of the Ages—Hon. J. M. Peebles.

Vestiges of Greation. GHt, 1.50 W. Plain. 1.25 08
Vital Magnetic Cure. 1.26 08
Vital Magnetic Cure. 1.26 08
Vital Force. How Wasted and How Preserved—E. P. Miller, M. D. Paper, 50 08; cloth. 1.60 08
Volney's Reins; or, Meditations on the Revolution of Empires, with blographical notice, by Count Daru. 1.00 08
Volney's New Researches. 1.50 08
Vital Magnetism—E. D. Babbitt. 25 00
Vital Magnetism—E. D. Babbitt. 25 00
Visua Magnetism—E. D. Babbitt. 25 00
Wastek Wonder. 15 00

Wastek Wonder. 15 00

15 08

16 00

Whiting, A. B. Biography of. 1.50 10
Who are Christians? Denton 10 02
What is Right—Denton 10 02
Why I Was Excommunicated from the Prosbyterian
Church—Prof. H. Barsard 20 02
Why I sm a Spiritualist. 10 02
Witch Poison—J. M. Faebles. 26 08

ANCIENT SEX WORSHIP. A curious and Remarkable Work, containing the Traces of Ancient Myths in the Religious of To-Day.

or Ancient Myths in the Religious of To-Day.

A curious, learned and painfully suggestive book. It is evident that especial pains is taken to deal delicately with the subject.—Chicago Journal.

Another curious and remarkable work. It gives, most incidly, the origin of the symbol of the cross, founded, so it was in the ancient worship of the maculine serval organs. It is not, perhaps, just suited to juvenile minds, but to the mature, studious and curious, it will prove of great interest.—The Truth Secker. 70 pp., 26 illustrations, 12mo., paper, 50 cents. .

*. For sale, wholesale and retail, by the Raligio-Paulo sormical Purliming 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 Minion type, under the head of "Business," forty cents per line for each insertion.

Agate type measures fourteen lines to the inch. Minion type measures ten lines to the inch.

Terms of payment, strictly, cash in advance,

Advertisements must be handed in as early as Monday noon, for insertion in next issue, earlier when possible.

Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Mealth, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature; the Law of Power: The Law of Harmony; How to Promote Health; How to Lestroy Health; How to Cure Bisease; How to Dress; How to Eat; Whatto Eat; How to Sleep; How to Bathe, etc., teaching proplete be their own doctors on the powerful and yet simple plans of Nature.

Price 50 cents, postage 10 cents. ". "For sale, wholesale and retail, by the Religio-Philo-sorbidal Publishing Horsy, Chicago.

KIDDER'S SECRETS OF BEE-KEEPING.

One of the most reliable BER-Books now in use. It touches on over a hundred points pertaining to Bee-Keeping. It is a guido to the Bec Keeper in every department of Bee manages ment. It is gotten up in condensed form, and contains at much matter as many a two-doller book.

Boards, 75 cents; postage 5 cents.

* For sale, wholesale and retail, by the Prince Punc eophical Pulmening House, Chicago,

A NEW BOOK.

 \mathbf{BY}

Andrew Jackson Davis. EXTITLED

"VIEWS

OF OUR

HEAVENLY HOME."

This volume is the long-promised "Sequel to the Stellar Key." It contains, besides the chapters published in the Banner, a large amount of additional matter. It is divided into three parts, and in each part the reader will find new and important questions discussed and amply explained. The following contents indicate the great variety and importance of the subjects treated:

CONTENTS:

CONTENTS:

Clairvoyance, its Origin, Powers, and Progressiveness: The Superior Condition described: Psychophonetics, their Development, Laws, and Wonders, Consciousness, its Sunshine, Delight and Storms; The Pivotal Power, its Laws, Servants, and Manifestations; Interior View of the Outer World; The Language of Correspondence; Skepticism, the Cause of true Knowledge; Emanstions, their Origin and importance; The Elevation of Men unto Gods; Primitive Believers in Spiritualism; Missionaries of a New Gospel; Authorities for the Individual Guidance; Ceremonics, Old and New Forms; Cherubim, meaning of the Word; Significance of the Human Body; Cherrininess, an All-healing Medicine; Origin of Family Trees; Soliciam, Morals both Ancient and Modern; Innite Justice, Origin of Conscience; The System of Nature Described: The Sixth Circle of Suns; Magnetic Rivers in the Hyper Spaces; Author's Views confirmed by Science; Origin of Sectificity and Magnetism; Location and Functions of the Celestial Currents; How Spirits Ascend and Descend; The Prilgrimage of the Human Bace; A Description of the System of Nature; Psychophonic Message from Pythagoras; The Universe, a Musical Instrument; Concerning the Bolar and Astral Central Sun. Multiplicity of Mental Sun Centres. An Arcanum Concerning the Sunsmer-Land. Formation of the Kielly Way. Origin and Motion of the Solar Systems. Beauty and Givry of the Planets. Appearance of Jupiter and Saturn. A Remarkable Costom in Jupiter. Inhabitableness of the Exterior Planets. A Belt of Cosmical Bodies around Mars. The Summer-Land. Concerning the Problem of Time and Space. Immense Size of the Else of Akropanamede. Remarkable Persons in the Summer-Land. Speech of a former Citizen of New York. A Person Older than the Pyramids. A Diskrian Satire on Ideas and Theories. A Masarral Home not Made with Hands. Earth's Distance from the Summer-Land. Individual Occupation and Progress after Death. Despair of Persons who Knew it All. Wonderful Scenes in the Summer-Land. Flight of Thought can be Detarmined. D

Theseresh volume is illustrated with diagrams of celestat objects and contains nearly three hundred pages. It is a regular one dollar book, but being a sequel and companion to

"Stellar Key," it is published at the same price. In cloth binding, 75 cents, postage 8 cents; in paper covers, 50 cents, postage 6 cents.

*.*For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

Zusiness Cards.

S. W. OSGOOD, NOTARY PUBLIC. FRANK BAKER. BAKER & OSGOOD, ATTORNEYS AND COUNSELORS.

BOOMS, 15 and 16, TIMES BUILDING, CHICAGO.

Agents Wanted.

AGENTS WANTED to sell Dr. CHASB'S 2000 RB-GIPE BOOK. New Price List. You double your money. Address Dr. Chase's Printing House. Ann Arbor, Mich. 24-25-26-24

\$350 A MONTH-AGENTS WANTED-36 best selling articles in the world; one sample free, Address JAY BRONSON, Detroit, Mich. 25-377-2

AGENTS WANTED For DR. MARCH'S FROM DARK TO DAWN. A magnificent NEW BOOK just from the press. Address, J. C.McCURDY & CO., Chicago, III.

BHAGAVAD-GITA:

OR, A DISCOURSE ON DIVINE MATTERS, BETWEEN

KRISHNA and ARJUNA. A SANSKRIT PHILOSOPHICAL POEM, Translated, 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 ANTIQUARIAN SOCIETY OF NORMANDY. The book is a 12mo., 278 pp., and the mechanical part is finished in a superior manner, being printed on heavy-tinted paper and bound in extra heavy cloth with richiy illuminated back, borders and side title.

Price, \$1.75. Gilt, \$2.25; Postage Free. * For eale, wholesale and retail, by the Rangio-Phiro-sophical Publishing House, Chicago.

UNDERWOOD-MARPLES DEBATE.

HELD BETWEEN

B. F. UNDERWOOD AND REV. JOHN MARPLES, of Toronto, (Presbyterian). SUBJECTS:

ATHEISM, MATERIALISM, MODERN SCEPTICISM AND THE BIBLE.

This Debate lasted four nights and was reported by John T. Hawke, Parliamentary reporter of Toronto Leader. Mr. Marples was so well pleased with this report that he ordered topies from the publisher for circulation in Canada; but the Presbytery peremptorily forbade him to circulate the Debate.

Cloth, 60 cts. Paper, 35 cts.

*****For sale, wholesale and retail, by the Registor Philosophical Publishing House, Chicago, Ills.

Works of Robt. Dale Owen

THREADING MY WAY; or, Twenty-Seven Years of Autohiography. A most interesting volume; a narrative of the first
twenty-seven years of the author's life; its adventures, errors, experiences; together with reminiscences of noted pernonages whom he met forty or fifty years since. Price, \$1.50; rors, experiences; together with reminiscences of noted permonages whom he met forty or fifty years since. Price, \$1.50;
postage free.

BEYOND THE BREAKERS; A Story of the Present Day.
Finely illustrated. This story of village life in the West, is in
ite narrow and interior meaning, a profoundly spiritual
story, through and by whose numberless incidents scenes,
characters and marrations is illustrated the great truth of
Spirit-life and communion. Cloth, \$1.50; postage 10 cents.
Paper, \$1.00; postage 6 cents.
FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD.
With narrative linestrations. This is a standard work, without which no library is complete. The author's comprehensive researches are mainly directed to the evidence of spontaneous manifestations from the Spirit World, and to this
end ancient and modern times and people are made to contringte authentic facts in large numbers. The many-phased
phenomena are carefully analyzed and compared, and the
general tendency of all, shown to demonstrate the reality of
a spiritual world in immediate relationship with the material. The spirit and temper of the book are sincere and genuine, and the entire subject is presented with the utmost
clearness and felicity. Cloth, \$1.75; postage 12 cents.

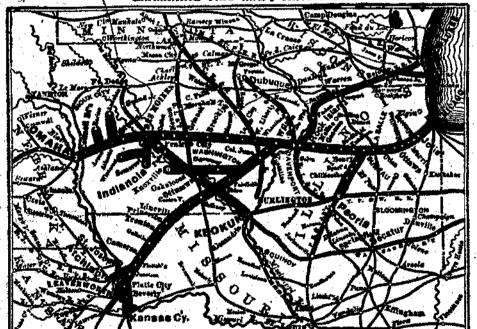
DEBATABLE LAND BETWEEN THIS WORLD AND THE
NEXT. The main object of this book is to afford conclusive
proof, aside from historical cydence, of immortality. It
shows that we of to-day have the same evidence on that andject as the apostles bad. More than half the volume consists
of narratives in proof of this—narratives that will seem marveous—incredible, at fars sight to many—yet which are sus-

valuations in proof of this—harratives that will seem mar-velous—incredible, at first sight to many—yet which are sus-tained by evidence as strong as that which daily determines, in our courts of law, the life and death of men. This book affirms that the strongest of all historical evidences for Mod-ern Spiritualism are found in the Gospela, and that the strongest of all proof golp— o substantiate the Gospel narra-tives are found in the phonomena of Spiritualism. Cloth, \$2.00; postage free.

*For sale, wholesale and retail, by the RELIGIO-PHILO-COPHICAL PURLISHING HOUSE, Chicago. Newspapers and Magazines For sale at the Office of this Paper.

Boston. 8 CENTS. Banner of Light. Boston Investigator, Utica, N. Y. 10 " Olive Branch, Ut The Spiritualist and Journal of Psychological Science, London. 8

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY



CHICAGO, ROCK ISLAND & PACIFIC R. R.

Its main line runs from Chicago to Council Bluffs and Ombha, passing through Joliet, Ottawa, La Halle, Genesco, Moline, Hrough Joliet, Ottawa, La Halle, Genesco, Moline, Hook Island, Davenport, West Islerty, Jowa Chy, Marengo, Brooklyn, Grinnell, and Des Moines, the capito of lowar with branches from Bursess Junction to Pactia; Witho Junction to Mascatine, Washington, Fairfield, Eldon, Beikmap, Centerville, Princeton, Trenton, Gallatin, Cameron, Leavenwith and Atchisen; Washington to Sigourney, Octaloosa and Knoxville; Keckuk to Farmington, Bonaparte, Bentoasport, Independent, Eldon, Ottamwa, Ednyville, Uckalioosa, Pella, Monroe, and Des Moines; Des Moines, to Indianola and Winterset; Atlantic to Audubou and Avoca to Harian. This is positively the only Railroad which owns, controit and operates a through line between Chicago and Kansati.

This Company own and coatrol their Siceling Cara, which are infector to mone, and give you a double berth, between Chicago and Council Burns, Leaventworth, or Atchison for Two Dollars and Firty Center and a section for Five Dollars, while all other lines charge between the same points. Three Dollars for a double berth, and fix Dollars for a section.

Winat will please you most will be the pleasure of enjoying your meals, while passing over the beautiful prairies of lithiots and lows, in one of our magnificent Dining and Reseawant Cars that seconpany sil through Express Trains. You get an entire meal, as good as is secred in say grac-class botel, for seventy-five cents; or you can order what you like, and pay for what you get an entire meal, as good as is severed in say grac-class botel, for seventy-five cents; or you can order what you like, and pay for what you get an entire meal, as good as is severed in say grac-class botel, for seventy-five cents; or you can order what you like, and pay for what you get.

Appreciating the fact that a majority of the people perfer separate apartments for discrent pairposes, and the PallaCE OaRE are yet the gets for

our Palace Cars is a SMOKING SALOON where you can enjoy your "Havana" at all hours of the day. Magnideent from Bridges span the Mississippi and Missouri rivers at all points crossed bythis line, and transfers are avoided at Council Blasts, Leavenworth and Atchison, commentions being made in Union depots.

THE PRINCIPAL R. R. CONNECTIONS OF THIS GREAT THROUGH LINE ARE AS FOLLOWS ACCHICAGO, with all diverging lines for the East and South.

At ENGLEWOOD, with the Lake Shore & Michigan At CHICAGO, with all diverging lines for the East and South.
At ENGLEWOOD, with the Lake Shope & Michigan Southern and Pittaburg, F. Wayne & Chicago R. Eds. At Washington Heights, with Pittaburg, Cincinnati & St. Louis R. R. At Packet, with Illinois Central R. R. At PROREA, with P. P. & J. P., L. & D.; L. R. W.; Ill. Midiand; and T. P. & W. Rallroads.
At ROCK ISLAND, with Western Union R. R. and Book Island& Peoris Rallroads.
At DAYERPORT, with the Burlington, Cedar Western R. R. At West Linemery, with the Burlington, Cedar Rapids & Northern B. R. At GRINNELL, with Central R. R. of Iows. At DES MOIMES, with D. M. & Ft. Dodge R. R. At COUNCIL BLUFFS, with Union Packet R. At COUNCIL SUPPS, with Union Packet R. R. At COUNCIL SUPPS, with Central R. R. of Iowat St. At COUNCIL SUPPS, with Central R. R. of Iowat St. At COUNCIL SUPPS, with Central R. R. of Iowat St.

Rapids & Northern R. R.

'At Ortunwa, with Central R. R. of Jowa; St.
Louis, Kan, City & Northern and C., R. & Q. R. Rúz.
At Krokur, with Toledo, Peoria and Warsaw;
Wabash, and St. Louis, Keokak & N.-W. B. Rúz.
At BEVERLY, with Kan, City, St. J. & C. B. R. R.
At ATCHRON, with Achieso, Topaka & Santa Fe;
Atchison & Neb and Cen. Br. Union Pacific R. Rúz.
At LEAVERWORTH, with K. P. and K. Cen. R. Rúg.

PALACE CARA are run through to PRORIA, DES MOINES, COUNCIL BLUFFS, ATCHISON and LRAVER WOLTH:
Tickets via this Lips, known as the "Great Resk Island Route," are sold by all Ticket Agents in the United States and Canada, For information not obtainable at your bosse ticket office, address, E. ST. JOHN.

A. KIMBALL, Gen'l Buperintendent.

Gen'l The and Pass'er Age, Chicago, lik

Zhysicians.

THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDREW STONE, TROY E. Y. and obtain a large, bleady illustrated book on the system of Vitalising Treatment

Psychological Practice of

MEDICINE,

Medical Diagnosis. Send lock of pasient's hoir, age, see and One Dollar. Pasients coming under treatment, will be credited with this Dallar on their first monthly Payment. Different pasients, separate letters.

Emmedies and treatment for one month, by mail, Four Dollars. Peser and Agus Specific by mail, 50 cts; to Agents, pt. dozen, Three Dollars.

Development of Mediumship, Examination, send lock of hair, age, sex and 2 postage stamps, One Dollar. Our Pamphiet, Development, in Theory and Practice, fifty central payendologized or magnetized paper for Development, One Dollar. Psychologized or magnetized paper for Development, One Dollar. Answers for the development of any special phase of mediumship, One Dollar. Time is very valuable; we solicit business only as advertised.

Terms Cass and no deviation from this rule.

Address. F. VOGI, Baxter Springs.

Would You Know Yourself

CONSULT WITH A. B. SEVERANCE, THE WELL-KROWN Psychometrist and Clairvoyant.

Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct delineation of character giving Instructions for self-improves train, giving your present physical, mental and spiritual condition, giving your present physical, mental and spiritual condition, giving your present physical, mental and spiritual condition, giving past and 'nture events, telling what kind of a medium you can develop; nto, if any. What bosiness or profession you are best calculated for, to be successful in life. Advice and counsel in business masters, also, advice in reservence to marriage; the adspisation of one to the other, and, whether you are in a proper condition for marriage; bints and advice to those that are in unhappy married relations, how to make their path of life amoother. Further, will give an examination of discases, and correct disguosis, with a written prescription and instructions for home trustment, which, if the pathents follow, will improve their health and condition every time, if the condition of the care of the care.

THE ALSO THEATE DISEASES MAGNETICALLY AND OTHERWISE.

THEMS:—Brief Delineation, \$1.00. Full and Complete Delineation, \$2.00. Inagnosis and Disease, \$1.00. Diseases and Prescription, \$2.00. ** Complete Delineation with Diseases and Prescription, \$0.00. Address A. B. SEVENEYES, 219 Grand Ave., Milwaukee, Wis.

"ELECTRICITY."

The application of this wonderful element as a remedial agent is not new, but the Combination of the Galvano and Electro Farradic Currents as we get in Dz. PRATTS improved ELECTRICAL CHAIR is new, and is being appreciated daily at the

OPERATING ROOMS

H. H. JACKSON, M. D.,

MEDICAL ELECTRICIAN. 89 Randolph Street. SPECIAL AGENT FOR THE CHAIR.

Call and see it. Correspondence solicited, from the profession. Consultation free. Also Electro-Magnetic treatment by Mrs. Dr. Jackson Hours, 9:30 A. M. to 12:30 P. M. Twenty years' experience Written diagnosis from lock of hair on receipt of price, \$2.25 is ti

Clairvoyant Healer.

DR. D. P. KAYNER. The Well-Known and Reliable Clairvoyant.

Address, Geneva Lake, Wisconsin. NO CUBE! Dr. KEAN,

173 South Clark St., cor. of Monroe, Chicago, May be consulted, personally or by mail, free of charge, on all chronic or nervous diseases. Dr. J. Kram is the only physician in the city who warrant cures or no pay. Office hours 2 a. M. to 8 r. m.: Sundays, from 2 to 12.

holds its sessions regularly each Sunday, at half-past twelve o'clock, at the Third Unitarian Church, corner Monroe and Ladin streets, All are invited.

THOMAS PAINE VINDECATED. By Robert G. Ingersoll. Price 10c. For sale at the office of this paper.

THREE PLANS OF SALVATION

Proved by Selections from the New Testament without Comment; also, Selections from the same work on Several Important Subjects. A better knowledge of the real teachings of the New Test-ament can be obtained from this little work in one hour than in years by the ordinary method of reading the Scriptures. Price, 10 comts; poetage free. **For sale wholesale and retail by the Publishers: RELICHO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Modern Spiritualism

PLANCHETTE

THE DESPAIR OF SCIENCE.

By EPES SARGENT.

NEW EDITION. What the Critics say:

What the Critics say:

A neat 12mo., volume of more than 400 pages, with an ample index. The book stands so much stone in its superiority that we do not hesitate to characterize it as the only honest history of Spiritualism. A supprising history it is, and well told.— Pattadelphia Free.

The most decided opponents of the new Spiritualistic movement may read it with satisfaction for its copious and lacid statement of fact, the force of its reasonings, and the moderation and truthfulness of its spirit.—F. F. Tytiessa.

At last we have a thoroughly good book about Spiritualism: the best attested and most striking facts, the most interesting arguments, theories, and opinions. The writer is concise and rapid, carrying us forward from point to point without wearying us anywhere.—Chicago Tylessa.

Planchette; or. The Despair of Science: being a full account of Modern Spiritualism, its phenomens, and the various theories regarding it. Price, \$1.25, neatly bound in cloth. Mailed post-paid by the Publisher.

建工业社里 SAME AUTHOR The Proof Palpable of Immortality; being an account of the Materialization Phenomena, Independent Writing, etc., Price

75 cents.

So For sale, wholesale and retail, by the Religio Philosophical Publishing House, Chicago. NEW WORK.

"M. A. (OXON)." ON

PSYCHOGRAPHY. ILLISTRATED WITH DIAGRAMS.

SYNOPSIS OF CONTENTS:

List of Works bearing on the Subject, Preface, Introduction. nocuon. ography in the Past: Guldenstubbe—Crookes. nai Experiences in Private, and with Public Psychias. General Correboraties Evidence.

I.—That Atlessed by the Sonses:

1.—Of Sight-Evidence of Mr. E. T. Bennett, a Malvorn Reporter, Mr. James Burns, Mr. H. D. Jencken.

2.—Of Hearing-Evidence of Mr. Serjeant Cox, Mr. Geo. King, Mr. Hausleich Wedgewood, Canon Monis, Baroness Von Vay, G. H. Adsheshi, W. P. Adshesh, E. H. Veller, J. L. O'Sullivan, Epes Sargent, James O'Sargent, John Wedlerbes, H. B. Storer, C. A. Greeniest, Public Committee with Watkins.

II.—Prom the Writing of Languages unknown to the Paycher; I.—Thut Attested by the Senses:

Ancient Greek—Evidence of Hon. R. Dale Owen and Mr. Blackburn (Siede); Dutch, German, French, Spanish, Portnguese (Siede); Enestan—Evidence of Madame Biavarky (Walkins); Romate—Evidence of T. T. Timayenis (Walkins); Chinese (Walkins).

III....From Special Tests which Precises Freelows Fra

Psychics and Conjurers Contrasted; Slade before the Essearch Committee of the British National Association of Spiritualiti; Slade Tested by C. Carter Blake, Doc. Sci. Evidence of—Rev. J. Page Hopps, W. H. Harrison, and J. Scanan (Slade); Writing within Slates nectroly excessed together—Evidence of Mrs. Andrews and J. Spank; Patience of Ter. Andrews and J. Spank; Patience of Ter. Andrews and J. Spank; Patience of Ter. R. C. Spirituality of Tores at the Time of the Experiment—Evidence of "A. E. Wellese, F. R. G.S., Hennelegh Wedgwood, J. P.; Sev. Thomas Colley, W. Oxley, George Wyld, M. D., Miss Kningbury; Writing in Answer to Quantions Inside a Closed Box—Evidence of Reservations with F. W. Monck were conducted at Kningbury; Writing on Glass Considerated With Paint—Evidence of Reservations.

Inc. of these Content with warms Prints—Kynamous of Respinsion Colomans.

Letters addressed to The These, on the Subject of the Prescrict, P.E.S. E.

Evidence of W. H. Harrison, Editor of The Spiritualist.

Summary of Prote Harrison,
Dodnetican, Explanations, and Theories.
The Return of the Privet: In Mode of Operation—Syldenses of C. Carier Bishes, Dod. Sci., and Chern Chebn. C. E.

Hagilab edition, close, im pp. Price, M. Postege M casts.

". "Per sale, wholessle and retail, by the Emiliance-PennaBOTHICAL PURLICIPUE BOURN, Changle.

A Biographical Sketch of Mr. Epes Sargent.

During the last thirty years various brief newspaper memoirs of Mr. Sargent have appeared in America, and from these, though they make no mention of his connection with Spiritualism, the following biographical account is partly compiled:

Mr. Ernes Sarment, whose name has long.

Mr. Epes sargent, whose name has long been in the list of our correspondents, is a native of Gloucester, a picturesque maritime town twenty-eight miles from Boston, U. S. A. While he was yet a child his family moved to Boston, and at nine years of age he entered the Public Latin School, where, in the study of Latin and Greek, he stayed five years, with the exception of six months which he passed in making a visit with his father to Denmark and Russis. At St. Petersburg he attracted the attention of Baron Steighitz, the opulent banker, who urgently offered to educate him with his son, the present Baron, and then to take him in to his counting-room. This advantageous offer young Sargent declined, as his tastes ran in the direction of litera-

ture and philosophy. Returning to America, he resumed his place at the Latin School and soon afterward was admitted a student of Harvard College. He did not, however, remain there till graduation, but accepted a situation as assistant in the editorial department of The Advertiser, the Boston daily paper. Subsequently his services were transferred to the Datiy Atlas, where he had opportunities of passing part of the year at Washington, during the sessions of Congress, as political correspondent. Here he was admitted to the familiar personal acquaintance of Webster, Clay, Calhoun, Preston, Chief-Justice Marshall and other eminent public men. With Mr. Clay, Senator from Kentucky, and candidate for the Presidency, his relations were especially intimate, and he wrote a life of him, which was largely circulated, and edited with additions by Mr. Sargent's early friend, Horace Greeley, who also lived to be a candidate for the Presidency. Journalist and man of letters, Mr. Sargent seemed now to have chosen his career. He was for some years a resident of New York, where he edited The Mirror, The New World, and other publications quite flourishing in their day. He also wrote and edited several works for the Mesers. Harper, which had good success, and led to very pleasant relations with that house. He was on friendly or intimate personal terms with Poe, Bryant, Halleck, Washington Irving, N. P. Willis, Longfellow (who often visited him at New York), and also with Charles Dickens during the latter's sojourn there.

Both Poe and Willis have something to say of Mr. Sargent's appearance at this time. Poe speaks of him as "somewhat short of stature and of gentlemanly address," and says of his sea poems, "They evince a fine fancy, with a keen appreciation of the beautiful in natural scenery." Willis writes, "I may say of him as Falstaff said of Prince Hall, 'His face is a face royal; God may finish it when he will, it is

Mr. Sargent wrote four plays, which were successfully represented—The Genoese, in which Josephine Clifton, and afterwards Charlotte Cushman and her sister appeared; Velasco, founded on legends of the Cld, which was brought out by Miss Ellen Tree (afterwards Mrs. Charles Kean) in America, and subsequently by Mrs. Mowatt and Mr. Davenport in London and Edinburgh, and in regard to which Serjeant Talfourd, author of Ion, wrote a complimentary letter; Change makes Change, a comedy, brought out by Burton, a favorite comedian; and The Priestess, produced in Boston with considerable success.

Velasco was the only one of these plays that was published, and the edition of that being burnt up in one of the great fires that befell the Messrs. Harper, the author refused to have it reprinted. He saw that his plays were merely tentative productions, and his predominant tastes soon pointed in other, though less popular directions. He had had his dramatic frolic, and was content. "To-morrow to fresh woods and pastures new."

Some of his early poetical ventures were published in *The Collegian* and *Harbinger*, in company with his now famous colleague, Oliver Wendell Holmes. About 1840, Sargent's first volume of poems appeared, under the title of *Shells and Seaweed*—written, many of them, on a voyage to Cuba in a salling vessel. His *Life on the Ocean Wave*, set to music by Henry Russell became instantly popular as a song in America, while in England, as it was not copyrighted, it was issued by some half dozen music publishers, and is still one of the "live songs"

The late Elmund Sears, himself a poet, and author of Foregleams of Immortality, called attention in the Unitarian Review to the following passage, Homeric in its movement, as remarkable for its beauty. It is from one of Sargent's poems, and is descriptive of the coming of night in Summer in Gloucester Harbor:

OUCCESTOF. HATTOOT:

"But when the moon shone crescent in the west,
And the faint outline of the part obscured.
Threadlike, curved visible from horn to horn,
And Jupiter, supreme among the orba,
And Mars with rutilating beam came forth,
And the great concave opened like a flower,
Unfolding firms whits and galaxies,
Sparkling with separate stars, or snowy white
With undistinguishable suns beyond—
They paused and rested on their cars again,
And looked around—in adoration looked—
For, gazing on the inconceivable,
They felt God is, though inconceivable."

In 1852 the great Massachusetts Senator, Daniel Webster, celebrated for his fine personal appearance, and with whom Mr. Sargent had been on intimate terms in Washington, died, and the poet was called on for the words of a dirge to be sung at a memorial celebration in Quincy. He wrote the following:

"Night of the tomb! he has entered thy portal;
Slience of death! hals wrapped in thy shade;
All of the gifted and great that was mortal,
in the earth—where the ocean-mist weepeth—is laid.

Lips, whence the voice that held senates proceeded:

Form, lending argument; aspect august;
Brow, like the arch that a uation's weight needed;
Eyes, wells unfathomed of thought—all arc dust.

Night of the tomb! through thy darkness is chining.
A light, since the Star in the East, never dim:

A light, since the Star in the Bast, never dim;
No joy's exultation, no sorrow's repining,
Could hide it in life or life's ending from him.

"Filence of death! there were voices from heaven.

"Filence of death! there were voices from heaven.
That pierced to the quick ear of faith through thy
gloom;
The rod and the staff that he asked for were given,
And he followed the Savior's own track to the temb.

"Beyond it, above, in an atmosphere finer, Lel infinite ranges of being to fill? In that land of the spirit, that region diviner, He hveth, he loveth, he laboreth still."

A matrimonial alliance, and a very one, drew Mr. Epos Sargent from New

A matrimonial alliance, and a very happy one, drew Mr. Epes Sargent from New York back to Boston, where he has ever since resided. He edited the Boston Daily Transcript several years, until failing health warned him to give up the arduous occupation; for newspaper editing was much harder work then than now. His literary activity was not checked, however. He edited the Moders Standard Grama. He put forth the Standard Speaker, with three supplementary books

of elecutionary selections and translations, the success of which was very marked. These were followed by three series of reading-books, a book of original dialogues, and a much praised work on etymology, forming twenty-two volumes in all. They are

still largely in use in American schools.

During the civil war he appeared for the first time as a public speaker, and made some spirited speeches, which, as published, were widely copied, and served a patriotic purpose. They drew forth letters of warm congratulation from Charles Sumner, one of the friends of his boyhood. Mr. Sargent also wrote a popular novel, entitled Peculiar, published by Carleton, New York, and of which sixteen thousand copies were sold, though it was an eight shilling volume. An edition in three volumes was published in London by Hurst & Biackett, under the auspices of Mr. William Howitt.

In 1868, having suffered from a bronchial affection, Mr. Sargent was advised by his physician to pass the winter in the south of France; and he established himself at Caunes, on the Mediterranean. During his brief stay in England he made the personal acquaintance of Mr. W. M. Wilkinson, Mr. Thomas Shorter, Lady Caithness, Mr. William White, Dr. Ashburner, and other prominent Spiritualists. He also renewed his acquaintance with Mr. Benjamin Coleman and Mr. D. D. Home, the distinguished medium. Prof. Francis W. Newman, author of many much esteemed works, who had long been his correspondent, was also now personally sought out and greeted. Sargent had received a letter from Charles Dickens, thanking him for his novel, and he was preparing to call and renew his acquaintance with him, when news came of the great novelist's death.

To Spiritualists Mr. Sargent's connection with the modern spiritual movement will be perhaps of more interest than his literary career. His attention was drawn to mesmerism about the year 1837, when he was in his twenty-fourth year. He had witnessed in Boston the experiments of Dr. Collyer, a young Englishman, the same who lately, in his old age, testified in London to the genuineness of the phenomena through Slade. Mr. Sargent saw much in Collyer's exhibition to excite his attention and curiosity. Soon afterwards, in New York, he had opportunities of studying the subject in his way. Dr. Channing, a well-known physician, introduced him to a sensitive, the phenomena in whose presence he studied for two years under circumstances that precluded the possibility of deception. By the exercise of his own volition he satisfied himself of the mesmerizer's power over his subject. Of clairvoyance; thoughtreading, insensibility to pain through mesmerism, he also became fully convinced. When the phenomena at Hydesville broke out in 1847 he was editing the Boston Transcript, and through its columns did much to direct public attention to the sub-

The mental phenomena he was fully prepared to admit, as they harmonized entirely with his mesmeric experience; but it was only after a long course of investigation that he accepted the physical marvels. The Cartesian notes that spirit can have no power over matter—that it is diametrically antagonistic—perhaps had some part in his prejudices. But the stress of facts was eventually too much for his a priori theories. He yielded after five years of study and experiment, having repeatedly proved, in his own home, under the most stringent conditions, the actual occurrence of the leading phenomens.

Having thus become finally and forever convinced of the basic truth of Spiritualism, he omitted no opportunity of passing on the truth-torch to others. In 1867 he published a succinct history of Modern Spiritualism under the title of Planchette: or, the Despuir of Science, a title which might have answered well enough for a pamphiet, but which hardly does justice to a work so earnest and comprehensive as this really is. In spite of its title, however, it has passed through four editions, and is still in demand. The Rev. Austin Phelps, D. D., refers to it as "written by the most scholarly of the American defenders of Spiritualism." Mr. William Crookes wrote of it in 1874: "Planchette was the first book I read on Spiritualism, and it still remains, in my opinion, the best work to place in the hands of the uninitiated."

In 1875, Mr. Epes Sargent put forth The Proof Palpable of Immortality, a volume of 288 well-filled pages, devoted chiefly to the materialization phenomena, but also to the discussion of moral and religious questions pertaining to Spiritualism. In 1876 he wrote a reply to Prof. Tyndall's severe attack on Spiritualism, a reply which attracted great attention in America, and was hailed as "the right word at the right time." He also wrote (1877) the article on Spiritualism for Appleton's new Encyclopardies

These works give but an imperfect idea of Mr. Sargent's activity in the cause of Spiritualism. By his contributions, some under his own name, but most of them anonymous, in various journals. English and American, and by a very extensive correspondence, he has, as Mr. Stainton-Moses says of him, been "indefatigable in his attempts to convince an unwilling world that there is in and around us something more than materialists would have to believe."

For the last ten years Mr. Sargent has been in a precarious state of health, but has found time for much hard literary work. He is now (1879) engaged on a Cyclopadia of English and American Poetry for the great New York house of the Messrs. Harper. It is to be a large volume of a thousand pages in double columns, elegantly illustrated, and containing much exitical and biographical matter. The compiler's trained and experienced tasts in poetry and art justifies us in expecting a work of rare excellence and attractiveness.—The Leadon Spiritualist

The distinguished Shaker, Elder Eads, delivered a sermon at Louisville, Kentucky, May 12th, in which he took the position that "The Devil is Dead." He was aure he was dead, though he presented the following argument by a negro, to the contrary:

gument by a negro, to the contrary:
"Sah, you need not tell dis niggab dar is
no debbil, kase if dah was no debbil, how
does da make de picters so zackly like him?
Wid dem big claws and dat great chain
around his neck an de angel a holden him
in de pit till God gets ready to turn him
loose. When dat time comes, see if you
will den say dar is no debbil?"

The Boston Herald reports that the Hon. N. P. Banks has become interested in Spiritualism. Two noted Boston mediums have recently been regaling him with spirit flowers and spirit voices at his house in Waltham.

It is asserted by a Georgia paper that a young lady in Wilkes county, that state, born blind, can distinguish colors by the touch. Cases of the same aort have been known before.

Poor Bennett's Martyrdom.

In the late sentence of \$300 fine and thirteen months in prison, passed upon Mr. Bennett, of the Truth Seeker, by the United States Circuit Court in the city of New York, for sending obscene matter through the mails, there is food for much reflection on the part of all the parties concerned; far more we judge than either of them seems yet to have given to the subject. The prosecutor, Mr. Comstock, has probably not reflected that the chief desideratum essential to give a large sale to an immoral work, is not the use of the United States mails but of the United States Courts. The mails supply merely a means of transportation. If the demand for the work is sufficiently great, means of transportation will supply themselves. The chief essential to a large sale is that gratuitous advertising which shall create a public demand for the book itself. No form of gratuitous advertising is so valuable to the publisher, as to convert the government of the United States into the advertising agent, and the courts of justice into an open unpaid advertising column. These learned counsel. who otherwise would not have allowed the paltry, lewd and frivolous pamphlet to come within reach of their aristocratic noses, will under the stimulus of a moderate fee, or many of them even for the notoriety which a lascivious trial-scene affords, without any fee, pore and quote and compare the worthless and dirty texts of a pamphlet which else would not have paid the cost of printing. Millions who read their speeches, wish to buy the awashy trifle. Their motive is not to see whether it is obscene but whether the court ruled and the counsel argued correctly.

This mode of advertising immoral literature is effective. If Mr. Comstock is short in his salary, or in any way lacks compensation for this kind of work, Mr. Bennett could well afford to make it up to him. The prosecution is therefore a success if its object is to advertise immoral literature and the publisher who sells it. Through it the Heywood pamphlet and Mr. Bennett personally have had the benefit of the circulation of every newspaper in the country. This is a notoriety much beyond the merits of either. All this has been done at the cost of some injury to the cause of liberal thought. It has lent its aid to confirm an impression that no person can free himself from superstition without failing immediately into licentiousness. Every so-called liberal thinker who countenences the circulation of pamphlets concerning sexual matters which are "crude and in bad taste." as Mr. Bennett in his petition to President Hayes concedes this to have been, does more than Pope or Spanish inquisition to rivet superstition. The Catholic and Protestant priesthood could as well afford to salary him for his services in identifying morality with superstition, as he (Bennett) could afford to pay Cometock for advertising the atterly trashy, stupid and insignificant pamphlet, which has caused all this disturbance. Mr. Bennett, therefore, has done the cause of free and liberal thought as great a disservice as was in his limited power, though one from which is will readily recover.

It is a very grave question, however, whether it is he or the court which has sentenced him, that has violated federal law. Indeed, what we chiefly regret in the whole matter, is that these who go about to punish the circulation of ephemeral and trashy pamphlets as immoral, should indirectly identify the circulator of such documents with grave principles of constitutional law and civil liberty. Those who would gladly see him punished under some state law, are not ready to see a Free Press silenced, even in his person. They are compelled to intervene, not for his sake nor in behalf of his immoral traffic, but in denunciation of the illegal mode of attempting to punish it. Doubtless the Host-office should have the privilege of refusing to carry immoral, obscene or lewd matter. If an action were brought against the Post Master for a refusal to carry a book or pamphlet, its immorality, if proven, should be a sufficient defence. The United States as a government has clearly the right and duty to protect itself from becoming a purveyor of obscene literature. So far the motive underlying the passage and enforcement of the act which Beanett is convicted of violating. is an excellent one; far better than his motive in violating it. The sympathies of all virtuous people who clearly comprehend the subject, and of all cultured minds of whatever faith, are, as to motives, with the prosecution. If this were the only class of cases in which the law would be enforced. no profound interest would be felt in \$6. It would be dropped in silence as a merely irregular mode of punishing an unquestionably vicious act. The public would feel. however, that the pitiable vice of pandering to low, brutish natures deserved rebuke. Far more, the despicable attempt of seeking to identify such brutish sensualism with the cause of intellectual freedom, should be stopped. No person is justified in prefessing liberal thought the does not believe that intellectual freedom and social vice are at antipodes with each other. As a rule the least superstitious are the most pure in morals, and percentra, the most superstitious are the least pure.

We cordially sympathize with every lawful attempt to suppress that class of mean and erawling pamphlets which are intended not for the intellectual, but for the infantile, and therefore of necessity for the superstitions. But we are not in favor of

having a federal censorship of the press sprung upon us in the form of a post-office regulation. If federal officials can suppress the circulation of uninstructive and trashy pamphlets as being obscene, they can in like manner suppress works like those of L. N. and O. S. Fowler, George Combe and many others which treat the physical and moral aspects of the marriage question scientifically, and from a very large and painstaking observation. Who is to decide what are well written and what are badly written works upon the marriage relation? Shall we say that the press is to be as sllent as the pulpit as to the most important factor in human progress? Not so!

The liberal position is that the sexual relation is a proper one for scientific and moral discussion. Bad and useless works on such questions, like worthless and ill-written works on all other questions, will die of their own cost and worthlessness, unless some formidable agency like the government of the United States is set to work to advertise them. This can only be done through the aid of pseudo reformers, who, as Mr. Greeley used to say, really mean to make the world better, but don't know how. Daubtless Comstock and his friend really hope the cause of Christ will be promoted by converting the Government of the United States into a bill-poster and general canvassing and advertising agent for trashy pamphiets. This consummation has been reached in the recent prosecutions. Our poor old friend Bennett has been made happy. An immense sale has been given to Heywood's paltry stuff. The reformers in their usual left handed way have helped to promote vice in the name of Jesus, while banking a good deal of credit in the name of Comstock, and a considerable amount of cash in the name of Bennett. So the curtain falls on another judicial farce, a case of voluntary martyrdom by which a martyr not altogether lacking in shrewdness is enriched by a course of eagerly invited persecution.

To Inquirers and Priends.

We are discussing the great facts of Spiritualism as they have never been discussed before in any journal of large circulation. We want "the sinews of war to enable us to proceed in this direction. The outlook is most encouraging for our cause. After raling out from the mass of phenomena all that is fraudulent, all that is even questionable, there remains a residuum of facts sufficient to settle the great question of human immortality upon a basis of science

ters which are "crude and in bed taste," as Mr. Bennett in his petition to President Hayer concedes this to have been, does more than Pope or Spanish inquisition to rivet the bands of superstition on the consciences of the people. He is the swern servant of superstition. The Catholic and Protestant priesthood could as well afford to salary him for his services in identifying morality with superstition, as he (Bennett) could afford to pay Cometock for advertising the atterly trashy, stapid and insignificant pamphlet, which has caused all this disturbance. Mr. Bennett, therefore, has done the cause of free and liberal thought as great a disturbance.

Surely Spiritualists have a duty, as well as the churchmen, to perform. The secular and religious press are multiplying their attacks upon us. Witness the attack of the Allience on Spiritualists generally. The great movement in Germany and Russia, the cooperation of some of the leading physicists of the former country in our behalf, the rising movement in Sweden, Mexico, Australia, all parts of Europe, and even Asia, are worrying and alarming our assailants. They are beginning to see the handwriting on the wall, and asking one another, Canthese things be true? Help us, friends, by enlarging our circulation, to proclaim their truth with a voice that may be world-wide in its reverberations.

Lyman C. Howe writes as follows from Binghamton, New York, in reference to the labors of Mrs. R. Shepard there:

"She has done a noble work here and made many friends, and will find a warm welcome whenever she returns. I am grateful for her timely help. She drew large audiences, and kept up a lively interest, amounting to enthusiasm, to the last; her last evening's address drew the largest audience, it is said, that ever convened in Leonard's Hall, to listen to the unpopular truths of Spiritualism. God bless our devoted workers."

"Horatio" was no more successful in his public exhibition of himself through the Inter-Ocean than he was once before in McCormick Hall. We were obliged to set the public right then and take pleasure in doing so again. Time will show our worthy friend the purity of our motives and the soundness of the Journal's policy.

"There are more things in beaven and earth, Horatio,

Than are dreams of in your philosophy."

Come in and talk it over with us.

Grove Meetings.

Summer has come again, with its bland air, its grass and leaves and flowers, to feast the eye and senses with beauty and fragrance. It gives us the luxury of outdoor enjoyment, of meetings under the blue sky with tall trees for our cathedral pillars bird-songs to accompany our music, and the leafy boughs above the platform for a sound ing board over our free pulpit. A good grove or a camp-meeting, is recreation to the farm. of and his family, air and pure fragrance to the citizen of the dusty town, and spiritual benefit to all,--a good "means of grace" whereby we can lure even our church and creed-bound neighbors to a fine forest, give their worn souls free and fresh spiritual life, and stir an inspiration in their hearts that shall not die. Thus, too, can we reach and uplift the careless and vicious, and give them glimpses of a blue sky of purity and strength, and we can all meet together. from far and near, to keep up social and fraternal feeling and lay new and wiser plans to help the old world along.

In the times when summer work don't drive hard, just before having, just after harvest, in early autumn, fit up groves with low platforms, at the foot of an upward slope, if possible, board seats and good water at hand, get good speakers, have free conferences for men and women, take baskets of provisions for picnic dinners, plan for ability, earnestness, order and liberty, and get enjoyment and benefit for yourselves. and others. The trouble and cost is small in proportion to the good done. We must not be selfish and niggardly with our wealth of spiritual things, nor coldly indifferent to the slavery which binds so many in the thraidom of bigotry, and which it is our duty to abolish. Let all go to work, early and thoroughly, and let us advertise scores of grove meetings. Have a book stand at each one for spiritual and liberal literature, and have on one corner of it a pile of the RELIGIO-PHILOSOPHICAL JOURNAL.

M. C. Vandercook sang at the Grove meeting at Battle Creek, the 7th and 8th instant; will be at the Rockford, Mich., meeting the 14th and 15th. Then he will take up a line of travel on the Detroit and Hilwaukee R. R. Address him, Allegan, Michigan.



BENSON'S CAPCINE POROUS PLASTER.

There is no comparison between it and the common slow-string porous plasters. It is in every way superior to all other external remedies including Eniments and the so-called electrical appliances. It contains new medicinal elements which is combination with rubber, possess the most extraordinary pain relieving, strengthening and curative properties. Any Physician in your own locality will confirm the above statement. For Laune Enack, Rheamatism, Female Weakness, Stubborn and Neglected Coldmand Congle, diseased Kidneys, Whooping congle, affections of the heart, and all ills for which porous plasters are used, it is simply the best known remedy. Ask for Benson's Capcine Porous Plaster and take no other fold by all Dungsists. Price 25 cents. Sent on receipt o price, by Scabusy & Johnson, 21 Thatt Street, New York.

Address P. O. Wickery, Augusta, Maine.

SIO 10 SIOO Invested in Wall St. Stocks makes for tunes every month. Book sent tree explaining everything.

Address BAXTER & CO., Bankers, 17 Wall St., N. Y. 2511 27 10

\$000 a week in your own town. Terms and \$5 outfit free 26 11 28 19

FREE: CIFT Acopy of my MedSense Book will be sent to any person afflicted with Consumption, Brosshitis, Asthmas, Bore Throat, or Rassal
Octarrh. It is elegantly printed and illustrated: 144 persos
12mo. 1879. It has been the means of saving many valuable
lives Send name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering
with any discuss of the Rose, Threat or Lange. Address
Dr. N. B. WOLFE, Cincinnatt, Ohio.

137 State the paper in which you saw this advertisement,
26 9 20

NEBVO-VITALIZER.

PAT., Mar. 12th, 1879.

The great health restorer and medium developer. It has made seers and healters and nearly all other phases of development. It has done wonders in restoring the assisted to beatth. Sent to all paris of the U.S. for \$1.85 Address, Dr. W. Al. CAUDER, Bristel, Conn.

CAUDER, Bristel, Conn.

Dr. W. A. CANDER, Str.: It is now more than a year sincemy wife first need your "Nervo-Visiliser," and its good effacts have not depreciated or wors cut in the least, at any
time when six becomes fatigued from over-exertion, abstakes them in her hands and sits in some easy position and
drops to sleep in a short time, awakes greatly refreshed, also
has not taken nervinces of any description since sate began,
using the Vitaliser, while she was in almost daily use of someone of the Nervince before.

one of the Newtimes before.

DR. F. L. WEIGHT,

BRISTOL, COSEN., Feb. 1818.

New British, Ck., Oct. 10th, 1828.

DR. W. A. CARDER, Deer Ser. Being desirons of becoming a medium. I purchased a Vitabler, and after using it for one week. I obtained the desired effect, and have become a very strong healing and personating medium. I can cordishly recommend its use to all persons wissing to become medium, and also a powerful belo to a nervess system.

Respectfully yours. We. H. Galer.

STARTLING FACTS

MODERN SPIREIALISM

modern spirtualism. By B. B. Wolfe, X. D.

Embodies some of the most remarkable and wondering facts, every published, and of the deepest interest to all. The truth of the history herein set forth in such graphic and ausorbing style, is clearly established by the most industrable evidence. Among the witnesses are some of the prominent membess of the press, and others equally well known. The book is a

Large 18mo, 545 pp., bound in extra heavy eloth, illuminated with four elogantateel portraits, and numerous fine wood engravings.

PRICE, 42.00. POSTAGE, 14 CENTS.

**For sale wholessle and retail, by the Publishers, RELIGIO-PRILOSOPHICAL PUBLISHERS HOUSE, Chicago.



M 12 16

CENTS A YEAR.

The Chicago Weekly News

Unserpassed in all the requirements of an American Famux Nawsparrie. The Omicaeo Warker Naws is a large \$9 column paper, and well filled with much to sait each of the varying tastes and needs of the family circle. It gives are the news, foreign and domestic; complete and trustworthy Cuicago Marker Quoyartoses: Pronounced Editorials upon the topics of the day; is themperapaser in Polarics, treating every political event or question fairly, without fear or favor; presents in each issue a rich variety of condensed notes on Any, Luranavara, Bothers, Industrials, Farsions, etc., stc., and every issue contains SIX Calair Luranavara, Bothers, Industrials, pure in tone and rich in dramatic interests. It is the chalapest large-sized weekly published in the United States, costing only the center a year, postage included. Address

VICTOR F. LAWSON, Publisher, 123 5th Avenue, Chicago, The Carolago Eastly Name costs \$2,00 a year, or \$1.00 for four months.