

Brief Answers to the Questions of Correspondents.

BY A. J. DAVIS.

Inspirations concerning themes of deathless interest flood and exalt impossible nature. The American brain is peculiarly susceptible to such inspirations...

NO LITTLE PROFOUND SLEEP.

"My health is good," he writes; "my habits regular; and yet, for months, I have not been able to get into a perfect slumber."

ANSWER:—Because your brain, which is the government-seat of your entire nerve organization, is sensitive to the flow and surge and throb of the Mississippi river of inspiration...

DIFFERENCES AMONG BROTHERS.

"Damaging criticisms," writes a dear friend, "seem to be the order of the day. Why is this so among Spiritualists? I have longed for harmony and peace among them..."

ANSWER:—Because modern Spiritualism is yet a child, and because modern Spiritualists are yet children. Youthfulness, not slow and solemn maturity, is in all these recent developments...

CLAIRVOYANCE AND WILLIAM HOWITT.

For two years I have had on file the letter of a correspondent in which he asks questions concerning a statement on p. 169, "Memoranda, or Events in the Life of a Seer," wherein it is written that on the 10th of March, 1854, I was clairvoyantly visiting England...

ANSWER:—My rule in writing out and publishing clairvoyant experiences is, "Relate them literally, as far as possible; then leave the results to the verdict of time."

In the case reported on p. 169 of the "Events," etc., this rule was strictly obeyed. In the first place, it is no part of my work to erect Clairvoyance, or Mediumship, or any Book, to the lofty station of an authority above Nature, Reason, and Intuition...

There are other facts. They are these: (Please see the volume. After noting my impressions of the mental and spiritual characteristics of the honored and loved Howitts, these words: "My visit over the Atlantic was of short duration, about thirty minutes..."

Now it is nothing more than fair to remember that, for many years previously and also during this very period, I had relied upon an autograph letter, a piece of garment or a lock of hair belonging to the individual, in order to guide the clairvoyant vision...

Itself," the vision of both the Howitts being at the same moment in the same plane, was a work of psychological art accomplished by "their guardians," or objects and uses and means to themselves, but purposely concealed by them from my understanding...

THE SECOND COMING OF CHRIST.

"My Dear Friend Davis," writes a stranger from the Pacific coast, "do you accept the doctrine of the Second Coming of Christ?"

ANSWER:—Yes, I accept the second and also the millionth coming of every spirit that can elevate and save and redeem mankind. The objective second coming of any individual is but the dream of the devotee...

CRITICAL.

"Cabinet Work and Other Buffoonery."

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL:

It is not from any desire to show myself a critic to the world, that I am so often found combating the claims and declarations of some of the leading minds of the age. Neither nature nor culture has fitted me...

In a late issue, May 24th, of the JOURNAL, there is contained in Andrew Jackson Davis' criticism on Mr. Kiddle's work, the following language, which, certainly, will throw a damper on the minds of many Spiritualists...

Why does Bro. Davis object to "materialization" or "cabinet work," or is it the materializing phenomena that he opposes, or is it the cabinet as a means for producing said phenomena that is so offensive to his spiritual senses?

But should it be the cabinet used as a means for said phenomena, last one brother objects to, then I reply that the great boon of nature is truth, a cabinet in which the Infinite Presence labors to put forth all its handiworks in materialized forms...

Which Bro. D. is pleased to call "buffoonery," ridiculous, low, vulgar trickery.

If this crowning fact is looked upon as our brother asserts, as having no value, but rather as impediment to our cause, why is it that the world is so startled, so deeply stirred in mind on its account?

I am aware that Bro. Davis sees far on the spiritual side of things; that, from his high standpoint gained by long and steady effort of soul, he is enabled to see, but too plainly, the great need of mankind to come up higher, to grasp principles and the causative forces of things...

Unionport, Ind.

Garrison and Spiritualism.

The Methodist clergymen of Boston met a short time since to pass "the usual resolutions of respect" for the late William Lloyd Garrison. The preamble gave them no trouble. They "recognized," with characteristic ease and certainty, "the wisdom of an all-wise but inscrutable Providence in removing to the awards of an unseen world the distinguished and world-honored philanthropist..."

Meanwhile Rev. Dr. Upham's authoritative opinion is amusing, if not edifying. We certainly have no partiality for Spiritualism, but it seems to us very much like what is called "snap judgment" to assert that the strange belief has an internal origin...

The tendency of intelligence is to eliminate the supernatural, and we may add to abolish the Satanic. It is safe to say, we think, that if the physical phenomena of Spiritualism be all that is claimed for them, future investigation will find them in strict harmony with natural laws at present unknown...

But while the heavenly things are above and beyond finite grasp, "our philosophy" will sooner or later explain everything which transpires upon the earth. Let us be patient. Knowledge grows slow but sure, and every step is planted upon the bedrock of immutable, unchangeable fact...

Grove Meeting at Battle Creek, Michigan.

The yearly June meeting here, always largely attended, has just closed, with more than usual success and interest. This is doubtless owing to the wide-spread reputation of some of the speakers present, and to the presence of Mrs. Simpson, the flower medium, of Chicago, Saturday and Sunday the day services were held at the charming picturesque resort, Gogmag Lake, two miles south of the city...

G. H. Geer gave the opening address. This gentleman has been among us for six months past and his gentlemanly conduct, moral worth and gifted intellect, has won the confidence and esteem of all who know him.

On Saturday, P. M. Mr. Watson again addressed the audience, his subject being "The Truths Spiritualism Teaches." This was a very fine effort. Remarks were made by Dr. J. V. Spencer; and then, T. H. Stewart, so long and widely known, and generally beloved in this and other states, having just arrived, came forward and spoke briefly but acceptably upon "The Evidence of Changes at the Present Time."

Mr. Geer gave some remarkable experiences of his mediumship, which were listened to with great interest; one only I will mention: He said that poor health made him at one time despondent; he longed to die, and for one moment contemplated suicide. Instantly he fell into a trance, and was conducted by his spirit guide to the distant place where the suicides dwell; at sight of their misery and woe, the cold chill of horror swept over him, and he never again should think that evil thought.

Saturday evening, Stuart's hall was crowded. A song was given by our fine composer of music and inspirational singer, M. C. Vandercook, of Allegan, who has traveled from the extreme South, to the East, and has everywhere won golden laurels.

Subject: "Man know thyself." Mrs. Pearsall then addressed the audience, with her usual power and eloquence, pleading for the highest unfolding of our moral, spiritual and intellectual nature. She was frequently loudly applauded. After a song by Mr. Vandercook, Mrs. Simpson came forward, seated herself near a table, such as is usually prepared for her, a glass of water was put upon a slate, with a small bit of pencil, placing her hand under the slate, she carried it underneath the table. In a few moments removing the slate the first test was given: a rose with two perfect buds upon a long stem full of fresh green leaves; second, a day lily of great beauty and fragrance, said only to blossom in the extreme South; third, a fine white double rose, buds and leaves, presented to a small child in the audience by Ski, the control. These tests produced great sensation.

Mr. Frank Clapp, a young lawyer of great ability, then came forward, by request, and related the occurrence of an eel being produced at a private séance in the afternoon, held at the residence of Dr. Spencer, in the presence of Hon. George Willard, ex-Congressman, Mr. E. C. Nichols, of the widely known wealthy firm of Nichols & Shepard's machine works, and a few others, including himself. Mr. Nichols, who is a great skeptic, got a common quart fruit can, partly filled it with water, screwed on the cover tight, then placed it upon the slate. Mrs. Simpson carried it beneath the table, when upon withdrawing it, lo! it contained an eel four or five inches long, alive and brightly shining.

On Sunday afternoon Mr. Vandercook sang "The Beautiful Home of the Soul." The audience had now greatly increased; the extra trains having arrived, eight hundred coming upon one train from the west, it was estimated that five thousand people were on the ground. Our best wine was reserved as a treat of honor to this vast crowd; and well it was, for the sea of upturned, eager faces, as the golden grains of truth fell from our wise Sister Pearsall's lips, in a rapid shower of pointed sentences.

Mrs. Simpson then gave another séance, greatly pleasing and confounding the large assembly. With the confusion and noise consequent to such an audience in the open field, the manifestations given were truly wonderful, as follows: 1st, a large double carnation pink; 2nd, a large double, variegated pink; 3rd, a large double white pink; 4th, slate-writing, "For my children," signed McC.

Dr. Spencer then said that Mrs. McCumber, a lady who had recently died, appeared to him just as he led Mrs. Simpson upon the rostrum, saying, "Get flowers for my children." That this lady, her life and death, as well as her desire for the flowers, a gift to her children, was wholly unknown to the medium, is really a significant test. The three flowers, of the same variety, only differing in texture, to be presented to the three daughters, is likewise proof of intelligence unseen.

T. H. Stewart then read a scientific lecture, which bore the impress of this profound, deep thinker. A note of thanks was extended to the Governor of our state, A. J. Crosswell, for refusing to give his signature to the "Tramp Bill" and the bill which passed both houses, forbidding any to practice medicine except those who had diplomas from medical colleges.

On Sunday evening a good-sized audience assembled at the opera house. Mr. Watson gave an interesting account of his experiences, and conditions that had developed his belief in Spiritualism, and thus brought to light those books that have attracted so much attention: "The Clock Struck One," etc. Mrs. Simpson then gave her third and last public séance, under the usual conditions:

First, test a beautiful fresh day lily, and a rosebud. Second, a bright, fine gold fish, alive and swimming. This event created great surprise, some doubting and expressing that doubt; others loudly applauding.

Third, a communication: "Elisha went to heaven in a wagon."

Fourth, "Do you doubt that?"

Fifth, "Then why doubt me and the fish?"

Sixth, A lovely tube-rose, not in blossom until August; none grow in this city.

Seventh, A double carnation pink.

Eighth, A double large, white pink.

A question as to the performance being genuine, arose in the audience, whereupon Mrs. Simpson said: "Do you think if I were capable of producing a trick, so cleverly done, that I would remain among Spiritualists, who are not popular, and for the mere pittance received, when I might earn far more and go among the churches, who are popular, and who would carry me on their shoulders any day, to expose Spiritualism?"

Mr. Nichols came forward and testified to the manifestations held at Dr. Spencer's on Saturday afternoon; the production of an eel, also a beautiful cloth of gold.

Woman and the Household.

BY MARY K. POOL. (Metuchen, New Jersey.)

It often seems to young women that it would be a grand thing to be queen—that perfect happiness waits upon rank, wealth, and imperial power.

Looking back at all the list of England's Queens, at her Marys and Henriettes and Carolines and Charlottes, how checked and sad and dark the long list seems.

If we cross the channel, we find no better success. The imperious, high-bred Marie Antoinette, the winning Josephine, the unfortunate wife of Louis Philippe, are scarce more happy than Eugenie, exiled from the court of the Tuileries.

The Queen of Italy, Marguerite the Good, is a sad woman, who yet fills with intelligence and taste the roll of Queen, in public with Humbert by her side, with stern, hard face, for Love sits not between them, an invisible but potent ruler, greater than either.

The Empress of Germany has for years been the prey of fears of assassination or uprisings, which should drench her family in blood. There is no peace without security, and no security where government is based on force alone.

The Empress of Russia is no happier; the Nihilists scourge, like the locusts of Egypt, creep into every corner of the imperial walls, and poison every feast.

There are seventy-four women members of school committees in Massachusetts, and they are said to be very efficient in their work.

doctor, yet her remuneration bears no sort of comparison with that given to members of those professions.

In the Agricultural College of Iowa, every girl is taught the practical duties of the housewife. She is required, one day in the week, to devote herself to the whole process of bread making.

Bret Harte describes, in this manner, that phenomenon, to us, a well trained house servant. The place is Germany. "She is messenger and porter, as well as housemaid and cook; but she is always a wonder to the American stranger, accustomed to be abused in his own country by the foreign handmaiden.

But if you vote, you have got to go before a board of men, and how tryin' to delicacy that would be." "I went before a board of men, when I joined the meetin' house, and when I got the premium for my rag-carpet, and I still live, and still call myself a respectable character.

BOOK REVIEWS. SPIRIT IDENTITY, by M. A. (Oxon), author of "Psychography." Pp. 145, 23 mo. London: 1879. W. H. Harrison. For sale by the Religio-Philosophical Publishing House. Price, \$1.25.

This work is composed of a paper read before the British National Association of Spiritualists in 1878, extended by a lengthy introduction and appendices of illustrative articles from the "Spiritualist," and descriptive cases of spirit identity. It is written for the student who has gained the inner circle of the subject, and is familiar with spirit communications.

Mr. Stainton-Moses thoroughly understands the difficulties which beset the path of the investigator. He says: "The experiences of investigators are very various; the attitude of public opinion almost precludes fair ventilation and discussion of facts; the facts themselves are not such as can be published in many cases; and we have to reckon with an Intelligent Operator whose opinion and action are frequently the very reverse of what our own would be.

Gentle Mercedes, of Spain, the happiest of them all, yielded up her fair young life, within the year of her marriage, as if to some earthly happiness could not be stayed by royalty; that there is a monarch before which even the Hidalgo of Spain must bow.

The salaries of teachers in Connecticut are still very unequal, although the wages of female teachers have been raised during the year. They receive on average \$26 per month. The men have \$50. The teacher has to spend about as much time in preparing for her profession, as a lawyer or

their presence, under their piercing eye; you must energize to lead the life that has elevated and ennobled them: the life of self-abnegation and self-discipline, as of one who subduces the flesh to the spirit, and subordinates the temporal to the eternal.

"In short, the whole fabric of religion, so far as it affects man, excluding for the moment the worship due to the Supreme, receives its sanction and stimulus from these doctrines which are becoming integral parts of the daily lives of so many of us.

"There are many of us who are fain to cry, 'Lord, I believe: help Thou mine unbelief,' not because of the prescription of a time-honored creed, nor because of the faith which our fathers have handed on to us, sally battered and shattered by many a blow from destructive criticism.

It is this that constitutes for me the moral beauty of Spiritualism. Apart from its religious aspects, viewed as a question of mere psychology, I should always regard it with respect; but it would possess for me none of the far-reaching significance that it now has. Its phenomena impress me with ever increasing wonder, though I am not always grateful for the bewilderment they cause me, nor thankful for the prominence assigned them by some well-meaning but injudicious friends who mistake the husk for the kernel.

These extracts we have made somewhat lengthy, because of their intrinsic value, and to give the readers a taste of the clear and thoughtful style of the author. Mr. Stainton-Moses is among the ablest advocates of Spiritualism in England, and everything he writes is valuable.

Saved by Inhalation. The Alliance, of March 29, says: "The only way to treat a lung disease is through the lungs by the inhalation of a medicated vapor, and any other plan will end in death. By the proper use of inhalation consumption can be cured. We say it with a confidence drawn from personal investigation, that the consumptive patient, unless fairly riddled by disease, can be cured by inhalation.

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YOU CAN CURE YOUR CATARRH By the Same Means We Cured Ours.

Dr. O. M. SYKES—Dear Sir: I have been writing to you several times to find out if your statement of my case was true, and now as I am here with you to write my own case and cure, and you will value it, if you will, for the good of the public.

Dr. Robert Hunter, of this city, who has made a specialty of lung diseases and their treatment, has cured hundreds of cases after tuberculosis had been formed, and after bleeding of the lungs had occurred, and we know of many men and women in this city whose names, were this a mere advertisement of Dr. Hunter, we could give, and will give to any who are anxious to investigate the matter, who have been cured of consumption by Dr. Hunter.

RUPTURE Dr. J. A. SHEPHERD is now at his branch office, 3 South Fifth Street, St. Louis, Mo., where his patients and those wishing his treatment may consult him during the months of May and June. His book with photographs of bad cases before and after cure, mailed for ten cents. Will be at Princeton, Mo., Broadway, New York, July and August.

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YOU CAN CURE YOUR CATARRH By the Same Means We Cured Ours.

Dr. O. M. SYKES—Dear Sir: I was a great sufferer from Catarrh for about twelve years previous to March 1st. The disease looked upon me, and I could do nothing to get rid of it. During the last two years of that time the catarrhal condition of the ureters resulted in prostatic, and the discharge of urine was accompanied by a chronic diarrhea.

Dr. Robert Hunter, of this city, who has made a specialty of lung diseases and their treatment, has cured hundreds of cases after tuberculosis had been formed, and after bleeding of the lungs had occurred, and we know of many men and women in this city whose names, were this a mere advertisement of Dr. Hunter, we could give, and will give to any who are anxious to investigate the matter, who have been cured of consumption by Dr. Hunter.

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CHICAGO, ILL., JUNE 21, 1879.

Medial Writing and Speaking.

In some recent remarks on Psychometry we said: "We must learn not to confound the operations of a medium's own earth-bound spirit with the activities of an outside spirit freed from the flesh;" and we quoted from Mr. Epea Sargent's "Planchette" some strong remarks admonishing his readers against the error so often made.

The claim of writing-mediums and of trance-speakers, that they are writing or speaking under the control of some spirit, once eminent, as poet, philosopher, or seer, in the earth-life has been too loosely and credulously admitted by persons holding the spiritual theory. No one thoroughly versed in Swedenborg can take as genuine the utterances of Judge Edmonds or Mrs. Richmond, claiming to come from the great Swedish seer. Recently in London, Mr. Fletcher, an undoubted medium, gave a discourse professing to come from Wm. Howitt; but there was nothing in it fitted to impress any one, who knew Howitt, with characteristic proofs of identity.

From ignoring the admonitions of those who had studied the phenomena of somnambulism and Spiritualism, Mr. Henry Kiddle has been led into the deplorable mistake of accepting the worthless automatic scribbles of his son and daughter as bona fide communications from denizens of the Spirit-world. It is time that students of Spiritualism began to discriminate. It is time that these claims of writing-mediums and of trance-speakers were subjected to the analysis of reason and experience.

How are we to explain the contradictions and inconsistencies in the testimony of trance-mediums as to their controls, if we take the ground that it is to be accepted without question? A medium in Boston, claiming to speak under the control of Theodora Parker, directly contradicts a medium in Chicago, making the same claim. How shall we decide as to which is the genuine T. P.? The two mediums may be equally honest and capable; but one of them must be in error. We believe that both may be in error, and yet that both may be sincere in their claims.

"How so?" it is asked. "The medium, by the hypothesis, is honest. Why then does his spirit in the state of unconscious trance present itself as Parker or Mozart? Truthful in the normal state, why is it guilty of an elaborate organized falsehood in the abnormal state? Is it the body that keeps it straight? When freed from its control, does it act a part, or play the fool, or take a pleasure in deceit?"

To all this it would be sufficient, for our purpose, to reply: "We merely give the fact; the explanation of it may be difficult, but the fact itself is not affected thereby. It is indisputable that a dozen mediums, equally gifted may utter contradictory communications as coming from a certain spirit; and that each medium may claim that all the utterances except his own are spurious so far as the question of identity is concerned.

Now which one of the mediums is to be selected as telling the truth on the subject of identity of control? Obviously we are thrown back on our own human reason for a decision. Forever apt and true, therefore, is that injunction from the evangelist John, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

Nothing, consequently, can be more delusive than the theory, sometimes advanced, that our evil propensities and dispositions are not carried with us into the Spirit-world; that with the loss of our physical appetites, we lose all those inducements to evil, by which we have been beset in the earth-life. Be not deceived. Between the earth-life and the spirit-life there is a correspondence of all things, whether good or evil; and the evil we have not put under subjection to the higher faculties in this life will go with us as a part of our incumbrances into the next; there to be got rid of only by our own efforts and the energy of our own volition.

Still we admit that man is a complex being, and that he may be interiorly much better or much worse than he appears to be, in his normal state, to himself and others. Some saints may find themselves sinners, and some sinners, saints, in the life where all disguises will be stripped off.

In the mystery of this hidden interior state may lie involved one of the solutions of the baffling enigma.—Why can we not trust these assertions of trance-mediums as to their controls? In certain states of the consciousness, one may be the subject of self-imposed delusions; just as in a half-dreamy state one may be startled all at once by imagining that he is falling down stairs, or that he has been thrown from a horse. There are mental phenomena in abundance which will analogically justify us in the assumption that the medium himself may be innocently the subject of a self-imposed delusion as to the identity of his control.

And then the high probability that there are unscrupulous spirits, who, to win attention, will assume the name of some great man, must not be left out of the account. If a human mesmerizer can create delusions in the mind of his subject, why may not a spirit-mesmerizer be able to do as much? That he has this power is made more than probable by a multitude of well-known facts.

There are higher and lower grades of consciousness than the normal, and these, though in certain moments of psychical illumination they may be fused into a unity, may be quite distinct in our habitual state of mental activity. That we have psychical powers, of which we ordinarily have no conception, is a truth which Leibnitz, Schelling, Plato, and other great philosophers seem to have realized. Our modern phenomena confirm it.

This fact, properly pondered, will answer the objection, "How is it that an uneducated woman can, when medially impressed, give forth utterances, far transcending all that she knows or is capable of in her normal state?" The answer is: She may have got much from her own psychometric appropriations, exercised independently of the normal consciousness; or she may, in some instances, be influenced by a spirit; and this spirit may deceive her as to his identity, should he so elect, or he may impress her with the truth.

It is a curious fact that Plutarch, who was near to being a contemporary of Christ (having been born about 50 A. D.) discusses the very subject that the phenomena of our own day have here in this present article made appropriate. In one of his dialogues an interlocutor says: "Why should we seek to deprive these souls which are still in the body (human beings) of that power, by which the former (emancipated spirits) know future events, and are able to announce them? It is not probable that the soul gains a new power of prophecy after separation from the body, and which it did not before possess." "We may rather conclude that it possessed all its powers during its union with the body, although in a lesser perfection."

Again Plutarch says: "If the demons, being human spirits disembodied, may foresee and foretell human events, why may not human spirits, embodied, possess a similar power? Our souls indeed are interiorly endowed with this power."

At the same time Plutarch takes the same ground that we have taken, namely, that the medium may not unfrequently be impressed by spirits to utter their thoughts, if not their exact language; for he says, alluding to the Delphic oracles,—"Neither this voice, nor the sound, nor the words, nor the metre, proceeds from the god (spirit), but from the woman (medium). The god only presents the visions, and kindles in the soul a light to discover future events; and this is called divine inspiration."

Here the very arguments we have been using in our articles on psychometry and trance-mediumship are anticipated some eighteen centuries back. Plutarch was a Spiritualist in the modern sense, and throughout his writings gives proofs that he was well convinced of the phenomena which are the basis of our system.

Anaxagoras, who lived five hundred years before Christ, and who maintained that pure Mind, free from all material conceptions, governs the universe, expresses the opinion that the human soul has powers of divination in its own right, and independent of what it may get from spirits no longer earth-bound.

The views thus briefly expressed may be thus summed up: (1) It does not require the theory of independent spirits to explain a large majority of the phenomena we get through mediums for writing and for speaking. (2) That mediums may be impressed by spirits to personate them, or to utter their thoughts, is, however, distinctly admitted. (3) Man being a spirit, even while fettered to matter, has spiritual faculties which, in certain abnormal states, may be manifested. (4) A trance-medium, in a state of limited consciousness, may himself originate the impression that he is uttering the thoughts of some spirit, eminent in the earth-life or the false impression may be insinuated by some mendacious independent spirit. (5) The philosophy of distinct states of consciousness must be studied before we can throw light on these questions. Man's physical nature is a complex, which psychology and philosophy have as yet hardly begun to unravel.

The dull season in newspaper business is now approaching with hot weather and it is of the utmost importance that the large number who are indebted to the JOURNAL should settle their accounts. We are grateful to those who have so cheerfully responded and cannot believe that any true Spiritualist will longer delay our hard earned dues. Do the best you can; send along any sum, however small, if the whole cannot be paid.

Brief Answers to Correspondents.

A friend writes: "I come to you for light and help in the following case, which I sincerely hope you may give. I have a girl, who has been subject to spirit control for two years. She is very much of a lady; is the mother of four children. I mention these personal affairs to show that it is not the conditions in life that cause these annoyances. She has been in the hands of the lowest and most vulgar spirits. They never cease using profane and obscene language and actions, day or night. She hears them talk and sees them; also feels them. Some assume the names of Parker or Bacon, and say all manner of things. Her bodily strength is so much reduced that she is a mere shadow, can get no rest day or night. She has tried to get rid of them by not sitting in circles, but without avail."

The numerous letters which pour in on us of a character similar to the above, prove the necessity of a thorough knowledge of the laws of spirit control, and the culture of mediumship as a glorious faculty, instead of allowing it to be employed as a toy by irresponsible agents. It is better by far not to be a medium than to be one for a deceiving obscene spirit, and hence we can offer this medium only this advice: She must make herself positive to these influences, and for a time drop the circle, and everything which may lead to susceptibility to spirit control. She had better, if necessary, go away from the familiar scenes which, by association, recall previous impressions, and by diversion and strict attention to diet, improve her health. All stimulants, as tea and coffee, are to be avoided; especially do we insist on the disuse of these, and a plain diet. The more exercise taken in the open air the better, and sedentary habits and solitude must be avoided, as well as conversation on the subject of her control.

A. C. Doan asks: "Is it safe to allow ourselves to be used by unseen intelligences, even if we know they are truthful, without using our reason and judgment in all cases? Cannot a person by giving up to controls, lose all power of self-control and be at the mercy of the influencing spirits? Is not true mediumistic development a growth and unfolding of our higher organs and faculties?"

We have always taught that there was great danger in surrendering the reason, no matter how exalted the communicating intelligence. Mediumship should be accompanied by the unfolding of the spiritual faculties, but it cannot be said to depend on these faculties. The sensitive mediumistic state is necessarily subject to the abuse of irresponsible agents, and, as these cannot be known with certainty, nothing should be accepted unless sanctioned by reason.

Loss of Intellect by Age.

The spirit intelligences writing in the "Ethics of Spiritualism," claim that it is not necessary for man to enter the "second childhood" with age, but that in the true order he should gather strength with years, and ripen into full maturity with age. They cite the instance of Humboldt composing the last volume of his "Cosmos," after the age of ninety years, and retaining all the faculties of his mind in perfect strength. If the mind be properly cultivated, the spiritual portion constantly in the ascendant, and the appetites and desires coordinated and held to their proper uses, then it is claimed we should never see the pitiable spectacle of lost mentality, and childish, helpless age.

This view is worthy of serious attention by all, and numerous examples may be adduced in its support. For instance, Lucretia Mott, now in her eighty-seventh year, vigorous and absorbed in public affairs. She has recently been elected president of the Pennsylvania Peace Society, and gave on the occasion an excellent address. An exchange says: "There is probably not another woman in America of her age in as active and intellectual life." This may be true, but it ought not to be. "Every woman of the age ought to be just as intellectually active, and they would, be did they cultivate their minds in the manner prescribed in "Ethics."

Sarah J. Hale recently died at the age of ninety-one years, after fifty years of constant editorial labor on "Godey's Ladies' Book," during all of which time she has only once failed to have her work prepared in proper time. A mother of five children, left a widow at an early age, she has by her pen supported and educated her family, and had the satisfaction of seeing them all take honorable positions in the world. For fifty years she maintained the "Ladies' Book," in tone pure, clean and elevating, and to her latest moment remained in vigorous possession of her mental powers.

Last we will mention Peter Cooper, who is now eighty-seven years of age, who often appears in public, lending his presence and the weight of his influence to every good cause. Dr. Gray has been at Saratoga—a resort for the fashionable gambler as well as the fashionable minister—and he makes the following declaration that he "fears that a residence there long indulged in, would be too much for clerical virtue." Verily, why didn't the Presbyterian ministers select some other place for a meeting, where their virtue could not be in danger? He says, "Bless the Lord for the Joseph's share of common sense which He has bestowed upon the Presbyterian Church. I am not going to say that we have no fools. A fool of a Presbyterian beats all fools, and we have some of them, male and female. Not so many as the Methodists have, but ours are of a larger and more incorrigible variety."

Prof. David Swing, it is said, is suffering from over-work. The temptation to over-work for successful men, is always very great, and the more they do the greater the accumulating burden they have to sustain, yet no one has a right to destroy himself, even in the most noble cause, when the sacrifice is not only needless and unneeded for, but an injury to the cause as well as himself.

"Something to Clear Up."

Referring to some comments in the Boston Post on Mr. Kiddle's book, a correspondent writes: "If such answers are the work of the nerves of mediums or of those wanting answers, has got something hard to clear up."

Not so. The clearing-up came with the first advent of Modern Spiritualism. Careful investigators have always taken it for granted that these unsubstantiated communications are worthless, except as indicating psychological fact. A man under the effect of haesheeh, or a man in his sleep, may utter long addresses, of which his recollection is very dim when he comes to his senses or wakes. What is there in these commonplace medial writings or utterances that is any more curious than the communications we get in our dreams, or under the effect of some drug? Truly it is hard to draw the distinction. Too much importance has been attached by novices in investigation, to the bare fact of automatic writing. It needs no theory of "elementaries" to clear up the puzzle. All that need be said is, that it is analogous with phenomena which every one admits, though they may be as yet not satisfactorily explained. We must enter earnestly into the study of mental phenomena, as illustrated in somnambulism and Spiritualism, if we would get any light on the subject. Philosophers and physicists, and even psychologists, up to the present time, give us little that is of value in regard to it. We hope the case of Mr. Kiddle may help us to do something to prevent such blunders as his in the future. The effect of them is to prejudice superficial inquiries against Spiritualism. It is time that automatic writing should be clearly understood as being no satisfactory proof of the work of a spirit except under peculiar conditions.

Another Exposure.

We learn from the Boston Herald, that Mrs. Hatch, who has for years been a conspicuous spiritual medium in Boston, her specialty being the production of flowers from spirit sources, gave a seance a few evenings ago, at a private residence, in Chelsea, Mass. The lights were extinguished, as usual, and the persons in the circle were enjoined to hold fast to each other's hands. Flowers were soon dropped here and there, and Mrs. Hatch began to explain how they had been brought from distant places by spirit hands. All the gas burners in the room had been connected with an electric lightning apparatus, and suddenly the apartment was brightly illuminated. The medium was completely exposed. In her lap was a pile of flowers, and she was caught in the act of tossing them in the air.

There were present at the exposé twenty-five highly respectable ladies and gentlemen, and an urgent demand was made that the clothing of Mrs. Hatch should be carefully examined, for she had been seen to conceal some flowers with the skirt of her dress, when the room was suddenly lighted, but she obstinately refused, showing plainly in the opinion of those present that fraud had been practiced.

Since writing the above, we have received a later Herald, which contains an account of another seance given by Mrs. Hatch. Before the lights were extinguished, she was carefully searched, and the manifestations seemed to be the result of genuine spirit power. One hundred and twenty-five flowers were distributed among those present.

Mr. S. P. Putnam is giving a course of religious lectures at Science Hall, 141 Eighth street, New York, on Sunday evenings, and all who are interested in constructive Liberalism are cordially invited to attend. The following is his platform:

THE CHURCH OF THE FUTURE. Religion is the harmony of man's nature. It is the sentiment stirred and exalted by the contemplation of the universe, expressed in forms of reason, and binding the soul to progress. The forms of reason change, but the exalted sentiment still abides to refine and dignify human growth. Religion in itself is not sectarian. It abhors division. It seeks unity. But religious enthusiasm has hitherto been at war with itself. In order that it may become one, its method must be one, and that method is science. Science is the Christ of the new religion, the constant revealer of divine possibilities.

The religion of the future is not merely a choice expression of the truths of the older religions; it is a vast original movement, that having passed through the chaotic stage shows the beginnings of the cosmos, the new church, the ideal republic wherein all humanity "shall be good, and great, and joyous, beautiful and free." We spring from the bosom of the past, and all its precious life is ours; but we are likewise children of the future, and feed upon its boundless promise. Whatever is sweet in Jesus, heroic in Mohammed, divine in Buddha, human in Confucius, we accept; but in the fresh and color of new knowledge and inspiration. We take the golden threads they give, but the woven picture is beyond their utmost conception.

No one mind can express the magnitude of the new movement. Only time can reveal its wealth of hope. But we would give some impressions of the church of the future, of the thought that shall shape its growth, of the spirit that shall fill its temples, of the methods by which it shall make this world happy.

The Chicago Alliance presents to the public an opportune article, under the head "Rainy by a Sunday School." The parrot-like imitations of our prominent book, "Yankee Watson," are graphically pictured, and the bad results likely to flow therefrom very plainly exhibited. There is no doubt a vast amount of trash in the Sunday school literature of the various churches.

Spiritualism in Prussia.

H. Liebing, of Berlin, Prussia, writes as follows to Mr. Simmons, Dr. Slade's partner, now residing in this city:

Prof. Zöllner has kept his promise well. Three volumes of his works are published now, and the last one is expected to appear in a few weeks. No one has given Slade so much justice as he. The scientists of Europe have been startled by the revelations he made. The professor's books are working silently below the surface now, and many are investigating the spiritual phenomena, and in a short time things will change in favor of Spiritualism.

"I am not of Zöllner's opinion in regard to his hypothesis of a fourth dimension, but think it will prove to be an error on his part; but it makes no difference; it serves as the means to investigate the matter as minutely as possible. We have a very good medium here now, a lady, for physical manifestations. The spirits play on the guitar when laid under the table. We get impressions of spirit hands and feet in flour and on blackened paper. Spirits touch us, ring bells below the chairs, and do almost anything we request them to. Indians run about the room in their moccasins and dance; we hear but do not see them. About six months ago wishing for physical manifestations, pencil and paper lying on the table at the time, the former rose up in a full light, before all present, and wrote a message in a very plain hand writing. Mediums are developing all around us.

The Great Discovery of Mr. Crookes.

The London Times cannot ignore the recent strange results achieved by Mr. Crookes in his researches by means of his radiometer with rarefied gases, for he has penetrated into a new realm beyond the bounds of matter as usually understood, and recognized an "ultra gaseous state," which exists when matter is greatly rarefied, or in other words, the molecules are greatly removed from each other. A new phenomenon arises—molecular reflection, obeying the laws of light, and the molecules obey the influence of the magnet.

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

Rev. John Tyerman has reached his home in Australia. Jas. K. Jones, of Leadville, Colorado, has sent us a large list of three months subscribers, for which he has our thanks.

Dr. J. K. Bailey delivered three lectures at Darlington, Indiana, June 1st and 2nd. Address, till further notice, Colfax, Ind. The June number of the Texas Spiritualist (monthly) has come to hand. It contains many interesting articles. It is published at Hempstead, Texas. Chas. W. Newman is editor, and C. T. Booth, associate editor.

Mrs. Milner writes: "The Woman's Suffrage movement in Louisiana, gotten up by Mrs. Saxon, is in the ascendancy and is rapidly gaining ground. In canvassing for signatures to the petition, I have not found one positively opposed to it."

Wilhelm Besser, a prominent Spiritualist, of Leipzig, Germany, writes: "Your esteemed paper is quite in conformity with the views of myself and friends here, and you will allow me to pay you our respects concerning the same.

Our friends in attendance at Grove Meetings and other gatherings, will confer a favor upon us and do their neighbors good by inducing them to subscribe for the JOURNAL. If you can't get yearly subscribers, take them on trial for three months for 50 cents.

Mrs. Mary Ogden of this city, formerly of Moline, Ill., is said to be a good trance medium. She called on us last week and we found her a very pleasant agreeable lady, and were impressed with her apparent honesty and earnestness. Those desiring to have sitting with Mrs. Ogden, will call at her residence, 283 Wabash avenue.

Don Crolls, a very learned scholar of Caylon, is translating the little work of Prof. Denton on the "Deluge" into the language of that country. This is a just tribute to the merits of one of the ablest thinkers and writers in the liberal army of the West, by one of the most advanced scholars of the East.

Hudson Tuttle will be the principal speaker at the Spiritualist camp-meeting at G. W. Webster's Grove, one mile west of Bonair, Howard county, Iowa. Mrs. Emma Tuttle, whose readings have attracted great attention, will also be present, to participate in the proceedings. The Spiritualists of Iowa, should avail themselves of this opportunity to be present, and hear the inspired utterances of Mr. and Mrs. Tuttle.

The Scientific Association of Atlanta, Ga., propose not only to receive books by donation, but also have each one reviewed that comes to hand, by a member of a committee appointed especially for the purpose. All reviews will be read before the Association on its weekly lecture nights, and then published in the Southern Enterprise, and the work will thereby be well advertised. G. W. Kates, a prominent Spiritualist, is Secretary of the Association.

Prof. Milton Allen is soon to start on a Lecturing tour in portions of Northern Illinois, southern and western portions of Wisconsin and in the middle and southern portions of Minnesota. Friends in these sections who desire his services will do well to address this office soon. The Prof. will act as special agent for the sale of The History of the Origin of All Things; (see book notice in this No. of the JOURNAL.) He will also give readings from, and explanatory lectures on, his remarkable book. He has some fine charts, and maps prepared especially to illustrate some of his lectures on the Cosmos and The New Dispensation. He will also act as agent for the JOURNAL.

ILLINOIS PRESS ASSOCIATION

Annual Excursion.

The usual yearly excursion will this year be over the Chicago and North-Western, St. Paul and Sioux City and St. Louis and Pacific railroads, leaving Chicago on the 19th and returning on the 25th.

He will be accompanied by his wife, who has been his faithful secretary and who in her quiet, unostentatious way, has done as much to sustain the JOURNAL through its crucial trials, and to make it the grand success it is after the terrible ordeals of the past two years, as has the editor.

For a few weeks past we have been advertising Planchette boards for 75 cents, instead of original price, \$1.00. We find that the one for 75 cents is mailed in a flat box, and the buyer has to adjust it by putting on the wheels, and it does not seem to give as much satisfaction as the board all ready for use; price \$1.00 postpaid.

Robert Harlow, of Cleveland, Ohio, departed this life June the 5th, and the funeral took place from his residence on Euclid avenue, on Sunday the 8th. Thomas Lees gave the final message of the deceased to the very large assemblage of friends.

B. F. Underwood, Materialist, will lecture at Salem, O., the 20th, 21st and 22nd; River Falls, Wis., the 25th, 26th, 27th, 28th and 29th; Arcadia, Wis., July 1st, 2nd and 3rd; St. Charles, Minn., July 5th and 6th.

Grove Meeting—Nashville, Mich. The Nashville Society of Spiritualists and Liberals hold a meeting in Smith's grove, Sunday, June 23rd. Speaking by G. B. Trebbins and others, morning and afternoon at the grove. Meeting in Opera Hall, in case of storm.

Spiritualist Camp Meeting in the North West. The Spiritualists of Northern Iowa and Southern Minnesota will hold their second annual camp meeting at G. W. Webster's grove, one mile west of Bonair, Iowa, on the 27th, 28th and 29th.

Mrs. Ellen A. Parker speaks in high terms of Mrs. M. C. Gale (formerly of Batavia, N. Y.) as a lecturer. She has been holding forth at Flint, Michigan, with great success. She is also an excellent test medium.

Grove Meeting. There will be a three days' grove-meeting in James McQuill's grove, two miles west of Morone, Leonard Co., Michigan, commencing on the last Friday in June, at 10 A. M., ending on the next Sunday.

Spiritualist's Camp Meeting. The Spiritualists of Philadelphia will hold a camp-meeting during July 18th and August the 10th, 16th, at Newnam's, Willow Grove, Philadelphia, eighteen miles from Philadelphia.

The Northern Wisconsin Spiritual Conference. Will hold a three days' meeting in Spruce Hill, Oromo, June 27th, 28th and 29th, 1879. Mrs. S. E. (Warner) Bishop and Sprague are the only engaged speakers.

Michigan Spiritualists' and Liberalists' 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 13th, and closing Monday, August 4th.

Murder of Mrs. Jane DeForrest Hull. To the Editor of the Religio-Philosophical Journal: Two days ago, one of the most awful tragedies of our tragic modern life, thrust out of this existence a lady well and widely known.

Business Notices. WHEN YOU FEEL A COUGH or bronchial affection creeping on the lungs, take Ayer's Cherry Pectoral, and cure it before it becomes incurable.

As an act of justice to our catholic readers, we confidently refer them to the card of Dr. Sykes, in this issue. The Doctor is an old resident of Chicago, and is perfectly honorable and reliable.

Consumption and all who suffer with disease of the Nose, Throat or Lungs, will find something to their advantage in the "Free Gift" proffered to them by Dr. Wolz, of Cincinnati. See advertisement in this paper.

Mrs. OLGA A. ROBINSON, the well-known "Magnetic 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 require her services.

THE SACRED GANGES—Millions of lives have been saved through a superstitious belief in the curative power of the Ganges. More have been lost by faith in useless drugs. Kidney-Wort is a perfect remedy for kidney or liver disease. It is a specific for piles also.

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A report recently made, at the New York Dairy Fair, and largely copied in agricultural journals, says that the best Butter exhibited was by the Richardson & Co's, Burlington, Vt. Warranted to give a rich, golden color with no effect on the flavor or keeping qualities. Druggists keep it.

FASHIONABLE FOOLISHNESS.—There is no modern fashionable notion quite so absurd as the generally received idea that to be beautiful and attractive a woman must possess a wan, spirituelle face and a figure of sylph-like proportions.

S. B. BRITTON, M. D., continues his Office Practice at No. 89 West Eleventh street, New York, making use of Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases.

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A TORONTO ANTIDOTE, manufactured and sold by J. A. HINCHELL & Co., of Cleveland, O., is advertised by a prominent physician in this issue.

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Returns \$2 if not answered. cent postage stamps. Money refunded if not answered.

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New Advertisements. 2,000 A YEAR for a RELIABLE BUSINESS MAN in each county. New business. Address, H. CHAPMAN, 75 West St., Madison, Ind.

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Chicago and North-Western. Leave Chicago at 1:30 P. M. Arrive Council Bluffs at 12:30 P. M. Arrive Omaha at 1:30 P. M.

Chicago and North-Western. Leave Chicago at 3:30 P. M. Arrive Council Bluffs at 2:30 P. M. Arrive Omaha at 3:30 P. M.

Chicago and North-Western. Leave Chicago at 5:30 P. M. Arrive Council Bluffs at 4:30 P. M. Arrive Omaha at 5:30 P. M.

Chicago and North-Western. Leave Chicago at 7:30 P. M. Arrive Council Bluffs at 6:30 P. M. Arrive Omaha at 7:30 P. M.

Chicago and North-Western. Leave Chicago at 9:30 P. M. Arrive Council Bluffs at 8:30 P. M. Arrive Omaha at 9:30 P. M.

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WORLD'S DISPENSARY MEDICAL ASSOCIATION. INCORPORATED JANUARY, 1878. BUFFALO AND LONDON. (Successors to R. V. PIERCE, M. D.)

Dr. R. V. PIERCE, having acquired a world-wide reputation in the treatment of Chronic Diseases, resulting in a professional business far exceeding his individual ability to conduct, some years ago induced several medical gentlemen to associate themselves with him, as the Faculty of the World's Dispensary, the Medical Dispensary, and the Invalids' Hotel. The organization has been completed and incorporated under the name and title of the World's Dispensary Medical Association, with the following officers:

SIXTY PHYSICIANS AND SURGEONS. CHRONIC DISEASES—All forms come within the province of our specialty. LEISURE DISEASES—This division of practice is very ably managed by a pensioner of mature life, who has induced several medical gentlemen to associate themselves with him, as the Faculty of the World's Dispensary, the Medical Dispensary, and the Invalids' Hotel.

NOT NECESSARILY TO RESIDE PATIENTS.—By our chronic diseases as successfully without any personal consultation. For particulars see "People's Common Sense Medical Advice" (1000 pages) sent post-paid for \$1.00 or "Invalids' and Tourists' Guide Book" (1000 pages) sent post-paid for \$1.00.

WOMAN. By an immense practice at the World's Dispensary and Invalids' Hotel, having treated many thousand cases of those diseases peculiar to woman, I have been enabled to perfect a most potent and positive remedy for these diseases. To designate this natural specific, I have named it Dr. Pierce's Favorite Prescription.

The term, however, is but a feeble expression of my high appreciation of its value, based upon the results it has effected. I have, therefore, designated it by the name of Dr. Pierce's Favorite Prescription. It is a most potent and positive remedy for these diseases. To designate this natural specific, I have named it Dr. Pierce's Favorite Prescription.

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Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

Creed.

BY MARY A. TOWNSEND.

I believe if I should die, And you should miss my eyes when I lie Cold, dead and dumb to all this world contains...

I believe if I were dead, And you upon my lifeless head should tread, Not knowing what the poor cold should be to me...

I believe if on my grave, Hidden in woody depths or by the wave, Your eyes should drop some warm tears of regret...

I believe if I should fade Into those mystic realms where light is made, And you should long once more my face to see...

I believe my faith in thee Strong as my life, so nobly placed to be. I would as soon expect to see the sun...

I believe who hath not loved, Hath half the sweetness of his life improved; Like one who, with the grape within his grasp...

I believe love, pure and true, Is to the soul a sweet, immortal dew. That gems of a life's petals in its hours of dusk...

By the South Sea.

There stands a Palm beside my open door, Whose leaves the Southern Cross shines nightly through. Within its dusky shadow evermore...

Within this spirit-eating calm I come, Willing of mind to sink into repose. Lulled by the drowsy summer insect hum...

With care left yonder at the last day's close, I share existence with the night-blown rose, Whose soul of fragrance permeates the air...

Escaped from self, and from all lesser fears, Star-crowned, sea-comforted, I once more dare To seek in beauty, refuge from despair.

Personal Experiences and Observations.

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

NUMBER FIVE.

No phase of mediumship has been more general, nor conducive for so much good, as that of healing, whether by laying on of hands, by clairvoyantly seeing and prescribing, or by healing without touch through magnetic paper sent long distances...

They were directed to come again in a week. They came at the time appointed, and to all appearances the lady was much better, and was directed after the manifestation to return again...

Among the many gifted mediums for healing that have been developed in the last quarter of the century, none stands out more prominently than Dr. J. R. Newton, and hundreds of thousands throughout our land can testify to the good Spiritualism has done for them through his divine mediumship...

Brooklyn, N. Y. S. B. NICHOLS.

Letter from a Magician.

To the Editor of the Religio-Philosophical Journal: On reading to day a late number of the Journal, I was struck by the article copied from the Spiritual Notes, of London, England, ascribing spirit agency to "Opok's aerial suspension"...

E. C. Ingersoll's Funeral.

A very affecting scene was witnessed at the funeral of Ebon C. Ingersoll in Washington.

His brother Robert had prepared an address to be read on the occasion, but when the company forsook the golden rule at the time, the feelings of the man overcame him. He began to read his eloquent characterization of the dead man, but his eyes at once filled with tears...

By Col. Ingersoll's address, you find a tender pathos and the most beautiful thoughts enshrouding a cold, dark materialism, which gives to the whole address a tinge of hopeless sadness.

J. H. Mott, the Medium for Physical Manifestations.

To the Editor of the Religio-Philosophical Journal: I noticed in your issue of some time ago, that you requested Spiritualists everywhere to send to you any facts pertaining to spirit intercourse they might have...

On the 27th of April, 1878, I arrived in the town of Memphis, Mo. I was invited to attend a seance, and about 7 P. M. I asked a gentleman to direct me to the residence of J. H. Mott. He did so and I went there immediately and requested permission to attend a seance, which was granted.

Michigan State Mediums' Medical Association.

The practicability of organizing a State Association of Mediums, has long been contemplated by a few prominent mediums.

At our last State Convention held at Lansing during the month of March, Dr. Edson proposed the idea that immediate action be taken in the matter before it became too late, and an unwise legislation prohibited him and hundreds of others, from practicing their profession, and following the example of Christ, healing by the laying on of hands...

It is to be hoped that this new association will become in a few brief years, a source of profit and usefulness to our media throughout the land; and also a potent factor in the quick legislation that shall seek to overthrow its good work...

Miracles, Old and New.

I find the following in Popp's Diary, 1665: "This evening with Mr. Brihand speaking of enchantments and spells, I telling him some of my charms, he told me this of his own knowledge at Bordeaux, in France. The words were these: 'Voyle un corps mort, Royde come un Baston, Froide comme Marbre, Leger come un esprit, Levou le au nom de Jesus Christ.'"

In a foot-note, the Rev. Myron Bright, M. A., compiler of the last new edition of the Popsyan Dictionary, says: "One of the most extraordinary pages in Sir David Brewster's 'Letters on Natural Magic, is the experiment in which a heavy man is raised with the greatest facility when he is lifted up the instant that his own lungs and those of the persons who raise him are inflated with air..."

These days, when investigations, even of spirit things are so rare, perhaps we shall find some one to account for the above. I may add that Popp thought this of the little girls—"one of the strangest things I ever heard of," Brewster tells me of it of his own knowledge, and I do heartily believe it is true.

Notes and Extracts.

England has been at war with France two hundred and twenty six years out of six hundred and seventy.—Shaber.

The cross is an ancient symbol, and is known in connection with phallic worship, and astronomical and masonic symbols as representing God.

In the spirit-spheres the maxim of Herbert Rodwell will be realized, that there is no vice in the world, and that it is father to its own revenge.

The power to reason is a spiritual gift, and he who reasons most, who searches the deepest into the hidden mysteries of life, fulfills more perfectly the law of God.

We are told that in the latter days, men should come teaching false doctrines and saying, 'Lo, here is Christ or there is Christ. But we are warned not to follow them.

The Puritanically righteous, we say: "Take heed, lest ye fall," and to transgressors, we say, "True magnanimity does not consist in never falling, but in rising every time we fall."

If one spirit pass to the other side and retain its consciousness, is it not fair to suppose that all do? If one spirit manifests a regard for those left behind, is it not fair to infer that all may?

It is optional with the spirit whether they communicate or not, and admitting that the spirit has retained its mental faculties, is it fair to say that the spirit will engage in anything that is likely to bring pain or disgust?

Plato, Socrates, Aristotle, Pliny, Pythagoras, and others, puzzle us by their differences of opinion as to man's nature; and in modern days we often have the decisions of physiologists, anatomists and metaphysicians overruled by modern discoveries.

If a horse or dog had the same external formation of head that is possessed by man, the horse and the dog, or any other animal, would have all the reasoning and intelligent powers possessed by man; they would then be acknowledged as not merely instinctive, but so-called rational creatures.

Spiritualism teaches mankind that as they sow so shall they reap. It teaches that there can be no radical changes wrought by simply passing from one condition of life to another, and that in the morning of life, and pass to the other side of the river, we shall reap accordingly.

The true patriot does not rely upon the money or force at his command before he strikes for freedom; he relies on the justice of his cause, and that inexhaustible fountain of justice which flows with an eternal force that the polluted stream of tyranny cannot withstand.

Belgium is the belief in a spirit whose merited over all his works in kind, even to the unthankful and the evil; who is everywhere present, and therefore in no place to be sought, and is in no place to be avoided; to whom all creatures, times and things are everlastingly holy.

Music is a spiritual gift, and when the rhythm of the soul blends with the music by angelic choir, then the soul feels the rapture of heaven. But this gift is often perverted, and the rhythm of the soul is lost in some mournful dirge that has neither music nor any of the elements of Godliness in it.

Whether there is one great Chief Spirit, the Angel of God, or a concourse of spirits or divine spiritual principles impersonally operating on man, or a modified combination of these methods, it matters not, since the result is the same. Spiritual truth, the highest, is unquestionable, and must be followed.

Miraculism is a healing gift, and were there more efforts put forth to cultivate this gift, there would be less sickness, less bodily ailments. But religious education has ignored miraculism. You do not find it in any of their articles of faith, and yet how many sorrowing hearts have been relieved by the exercise of this gift.

The world craves positive teachings, and not the dreariness of negations. Goethe expressed this idea when he said: "I will listen to any one's convictions; but pray keep your doubts to yourself. I have plenty of my own." Direct teachers are like centres of force and influence, but negations are like leaden weights, burdening the traveler and drowning the swimmer.

The just man says, "Do not let me hurt"; the good man says, "Let me bless." The just man says, "Let me take nothing from my fellow men"; the good man says, "Let me bestow much upon them." The just man says, "Let me be pure"; the good man says, "Let me draw all men into purity." One is equitable; the other is benevolent. One seeks his own perfection; the other seeks the welfare of those about him.

The Shakers believe the kingdom of heaven has been established; that Christ has come upon earth a second time in the form of Mother Ann Lee, an English woman born in Manchester, was the founder of the sect, having emigrated thence with a small band of disciples shortly before the revolutionary war; and that the personal reign of God has been restored. They believe, also, that the new dispensation has begun, that Satan's sin has been done; that man's rebellion from all wrongs is at hand, and that the earth and all it contains shall be redeemed.

The law is: "The lower the spirits the greater is their direct control over our material life"; but it does not necessarily follow that the majority of the spirits who produce the physical phenomena, are either bad or malicious. The enthusiasts who treat them as angels, and assert that they never trick, unintentionally encourage tricks among spirits as much as they do imposture among men.

The colors of the sky at particular times afford wonderfully good guidance. Not only does a rosy sunset presage fair weather, and a ruddy sunrise bad weather, but there are other tints which speak with equal clearness and accuracy. A bright yellow sky the evening indicates wind; a pale yellow with a rosy tinge, a favorable sign in the evening, an unfavorable one in the morning. The clouds again are full of meaning in themselves. If their forms are soft, undefined and feathery, the weather will be fine; if their edges are hard, sharp and definite, it will be stormy. Generally a greenish or blue tinge hues between wind or rain, while the more quiet and delicate tints bespeak fair weather. These signs show the substance affinities and repulsions in air-currents—the instinct of the winds.

Suppose we strike tuning-fork. What happens? The prongs of the fork beat against the surrounding air, and send forth a series of spheres of compressed air, and rarefied air, and these spheres vibrating in the air, and the vibrations of particles against particles are sent on from one to another, till at length the drum of the ear is struck by them, and made in its turn to vibrate in harmony with the oscillating fork-prong. The ear in turn, or tympanum, communicates its vibrating to the ear-nerve, and the vibration is carried along it once more to the brain. The gulf once more goes before us, and once more we refuse to plunge aimlessly into the fathomless abyss. We assume, we believe that, across this unknown, some way lies, and that the mind really does receive an impression, without itself—that the whole process is not a dream taking its rise and following its course entirely in the imagination.

Without the slightest assistance from the conscious acts and management of woman, a process is in action from her life-energy of sending to the germ the supply of various chemical mixtures, causing absorption, assimilation and increase of bulk; the woman is a living spirit which gives vitality to the substance of soul and body; the living principle imparts life to every atom of the embryonic child; and when the germ is expanded and interwoven with the substances called bones, muscles, sinews, veins and nerves, the moment all are perfect, and in working condition, the parts of an elaborate plan of mechanism, the life-impetus in the womb still continues in action, and blood circulation commences, and that which we call the spirit, mind, acts in the embryo, gaining strength by continuing to absorb the life-impetus of the woman, as well as the actual physical elements; till, at birth, the final separation may be effected, and the physical part of the child is complete, and the life-impetus has been completely absorbed by the body, to permit of an independent existence.

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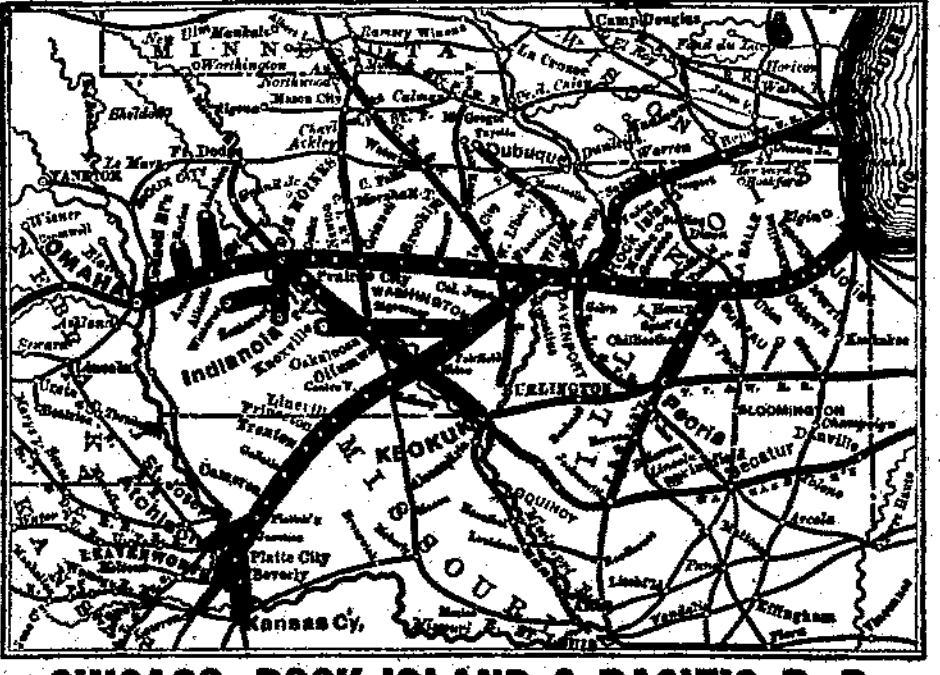
Table listing various books with titles and prices, including 'Life of Thomas Paine', 'The Golden Melodies', and 'The SUNDAY QUESTION'.

Table listing various books with titles and prices, including 'The Golden Melodies', 'The SUNDAY QUESTION', and 'The Clergy'.

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ADVERSE CRITICISM versus HARMONY AND BROTHERHOOD.

Correspondence between Wm. E. Coleman and a Prominent Spiritualist.

DEAR JOURNAL: I have recently received a friendly letter from one of the most prominent Spiritualists in America, deprecating the severe style of criticism manifested by myself and other spiritual controversialists; as, in his judgment, it retards the inauguration of the era of peace, harmony, and brotherhood so essential to man's welfare and progress upward.

W. E. COLEMAN, Dear Sir: For several months I have been thinking of writing you a friendly letter prompted by your activity in spiritual matters and my desire to offer you some practical suggestions. Your vigor, earnestness, and fluency as a writer have interested me, but my pleasure has been greatly diminished by your unnecessary severity of language in criticism and denunciation.

In your writings upon re-incarnation you use language of a personally harsh character which would be applicable to Baroness Adelmara Von Vay of Austria, who although not philosophic or scientific, is one of the loveliest, most refined and spiritual women of the times, a knowledge of whom I think would make you regret that you had expressed yourself as you have done. I don't object, of course, to your demolishing the nonsense written about re-incarnation, which you have very vigorously done; but I do object to your method, which would be considered more partisan than philosophic, and more stern than scientific.

In this great struggle for right against error, for virtue against vice and "diabolism," for common sense against unreason, for scientific discrimination against unthinking credulity, your position should be with us; but it pains not only myself but many other of your friends to find you so strongly entrenched, as it were, in the enemy's camp, your influence all exerted on the side of the practitioners of "diabolical Spiritualism." Better indulge in a vigorous denunciatory style, and fight for truth and purity, than in the interest of an impossible harmony, consort with knaves and unprincipled pretenders.

Unfortunately nearly all our spiritual discussions or differences of opinion in spiritual publications, have been of an unfriendly character. Some have been greater offenders than you against what I consider the ethical rule; but I have not written them on the subject, because I thought they were probably too intolerant to receive advice in a friendly spirit. I trust I am not mistaken in supposing you to be of a more reasonable temper and willing to receive friendly suggestion.

Do not suppose that I object to any frank earnestness of expression upon any or all questions. What I maintain is that the supreme law of brotherhood—love, kindness, and courtesy to all—should pervade all writing. Those who prize that divine law should especially careful to obey it in opposing and criticizing others, so as to make it apparent that the opposer is inspired by a friendly spirit and would readily do justice and give appreciation to the party opposed.

I am deeply convinced that what the world needs chiefly is harmony and philanthropic brotherhood, and that our discordant politics, theology, and literature are a greater hindrance to its progress upwards.

ing causes, which befits the scientist and the actual thinker. Your endorsement of all, or nearly all, claiming a spiritual origin, despite the many well-proved cases of fraud on the one hand, and of unconscious mental deception (as in trance, etc.), on the other hand, does not, I freely confess, commend itself to my approval; but, rather, it is regarded as detrimental to the advancement of pure spiritual truth, and of great injury to the cause of spiritual science.

Peace, harmony, and brotherhood are at all times to be desired, but not at the expense of truth. Agitation is the beginning of wisdom,—of all reform,—and at the present time agitation is the life-blood of Spiritualism. Folly and fraud, superstition and credulity, run rampant over truth, soberness, common-sense, science, and philosophy. The times demand plain speech and prompt action. Harmony is impossible. Irreconcilable differences exist between differing schools among Spiritualists, and the worst phase in the entire field of thought is what Davis truthfully and pertinently calls, in the RELIGIO-PHILOSOPHICAL JOURNAL, "diabolical Spiritualism." No more fitting term can be found for this now prevalent form of Spiritualism.

The common sense, scientific, rational, discriminating Spiritualists are abused and vilified in the most shameful manner by the friends of, and apologists for, fraud and superstition. Such men as Davis, Tuttle, Denton, Bundy, Howe, Moses, Poole, etc., are branded as "Jesuits," "Materialists," "traitors," "enemies of Spiritualism," "malicious persecutors of mediums," "liars," etc.; while, at the same time, these vilifiers of honest and true men hug to their bosoms such immoral, dishonest, low, cunning tricksters as Holmes, Bliss, Eddy, James, and others. Contrast the two phases of the spectacle! Denounce Davis and endorse Bliss! Abuse Tuttle and praise Mr. and Mrs. Holmes! Vilify Denton and embrace the Eddys! Such is the policy of "diabolical Spiritualism;" and can there be any peace while such deeds are done by frauds and fraud-supporters,—(wittingly or unwittingly?) The "offense" of the Jesuit howlers, and the traducers of the honest, sincere reformers "smells rank to heaven." It is the curse and bane of Spiritualism. It threatens to make the whole movement a stench in the nostrils of all right-thinking, fair-minded, impartial, truth-loving persons, whether believers or skeptics.

In this great struggle for right against error, for virtue against vice and "diabolism," for common sense against unreason, for scientific discrimination against unthinking credulity, your position should be with us; but it pains not only myself but many other of your friends to find you so strongly entrenched, as it were, in the enemy's camp, your influence all exerted on the side of the practitioners of "diabolical Spiritualism." Better indulge in a vigorous denunciatory style, and fight for truth and purity, than in the interest of an impossible harmony, consort with knaves and unprincipled pretenders.

W. E. COLEMAN.

A Valuable Commendation.

The RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, in its editorial management, is superior, and in point of ability it beats other periodicals of its class. It is remarkably free from that lackadaisical rhodomontade which renders so much of the literature of the spiritual order mawkish and repulsive to minds of astuteness and reflective cast. The methods employed in this school are not usually acknowledged in scientific circles; but we must bear in mind that it is a part of the problem of philosophy to bring forward into the light those elements of existence and knowledge that, by the common sense and by the special sciences, are allowed to rest in shadow.

Geo. W. Webster, of Bonair Iowa, writes: Are there not a couple of good test mediums that would like to get out of Chicago during the hot weather. I think they would have all they could do during the Camp Meeting here, July 2d. I will board them free of charge for a couple of weeks, if they will come, but could not promise anything further. It seems as though they might make it pay.

A NEW REVELATION.

Do We Need One? Has One Been Given? *

If there ever was a time in the history of the race when a revelation was needed, that time is now. It would not be difficult to show this conclusively by an elaborate argument, were it my purpose on this occasion to do so. A brief thought on the subject may be in order.

When we consider that there is so much uncertainty concerning what revelation is, and what it teaches; or rather what it was when given some thousands of years ago, and that it has evidently been given in time past to different nations in various languages, some of which have doubtless long since become extinct,—that these were given in style and modes of thought suited to those ages and peoples, and were wholly different from ours, and that much has necessarily been lost, and that what we have got has undergone hundreds of changes by translations, mistranslations, omissions, additions, interpolations, and so on, can we wonder that the thought is becoming quite prevalent that old revelations are insufficient, and that new ones are very greatly needed?

To suppose that God gave revelation to a favored people two to four thousand years ago which must suffice for all time, would be to limit the divine mind to a very narrow sphere, and argue a poverty of resources on the part of Infinite Being that cannot be entertained for a moment.

I am aware that there is a perfect babel of confusion on this subject of revelation, and a vast amount of idle speculation about what it is, and what it is not, and for this very reason, if for no other, something is needed to dispel the darkness and uncertainty that exists.

Therefore it must be evident to all impartial and intelligent thinkers on this subject that if revelation ever was necessary to be given to mankind, it is necessary that it should be given now.

The question then naturally comes to the mind, in the great spiritual movement of our time, has there been anything in the form of a revelation given that is worthy the name, and that fills the requirements of what a true revelation should be?

For myself I must answer most decidedly and clearly in the affirmative. I believe most fully that such a revelation has not only been given, but that it far exceeds the most ardent expectation in its form, manner and fullness of knowledge imparted concerning great truths of the highest interest to man.

This book came to my knowledge through the recommendation of a highly educated and able minister of the Gospel, who had been for many years a Methodist clergyman in England. He spoke so highly of the book that I was induced to send to Mr. Arnold for a copy of it, that I might examine it thoroughly for myself.

I do not ask that my opinion be taken by any, but sincerely trust that all earnest inquirers after truth will procure the book and examine it for themselves; for, like all other works, it must rest on its own merits; and the best evidence of its great value will be found to be its own internal evidence. No investigator and seeker for spiritual truth, can afford to be without it. For, and the reason of contradictions, absurdities, crudities, and wild vagaries put forth in the name of Modern Spiritualism, it must be a relief to the hungry and thirsty soul starving for knowledge and for truth, and will be found a sure guide to the exhaustless, limitless fountains of knowledge, wisdom, truth, power and love.

owing the ecclesiastical hierarchy; and its downfall, and the decline and final destruction of British power; a history of the early church and its corruptions, with a brief sketch of Paul and his manner of preaching.

First book of second Series contains a fuller history of the origin of man and his existence in the paradise state. What paradise is, where located, and what are its conditions of life; formation of matter, the difference between earth matter and spirit matter, etc.

Second book is a continuation of history of matter, its laws, its essence and its relations to all forms of life, and what life is in its various forms of mineral, vegetable, animal and human; further relation of the extent of paradise and its laws; what is true revelation and how to distinguish it; inspiration and impressions and their difference; law of spirit life, action and command on the fifth monarchy or kingdom in its outward and its spiritual character, time of its establishment and what it is to be; progress of spirits and vastness of knowledge to be acquired in spirit life, with explanation of laws attending unending progress and the almost boundless associations of spirits in their upward advance in the limitless unfolding of capacity for action and enjoyment.

Third book contains a more full and complete history of spirit life and action, and of spirit laws and relations in the lower as well as the higher spheres of spirit life, together with a fuller explanation of the laws of revelation, and spirit action on men in the body; and concerning the laws of compensation regarding human action in the present life.

I have been thus particular in speaking of these books, for their introduction to the public now at this time is, I most fully believe, to be the beginning of a more general and aggressive warfare on all the forms of error, bigotry and false teaching in church and out of church—in state, in society, in Spiritualism, in politics and paganism; and for the building up of the new religion and ushering in of a grand new spiritual era.

A further consideration of this and collateral subjects will be continued in an important address soon to be published in the RELIGIO-PHILOSOPHICAL JOURNAL, and perhaps some of the other papers, which is to be followed by a series of articles on subjects of immanent importance concerning the passing away of the old and the establishing of the new and better order of things; and concerning also some of the methods of the grand new work that is to be accomplished in this present time.

spiritualism in Europe.

In a former article on Spiritualism East and West, I took occasion to refer to the letter of a cultured native of Bengal, India, who, yearning for spiritual communication, begged for the assistance of American Spiritualism through our friend Andrew Jackson Davis. But I think the extent to which Mr. Davis, by his works and name, had successfully labored for the dissemination of the truths of Spiritualism abroad, is not sufficiently known among his own countrymen.

There is quite a collection of foreign letters in my hands in evidence of the good work the Harmonical Philosophy has done in different parts of the world, and of the highest esteem its author is held in wherever the English language is read or translations of Davis' books have made them accessible to a native of British India.

As the means to attain these ends, section two names: "1, public discourses and lectures; 2, meetings for discussion and social gatherings; 3, a library of books and journals devoted to genuine spiritual progress."

The whole list of the members containing many more persons of high station in scientific, social and official circles, and amounting to the number of 126, bears gratifying testimony to the fact that the great cause of Spiritualism has taken firm and extended root among the intelligent classes of the German nation, and every American Spiritualist ought to be rejoiced at seeing the light of Spiritual Truth and Reformation, of which our Brother Andrew Jackson Davis kindled one of the first and most brilliant torches, spreading all over the world.

Brooklyn, N. Y. DR. G. BLOEDK.

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